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THE FLAMING SWORD



November 25, 1898.

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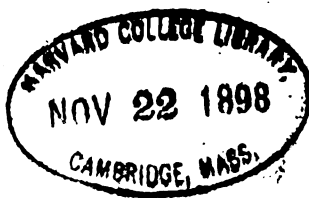
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THE FLAMING SWORD



November 18, 1898.

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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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Whole No. 312

Osteological Analysis of Structured Man and Cosmos.

Part V.

IT WILL be well to state here, for those recently interested in the publications of the Guiding Star Publishing House and the doctrines of Koreshanity, that there is no interchange of fluids between the third and fourth ventricles. The valve of Vieussens effectually precludes the possibility of any intercommunication during physiological activity.

The student will be able to comprehend a foregoing statement regarding the office of the aqueduct of Sylvius as a retort, and why, as such, the fluid contents held in solution is discharged into the third ventricle, whence it is again discharged into the tuber cinereum, thence into the glandula vitæ.

The Torcular Herophili (Wine-Press of Herophilus).

The torcular Herophili is situated near the center of the occipital bone, a little to one side of the internal occipital protuberance. It is situated on the equator of the tentorium and dura mater. The student's attention is called to this pole of activity, more especially to consider the relation and

function of the straight sinus. This sinus derives its blood mainly from the inferior longitudinal sinus, the venæ Galeni, the inferior median, cerebral veins, and the superior cerebellar. The venæ Galeni derive their

blood from the choroid plexus of the lateral ventricles. It is formed of that specific union of nerve essence and arterial blood presided over by the optic thalamus, as a reaction from the juice discharged from the choroid plexus into the ventricles. The optic thalamus—literally rendered—signifies bridal chamber.

The venæ Galeni convey blood of a specific magnetic quality to the straight sinus, which enters the torcular Herophili in such a directly forcible manner as to produce a vortex in which the current is made to describe a contortion, thus bringing a large surface of the blood in contiguity with the per-



KORESH, (DR. CYRUS R. TEED.)

iosteal area. At this point, the magnetic energy which the blood of the straight sinus contains is discharged into the dura mater, giving it an impulse like the pulsation of the heart; thus inducing an electrical current

which distributes itself throughout the dura mater, converging at the crista galli. The impulse communicated by the straight sinus to the dura mater at the torcular Herophili, is the cause of the pulsations noticed at the fontanel in young children, and is the primary source of the motion of the heart of the body.

Having thus presented an outline of the sources of activity resulting in the emplacement and deposition of the ethmoid, we are prepared to enter into a specific analysis of its significance, both as a factor in the uses of the microcosmic economy and as representing principles, functions, and forms in the anthropostic macrocosm.

We have given the merest outline, hints only, of the origins of the ethmoid and its functions. We have shown it to possess three poles of major activity; the right, left, and central. The development of the central pole, the ossifying center of the vertical plate, has its origin in the specific impulses of the torcular Herophili. The torcular is the heart of the periosteal system. It is to the periosteal system what the heart of the body is to the arterial and venous systems. Now, when we consider the character of the heart in all the domains of life, falling back upon the fundamental axiom of the Koresshan System regarding commerce, namely, that *the heart is the power of commerce*, we are enabled to define the intrinsic office of this center, and to analyze and study the character of the spiritual entities which congregate and comprise this group.

The spirits of the crista galli are spirits in co-ordination with those of the pineal gland; those of the crista being of a character to desire a knowledge of those laws and principles upon which depends the order of the emplacement of the parts of the framework constituting the basis of organic construction, while those in the co-ordinate cerebral pole are in the sphere of the acquisition of the knowledges of those laws and principles. There is a reciprocal electro-magnetic vibration between these two poles, for wherever there is a pole or center of motion there are diverse and reactive currents.

There are a few principles relating to this subject, which the investigator should forever bear in mind: First, energy is substance in solution. Second, when

an electric or magnetic vibration insinuates itself it conveys, ready for deposit, that which has been material, but which has become energy. Third, this energy is ready to deposit itself again as matter, whensoever it meets a counter flow co-ordinately antithetical in character. For instance; when an acetic electric current meets an alkaline at any pole of connection, there is a reaction; for the alkaline and acetic currents are reagents to each other, and a material precipitate is made where the matter is created from energy when the counter-currents meet. From this principle in organo-constructive law, it may be concluded that while the periosteal flow proceeds through the ethmoid (sifting) bone over the course of the periosteal river to the ultimate bone of the osseous fabric, there is a counter flow meeting at the insertion of the falx cerebri in the point of the vertical plate, thence radiating over the fibres of the dura mater inversely to the electro-magnetic currents previously described.

There is such an intimate relation of the dura mater to the arachnoid membrane, and through this to the pia mater, and thence to the cells of the cortical area, that in the course of the electro-periosteal currents there is a constant intercommunication between the cells of the gray matter and fibres of the dura. The impulse given to the dura through the torcular Herophili is retransmitted, by induction, to the summits of the convolutions; but upon entering the cells, the pulsatory impulse is mutated to the motion of respiration through the reciprocal (correlated) reaction of the two living motions of life, namely, the pulsatory and respiratory, as operative between the heart and the lungs of the body.

When the magnetic energy is discharged into the cells of the cortical area, there is a reciprocal discharge of the co-ordinate magnetic energy from the cells into the fibre, which, by induction, becomes an electric current upon entering the fibre. All the summital cells of the cortical area, in discharging their magnetic contents into the fibre of the dura mater, impart a substantial encumberment to the polar point to which the dura conspires, this encumberment being precipitated by reaction in the ethmoid, as the first resting-point of the dural motion.



A little practical honesty on the part of the public service, this service being conducted in the interests of the commonwealth rather than for monopolists, corporations, and capitalists, would very quickly insure an economical expenditure of the forces of labor, and of the wealth flowing into the public treasury from a surplus of which, dividends could be declared and distributed according to the necessities and demands of vidual and public interests. Honesty in the conduct of

public affairs would so equilibrate the uses of society as to meet every vidual and public demand.

God gave the law for man to obey, and the Christ of God entering the visible domain of human comprehensibility, brought down and out to us God's own life, the bread and wine of his immaculate presence, our pabulum, that through its appropriation we might also keep the law and become like him, immaculate.

Man had his origin in God; he will have his destiny in God.

Scientific Interpretation of Apocalyptic Symbolism.

“AND THE wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.”

The Apocalypse is written in the language of symbolism, or correspondences, and cannot be understood by any man not versed in symbolic exposition. There are four general degrees of this language pertaining to the Word or Logos, which, according to antithetical or inverted correspondences, have their inverted definitions. The basis of all Scriptural exegesis is the Scriptures themselves; and there must necessarily be key-notes as guides and foundations to correct interpretations or renderings of symbolism into the ordinary tongue.

There are two, three, or more salient points of the above text to which the reader's attention is specifically directed: first, the wine-press; second, the city; third, the blood; fourth, the horse-bridles, and last, the six thousand furlongs. By wine-press, is meant the means of extracting the wine; being trodden without, or outside the city, has reference to the specific city involved in Rev. xiv, 8: “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” We find that the power of treading out the wine belongs to the city, and that the wine proceeds from that which she has the power to control,—that over which she has dominion.

Blood signifies life, and in the opposite sense, death. “The life of all flesh is the blood thereof.” Horses signify restraints, liberties, adjustments, and appropriations of commerce. A thousand and six hundred furlongs signify sixteen hundred years, and this has reference to the full time of the end. These statements are merely outlines or general impressions of what the verse contains.

It must be remembered that there are eight prime and general degrees of interpretation, four of which are true, and four of which are false, or interpretations of inversion. *The Bible is not the Word.* It is, however, an exposition of the Word or Logos, the Logos being the Lord Christ, not the Bible. Our interpretation has to do with the Bible.

The wine-press of the human brain is the torcular Herophili (the wine-press of Herophilus). This is the pole of pulsatory motion of the dura mater, the dispenser of subtle nerve energies which hold in solution the bones and muscles of the body. The reflex of this is the heart of the body,—the collector and dispenser of the blood of the body. The primary origin of the heart motion of the brain is the desire to know, and the perceptions which stimulate that desire. The heart motion of the body is the electric energy induced from the mental motion

through the pneumogastric nerve, whence the secondary electro-magnetic energies are generated. The heart is the collector and distributor of the blood. It is therefore the center of commerce. There are many planes of commerce, but they all originate in the same universal principle.

Commerce means the collection, exchange, and distribution of the things pertaining to life. In sex, it is the aggregation, impartation, and exchange of the principles and elements of life for the purpose of creating a new life, or of perpetuating the life already existing. Correspondentially, we have religious commerce on various planes or degrees, as also secular commerce. We have the wine-press and the blood related to all these degrees.

It would require a volume to take up and delineate an exposition of all these degrees as pertaining to this one verse; therefore we are compelled to restrict (restrain) ourselves to a single exposition so near as compatible with mental demand, and we are thus compelled to apply the principles of the horse-bridles in this very act of restraint, for the bridle is that which restrains and guides the horse;—but we anticipate.

We will place our exposition on the basis of secular life and, on general principles, the collective life of the world.

Babylon signifies the general confusion and chaos of the competitive world. The heart of the competitive world is the principle and power of commerce. This power is the lion, for the lion in symbolic language is the heart or power of commerce. This is represented supremely at the present time, by England, whose supreme control of commerce is her power on the water, which *corresponds* to blood. The doctrine and life of competitism, particularly typified by the use of this power by the so called Christian world, comprise Babylon. This power controls the masses of the people who are “not in it,” not in the city, but outside of it, where the squeezing process is in operation. The products of life constitute the blood that comes out of this wine-press,—for life depends upon the products of industry.

The horse signifies the power of restraint, liberty, adjustment, and appropriation. In the inverted sense (degree), in which our present interpretation is couched, the force of restraint is in the hand of the money power, which constitutes the heart of a false life. The restraint is placed upon the producer; the liberty is the liberty the money pirate possesses, and the horse-bridles are the discretions of a perverted control, regulation, and guide to the masses who are oppressed, that is, whose lives are squeezed out of them by this wine-press. This will continue to the end, wherein the curse will be removed. This is an outline merely of interpretation partially confined to this specific degree of exposition.

Thought Impulsers.

The Table Turned, or the Secret of Copernican Propaganda.

THE FOLLOWING is Prof. J. W. T's. formula for the development of the Copernican system of astronomy, taken verbatim (except change of name of system) from the Professor's communication to THE FLAMING SWORD office.

Its acceptance will always be, as now, confined to that class, albeit a numerous one, which imbibes its faith through its psychological and unreasoning side, pure reason playing little or no part in the process of conversion, or at most, not enough to change the result. The agencies concerned in such conversions, as summed up by a writer whose name I forget, are five in number; namely, affirmation, repetition, prestige, contagion, and faith. The affirmation must be positive, dogmatic, and without the slightest indication of the possibility of doubt on any point, all must be urged vehemently with all the certitude of positive knowledge; the repetition must be frequent, in season and out of season with unflagging certitude; prestige must come from the number and character of the advocates; contagion from the number and zeal of converts, and faith is the fruition of all. When acquired it bids defiance to reason's efforts to overturn it, for it has become, not absolute knowledge merely, but something above and beyond, a certitude unknown to and inconceivable to the mere groveling reasoner. When that point is reached, improbability, absurdity even, gives no concern. Such is the "Copernican" system, and hence the uselessness of either asking it questions or arguing with it. As well argue with the Pope of Rome that he was only a false pretender to Apostolic succession and his creed was false.

This is one point upon which we agree. Having reached this point of agreement, if the Professor wishes to become reasonable, from such a premise we might be able to agree upon some final scientific conclusions.

If there were any hope for either England or the

United States against the encroachments of European combinations, that hope would reside in Anglo-American alliance. Such an alliance appears to be irresistible against the opposing powers, in the eyes of the astute ones who control the commercial enterprises of the two countries. The power underlying the apparent *rapprochement* of affection, is the old serpent which infolds, in his coils, in sympathetic union, the two great centers whence originate the pulsations of Anglo-American legislation and statesmanship,—Lombard and Wall streets. Let the two governments combine. It is the sure road to the final destruction of both. It is the inevitable road, as it is the inevitable culmination.

There will be no escape for England and America from the final judgment of the great day at hand. Both countries, as governments, have violated every principle of justice. They have sinned more than any other peoples because living in the greatest light, with greater opportunities for good. The civilizations of these countries are not the processes of Christian influence. No Christian can smoke or chew tobacco, nor drink wine, beer, and whiskey; nor can any Christian country encourage and foster these pernicious mercantile abominations, and the hellish practices accruing from these financial resources.

The legislation of both countries is controlled by the great commercial pirates of the world, and the contest for the world's supremacy is founded upon the insatiable greed of the men who rob the industrial wage-slave of the productions of his industry.

Scientific Restoration of the Garden of Eden.

REV. BERTHA S. BOOMER.

"So he drove out the man; and he placed at the East [rising] of the Garden of Eden Cherubims, and a *Flaming Sword* which turned every way, to keep [perpetuate] the way of the tree of life."

THE TREE of Life is the Divine Motherhood, crowning glory of the increate, regenerated womanhood. True Science demonstrates a fact that must one day thrill the soul of every true woman with the awakening of aspirations possible only when verified by the divine truth it reveals.

The demonstration of the Cellular Cosmogony, now given to the world, communicates the knowledge that the hollow spherical earth is truly the environment and boundary of limitation to the inherent life of the self-fecundating universe, the suitable womb of all Nature.

The demonstration shows that this great physical ultimate, the womb of Nature, is the crowning glory of the most complex of all alchemico-organic construction. We find its marvelous complexity of constructive forces

polarized for vitalization in its solar sphere, the organic unity of its ascending energies, the stellar center of which is the pivot of life. This great vitalizer reflects back to its environment whatsoever is surrendered for the reproduction of every existing thing after its kind. Involved within this great alchemico-organic universe is its correspondent on a higher plane, the anthropostic universe, or universe of humanity, prior in quality of creative energies, but co-ordinate in time.

The solar center of this universe, the God-man, Jehovah, the apex and pivot in human form, of the holy, virginal aspirations of his earth Bride, his prepared people or church, shed abroad, within her folds, the vitalizing essence of his Deity, the philosophy of his law of love. He did this that she might bring him forth yet once again, and reveal him as the greater Light of the anthropostic world, the Scientist of that law.

Such a revelation is like the rising of the sun upon

the broad landscape of the earth. It clothes her with light as with a garment, and reveals in, and through, and by her, all his inherent glories as his own Divine Motherhood.

It is for the Church, the Bride of Christ, and in this age for woman pre-eminently, as the representative of the constructive forces of that church, to reveal to the world Elohi, as the Almighty Father, the Wonderful, the Counsellor, the Prince of Peace.

By the revelations of Koreshan Science, the high calling of the Koreshan Christian womanhood is revealed. She is called to the confession of the Fatherhood by the purification of herself, that she may worthily represent the chaste virginity of Jehovah's inherent Motherhood. She is called to be clothed upon with the light of true science, that she may be prepared for that unity with Deity which will absorb her into the Motherhood of the Gods, and cause her to become the Imperial Ruler in all the hearts of the sons of men.

Over the operations of the constructive life of mortal embodiment, woman today is called to imperial sway. It is within the province of her power to close the flood-gates of perdition. By virtue of divine quickening of the mental energies, it is for her to reverse the currents of their descent, and polarize them in the Sun of Righteousness, causing him to arise upon the entire universe with healing in his wings.

The day is at hand when the womanhood of this age will awaken to the importance of the call now being uttered by the penetrating voice of the Science of Truth. Her eyes will then be opened to a realization of the horrible defilements of her body and mind, and she will wash in the waters of the living Word of Truth, and be clean.

There is such an attainment as immortal life; there is a set time in the cycles of the universe for the Divine Motherhood of the regenerated woman to bring forth the sons of God, the immortal Gods. Such an attainment and such a culmination of it will come through an understanding of and obedience to the law of immortality. "One of the first principles of this law resides with woman, to control her mind and body, and through it to conserve the destructive wastes of her procreative function." These wastes are the result of false education and of false, perverted desires. Change the inclination of the thoughts by holy aspirations, and the perdition of woman's soul (the life of all flesh is the blood thereof) will cease.

With this conserved energy of holy aspiration she will begin, by obedience to the law of polarization, the creation of the resurrected flesh, even the immortal flesh of Christ. It is for woman to say, that children shall no

longer be conceived in sin and shapen in iniquity. Iniquitous sex commerce, resulting in lustful conceptions, forms the tap-root of all evil.

If woman can once be aroused and induced, through the enlightenment of the science of the laws of life and immortality, to say to the vast armies of human souls persistently descending the broad road to destruction, lured there by the deceits of the lights of "science falsely so called," "not another soul shall descend through the constructive forces of my body," the end of the old and dead way will speedily be manifest.

The heaped up energies of psychic force polarized in the pneuma of God, by the power of the intelligent aspirations of a faith working in obedience to the law of love, would reflex back on the whole human family with a baptismal power that would transform our mortal hells to the kingdom of heaven, and cause the glory of God to fill the whole earth with praise and thanksgiving.

Millions of women are now held in slavery, and degraded below the level of the beast by the marital bond. This bond is formed usually by the very language used in Scripture to define the curse pronounced upon the woman, when the night-time of earth's Mazzarothic day brought the due time for the descending energies of the woman to carry her sex life out of the sphere of the biune Deity into the realm of mortality, for the reproduction of the animal life of God.

There is a due time in the hours of that same great Mazzarothic day, for the declaration to be made by the Rider on the White Horse: "There shall be no more curse." There is a due time for the revelation of "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. xxii: 2.)

This pure river of the water of life is nothing less than the Science of the law, expressed in the doctrine of the Church Triumphant. Its cleansed life currents carry up to the throne of God, which is the illumined mind, all the powers of the universe that make for righteousness, and will create in earth the peace of God which keeps the heart and mind free from trouble.

To the church of Christ, the Woman, comes the welcome declaration: "Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee!" That glory is revealed by THE FLAMING SWORD, the theocrasis of the conquering Hero, who opens up the new and living way for the ascending Spirit of Jehovah to stand revealed as the Bride, the Lamb's Wife, the Divine Mother of all living.



The center and principle of all activity is the center of commerce. This is true on every plane of life, from the highest divine to the lowest human. The center of

life in the vidual man is the commercial or copulative, for through this, perpetuity of being is insured.

Love is the law, or principle, of attraction.

The Victim of the Strike.

LUCIE PAGE BORDEN.

“**W**HAT a bore it is to hear the Thanksgiving proclamation, again! I am sure I don't think we have much to be thankful for this year,” grumbled Mrs. Maxwell in her luxurious drawing-room on Cedar Hill, glancing, as she spoke, at the mirror, to adjust the rich lace which adorned the throat of her new satin gown. “Here's Ralph home from college in disgrace, and poor Miriam laid up for the winter in consequence of that accident. Heaven only knows whether she'll ever walk again, and I had set my heart on bringing her out this season. It is very trying! But the worst is having to give up the carriage. Of course, one of the horses must be sick and die just now when Mr. Maxwell is worried over the strike at the factory, and thinks he is too short of money to replace it. There is Mrs. Terry with her elegant new coupé. I declare it is too much of a mortification!” And Mrs. Maxwell put her handkerchief to her eyes.

“Wonder what poor folks have to be thankful for anyway?” Milly Brooks leaned her head disconsolately against the window-frame in one of the tenement houses by the river. There were rows and rows of tenement houses exactly alike, facing the canal and the long factories that lined the opposite bank. Milly hated the factories with their noisy, bustling rooms, and used to wish the houses looked away from them toward the city. She had worked in Richard Maxwell's mill ever since she was thirteen, until last year when her mother died; then her father said she must stay at home to mind the children and keep house. The place fell to her naturally as the eldest daughter. Milly was barely twenty-one, but the freshness of her beauty had faded already. It was usually so with the factory girls, and there were certain bitter lines around the mouth that bespoke an early acquaintance with poverty and toil, if not some deeper and darker experience. Her father and the boys worked in the mill, but now they had joined the strikers, and the family income was reduced to a minimum. Grace, the second daughter, was just recovering from typhoid, and what with the doctor's bill and sundry delicacies required by the convalescent, the prospect for a Thanksgiving dinner did not extend to chicken, and might be limited to brown bread and beans.

In spite of their widely differing environments, there was a striking unanimity of sentiment on the subject of the national holiday, between Mrs. Maxwell on the Hill and the factory girl by the river. Labor and capital for once were agreed.

It was the day before Thanksgiving. The strike had been on a month, but the mills were still running and the obstinate determination of the mill owners showed no signs of weakening. The strikers were getting the worst of it. Many of their families were in distress, and tempted by idleness the men had been drinking themselves into a hard, surly, reckless

humour that boded no good. A knot of them gathered at the corner talking vindictively with eager, excited gestures. There was a plan on foot for burning the Maxwell mill that night. “Give 'em a Thanksgiving blaze that'll cook their dinners for 'em,” cried the malcontents. Milly, gazing idly at the canal and the mill opposite, gave a sudden start of recognition. That was Ralph Maxwell passing over the drawbridge to enter his father's office. “Handsome Ralph” they called him. Milly knew nothing of the little difficulty with the college faculty, that excited his father's anger and brought the gay, thoughtless fellow home in disgrace, but she turned pale and drew back from the window at sight of the familiar figure. When Milly was sixteen, her blonde beauty had attracted the rich mill owner's son. His philosophy of life was essentially epicurean. To love the wild rose and leave it on the stem was a precept that in no wise commended itself to his nature or opinions. Well, it was long past now, but Milly had suffered too deeply to forget.

“Here girl, step lively now and get us some grub. There's work on hand and I'm in a hurry.” Tom Brooks, Milly's brother, was the speaker. He and her father had evidently been drinking heavily. They ate their supper in sullen silence, interrupted before the close of the meal by the entrance of several companions. Bidding Milly leave the room, the men proceeded to discuss the night's campaign, and the girl, listening outside, soon gathered that the Maxwell mill was to be destroyed by a bomb placed under the outer wall contiguous to the President's private office, where “the cub” slept to guard the property, an inside police force being deemed unnecessary. “The cub,” that was Ralph! She must save him. That was the first thought of the girl whose life he had ruthlessly blighted. The time appointed for action was an hour after midnight. She knew how to enter the mill by an insecure fastening in the rear, and could wait for Ralph inside, ready to warn him of impending danger the instant he appeared. It never occurred to her that the strikers might advance the hour, and she, waiting to save the life of the man she still loved, would fall a victim to the fermenting antagonism between labor and capital, fostered by the conditions of this much lauded modern civilization of ours.

It had just struck midnight when a sudden footfall outside startled Milly at her post by the entrance within. “Ralph!” she cried, starting eagerly forward, expecting to hear the key grate in the lock. There came a crash, a deafening roar. The solid wall of the factory was blown to atoms, and the drama of life had ended in tragedy for the loyal heart faithful through wrong and betrayal, while the man she had died to save, long since unmindful of her existence, was chatting gaily, lingering over his wine at the club. He had intended to leave for the mill early that night, being warned that the strikers were in an ugly mood around town, but as it happened,

one of the boys told an uncommonly good story and Ralph stayed to cap it with another, a lucky accident which had saved his life. Really, he must make a point of telling that story with this interesting climax.

Well, the mill owners lost their property—amply insured however. Tom Brooks, foremost of the strikers

who placed the bomb, lost his sister, another sacrifice to the false and unnatural social conditions that set a great gulf between two classes of society, the rich and the poor, engendering a deadly hatred that must increase until the inauguration of the kingdom of righteousness in earth, and the dissemination among men of the spirit of divine communism.

Observations and Reflections.

AMANDA T. POTTER.

THE MOVING MOUNTAIN.

BEFORE the Mountain mightier than its fellows,
 Wrapped in sense of grandeur and mystery,
 Bare browed and reverent, the trav'ler stands
 And waits on words o'erdue.

We wait to wait

On words: We are at best a flippant crew;
 So strenuous of the little that we know;
 Noisy to make it cut our value's figure.

O Mountain of God's holiness removed
 And cast into the sea! Thou mystery's
 Revealment! Thou perfect Love that died in doing!—
 For the mountains to hide us we give our thanks:
 Thus hidden, our mien will speak us worthy thee.

* * *

The Spite of Greed.

CLAP HANDS and shout! Caressing smiles the sun,
 drops lovingly the sky upon the thousand growths
 that overflow God's providence.

Countless ramifying ways weave Nature's warp with
 the woof of art

Into maze of 'wild'ring beauty, softness, and delight
 which make palatial halls a splendor quite and pile
 the board.

Is there no wail?

Ah! Friend, some children wail, some women weep,
 strong men wax pale and join death's sleep.

All's taxed but sun and air, they say who fail and fall,
 but 'yond the prison grate e'en these abate.

Why?

Greed, like hounds full cry, to want lends speed, and
 feeding's made the question overtop and underlie.
 E'en while the church bells swell, all's well! all's well!
 stand on our poorer streets an' you would study
 hell!

What hope?

There's Holy Speech of first love left—repentance—first
 works begun.

The love of neighbor as of self—the law's fulfilling—love
 'fills the law: this our sole hope.

Who will lead?

The Christ! The old yields to the new.

He will shepherd his sheep—children will wail not, nor
 women will weep, and the rider—the pallid—shall
 fail!

* * *

THE SUBLIME AND THE RIDICULOUS.

FROM virgin birth of Christ, Huxley withheld
 His credence. (Does the gentle Nazarene e'er smile?)
 'Twas "unnatural—unscientific." He swept

It with the other chaff of wonder lore
 In the old Book, and turned him ruminant
 Upon inert atom, not of life resuscitate,
 But self-creative of its life; author,
 In myriad, of Huxley and his kind.

How blinder than bats these "scientific lights"
 Who eschew the Light of God—his Christ,
 Quarrel with the miracles that wonders are
 To the blind alone, and run hot haste to the weld
 Of impossibility to mystery.

* * *

The Broth of Hades.

Koreshans?

The determined followers of God's prophet—Elijah.
 Soldiers they, theirs God's battles.

They deal with times when the devil brews the broth, the
 clergy pours, and the world bolts degeneracy, dis-
 integration, death.

Are none exempt?

All die—all gorge the brew.

The service from hell's vat varies, but taste of clergy's
 finger's in't all.

To eschew some are born, but none are grown—restora-
 tion waits on growth.

Multifarious! May one know?

Turn to the ensample, turn to the plain and simple life
 of Christ,

And hence from all the world teaches, receives, or desires,
 and—stand of men accursed!

* * *

A SACRILEGIOUS LIBEL.

Man's voice is man's? *Of course.* God's voice is God's?
Yea. And the devil hath the power of death?

The Scriptures so concede. Our churches put
 The devil in Jesu's mouth—His voice forsooth!

List to the jingle of the rhyming lie:

"Why do we mourn departed friends,
 Or shake at death's alarms?
 'Tis but the voice that Jesus sends
 To call us to his arms!"

* * *

WILLIAM WORDSWORTH.

'TIS SAID his earlier steps on poverty
 Trode close, and in him it begot
 Large-hearted sympathy for the humble poor.

* * *

But later on, when friends had dowered him,
 He something lost of his tender interest
 In human woe: A cheerful competence
 Had warped the poet's soul.

In the Editorial Perspective.

THE EDITOR.

THE CLOCK systems of the astronomical observatories and the railroads are a wonder. One gigantic clock at the Washington Naval Observatory regulates the time for nearly half the world. The great clock at Chicago does not vary from the regulator at Washington a single minute in a year. In the Chicago clock, the time is regulated by gravity. The pendulum weighs about twenty-five pounds. Small screw heads are placed on or taken off according as the clock runs fast or slow; it is very carefully and accurately regulated in this way. It runs day and night with no variation, as determined by the regular and unvarying movements of the stars. Evidently the pendulum has exactly the same weight day and night; if it differed in weight, or if gravity were variable, the clock could not keep accurate sidereal time. Place an object on the scales; in the atmosphere it has a normal weight. Apply any force to the object and its weight is changed. If sufficient force be applied to lift it, no weight would be registered while the lifting force is being applied. If the same force be applied in downward pressure,—that force just sufficient to lift the object, its weight would be doubled. If any force should operate on the pendulum alternately applied up and down every twenty-four hours, it would be impossible for the clock to keep time. Astronomers assert that the moon pulls water on the earth sufficient to lift it, and that the sun is also constantly pulling the earth with enormous force, and therefore has a tendency to pull every individual atom toward the sun. Now, don't you think that if there were such awful pulls on the earth, up and down as the earth revolved, that they would make a little difference in the weight at different times of the day and night? They would change the weight of the pendulum; clocks would not run in the universe of Copernicus!

This is an age of false images constructed from perverted imagination. The modern gods have made man in their own image and likeness—mortal and corrupt. The graven images are continually entering the tomb. A mortal offspring is the result of gravitation of mental entities, through desire. The church harbors, blesses, and worships all of the processes of mortal generation, while parroting a false doctrine of regeneration. The church is filled with images graven through the functions of generation. The iconoclast is an image-breaker; Protestant hands and sledges smashed stone idols and images in cathedrals. On a broader and higher plane, THE FLAMING SWORD is the only true iconoclast or breaker of all the false images worshipped in modern times!

The *Torch of Reason* is exercised about Noah's flood occurring on a convex earth 25,000 miles in circumference. Thanks; it would be a little difficult! It's a new argument against the Copernican system. It would tax the ingenuity of the Almighty to get 1,006,820,722 cubic miles of water to stay on a ball shooting through space at the rate of 19 per miles per second. A little torch of reason, however, would be sufficient to suggest that the agnostic argument of Noah's flood is *not* an argument against the Bible, but only the silly orthodox conception of it. Agnosticism is the ridiculous antithetical pole of degenerate Christianity.

The railroad companies have persuaded a number of business men in all the principal American cities to protest against ticket scalpers—men who deal in railroad tickets at cut rates, just as other men deal in other things at cut rates. There is no more room for fraud in scalping tickets than there is in scalping people. Railroad corporations are adepts at this, and they

want the monopoly of the scalping business. We are inaugurating a great protest against the scalping fraternity of the entire competitive system. We purpose doing some scalping ourselves, when the proper time comes; we are going to scalp the old world!

We write from the standpoint of principles and facts. Our illustrations are clear cut, our conclusions definite; our sarcasm is studied, and our ridicule of fallacy is pregnant with meaning, always indicating in the forms of expression the opposite, or truth. We are not fighting men; we are above the language and methods of ward politicians, or even reform politicians. In THE FLAMING SWORD you breathe an air of purity, determination, strength of character, purpose, and originality. The reader gets much in little—great truths expressed in studied forms. We are loyal to law, and true to truth.

The wonders of fallacy are the mysteries which fallacy cannot solve. The achievements of modern ingenuity have no more to do with the prevailing theories of chemistry, physics, and astronomy, than the kindling of a fire by a savage has to do with his conceptions of the processes of combustion. Modern fallacy gets credit for that which it has never performed nor made possible to perform. Ingenuity and fallacy exist together in some modern minds; but ingenuity could do *better* work without its mischievous companion.

We are approaching the end of the great Iron Age, just preceding the Age of Gold. The bars of iron will soon burst asunder. There have been great epochs in the past, distinguished by characteristics corresponding to other metals. This is distinctively the age of iron and its products. Take up a railroad map of the world and observe the hundreds of thousands of miles of metallic lines. Iron is used everywhere; it engages the labor of millions, and is a principal factor in the great war of so called capital and labor, and in the protection of nations. It is the base of the god of gold.

The candid mind cannot consider the rapid progress made by the colored race in America during the past twenty-five years, and not conclude that the Negro is destined to contribute much to the ultimate destiny of man. Koreshanity scientifically defines the racial value of the African; he is destined to live; he is in the ascendant. On the other hand, the Indian is decadent. A dying man does not laugh; the Indian is a stranger to mirth, while the Negro displays remarkable natural wit and humor. The Afro-American constitutes the ethnic foundation of the new race and civilization of future ages.

THE FLAMING SWORD is printed to burn—to burn its way into the hearts of the people; to burn away the barriers to human happiness and life; to burn away the cobwebs of a false science, religion, and economy. Then again, THE FLAMING SWORD is *not* printed to burn. In some homes where it has gone, it has become a *flaming* sword in the grate or stove, because its thrusts cut deep into some frail mortal afraid to think! In other homes, it is THE FLAMING SWORD, shining brighter than all other journals. After all, THE SWORD *is* mightier than the pen!

The horizon is the limit of geolinear foreshortening; the circle of foreshortened observation is but a fraction of the millions of square miles of the earth's area. To view the whole world over scapes of such limitation would require hundreds of years. History looks back in the world. Its range is merely one horizon of the world's mutations; it stops with the present; it can-

not go into the future. Koreshanity reaches the center of universal circumspection, and places all things in the field of scientific perspective; and all that is hidden is revealed.

Modern social theories cannot be made practical because they do not involve the laws of organic unity. The world of human activity must be constructed to operate according to the laws of organic unity, which characterize the great cellular existence of the universe. True society must perform, correspondentially, all the functions of the universe and the analogous human system—the laws of equilibrium of life, equitable adjustment and relations, collection and distribution.

The Bible has been advertising Koreshan Astronomy all along. The Bible will not fit the popular system, yet hundreds of eminent men have been trying in vain to make it do so. It does fit the facts of the universe in every phase and on every plane of life and activity. When the universe is understood, the Bible is comprehended. Koreshanity interprets the Bible.

Some Bible readers think that the character of the universe can never be known, because it is said that if the foundations of the earth are searched out and the heavens measured, the Almighty will cast off his people Israel. Well, weren't all the tribes of Israel cast off long ago?

When the Philippines are insured to American possession there will be a change of policy; the old one destroyed, a new one issued. The premium will be paid by the Philipinos, while America gets the insurance.

If man has descended from ancestry through posterity, how is it that he has ascended from the monkey? Darwin may have come up a little, but humanity seems to have come down a great deal since man was perfect.

Look at the parable of the sheep and the goats in the Bible. Jesus gathers the sheep on his right hand and the goats on the left. Does the fact that he sits on the right hand of his Father, place the Father among the goats?

Tesla intends to make peace by making the armaments of war so destructive that they cannot be used; for if they should be employed, he feels sure there would not be a piece of anything left.

Many people do not want definite conclusions concerning anything except religion. When you come to test them on religion, you soon find that they have no definite conclusions at all!

Turkey contains the wish-bone of Europe; but the powers will have to feed upon other birds the present Thanksgiving season. They have fowl measures sufficient for this year.

It is usually thought that when the Almighty comes to judge the world that there will be no resistance; the fact is, that then is the greatest resistance the world ever makes.

It will never do to hold to a belief blindly while looking for some proof of its truth. You would be too blind to find the proofs.

The butcher-shop is the popular meeting-house, where pearls of swine are cast before men.

The devils ask what the Creator meant when he began to create torment.

The slang phrase, "I don't think," fits more than those who use it.

The missing links in the Darwinian fallacy have never been found.

The Editorial Perspective is the world's collide oscope.

Mountain tops do not spin on a convex earth.

The historian writes his story of the world.

Spiritism is rapped up in the medium.

Fishers of men must be mag-net-ic.

Drug store patrons are pill-grims!

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

WE GREET you with a brighter face.

During the past year we have met with marked success; fifty-two times the weekly *FLAMING SWORD* has visited your homes, and now we are glad to enter upon the new volume with renewed energy and determination. This unique Journal has met with your hearty approval and welcome, and perhaps surprise; and you are glad with us in our success.

We are still standing in advance in both claim and fact; the fact is apparent and obvious; we have substantiated our claim. A greater field of influence is before us. We are overcoming obstacles in the promulgation of the Koreshan System, and are breaking down some unreasoning prejudice against us. Fallacy has felt the stunning blows dealt through Koreshan propaganda during the past year.

We have labored and studied to interest you. We cannot mistake, from your

many kind letters, that you appreciate our efforts to give you the highest, the purest, the most substantial, refined, and scientific product of intellectual activity. We are making friends everywhere; we are coming in contact with an army of new readers, and we are proud of the mental character of the ever enlarging circle of investigators of the marvelous System we promulgate. Chords of personal interest and sympathy between the writers and readers of *THE FLAMING SWORD* are vibrating with encouraging tension and rapidity.

What Will We Do During the Coming Year?

Continue our encouraging progress; you deserve that we should do so. We are raising our standard higher; beautifying *THE SWORD*, toning and tuning its expressions to the volume of thought

necessary to effectively sweep away fallacy. We will give you many surprises and introduce unique features. While we progress, the present improves upon the past.

First in importance and position always, are the profound productions of the Founder of Koreshanity; like the rising sun in the morning, these brilliant articles greet the reader upon opening *THE FLAMING SWORD*. During the past year, many of the articles of *KORESH* have found their way into the reform press, and many editors are personally interested in the prescient journalism of Koreshanity. From the one source, the rays of scientific truth stream through all our pages; the disciple but reflects the knowledges of his Teacher. Our Contributors mirror the one mind.

More vigorously than ever our Staff of Writers begins the new volume, to deftly

and ingeniously display Koreshan thought for easy comprehension. A supremely interesting field will be occupied by the Pre-Eminent of the Koreshan Unity, VICTORIA GRATIA, from whom, we are pleased to announce, our readers may expect a number of soulful articles through which they will breathe an atmosphere of lofty aspiration, purity of character, and honesty of purpose.

We would not omit from special notice the excellent and beautiful contributions of literary merit and tone, from LUCIE PAGE BORDEN, and the unique department of "Observations and Reflections," by AMANDA T. POTTER. The treatment of special subjects relating to the declension of old institutions, the world's progress, social theocracy, and practical work in the establishment of the Koreshan System of Organic Unity, by REV. BERTHA S. BOOMER, will be of inestimable value. Other writers, whom we prize highly, will discuss various phases of Koreshanity, oppose fallacy, and interest all.

Our special editorial departments, which have aroused both interest and comment, will be continued. Our Perspective views embrace the scope of the world. We enjoy answering the interesting questions of our readers, and in entering into the many lines of discussion and controversy which the advocacy of the Koreshan System incurs and demands. We invite questions, objections, and criticisms. We enjoy your letters, whether favorable or unfavorable; write us what you think, always.

Deserving of special mention also, is the department of "First Impressions of Investigators of Koreshan Universology." These letters are pregnant with a peculiar personal interest, stimulating to all, and especially to many isolated readers who have no associations disposed to sympathize with them in these remarkable themes. You touch many hearts, strike many glad hands through the pages of THE FLAMING SWORD. It encourages us and thousands of others, and does you good. Our columns are open to all; let the coming year be marked by many sympathetic touches from the pens of hundreds of readers.

* * *

First Impressions of Investigators of Koreshan Universology.

Wonderful Unfoldment of the Mysterious Riddle of Nature.

EDITOR FLAMING SWORD:—In reply to your request for first impressions of Koreshanity, I will say that mine were very alluring. I had been looking for the "pearl of great price" for half a lifetime, but like a will-o'-the-wisp, it seemed to

ever elude me, and I had grown weary in my search. Three years ago, when the Founder of Koreshanity—a system I had never heard of before—gave a series of parlor lectures in Denver, I realized that he was giving something not only original, and that challenged my closest attention, but which seemed to answer all my questioning whys as well. Of course, it overthrew my preconceived ideas altogether. However, I cared little for this, so that I found the Truth.

Day after day I put everything behind me, in order to drink in, while the opportunity lasted, this wonderful unfoldment of the mysterious riddle of Nature, humanity, and God. The more I heard, the more I wanted; my soul was athirst for the living waters.

Most forcibly the Science appealed to me in all its grandeur; but when the subject of the humanity and the personality of God was touched upon, my enthusiasm received a shock;—here I found my stumbling-block—doubt, and apparent inconsistencies, threatened to wreck my bright hopes. I battled with these feelings for a year or more; tenaciously my mind clung to the traditions of the past, and refused to break from the thralldom of false teachings. However, by continuous study of the doctrine, the light gradually dawned upon me. I began to see clearly that Koreshan Universology was corroborated by the Bible, which, by the aid of this new light, was a revelation of the entire Book. I saw also that what seemed to be a stumbling-block was part of a most wonderful mosaic in God's perfect plan. I realized that my long night of despair was at an end. I was convinced, and surrendered unconditionally.

I rest in the conviction that my religious belief is founded on a proven scientific premise, in which speculation has no part; that analogous reasoning is the highest form of reasoning, and that love to God and the neighbor is the keynote that must vibrate from center to circumference, to bring harmony out of chaos. Notwithstanding the fact that the world is groaning in the travail of dissolution, and hoping that a Moses may arise to guide it through the storm-clouds that are fast gathering from every point of the compass, it stubbornly refuses to recognize the fact that the man with the plumb-line in his hand is already here.

Some remark that Koreshanity is the "most rational doctrine they ever heard of,—but they have no use for its Founder." The man who brings to the world the unity of science, religion, and a perfect social system, brings a panacea for all its ills; and to ignore him is to nullify the authority of his message. We are standing on the threshold of the Golden Age. Koreshanity is the keystone of the arch, and KORESH is the Master-Builder, the one who will open the book of seven seals.—M. V. STILES, Colo.

Endeavoring to Unknow Modern Vexities and Convexities!

To KORESH:—Just a word of greeting and gratitude from this Ultima Thule, the Garden of the Gulf, a paradise of red sandstone and warm evergreens, once named by

the aboriginal Micmacs, "Epaygnit,"—anchored on the wave, "where every prospect pleases and only man is vile." But you are going to change this latter assertion.

Pray pardon some egotism as I try to explain how your revelations inflamed me. I am the son of an orthodox Congregational and the grandson of a Presbyterian clergyman, both of whom I feel reincarnated within me, and influencing me to learn of you, as I ply my trade of an M. D.

I was 47 years old January 15, 1898, being born in the metaphysical third of the sign Capricornus, the Goat,—"service but not servitude;" and as you say "horns denote power," I am able to swallow you whole, or allow you to swallow me whole. I believed all before I understood anything. Thus the soul grasps and assimilates the Truth, like our prehension of ripe grapes. Comprehension takes place creatively, and the creature grows to know his Creator.

Knowledge of the physical demonstrations of your symbolisms and applied science seems to spin out from within like the spider's web, and quite strong enough to sustain himself and family. It is a labor of Hercules, a toil of Sisyphus, Icarus, and others, to *unknow* the innumerable *vexities* and *convexities* taught in schools, colleges, and professional universities, time immemorial, world without end. However, *I am fast becoming concave*, after only a few months of your tuition in THE FLAMING SWORD, and satellite pamphlets, including the CELLULAR COSMOGONY. If I were free from these bonds and humanities, I should take up my cross and follow you at closer range; I should see KORESH tomorrow!

Dear old Tolstoi saved me from ruin, and prepared the way for your teachings. John the Baptist is always the forerunner of the Christ, the Son of man. Then and now comes and goes KORESH, and the new Age of Reason to rule out misrule. As an anatomist, I enjoy your Osteology of Man and Cosmos, and as a Christian Communist, I study your commentaries of the Bible. "Never man spake like this man." *To doubt is to die!*

Sometime, I wish you would explain Astrology and the Zodiac in relation to man. Yours in the hope of Immortality,—GEO. D. CLIFT, M. D., Prince Edwards Island, Canada.

* * *

Words of Welcome for the Cellular Cosmogony.

Its Value Cannot be Estimated.

Permit me to thank and congratulate you and your co-workers for your successful efforts culminating in the production of the CELLULAR COSMOGONY. Its value cannot be estimated in dollars. Of course it will be opposed by the false teachers of our time, whose reputations are at stake. Nevertheless, I believe it is destined to refocalize the scattered thought of the world and force attention to the Truth, through which humanity will be enlightened and redeemed from its miseries.—DR. GEO. CANNON, Cal.

It's a Most Remarkable Work.

I wish to express my great pleasure in reading the new book, the *CELLULAR COSMOGONY*. It is a most remarkable work. I have placed copies in four of our hotels, sold three, and placed two in our public library. May it find many friends. I see it has found some in Chicago and elsewhere.—MRS. C. M. BLANCHARD, Cal.

Please accept my hearty congratulations for the general harmony, inside and outside, of the *CELLULAR COSMOGONY*.—M. V. S., Denver, Colo.

I received the one dozen copies of the *CELLULAR COSMOGONY* last week, and they only lasted about two days! Please send me another dozen.—W. H. W., Muscatine, Ia.

* * *

The Flaming Sword Warmly Welcomed.

I cannot find words to express my admiration for the weekly *FLAMING SWORD*. It is full of the most excellent articles, editorials, and chats. All that I could say in praise of it, would not begin to do it justice! Truly and well said, the Koreshan cause is a great battleship, and its best gun is the *CELLULAR COSMOGONY*. May it win in its bloodless battles for God and humanity.—C. M. B., Los Angeles, Cal.

I like *THE SWORD* tip-top. It has the soundest principles—it is founded on the most scientific ideas ever given to the people. The more I read the literature the better I like it. I believe there is going to be a great turning over of the people, and oh! what fun we will have, watching some of the stiff-necked and stubborn hypocrites with which the world is overstocked today!—J. M. P., Galesburg, Ill.

I have received a copy of your paper, and must say that I indorse its contents in toto; especially the article under the caption of "Communism the Goal of Economic Progress." I have always contended that the churches were followers of the Christ by profession only. You go to the bottom of things. May success attend you ever.—W. A. M., Montgomery, Ala.

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* * *

The World's News.

Wednesday, November 9.

Ripple of excitement over election news; many political prophets fail—others hit it by accident.
Peace commission still at war.
Plague of lockjaw in Bohemia; originated in a medical microbe factory.
Plot of powers against anarchists blocked by England's refusal to join the inquisition.

Thursday.

McKinley instructs American commissioners in Paris to demand the entire Philippine archipelago.
Race war in South Carolina; after election riots; six negroes killed at Phenix.
Official counts give Republicans majority in American Congress and Senate.
Salisbury's great speech praises America as a growing power.
Turkish Sultan sends greetings and gifts to the Czar.

Friday.

Storms raging on Lake Michigan; a score of vessels wrecked and damaged, and men are drowned.
Another riot at Wilmington, N. C.; 9 negroes killed; the whites depose officers and create anarchy.
Two negroes lynched at Greenwood S. C.; result of election riots and racial feuds.
Anarchists commemorate martyrdom of Parsons, Spies, et al.

Saturday.

Gen. Corbin opposes reform in U. S. army organization; bars improvement.
Business men of rioting districts in S. C., call a halt on lynching negroes.
Spain exhausts her diplomatic ingenuity; gains no points; loses all.
Discontent in Spanish soldiery and police in Havana; no pay.
Sampson visits Gen. Blanco at Havana.

Sunday.

London begins a crusade against Sunday theatres and amusements.

American peace commissioners draft ultimatum for Spain and terminate discussion; Spain must cede the Philippines to America.

E. Everett Hale, who hails from Boston, preaches in Chicago.

Monday.

Viriden coal-miners' strike is settled; no compromise; surrender of operators to the labor unions; scale agreed to.

Count Ernest makes official complaint and indictment of Emperor of Germany.

Philippine insurgents take Iloilo, capital of Panay Island.

Tuesday.

American sugar trusts put up price of sugar.

Philippines appeal to McKinley to not return islands to Spain.

Newspapers have Havana on verge of riot and mutiny.

Tammany Croker visits Chicago; crokers are croaking on Croker.

* * *

In Reform Journals.

A Kansas Judge.

When George R. Peck first became an attorney for the Santa Fe, he went to a small town in western Kansas to argue a case that had been brought against the road for damages to several head of cattle that had been killed. The case was tried before a judge who was decidedly German. The witnesses were examined, the case was gone through with, and the attorney for the prosecution arose and made a strong plea for conviction. He waxed eloquent, and the judge paid close attention.

"Are you troo?" asked the judge when the lawyer stopped.

"Yes, your honor."

"You vins de case," said the judge.

"But I want a chance to argue my side of the case," said Peck.

"No, he vins," stontly asserted the judge. But Peck commenced to talk and gradually his talk led up to the case, and before the judge knew it Peck was arguing the defense. The judge listened closely, and when Peck had finished he said:

"You vins de case."

"But you have already decided in my favor," said the other lawyer.

"Dat's all right. I reverse my first decision. Dis man vins," and the judge stuck to his last decision and won his railroad case.—Topeka State Journal.

GOD'S CHOSEN.

O, my people,
Ye who have taken a new world,
Ye who have conquered the desert,
Ye who have broken from bondage,
Gathered from all nations,
Flower of all the races,
Be true, O my people,
Be loyal unto the highest,
Be great as the fathers who bore you,
Be worthy the past and the future;
Help all peoples from bondage,
From bondage forever.
—*Coming Light*, San Francisco.

England is the paradise of the rich, the purgatory of the wise, and the hell of the poor.—Theodore Parker.

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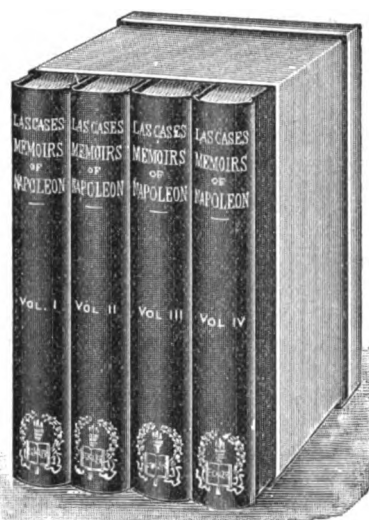
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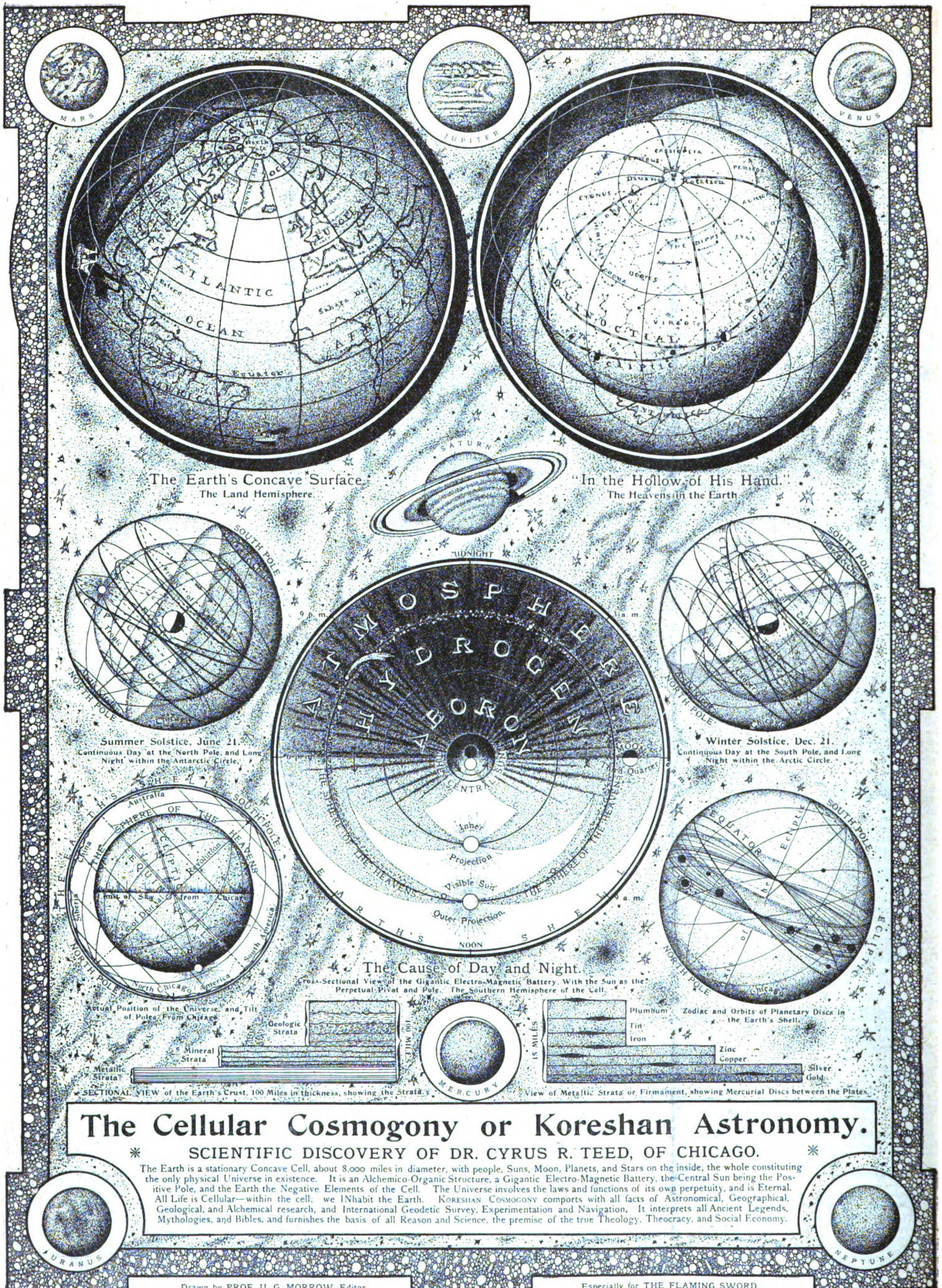
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The Flaming Sword

"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., DECEMBER 16, 1898. A. K. 60.

Whole No. 316

Osteological Analysis of Structured Man and Cosmos.

Part VIII.

THE ZODIAC of the alchemico-organic cosmos (the physical world)—as we have before stated, and as generally known—is $23\frac{1}{2}$ degrees oblique to the equator. There is an axis to the plane of this circle, as there is also an axis to the plane of the equatorial circle. The axis of the plane of the equatorial constitutes the normal terrestrial axis, while the axis of the ecliptic determines the south magnetic annulus and the north magnetic apex or pole. We have already defined the causes of this magnetic cone, but in order that the student of Universology may the more fully comprehend the character of the zone or belt of the zodiac, the belt in which the twelve zodiacal constellations are emplaced, we will enter upon a more detailed analysis of this zone of motion, for the further consideration that in the study of either one,—the microcosmic or the macrocosmic anatomical structure and functions,—the investigator may be fortified and sustained with the corroborations of the other.

Without entering now into the analysis of the very cause of motion, which we have before stated to reside in the relation of the will to the intellect, we may again urge the fact that motion produces friction, and friction destroys matter and converts it to energy. The primary energy generated through friction is magnetism, or magnetic energy.

The reader is already acquainted with our attitude regarding the character of universological form. The cosmic structure is cellular; its circumference is related to its nucleus or center by a reciprocal interflow. The energies of the circumference converge to a focal point, which is most intensely active because it is the prime

vorticle (vortex point), at which point all converging energies meet. All metallic and mineral substances in the circumference, when reduced to energy, flow to this astral nucleus; there they materialize into a partially solid focus, which is made to revolve upon its axis. This motion and the concomitant friction and combustion, with the correlation of energy and matter involved in the active processes, conform to the universal law of activity.

Heat reacts in cold, light in darkness, and positive, in negative or passive. These accompaniments and attributes of motion are supremely intensified at this center of influx and efflux, and because of this law, heat is repelled from cold, hence they are polarized at the two extremes of the stellar center. One of these energies being expansile and the other contractile, the stellar nucleus is thrown a little from the central axis of its motion, and is therefore forced into a circle of excentricity in connection with its axillary revolution. Thus the central star of the physical cosmos, whence emanate the energies of radiation, becomes the primary origin of the so called physical energies radiating through space and denominated luminous ether by the "scientists."

There are two axes of magnetic energy generated by the motion of the stellar nucleus; one is the axis of the axillary motion, the other is the axis of the excentric motion. Magnetism is the correspondent of heat, as electricity is the correspondent of light; the difference residing in the mere fact of higher and lower tension. The magnetic energy generated by the friction of momentum observes the general law of combustion, developing into reverse and repellent qualities of energy,

the superheating energy flowing in one direction, the heat-diminishing energy in the opposite. As the tendency of one is to expand and the other to contract, there is formed the magnetic cone as the result of the excentric motion of the stellar nucleus.

The stellar center moves in a spiral around the magnetic cone, with its axis convergent or oblique to the axis of the cone. The spiral motion of the nucleus is caused by the charging and discharging of the energy generated by the motion. The oscillation of the nucleus north and south—the movement occasioned by the induction of the energy generated by the motion of the nucleus—is correspondential to the contraction and elongation of the pineal gland (conarium) in the discharge of its secretions into the aqueduct of Sylvius. The stellar nucleus is the parent of every other star in existence, and its motions determine the course of the motions of the stellar realm; this entire motion being governed by the course of the motion of the zodiacal belt.

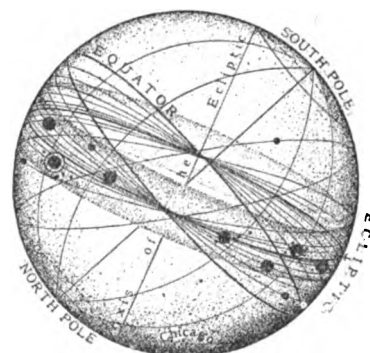
The ecliptic is the median line of the zodiac. It is so called because all eclipses occur on this line. It is a circle running obliquely to the equator $23\frac{1}{2}$ degrees, extending north to the tropic of Cancer, and south to the tropic of Capricorn. The motion of the sun north and south from these two tropics, is a perpetual spiral or helical motion. It is from a knowledge the ancients had of this motion that the sun was called *helios*, and from which is derived the term helix. The same spiral motion is communicated to the planets,—all dependent upon the spiral motion of the central nucleus.

The encephalic zodiac must sustain the same relation to the pole of its axis, that the alchemico-organic does to the pole of its axis. In determining the zone or annulus of the cerebral zodiac from its correspondence to the astronomical zodiac, we lay the foundation for an absolutely correct mental science.

We here introduce a diagram for the purpose of

facilitating the somewhat intricate subject engaging the student's attention. Notice the circle marked equator; the poles of the axis of this circle are marked south and north pole. The belt lying oblique to this circle, upon which are marked the dark spots representing the planetary discs (disci), is the zodiac. The middle line of this belt is marked by an arrow at the word ecliptic. The student will also notice the axis of the ecliptic perpendicular to the plane of the ecliptic and zodiac.

If we would pursue a study of the character of the encephalic belt of motion in its correspondence to the laws and motions of the astronomical zodiac, we must



first learn to translate the language of physical motion and form to the motions and forms of mental qualities. Let us furnish an illustration of the significance of this proposition. We have defined the fact and causes of the excentricity of the astral nucleus. To translate this physical language into the language of mental science, we must know the corresponding cause of the excentricity of human character.

To the normal world, moving along on the line of the anthropotic equator, the Lord Jesus was the most excentric of men, but he was to the anthropotic zodiac what the astral nucleus of the cosmic astronomy is to the astronomical zodiac.

A Notorious Criminal Attacks Koreshanity.

Ex-Convict Dis Debar, Foiled in a Fraudulent Scheme at San Estero, Fla., Libels Koreshan Institutions.

A WOMAN professing to be Madame Howard came to the Guiding Star Assembly of the Koreshan Unity at Beth Ophrah, announcing her desire to identify herself with the Koreshan movement. She seemed in many ways attractive to a number of our people, and to a certain extent ingratiated herself into the good opinion of some of the membership.

We very soon discovered her identity with the notorious Dis Debar, alias Vera Ava, whom we knew to have been two or three different times convicted of criminal offences, and having served the period of two or three convictions, one of which was two years in the Illinois

State prison at Joliet, the evidences of which are on the criminal and police court records of Chicago, together with her portrait and description in the Rogues' Gallery of this city. She is regarded by the police and detective forces of Chicago as the slickest and most accomplished crook, confidence woman, adventuress, and swindler that the devil ever conjured and let loose to afflict society. Her aliases are Dis Debar, Vera Ava, McGown, Howard, Princess Editha Loleta, Baroness of Rosenthal, Countess of Landsfeldt, etc.; of these latter fictions we are justified in stating that the claim is pure fabrication, having no foundation in fact.

Ann Odelia Salomon, Madam Dis Debar, Vera P. Ava, all one and the same person, is in the State Penitentiary at Joliet, Illinois. The crime for which she is now paying the penalty was the theft of \$735 from Mrs. Jane Irene Mitchell, of Elgin, Ill., a poor widow who keeps a lodging house and a small bakery as a means of earning a livelihood. Mrs. Mitchell in her testimony, said that in February, 1892, Vera P. Ava came to her house to board, and soon ingratiated herself into her affections. She claimed to be a medium through whom she (Mrs. Mitchell) could receive communications from her departed husband.

Time went on; Vera Ava left the city, but returned to Elgin the following September and again took up her residence with Mrs. Mitchell, using her sitting-room daily. Mrs. Mitchell returned to her room one day and discovered Vera Ava counting some money which she (Mrs. Mitchell) had drawn from the bank and placed in a tin box. Out of \$1000, Vera claimed there was but \$265 left, and declared that the spirits had taken the rest. Mrs. Mitchell did not have Vera arrested till a month later, when her suspicions were aroused by Vera's extravagant expenditures in wearing apparel.

The above is copied from a report of the case. For this crime she (Dis Debar) was convicted and sentenced to the Joliet State prison for two years,—and served her time. She served six months on Blackwell's Island, the court records of which are accessible to any one interested enough to inquire into her character.

After coming to us, and after knowing that we were acquainted with her history, she professed repentance, confessing the crimes for which she had been convicted, but begged of our people not to send her out to utter destruction. She declared that she had never been honest in her life, but that now she was honest and desired to be saved. We tried to save her; we gave her a home, and endeavored to make her happy. The Pre-Eminent of our Society was specially kind to, and considerate of her, and trusted her so much as to give her the liberty of the house without special supervision. The result was that a diamond ring and a gold necklace, valued at about \$150 each (three hundred in all), were dematerialized by the identical spirits which appeared in the sitting-room of Mrs. Mitchell.

The evidence we have that the diamond ring was taken by "Princess Editha Loleta, Baroness of Rosenthal, Countess of Landsfeldt," is, that two witnesses will testify to having seen her with the ring, while trying to borrow money on it, she claiming it to be worth

\$150. The testimony regarding the necklace is more emphatic, for we procured the pawn ticket for the redemption of the necklace, of the party to whom the "Princess Editha Loleta, Baroness of Rosenthal, Countess of Landsfeldt" turned it over, after raising \$10 on the necklace at the pawnshop where it was located. We possess unmistakable proofs of the larceny in question, and we are watching for the woman's return to Chicago, from which she will take a longer journey to Joliet than the one she took in March, 1893, previous to the World's Fair at Chicago. The Chicago police are very much in want of this self-dubbed Princess.

Since leaving our Society, she married a man by the name of Jackson, and started on a "confidence" tour. Her first adventure was to visit a man in New Orleans who had become interested in the work of the Koreshan Unity. She and the man Jackson professed to be authorized by the Koreshan Unity to work publicly in its interests. He believed their report, and on the strength of their apparent interest in the work, was prevailed upon to go with them to Estero, Florida. Their ostensible purpose was to show him the site of the New Jerusalem, but the real purpose was to inveigle one of the members of the Unity at Estero to go with them to New Orleans and thence to India, whither they expected to lead the man in question. Their little game was blocked, and the pair were exasperated; a villainous newspaper scandal against the Koreshan Unity is the outcome.

We write the above to warn the readers of THE SWORD and all interested in the Koreshan work, against the wiles of this villainous pair of rascals. The woman is not tall, but unproportionably large, weighing nearly three hundred pounds. While here, her hair was bleached yellow; it may be brown or grey, now. She has one distinguishing mark,—an ugly scar under her left eye and extending up on her temple. Look out for her in whatsoever guise she appears to you. She makes an apparent display of diamonds, but they are paste. Regard Frank D. Jackson with a liberal degree of suspicion.

Koreshan Flashlight on a Dark Object.

The Dark Object.

HUMANS ONCE HAD SIX SENSES.—Office of the Lost One No One Has Been Able to Learn.—One of the greatest discoveries of physiology is that we once had six senses. What the lost sense was no one knows, and probably no one will ever know. But that our forefathers possessed it there is no doubt, for the remains of that part of the brain in which it resided are still to be seen in any one of us. These remains are simply a small and now perfectly useless little mass of brain substance, called the "pituitary body." It consists of two tiny oval lobes joined together and lying in a little cavity of the skull strangely named the sella turcica, and situated over and above the nose. It is quite possible that it may have enabled our forefathers to see in the dark before lamps and candles were invented, or it

may have placed them in communion with ghosts and fairies, or it may have been an organ that enabled them to go home in a bee line when they lost their way in the primeval forests. On the other hand, it is possible that it was a bad substitute for vision or smell or hearing, and died out when the improved sense organ developed.—*Cincinnati Enquirer*.

Koreshan Flashlight.

SENSE is a sensation, and the seat of every sensation, accompanied with mental consciousness, has its primary location in the brain. Vision is a sense, so are hearing, smelling, tasting, and the feeling of the cuticle

and nerves of the body. Aside from these, there is another sense or sensation just as natural, and belonging as much to the material and sensory functions as any of the above; and so far, we have not discovered any indication that the sense under consideration is obsolete in the mass of mankind. We refer to the sense so commonly called sens-u-ality, in which people are so steeped that their stupefaction precludes the possibility of distinguishing its existence.

The sense of *orgasm* is one of the natural sensations, and has a sensory center in the brain as absolutely as any one of the other five. How mankind can subject itself perpetually to an indulgence of a sense or sensation which is the most sens-u-al of any, affording a more degrading and inverted delight than any, and not know of its existence, is more than we can understand. There is still another natural sense, the seventh, which we have not time to consider in this brief article.

As there are seven natural senses, so there are seven correspondingspiritual qualities. It is a most common thing for so called advanced thinkers to class everything of what some denominate psychic phenomena, as belonging to the sixth sense. Now, as there are seven natural senses and seven corresponding spiritual attributes, how much mental perspicacity is there in the gen-

eral psychological rubbish regarding the "sixth or psychic" sense?

If there is a sense of seeing in the natural world, and something which corresponds to it in the spiritual, and we classify vision in the natural as the primary or first sense, why not also classify vision in the spiritual as the primary, first, and corresponding function, and the same of hearing, smelling, tasting, and the general sense of feeling? Clairvoyance is an attribute or function; it corresponds to seeing, No. 1. Clairaudience is clear hearing; it is the second function, No. 2, and corresponds to the natural ear; then there is olfaction, No. 3, and gustation, No. 4; etc. Why not employ a little common sense in the consideration of sensations, and not amass and jumble things up when the object is to enlighten the mind?

Now a little about the pituitary body, or glandula vitæ. It is the most active elaborator of any organ in the human brain. All the essences of the fifth, two lateral, and third ventricles, and the fluid of the aqueduct of Sylvius flow into the glandula vitæ, pituitary gland, through the infundibulum. These fluids are there mixed and re-elaborated for distribution throughout the body, by various channels to be subsequently and further considered. The pituitary gland is the vital gland *par excellence* of the human economy.

The Coming Conflagration and Birth of the Sons of God.

VICTORIA GRATIA.

WE WHO have accepted Koreshanity necessarily accept in full both the Message and the Messenger. We know nothing of the truth concerning God and the universe aside from the direct communication of the word as exoterically imparted by our great Teacher. Koreshanity is the scientific communication of truths given for our comprehension.

As we mentally develop under the instruction of KORESH from month to month and year to year; while we listen to his incomparable logic and his eloquence, we would not dare—lest we do violence to the truth he utters—formulate or project a thought, either for private or public consideration, not subject to his criticism and approval without an absolute authorization and commission to go and declare his truth. His words to us are too full of meaning and his cause too sacred for any of us to jeopardize their successful progress by any careless attempt to promulgate any private interpretation. Having thus premised the subject to which we desire to invite the reader's attention, we will merely add that whatsoever we attempt to portray is but a reiteration of what he teaches as we have learned it from him, submitting it in our own language in the hope that we may simplify to some extent for the purpose of reaching

minds not yet fully prepared to receive directly from the fountain-head of wisdom.

In a recent article we attempted to set forth in our own simple methods of presentation, the profound question of the Womanhood of God. We endeavored to do this in our own way and from our own mental conceptions. We have been under the instruction of the Founder of Koreshanity for ten or more years, and have therefore incorporated more or less his methods of expression; besides we have before us his own written expositions upon the subject we have undertaken to elucidate, and further, we dare not project our thoughts without their being subjected to the proper inspection and criticism, hence our own thoughts upon this subject are his own.

Koreshanity teaches us that now at the end of the age or dispensation, the fruit of the age is to mature in the resurrection of the sons of God: that these sons are to result from a change wrought in the present humanity, and not by the product of offspring through virginal propagation. The reason for such a conclusion is in the fact, first, that the present humanity is to be redeemed from sensuality and corruption by the application of the laws of life, and this present mortal and cor-

ruptible nature is to be changed suddenly to an incorruptible and immortal nature; second, that there must be an agreement between the process of sowing and the process of ripening fruit.

The Lord was produced by a virginal conception. When produced he became the firstfruits of a new order. He was planted, not a material sperm, nor was there a psychic impregnation of females as in the case of the Virgin Mary. In the case of the Virgin there was a psychic transmission from the mind of Joseph, her affianced or espoused, through the mind of Mary. The conception was not ordinary, it was extraordinary, that there might in this way be produced the beginning of a new order or genus of men.

When the church was vitalized for the regeneration of the sons of God, a man dissolved, became spirit. It was not the mere sperm of reproduction, either physical or spiritual, but the *man* as a full grown, complete human being. The God-man was planted,—He constituted the seed of the church. The seed was planted in the church. The man was the seed, the full church comprised or contained the womb of reproduction. The church will bring forth full grown men. This is *emphatically* the position of KORESH, and this is his doctrine. There will be no virginal infants in this age of the world. It is contrary to every principle of law and to everything KORESH has ever proclaimed. We are thus imperative, because there are some who are promulgating doctrines of devils,—base counterfeits of this special gospel of Koreshanity.

We may now consider the process. KORESH, in the declaration of his gospel, proclaims his own theocrasis (translation). In this enunciation he says he will pre-

pare a biologic battery composed of men and women chosen by himself, so ordained and related as to provide for their dissolution by dematerialization, that is, their conversion from matter to spirit without the ordinary process of corruptible decay. He declares that through the dissolution of this central biologic battery, the great conflagration is kindled that the prophets have foretold, and that in this conflagration or burning of the world, thousands of people will be consumed and converted to spiritual energy.

He will have entered the receptacle which he has prepared, taking with him his central group,—for they will have been thus absorbed and blended into the one central consciousness. This will constitute the vitalization of the material womanhood. It will constitute her transformation from the mortal and degenerate state to the divine natural Motherhood. It is the literal creation of the Goddess, so forming and vitalizing her maternity as to prepare her for the influx of the spirit which has been produced by the conflagration of the thousands who have been dissolved. She becomes the nucleus of inflow, and therefore the materializer of the sons of God whom she will project from herself as full grown, materialized forms.

These are the biune, virgin men. They will be biune, because to produce them there will have been formed at this centre the biune nucleus, and in the general electromagnetic conflagration men and women will have been consumed. Their energies will have merged together into the one recreative centre, from which they will project as the two-in-one, biune sons of God. In the conflagration, the spirit of the thousands will flow to the one centre, because it is the central pole of masculinity and femininity united in the primate biunity.

Origin of the Christian Church and State.

REV. BERTHALDINE.

IN THE Scriptures of KORESH it is written: "Church and state have their origin primarily in the unity of God and man. Every age or dispensation begins with a retying (religion) of that which, through adultery, has been divorced. God entered into covenant with Abraham to the degree that Abraham became endowed with divine grace, and had found favor with God. Through that conjunction it became possible for the great Lawgiver to appear, and by law to lead, through the force of its potentiality, the people of Israel into such grandeur of development as to produce the Lord God from heaven (the most holy and interior domain of divine mentality), by virtue of the seed of God planted in that people through Abraham. The Jewish people were not only a unity of God and man, but in their government they comprised the unity of church and state until, through the corruptions of Jewish polity, there came a necessity for a divorce. God and man became separated, the church divided, and a new religion,—a new bond of obligation was consummated, and a new church and state were instituted."

This new bond of obligation, in which the Christian church and state found their origin, was the seed-fruit of the universal progressive and retrogressive life of ages, the redeeming product of the unity of God and man, consummated in the Jewish race. The Lord Jesus Christ, Jehovah, manifestation of the biunity of Deity, in essence wisdom and love, polarized and materialized as the God-begotten, God-inherent Son of man, is the God-declared origin of the entire universe:

He is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell.—Col. i: 15-19.

The church is the strength of His biune being put forth in humanity for the regeneration of his legitimate environment of earthly glory, and for the reconstruction of himself and his inherent Bride, the Church Tri-

umphant, in his divine image and likeness, as the astral center of the universe. Jehovah is the origin of all heaven-begotten and earth-born forms of church and state in all ages which succeed each other in timic order, to express, in varied forms, his seven degrees of evolution and involution which reveal the seven stages of the creation of the Grand Man,—Jehovah multiplied and glorified. Jehovah, as the seed-man, Jesus, in fulfilling the office of Abram or high father, disseminated his personality as Holy Spirit of biune being, and formed from its vitalizing and constructive potencies a spiritual church or Bride, in whatis known through history as the primitive Christian church, of which he was the fully recognized head, Abram or "high Father." This conjunctive unity of Jehovah with an earth-born Bride, made of twain one, for the production of a new man,—a new name to be written on a "white stone."

The primitive church, by virtue of appropriating the seed, Jehovah, was recognized by Paul, not as seeds many, but as one Christos,—seed of Abraham, the Father-Mother of Abraham himself as the biune Deity and of all his glorified sonship, the order of Melchizedek. This order, in the supremacy of its earthly glory in the unity of the Anointed, reveals in simultaneity the unified origins of all churches and all states that manifest in earthly forms during the great cycle of Mazzaroth of 24,000 years. The seed-man (Jesus) involved, enthroned as his controlling power, the "spirits of just men made perfect" by many cycles of mortal embodiments and suffering by which they had learned obedience to the law of Moses. In the glory of their unity as Jehovah, they constituted the manifest fulfilment and fruition of that law which embodies as the seed of an ever new and divine church and state.

While in the progress of its cycle of development, the seed of a new heavens and a new earth is developing by involution; a field is being prepared for its reception by the law of evolution from a previous planting. When Jehovah was ready to impart his life to a world, a world was ready for its reception; that is, a people had reached their terminal point of retrogression, and were intellectually and affectionally matured for impregnation by the degree and quality of life forces he had to impart.

When the Jehovah became manifest nineteen hundred years ago, three great varieties of national life,—the Jew, the Greek, and the Roman—divided the prepared world between them. Through the operation of law, the Greek and Roman elements had been brought into remarkable union with the more sacred elements of Judaism. In the Hebrew nation was a divinely-laid foundation for the superstructure of the church. In the spread of the languages and the commerce of the Greeks,—in the perfection of their poetry and philosophy, was found the necessary means for the rapid spread of Christian concepts, and in the union of multitudes of incoherent provinces under the laws and government of Rome, was found a strong framework which kept together for the required time, the social orders to be vitalized by the divine seed for its ultimate reproduction in supreme glory.

The fountains of national life forever gush forth and flow in channels appointed of God. That of the Jews, as has been stated, began its manifestation with the call of Abraham, whose family was chosen to transmit the life of the divine unity of love and wisdom under the immediate direction of its almighty power. Everything in Hebrew collective and private life was connected with a revealed religion, which found perpetual expression in divinely-appointed and significant ceremonies, and was for the use and benefit of all,—from the poorest peasant to the wisest Rabbi; and all children were taught to claim their share in the religious privileges of the chosen people. One God, the Creator and Judge of the world, and the author of all good, was the only object of adoration, and his most sacred and potential name was Jehovah, of whom Isaiah wrote: "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 [age-lasting] Father, the Prince of Peace."—Isa. ix:6. This name was destined to become to the world the motive and support of all holiness; and his spirit, in its seven progressive involutions, is the vitalizer of the seven universal churches which give birth in turn to seven manifestations of the Deific name, with their varied radiances of crowning glory during the 24,000-year cycle of Mazzaroth.

The seed of Abraham, or the Christos in the form of the primitive Christian church, was characterized by an adherence to certain clearly-defined principles and practices manifest in the life of its head, Jehovah, who said to its primary nucleus: "One is your master, even Christ; and all ye are brethren." This body, as to form and function, was fashioned like its head, made up of many members performing divers uses or functions, and characterized by varying degrees of honor according to uses performed. In this body the functions of church and state were so conjoined as to be denominated one. The relationships of members were so close, by virtue of spiritual bone, blood, and nerve, that they regarded each other as of one flesh; and if one member suffered, all suffered. All the goods of life were held in common, and were distributed like the elements of the physical body, according as each had need. The historic record of this holy seed of Abraham, made manifest through the functions of the organic unity called the Christian church, is found in such language as this:

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. * * 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. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people. And the Lord added to the church daily such as should be saved. Acts ii: 42-47.

The life of Deity manifest in the flesh of Jehovah, is the eternal pattern of the perfect organic social life expressing the unity of church and state. The prayer of Jehovah was this: "As thou, Father, art in me, and I

in thee, that they also may be one in us." Organic unities always have their origin in one, and if the unity is perfect and self-perpetuating, the origin is a biune one,

through whose overshadowing power many members are baptized by one spirit into one body, and rendered obedient to the laws which perpetuate its being.

In the Editorial Perspective.

THE EDITOR.

THE RADIATIONS of antichristian forces which militate against the revelation of the fundamental truths of being and existence, are from the great battery of fallacy. The generation of the energies of fallacy begin primarily in the pole of mental darkness, the positive pole of death. It is the antithet of the biological Head of the universe, manifest in humanity nineteen hundred years ago; it is the reaction of the operation of the forces of truth in the sensual heart and soul of man during the Christian dispensation. The vortex of evil is receiving influxes of pabulum of death from the mortal world. It is the absolute reversion of the poles of mental activity, and the energies generated in the pole of death are the exact reverse in quality and tendency of all that was contained in the Godhead of Jesus the Christ. Subtly its penetrating rays speed through every plane of thought, until the entire mental world operates under the hypnotic governing power. It is the power of universal hallucination, the unknowing of all things. The principal idea pervading the theological and astronomical world is infinity. It is a process of mentally reaching out into infinite space, going farther and farther from the central principles and factors of life; it is diffusion and disintegration. It saturates the mind with a fallacious science—with the thought that the universe extends illimitably; it fills the mind with the thought that God fills *all* this infinite openness, in all directions. It involves the doctrine of ultra-individualism, making one lifetime for man, and presuming every man to be the external mortal coil for all divine activities. The great battery of fallacy is *human*, and involves the millions of devotees to the gods of this world; and it will continue radiating its energies until the whirlpool reaches its ultimate revolution in the destruction of the last element of the "Man of Sin" in the beginning of a new spiral of progress, in the formation of a *new* pole—the positive pole of Life.

Many persons put two days' study of the Koreshan Cosmogony alongside a lifetime saturation of Copernican fallacies, and cannot see how the Astronomy of KORESH can ever fit the facts of astronomical phenomena. We are advised what some of the features are, and how they militate against Koreshan conclusions concerning the form of the universe. Some of these features are particularized: The appearance of Saturn, the movements of planets, eclipses, positions of the stars, distance to the sun, and the exact number of miles to the farthest nebula, etc. We have had many lessons on practical and theoretical astronomy by correspondence. We are unfortunate in having to come upon the stage of action at a period in the world's history when astronomical knowledge is accessible only to our critics! It is remarkable how some novices in astronomy who criticize Koreshan Cosmogony, who cannot solve the problems of the universe on the basis of the Copernican system, nor remove the numerous inexplicable difficulties in the modern astronomy, can so quickly decide how things should operate in the hollow globe! We have studied the question a little longer and a little more critically than some we have heard from, and we will yet awhile presume to know that astronomical phenomena fit the Koreshan System.

Human beings are continually coming into the world of tangibility and going out of it. The laws of the conservation of substance in the economy of the universe, provide for their coming from the place to which they go—the spiritual world. Existence is a sort of series of arrivals and departures, and constant turning of cycles, the renewing of the old and the aging of the new. In the great cycle of being we progress and retrogress; we ascend or descend according as our aspirations are in the higher or in the lower plane. We follow our ideals; they may be good or bad. In time, in the revolution of cycles, heaven and hell are alternately expressed in the earth, derived from corresponding conditions in the spiritual world. All things and conditions originate in the mind. Mental entities descend from the mind into the blood corpuscles, and from thence to the plane of reproduction. Re-embodiment is scientifically demonstrated in the propagation of all life. If we can scientifically ascertain from whence man proceeds, we determine the location of the spiritual world; it is nowhere else than in the labyrinthine cellular involutions of all thought—the human brain.

What kind of astronomy did Jesus believe in? He himself was a complete world, the perfect microcosmic universe. His astronomy, his world of observation, was the subjective world in him. He saw *himself* through and through by means of his philosophic sense. The objective world did not concern him as it concerns the sense of science. He read his own book, he contemplated what he contained as the pivot of all, as the seed contemplates its own essential life in involution, in its own self-satisfaction. The seed, through propagation, develops other senses in its death and resurrection, and reaches externals in its evolution. Through the sowing of philosophy, through the dissolution and dissemination of the life of the central man, science develops in the external mind and reveals the world of Jesus, his astronomy, his theology, and his organic unity.

Modern theologians are desirous of finding some bridge, connecting link, or "missing link" between finite man and the infinite, because Jesus refuses to fill the prescriptions of the doctors of divinity. The cross of Jesus was the bridge, the means by which his own divine nature was crossed with the imperfect and the mortal. Finite means perfect, finished; infinite means imperfect, unfinished, incomplete. God is finite, and the devil is infinite! The cross of Jesus was the bridge over the chasm, the way by which he *crossed* the great gulf fixed otherwise impassable, between the finite nature of God and the infinity of mortality, the bridge between heaven and hell. The resurrection is the way back.

The difference between the popular and the Koreshan ideas of being, is the difference between the lowest and the highest degrees of mental conception. The modern idea is that God fills all space,—the same in every place; and hence cannot be determined because he cannot be directed along channels of limitation. The universal mind of the physical cosmos is the lowest form of mind, while the mental force generated in the perfect brain cell is the highest possible degree of consciousness. The mind of God is the mind of the perfect man.

The old world repudiates the discovery of the new. The old world endeavors to smother the light which reveals its corruption. The greatest agitation the world can ever know, the most intense vibrations that can ever obtain, will be concerning the greatest discovery of the age upon which pivots the destiny of the world, and which will establish universal equilibrium—the fundamentals of life and being as revealed in Koreshan University.

There is a shade of difference between modern "Christian Science" and the primitive Christian System. The former says that "There is no real power in sin and death"; while it was a fundamental teaching of the latter that "the devil hath the power of death." If there is no power in death, Jesus did not overcome anything, and his victory amounts to nothing. And yet the "science" is "Christian"!!!

Modern republicanism finds its correspondence in the republican system of salvation, of the doctrine of ultra-individualism, which makes every man his own teacher, and the arbiter of all questions for himself, whether his conclusions be right or wrong. It is intellectual chaos and mental anarchy.

Christmas reminds us of the great mass of Christians who commemorate the birthday of the Almighty from the human world, but who, having forgotten that God is man, now worship a myth in the sky billions of miles distant. A fallacious god was the creator of the Copernican worlds.

Copernicus did not discover anything new; he simply projected his own perverted world of planets and stars which operate, not in the celestial space, but only in the mind of fallacy.

If there is no real substance to sickness or disease, the "Christian Science" method of cure is a fake—pretending to cure when it is held that there is nothing to cure!

There is no difference in the character of authority of the supreme courts of law and the supreme courts of modern science; the decisions in each are "opinions."

The cries of the oppressed are heard everywhere; under the oppression of the millionaire and the money power, we can even hear the earth "hollow!"

The stars in the visible heavens are vortices of alchemical energies, the nuclei of consciousness of the physical cosmos.

When we surveyed the rectiline on the Florida coast, we demon-*straight*-ed the fact that the world is concave.

There are two kinds of communism; one is a community of goods, while the other is a community of bads.

Human corruption cannot be transformed to the gold of immortality without passing through the crucible.

Modern cities are full of the signs of the times, of all trades and professions of competism.

God's fear is the beginning of wisdom, but man's sphere of science is its ultimate.

The narrow way is not a narrow-gauge railroad, nor the way of narrow minds.

They delight in fallacy who are in touch with the positive pole of evil.

The opiates of fallacy will soon be a drug on the market.

Man devotes all his energies to that which he loves most.

The most potent force in the universe is intellectricity.

The Indians break out when they are treated measly.

The devil is the father of all fakes and mistakes.

Modern geology tells us some rocky stories.

Many glittering ideas are not golden.

Labor is capital.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

How Did the Ancients Know the Earth was Hollow?

(1) I never was more interested in anything in my life than I am in the New Geodesy. The scientific part interests me beyond measure; the religious aspect has no charm for me whatever.

(2) Those old Bible astronomers stumbled onto the truth in regard to the hollow globe theory, for the simple reason that they could not conceive of people living on the outside of a ball spinning through space at the rate of 65,000 miles an hour. But you did not ask people to give their views on the old Bible scientists; you merely wanted their opinions on the CELLULAR COSMOGONY.

(3) Well, your position seems impregnable; but the majority of the scientists in these latter days are too self-sufficient and bigoted in their opinions to investigate anything so dangerous to their own fossilized ideas.—S. P., Quincy, Ill.

(1) We are pleased to note your interest in the Koreshan Cosmogony. We have found the subject of the form of the universe to be intensely interesting, because

it reveals the laws and functions which operate and are found in every domain in the universe. The Koreshan Cosmogony is a revelation of the laws of creation, and consequently, is the theology of that creation. But for the ramifications into which this knowledge enters, the discovery of the earth's form would fail in its mission. It is the foundation of all reason, the premise of all conclusions—the natural, tangible, and unmistakable proof of all other features of the Koreshan System. The mind cannot fully comprehend a thing made, until it reaches the comprehension of how it was made and the means by which it is maintained, as well as the purposes of its existence.

(2) There is no such thing as stumbling onto the truth. The focusing of entities and substances of truth is the result of the operation of immutable law, the result of the conspiracy of forces which

make the discovery of the truth *inevitable* at the proper time, but *impossible* during any period of the world's history not destined to produce the scientific fruit of the dispensations. An idea is a living entity,—a living being, communicable as a substance, transmissible as an energy, and susceptible of being received only by those who *attract* the substance. The knowledge of the form of the universe can come in any age to that man only who, through the highest possible desire to make knowledge serve its highest purpose in the world, can create a vortex of thought of sufficient intensity and rapidity of vibration to attract and harmonize into one system of organic unity, all the knowledges of the universe and its contents.

(3) The Koreshan Cosmogony will never be overthrown, because the shape of the earth cannot be changed; it has al-

ways been concave, and will forever remain so. The evidences of the earth's tangible surface are absolute, and when subjected to test, it will always testify to the facts of its eternal form. Truth asks no favors of the modern astronomer; she will accept him if he accepts her bounties, but she will crush him in his persistency in remaining in ignorance. Truth is terrible enough in her vengeance to remove all obstructions to her progress!

The Vertical Plumb-bob.

Prove that the plumb-bob hangs vertical. I have been asked to demonstrate the fact.—O. W. B., Surveyor and Engineer, Cedar Rapids, Ia.

The fact that the plumb-line hangs practically vertical is demonstrable from several standpoints. A given perpendicular is in the direction of the gravic ray. It cannot be conceived in thought that an object in free suspension could be out of equilibrium. There must be a balancing of weight on both sides of the center of gravity of the suspended object; otherwise there would be an oscillation of the center of gravity if the suspended object was at rest. This forces the line connecting the point from which the object is suspended, and the center of gravity of the object, directly and absolutely coincidental with the direction of gravity.

The plumb-line hangs exactly at right angles to the level. The level is but the balancing of a fluid on the same principle that the object suspended is balanced. The bubble seeks the highest point on account of its specific gravity; and when it is at rest in the middle of the vial the liquid is in equilibration, the vial is level, and the vertical of gravity is absolutely at right angles. Standing water is in equilibrium. Any point on its surface is at right angles with its co-ordinating perpendicular. This is demonstrated by actual experiments in hydrostatics, as well as by the Koreschan Geodetic Staff in the leveling and adjustment of the Geodetic Apparatus.

The practical vertical is at right angles to the level. The practical vertical and the absolute vertical (or the line connecting any point on the earth's surface and the absolute center of the sphere) would be coincidental if the earth were a *perfect globe*. It is *not* perfectly spherical, and hence the planes of the horizontals do not always present to the center, arcs of the same ratio of curvature. The verticals vary from the absolute perpendicular in the same proportion as the arcs vary in curvature; and consequently the gravic rays are refracted more or less according as the arcs vary, and penetrate the circumference always at right angles to its level.

At no point on the earth's surface, however, would the variation be sufficient to materially alter the results of practical demonstration of the earth's concavity, such as made in the Florida coast survey. If out of plumb in any marked degree, it would only cause a difference in the distance in the two directions from the vertical point, to the points of convergence of the chord and arc. The line would run into the earth anyway, even if started on an *upward* inclination at a given angle!

To China in a Balloon.

(1) I have received a letter from the opposite side of the globe, in which the writer said that we were standing feet to feet. That would be so if we were on the outside, but head to head on the inside.

(2) In such case, could not one go up to China in a balloon?—C. K. S., San Diego, Cal.

(1) Standing feet to feet is the usual idea; hence the term antipodes, from *αντι*, opposite, and *ποδος*, feet. In fact, they stand head to head; we would say they are anticephales, from *αντι*, opposite, and *κεφαλη*, head.

(2) Australia, rather than China, is on the opposite of the earth from Chicago. (See diagrams on the Sixteenth page.) It would be impossible to go to the other side of the earth directly through the atmospheres, for the following reasons: The atmospheres grow lighter in proportion to the altitude, temperature decreases, and we can breathe only our own atmosphere and live. It cannot be properly said that the opposite of the earth is *above* us. Perpendiculars reach the terminal point at the center of the earth, and beyond that it is *down*. It is *down* in all directions from the central sun, and *up* to that point from all points on the earth's surface.

* * *

Blodgett Blunders Again.

Endeavors to Sell Three Untried Methods of Proving the Earth's Concavity to Prof. Spear.

PROF. R. O. SPEAR:—You cannot find, if you hunt till doomsday, in anything I have written you or Prof. Morrow, where I have claimed to have proved that the earth is convex. Saying that I believed it is, or saying that I do not doubt but it is, is very far removed from saying I have proved it. I make no claim to have proved it; but if Prof. Morrow had not suppressed my criticisms [They were answered specifically in Sept. 30 and Oct. 14 SWORDS.—EDITOR], I would have given good reasons why he has not proved the reverse; and I would have given a method of demonstration that any one could try cheaply in any state in the Union.

You say Prof. Morrow knows that his position is unassailable and infallible. The only question for you and him to answer is, Why should he decline the test you both declare to be infallible?—SAMUEL BLODGETT.

Mr. Blodgett has the misfortune of being on the *guessing* side of this question. I have had several letters from him, and in

one he says: "I have studied the shape of the earth until I am *satisfied* that the surface is convex." In the above extract he states that he makes no claim to have *proved* convexity. Yet he offers me a simple method of demonstrating the contour of the surface of the earth. Putting two of the statements together, we must conclude that Mr. B. has proven the surface to be convex.

He offers to furnish me three methods which he claims will prove what the contour of the earth is; then he says he is satisfied that the surface is convex; again, he writes that he has not proven it, but wants to sell me methods of demonstration. It is evident that Mr. B. does not know "where he is at." He has a method, but he has no idea of *what* it will prove, for by his own statements he has not proved what the shape of the earth is! If he knew his position, he would know what his methods would prove. It would be consistent if he were to test his methods, prove something, and then offer his proofs to the world.

So far as I know, Prof. Morrow has not refused to test Mr. B.'s methods; he has refused to permit Mr. B. to name who shall decide the results of the untried methods. Prof. Morrow has tested his own methods, and has proven concavity; and why should we care to deal with the unknown when we have the known?—R. O. SPEAR, Wis.

* * *

Modern Absurdities.

Inconsistencies of Popular Beliefs Concerning Religion and Astronomy.

What strange ideas people will get while groping in the dark! My father and mother belonged to the Methodist church, and of course I was compelled to go to the Methodist Sunday school. There I was taught that God was up above the stars in heaven on his throne, and if I was a good boy, when I died I would go up to heaven. When I went to the district school I was taught that this earth was a round ball and we were living on the outside of it, and that China is on the opposite side from us. The Bible says, "Come, let us reason together." Now suppose we put these two theories together and see what the logical conclusions will be.

A Methodist minister preaching a funeral sermon states to the mourners, "The immortal soul of the deceased has gone up to heaven;" and a Methodist minister in China preaches a funeral sermon and states that that immortal soul from China has gone up to heaven, which is in the opposite direction from the one on this side. Another soul starts from England to the east, and another from California, west, for heaven, and all going in different directions. The further they go the further apart they get, and all bound for the same place. I would like to have some good smart minister tell me when they will all reach heaven!

When I went to Sunday school they used to sing, "Death is the gate to endless joy, yet we dread to enter there." This has the

orthodox twang to it! All who have bought through tickets via the underground route to heaven, have been cheated. That is the devil's route and is a broad gauge road. The fact is, the ministers who claim to be called of God (the larger the salary the louder the call) to stand in a pulpit to expound the Scriptures, know just about as much about the Bible as the old lady did about the Presbyterian creed.

A good old Presbyterian while traveling on foot, arrived at a small village. He saw an old lady sweeping the front steps and asked, "Are there any Presbyterians in this town?" "I don't know," she answered; "my son John was down in the back pasture the other day, and shot some kind of a bird, but I don't know whether it was a Presbyterian or not!"—HIRAM MAYO, Fla.

* * *

Chat With Readers.

This number of THE FLAMING SWORD is specially good, and you will appreciate the studies arranged for your perusal and reflection. The profound subject of the analysis of the framework of Man and Cosmos, by KORESH, continues, accompanied by a surprising flashlight on the usually dark subject of the sixth human sense. The sixth sense is so clearly defined in this article that even a metaphysician ought to be able to see the point! Another article from the pen of VICTORIA GRATIA appears this week. It is called forth by the advocacy of an absurd fallacy concerning the processes of the resurrection, by a few viduals who would like to destroy the work of KORESH. The arguments used are clear, authoritative, and scientific. The subject is of special interest, and the treatment of it suggests the very key to the processes and purposes of the great biological battery originated by KORESH, which will culminate in the redemption of the world. The "origin of the Christian Church and State," is one of a series of three very excellent articles from the pen of REV. BERTHALDINE—a very clear treatment of the subject of the Head of humanity as the origin of all principalities and powers.

* * *

We wish all our readers could peruse some of our high-class exchanges. We receive some very excellent ones—the representative magazines of the world. We find many things contained in these journals that assist the student in the study of Universology, the drift of current events, and the thought and work of the higher classes of humanity the world over.

We have the Christmas number of Frank Leslie's Popular Monthly, into which has been infused newer editorial life. It is now edited entirely by Mrs. Frank Leslie. It contains an excellent article of interest to womankind, "Women in Journalism," and one of special interest to all scientists, —Marconi's Space Telegraphy, by a noted civil engineer. Just now, after the assassination of the Empress of Austria, "The

Romance and Tragedy of Schonbrunn," connected with the history of Napoleon, is worthy of special mention. Taken with THE SWORD, you get a reduction on this monthly; both THE SWORD and Frank Leslie's for one year, for only \$1.75.

We take special interest in the *Cosmopolitan*, a valuable illustrated monthly. The December number is before us, containing the very finest engravings illustrating its subjects. We like the treatment of "Art in Photography"; also the "Eclipse Expedition to India" in 1898, illustrating the cinematographic outfits for photographing the solar corona. A number of very fine photographs of solar spectra and corona appear. The *Cosmopolitan* is only \$1.00 a year, each number containing over 150 pages. It would be a very excellent auxiliary to the FLAMING SWORD in your home.

We have recently been favored with the exchange of *Success*, Cooper Union, New York, a journal which has had remarkable success during the past two years. It is designed to be a journal of encouragement and progress; full of journalistic vigor. We like it. It is an educator, out of the usual ruts. It is now a weekly, 24 pages, fully illustrated. Take it in connection with THE FLAMING SWORD: it will keep you in touch with the times. The regular price is \$1.50 per year. You can have THE SWORD and *Success* for \$2 a year, either on new subscription or renewal.

We get the *Chuntauquan* also; received the Christmas number with a little glad surprise, because it was larger than usual and very beautiful—besides it is unusually interesting. Students of social economy will find Genning's "Immensity of London" a subject for reflection; also "Present Conditions in France," as well as "Factory Life in England." "Woman's Work in War" is bright, newsy, and full of incident. We take an interest in its department, "History as it is made."

* * *

The World's News.

Wednesday, December 7.

Cubans are pleased with McKinley's message and renewal of promises of independence.

Spain in a rage over being accused in President's message with having blown up the Maine at Havana.

German reichstag in session.

Chicago cat show opens in 1st regiment Armory.

Thursday.

The Pathfinder, new ship built for U. S. geodetic survey service, christened and launched at Elizabethport, N. J.

Chicago's big charity fair ends in a magnificent society ball at Auditorium.

Mayor Harrison, Chicago, heading a citizens' crusade against Yerkes street car franchises.

Jews in convention at Richmond, Va., take a stand against Zionism, or the re-

turn of the Jews to Jerusalem.

Friday.

Gen. Kitchener leaves London for military fields in Africa to protect English interests.

A movement opposing Spanish-American treaty has begun in the Senate at Washington.

Two Chicago regiments leave Savannah, Ga., for Havana, Cuba.

A Brussels chemist discovers a process of imitating all meat extracts, with identical chemical constituents.

New king of Samoa to be elected; Mataafa deposed by caveat.

Saturday.

Carlists of Spain attempt the beginning of internal revolution; fail in endeavor to take city of Cartagena.

Milwaukee Baptist Sunday school opens a crusade against Santa Claus.

English and American capitalists forming a syndicate to combine northwestern flouring mills with capital of \$30,000,000.

Spanish-American peace treaty signed by joint commission; frees Cuba, cedes Porto Rico and Philippines; provides withdrawal of all Spanish troops from conquered territory, and allows Spain \$20,000,000, with rights of U.S. to cable stations in other Spanish colonies.

"Persia," pet of Victoria Gratia, Pre-Eminent of the Koreslan Unity, is awarded gold medal at Chicago cat show.

Sunday.

Battleship Massachusetts strikes a reef in N. Y. harbor, damaging propeller and hull.

Joseph Leiter, ex-wheat speculator, engages in the compressed air business with a new device of motor power.

U. S. soldiers take formal possession of Marianao, Cuba.

Monday.

Big hand to hand fight in Austrian reichstag at Budapest; obstructionists incensed over action of Baron Banffy.

Gen. Garcia, Cuban patriot and soldier, dies at Washington, of pneumonia.

Gen. Fitzhugh Lee leaves Savannah, Ga., for Havana.

Dr. Felix Adler, founder ethical culture society, lectures in Chicago.

Tuesday.

Senator Hepburn of Iowa, sells out to railroads and opposes Nicaragua canal.

Chicago city council sustains Mayor Harrison in crusade against Yerkes street car fraud.

Anti-Dreyfus mobs turn out in streets of Paris; rail on Picquart, and yell like lunatics for the corrupt army.

Fist fights in French chamber of deputies over allusions to Dreyfus case.

Col. Bryan resigns as colonel of Nebraska regiment.

* * *

A SONG OF TAX.

Tax you dis way—tax you dat;
Tax yo' shoes, en tax yo' hat;
Tax de bread, en tax de meat;
Tax de house, en tax de street;
In de church whar sinners pray,
Tax you fo' you gits away;
Tax fer dis, en tax fer dat:—
Lawd, whar is a po' man at?

—Stanton.

In Reform Journals.

ENDORSES KORESHANITY.

A Reform Paper Discovers that Koreshan Universology Solves all Problems.

The word logic is derived from the Greek word 'logos' which itself means 'word,' and both *logos* and *word*, in the higher metaphysics, mean the supreme intelligence or absolute truth and wisdom, the divine mind which involves in itself all laws of mind and processes of reason and sensation. Logic, as a science, deals with the laws of reasoning. Analogy, from the same root, 'logos,' is a higher application of logic. There is a correspondence between physics and metaphysics, everything in the physical having its correspondent in the spiritual world, and every physical law having its corresponding mental law; and analogy is the higher logic which traces these correspondences and connections between the different domains.

Now in this age of mental, social, and industrial chaos, when the confusion of beliefs and theories is as complete as the confusion of tongues at Babel, comes a man teaching a system called Koreshan Science, which brings order out of this anarchy and wisdom out of chaos.

It has always seemed to me that there ought to be an intelligible solution of the problem of life, a reason why we are born to suffer and die, a knowledge of whence we come and whither we go. This is the mystery of the ages and the riddle of the Sphinx, and no system of religion or science or logic or metaphysics or ethics that I have ever found, except the Koreshan System, solves these problems, co-ordinating the natural and the spiritual, combining the practical with the ethical, relating all sciences and utilizing all knowledges for the benefit of mankind.

On examining more carefully the Koreshan literature and clearing away some misconceptions, I find that Dr. Teed announces himself as a Messenger of the Covenant. What is a messenger? A person with a message. What is a covenant? A bargain, contract, conjunction, union or marriage. What kind of union or contract is it? A union between God and man. The message is the announcement of the laws of life, and therefore of the laws of death, for life and death are correlatives, as heat and cold, light and darkness, high and low. We are under the laws of death, because we are ignorant of the laws of life, which are the commandments of God. These are written on two tablets. The table of stone is the physical universe. The table of flesh is the metaphysical or anthropotic universe, the spiritual nature of man. Violation of these laws means obscuration of the soul in a material environment, which is the mortal body or body of death. The covenant of life is the law which, if man can fulfil, he shall inherit an immortal body instead of this mortal and corruptible body which shall be dissolved.

This teaching is all in the Bible, which declares that there will be an actual resur-

rection; that certain persons shall have their corruptible bodies dissolved or dematerialized, and be clothed with immortal and incorruptible bodies. This scripture is constantly repeated at funeral services by people who fail to perceive that it must be fulfilled in the natural, as well as the spiritual, evolution of the human race. There are both natural and supernatural things,—existence and being in their different degrees, and the differences between them constitute their correspondences.

The creeds of the churches state that Jesus was crucified, died and was buried, and descended into hell, from which he rose again the third day. This is a type or correspondence showing that the spiritual Christ, the true Christianity, which was buried in the early church and descended into the hells of Roman paganism and mediæval barbarism, shall be resurrected at the beginning of a period which is now at hand. The present Christianity is as dead as Lazarus was, and his resurrection is another type or symbolism to indicate its resurrection. Everything in nature points in the same direction. The procession of the seasons is a constant round of deaths, burials, resurrections, reincarnations, re-formations, and re-embodiments. The seeds, the flowers, the insects, are destroyed and renewed every year; other creations at longer periods. The period of each is its *day*. Shall not humanity also have its day? Can we believe that man alone shall forever rot in the grave and humanity be always held in the bonds of ignorance and falsehood which are spiritual death? A knowledge of analogy reveals the relation between man and Nature, and Koreshanity, as I understand it, teaches that man advances through partial reincarnations on the natural plane to ultimate immortality in the flesh.

The word integral, from the same root as 'integrity,' means whole, perfect, sound, and sane. The Koreshan is an integral system, because it links together, according to the laws of analogy or science of correspondences, the spiritual with the physical universe, showing the relation and balance of the forces and functions that perpetuate themselves. It does not teach that suns, moons, stars, and worlds are flying madly through the vast inane, like sparks in an explosion of Chinese fireworks. It teaches that all life inheres in cells, and that the earth itself is a great cell *in-habited* by humanity. This theory is predicated, I presume, on an understanding of the fourth dimension, a property of matter of which the ordinary scientist is wholly ignorant, and in which, no doubt, is concealed the key to the scientific relations between the visible and invisible worlds.—*New Dispensation*, Corvallis, Ore.

WEED.

Only a seed!
But it fell from on high
Out of the stars or out of the sky,
Into the lap of the motherly earth,
Into the garden of death and birth,
Where it burgeoned and broke into
glorious green,
Into pendulous plumes with an emerald sheen.

Only a weed!
But there sprang from its breast
A blossom as fair as Ithuriel's crest,
A blossom as sweet as the frankincense blest
And the myrrh of the Magi from the West,
A blossom so rare in its beauty and grace
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Illustrated by the Six Blind Hindus and the Elephant.

It was six men of Hindustan, to learning much inclined,

Who went to see the elephant (though all of them were blind);

That each by observation might satisfy his mind.

The first approached the elephant, and happening to fall

Against his broad and sturdy side, at once began to bawl:

"I surely think the elephant is very like a wall."

The second, feeling of the tusk, cried:

"Ho! what have we here

So very round and smooth and sharp? To me 'tis mighty clear,

This wonder of an elephant is very like a spear."

The third approached the elephant, and happening to take

The squirming trunk within his hand, then boldly up and spake:

"I see" quoth he, "the elephant is very like a snake."

The fourth reached out his eager hand, and felt about the knee,

"What most this mighty beast is like is mighty plain," quoth he:

"'Tis clear enough the elephant is very like a tree."

The fifth, who chanced to touch the ear, said: "E'en the blindest man

Can tell what this resembles most, deny the fact who can,

This marvel of an elephant is very like a fan."

The sixth no sooner had begun about the beast to grope,

Than seizing on the swinging tail, that fell within his scope,

"I see," quoth he, "the elephant is very like a rope."

And so these men of Hindustan disputed loud and long,

Each in his own opinion fixed, exceeding stiff and strong,

Though each was partly in the right, and all were in the wrong.

—John G. Saxe.

The Figure 3.

Our readers, fond of mathematical problems, will find in the figure 3 some mysterious and unaccountable properties, not to be found in any other numeral, that will afford them considerable amusement as well as instruction in the long winter evenings, if they wish. To begin, when any number is multiplied by three or any multiple of three, as six, nine, twelve, etc., the separate figures in the result, if added together, give a total of three, or a multiple of three, thus:

4, X 3 gives 12, and 1 and 2 are 3.
5 X 3 " 15, " 1 and 5 are 6.
17 X 9 " 153, " 1 and 5 and 3 are 9.
22 X 12 " 264, " 2 and 6 and 4 are 12.

Another noteworthy property of the number is that when thirty-seven is multiplied by three, or any multiple of it up to nine times—that is, twenty-seven—the result consists of three same figures, thus:

37 multiplied by 3 gives 111.
37 " " 6 " 222.
37 " " 9 " 333.
37 " " 12 " 444.

That peculiarities of this kind make 3 a remarkable digit, even mathematicians admit,—*Morning Star*.

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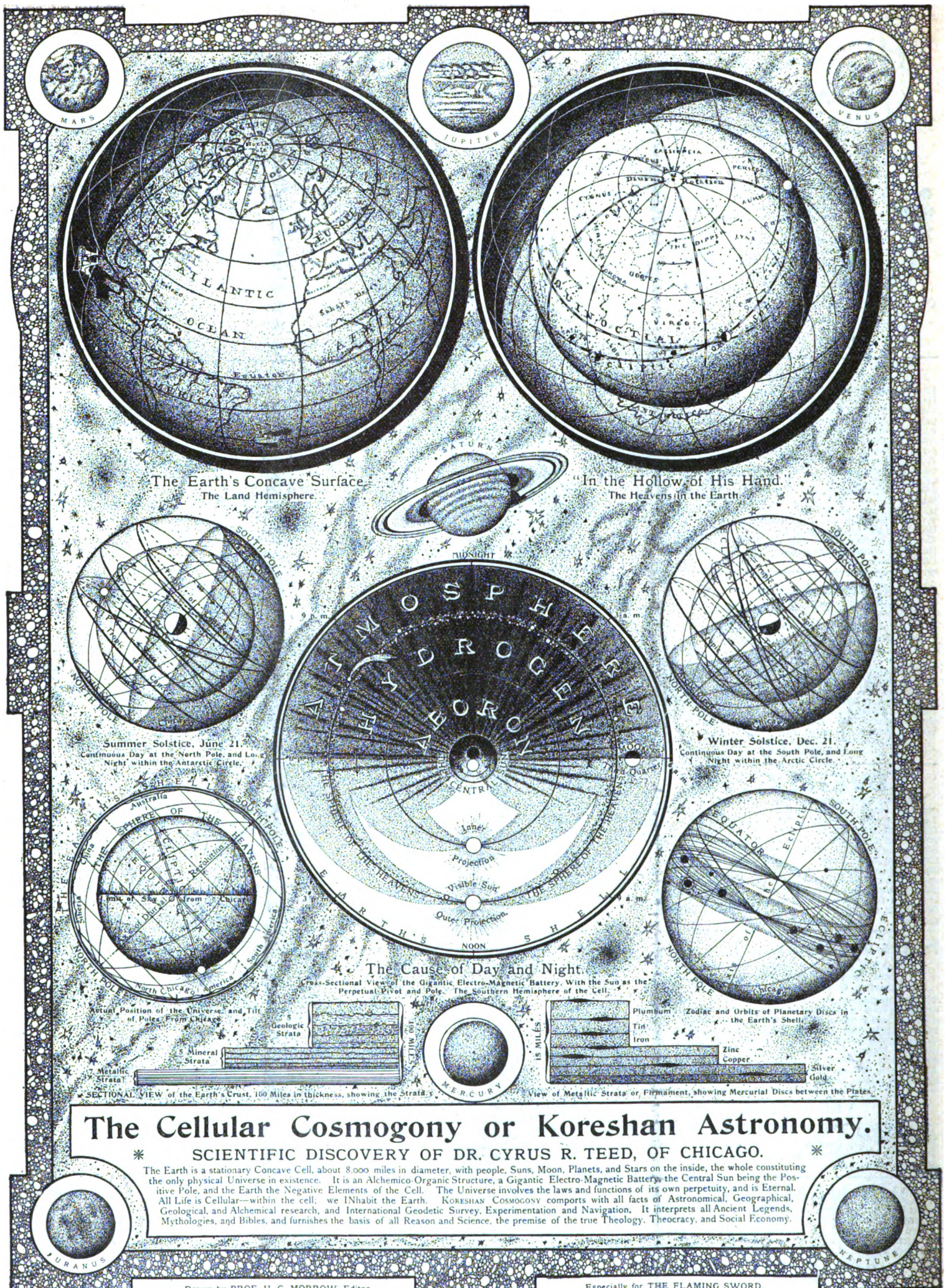
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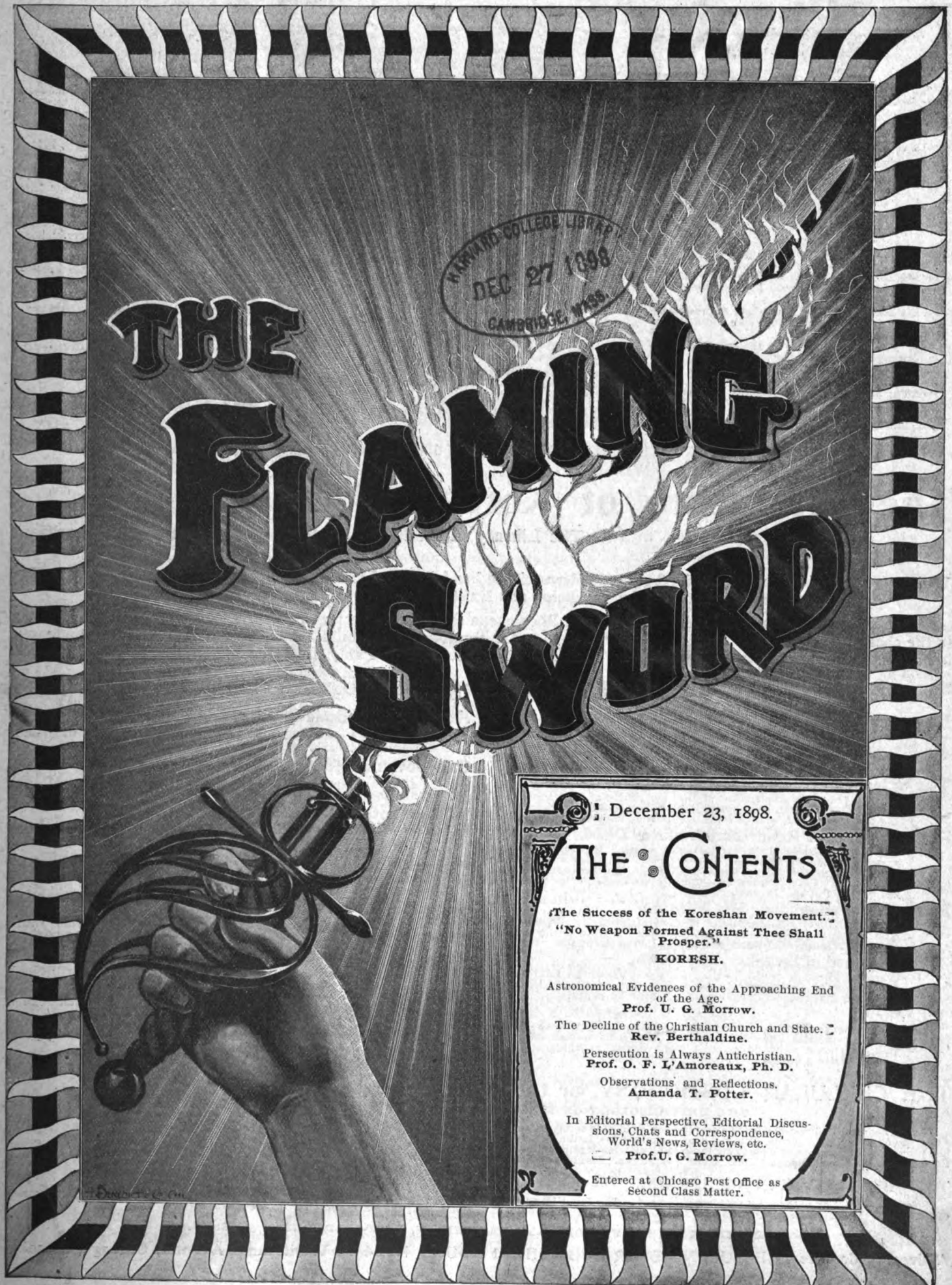


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The Flaming Sword

"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. xiii. No. 6.

CHICAGO, ILL., DECEMBER 23, 1898. A. K. 60.

Whole No. 317

The Success of the Koreshan Movement.

Truth Against a World of Sensualism, the War of the Few Against Modern Corruption.

UNDER the auspices of the Koreshan Unity, the principles of Communistic and Co-operative economics are being put into practical operation. Already there is a meat market and grocery store in successful progress, with the broom manufacturing department well advanced. The bakery recently opened promises success. Just arrived from Boston, we have a shoe manufacturer with machinery and stock for the beginning of operations. In a few days, the shoe establishment will be in active operation. We do not expect to introduce our methods of social development on the lines of communistic co-operation without a fight.

"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," and it is not expected that the conflict will be an easy one. It is communism against competition, therefore when John in vision beheld the birth of the new kingdom, as he looked down the generations to follow him before the harvest, he saw "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth and pained to be delivered." This struggle to bring to birth the man-child was merely the portrayal, to John, of the struggle the truth would have against error, and the practical life of divine uses against the spirit of the age as it would be manifest in the hell-born spirit of competition that now universally prevails.

The Koreshan Unity has struggled for eleven years in Chicago, against the powers of hell; and notwithstanding the efforts of foes within and without to break us up and destroy our potency, we are certainly making substantial progress. Our system is no longer an experi-

ment. Our printing office, which we started on the financial basis of \$350, much of which was obtained on credit, with a chattel mortgage on the material, has grown into a plant now utilizing the labor of from twenty-five to thirty persons, and growing. We not only print our own publications, but are doing quite an extensive job business. When it is taken into consideration that the commercial world, the politics of the city, and the churches are all against us, with the power of a vilifying press, we can congratulate ourselves that we have been able to hold our own.

It must be remembered that we have had a sentiment to create, and have therefore been compelled to turn the current of public opinion, with the prejudice of lies against us which the holy (?) Christianity of this modern age has itself instituted against our cause. We have steadily continued our victorious march, and will continue to do so until our Church will be, as its name signifies, the Church Triumphant. We need all the assistance we can muster from the friends of our cause; a constituency multiplying as the days and weeks go by, and months are compounded.

The CELLULAR COSMOGONY is multiplying our friends. There are thousands of pyramidal apexes who are not supposed to investigate anything new; of course, they reject it. But the processes of progress have developed an augmenting intellectuality capable of comprehending this marvelous enunciation of truth regarding the construction—the form and functions—of the universe, and whose minds are adequate to the deepest interest for that into which they are maturing as the fruit of the dispensation.

There will be no failure of our work. The God of

conquest and glory is the Captain of the salvation now being instituted, and though the devil may rage and rave, the god of the money power, which today seems all powerful, will be overthrown, and the King of righteousness will reign in this world as he reigns in heaven. As our work in its practical operations progresses, we will keep our readers informed for their encouragement; for we know the longings of that portion of the human mind which is ripening for Koreshianity, to become co-

workers in practical life in co-operative and communistic fields of utility. While others may agitate, and tell the world of a prevailing disease without diagnosing its character, and with false prognostications and without a remedy, we, having diagnosed, and knowing the only remedy, prognosticate scientifically. We know all the laws to be applied in the establishment of God's kingdom in the earth. It is our province to give to the world the gospel of perfection.

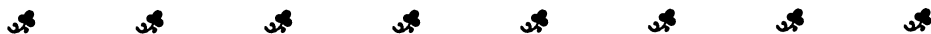
"No Weapon Formed Against Thee Shall Prosper."

THE KORESHAN Unity revolves around the central principle or pivot of purification. There can be no immortality without the separation of mind and body from the sensual tendencies of the flesh. This mortal shall put on immortality; this corruptible shall put on incorruption. This cannot be done while mankind indulges in the propagative order of existence. The very intimation of the necessity for a separation from sensual indulgence in order to acquire immortal life, will incense the devil, and his emissaries will bring the very charge against the fruit of the dispensation, suggested to the sensual mind by the enunciation of the central truth of life.

A state prison convict, with her pal, is at the present time active against the Koreshan Unity and its Founder; and while she may endeavor to enrage the community against the progress of our work, and while she may attempt to divert the public gaze from her own nefarious practices of thieving, blackmailing, and appropriating whatsoever she can lay hands on, her effort does

not particularly disturb the equanimity of Koreshans. We would scarcely notice the onslaught she and her consort are making, but for the fact that she is liable to dupe others as she already has some who have entertained her, because she claimed to be an authorized agent of the Koreshan Unity. Her record is black with criminality, and it is impossible for her to avoid criminal offences for any length of time. She is neither a countess nor a baroness. The charges she makes are malicious and false, and are suggested by her own criminal life, for they are in line with her own corrupt practices. At present, she is operating in Florida in an effort to excite the ire of the people of that state against the Koreshan Unity.

We have never devoted much time to contradicting the calumniations of our slanderers. The truth we are propounding to the world is great enough to take care of itself, and is so much beyond the comprehension of the devil and all his modern emissaries, as to preclude the possibility of its being stolen for impure and impracticable uses.



Full of Intellectual Dynamis.

We are glad to be informed that the CELLULAR COSMOGONY is a "dangerous book." Nothing destitute of power is ever "dangerous." We know it is dangerous to atheistic astronomy, modern theology, and the "Higher Criticism" having its basis in a system of so called science which has only assumption for its premise, and supposition upon which to predicate the formulation of intellectual activity.

We expect opposition; but the book will have the reinforcement of THE FLAMING SWORD, now placed at the east of the Garden of Eden to keep the way of the Tree of Life. "Michael and his angels fought against the dragon; and the dragon fought, and his angels." Let the war progress. Selah.

We wish to encourage our readers by stating the fact that we have a real, live agent in New York state,

who is devoting his entire time to the sale of the CELLULAR COSMOGONY. He is selling hundreds of copies and stirring things up generally, in the localities where he is canvassing. The book is creating a sensation. Let the good work go on.

The beginning of every dispensation is ushered in through the promulgation of religious thoughts suitable to the genius of the age. By the promulgation of religious ideas or thoughts, we mean such restatements of the doctrines of life as will insure the restoration of the relations of God and man, broken through the natural recidivation of the outward church while passing through its regular cycle of regenerating progress.

Every attempt to establish communism upon the basis of atheism, or infidelity to the precept and principle of the personal Jehovah as manifestly human, will come to naught.

Astronomical Evidences of the Approaching End of the Age.

Warning Written on the Dial of the Zodiac.

PROF. U. G. MORROW.

ASTRONOMY is said to be one of the most sublime subjects for contemplation. If it be the most sublime, it should serve the greatest and most magnanimous purpose to which any department of the knowledge of the universe can be applied. The fact that modern astronomy has not served such purpose, only proves that it is not the system that is destined to enlighten the world.

The mind of humanity today is not in unity concerning our location in time. There is an instinctive feeling that we are about to cross the threshold of a new world, a new era. The new century is thought to be laden with the fruit of ages, in which all of the high aspirations of humanity may be realized. Millions of people are expecting the ushering-in of an age of universal peace; indeed, here is a field in which man reposes the focus of optimism. The intuitive instinct is prophetic, vaguely expressed in hundreds of new theories of religion and reform.

The subject of the end of the age has concerned the mind of the world since the days of Jesus. As he came into the world in accordance with the operation of law, his return at some period of the world's history would be inevitable. Nineteen hundred years ago, the seed of the Tree of Life was sown in man—in the human race; and since that time there has been a looking forward to the *harvest* of that sowing. The processes of reproduction of that life span one entire age. Nearly 2,000 years have passed, and thousands are asking, "When shall these things be, and what shall be the sign of thy coming?"

The general evidences of the approaching end of the age are seen in all the current events of the world; in the rapid disintegration of church and state; the acceleration of all the forces of the world evinced through the unusual and startling events in the great panorama of progress. The pencilings of human thought converge in the new century. As the old draws to a close, there is renewal of agitation concerning the great questions of the ages, and once again the time prophecies are considered by chronologists. The focal point of the age is not far distant; the harvest is at hand.

Dispensations Marked by Astronomical Time.

The relations of the human world to the physical cosmos are absolute. Man is the highest product of universal activity, the apex of all progressive evolutions through all the lower kingdoms of the world. The human world and the great cell which contains it are co-eternal and co-ordinate; cycles in the physical world correspond to cycles in humanity. The general mind accepts this, in the belief that the coming era will witness the perfection of both man and his environments. Disasters and cataclysms have occurred in the past as a consequence of the greatest mental darkness;

while the factors of peace of the Golden Age will hush the storms in the mental and the material worlds!

Astronomical time is invariable; the sphere of the heavens is the truest chronometer. The movements in the physical heavens are constant, and the revolutions of the orbs are completed with unremitting regularity; they make the calendars of the universe. One by one the years of equal length are divided into seasons, and even into seconds. Every orb returns to its place in definite times, measuring definite periods, from the smallest division of time to the great cycles spanning thousands of seasons. Epochs of the past have been marked by the unvarying standard of the stars; written in the physical heavens are the records of all the past, the unmistakable signs of the present, and the infallible prophecies of the future.

The astronomical mind is cognizant of the fact that in one cycle of solar precession the equinoxes pass through twelve divisions of the great belt of the Zodiac, which contains the ecliptic. Every one familiar with the practical astronomy knows that there is a continual shifting of the stars, a changing of the celestial longitude, so that in astronomical reckoning, allowance must be made for the precession of the vernal equinox, or the point of the sun's crossing the celestial equator, when considering stellar longitude. It is known positively and absolutely, from the records of the astronomical world, that about 2,000 years ago the equinoctial colure in its movement westward on the celestial equator, passed from the constellation Aries into Pisces; and that from that time until this, with the annual stepping of 50" arc of the heavens, the vernal equinox has been passing through the constellation Pisces, causing a displacement in celestial longitude of about 30°.

These movements are concurrent and co-ordinate with dispensational events in the human world. The divisions in humanity are so clearly defined as to be unmistakable. During the great Noatic dispensation, in which the light of Egypt illumined the Orient, the sign was moving through Taurus. The product of the Noatic dispensation was the beginning of the Jewish dispensation, the coming of Abraham, the head of a new people, marked by the precession of the sign through Aries. The anthropostic fruit of the dispensation of Aries or Lamb, was the Lamb of God, Jesus the Messiah. The constellation and its product agree in name. The constellation is the head of the Zodiac, the point from which right ascension is determined; Jesus was the head of humanity, the beginning of the new cycle, the beginning of the new creation. The birth of Jesus the Christ was written in the sky, and read by the wise men of the East. The memorable journey of the Magi, just preceding the first Christmas nearly 2,000 years ago, was the result of the correct interpretation of the stellar precessional pageant bearing the diadem

for the Son of the dispensation, and preparing to crown the world with a New Man!

The world is ripe for revolution; another great event in the world's history is about to occur. A stupendous tidal wave is about to sweep the sea of humanity; an appalling and world-wide cyclone, a destructive vortex, is forming and preparing to gather into its cone of disaster and cataclysm, the entire modern world. A terrible volcano is smoldering beneath human society, ready to burst into activity at the crisis of the age. We are nearing the end of a great cycle; we are about

to reach the culmination; about to reap the whirlwind of disaster; and we are about to pluck the fruit of the Tree of Life. The critical moment is arriving; the time when these things shall be—the sign of the coming of the world's great Teacher, is unmistakably marked upon the face of the sky. The vernal equinox is passing from the constellation Pisces into Aquarius, to bring the storm of vengeance upon the old, and to shed the light of Truth for the new; and when the sign reaches the meridian of the initial star in the Aquarian firmament, the great dial of the Zodiac will announce the hour of revolution!

The Decline of the Christian Church and State.

Or, the Great Falling Away, and Revelation of the Man of Sin.

REV. BERTHALDINE.

THE ORIGIN of the Christian church and state has been shown to be the Lord Jesus Christ, seed of the biune Deific humanity planted in and crossed with the mortal humanity prepared for its reception. The Lord Jesus is represented by the vertical line of the cross, which both ascends and descends. The mortal humanity is represented by the horizontal line, which indicates the plane of demarcation between the ascending and descending energies of life. The point of conjunction is the point of terminal transformation, where the resulting product is manifest as the center of all activities, "the mighty one of forces."

It is written in the Scriptures of the Christian: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The seed of God fell into the ground of mortal humanity, and all its energies were quickened to newness of life by virtue of the disintegration of the seed, whose transforming potencies were absorbed by both the ascending and descending energies of the seed of the woman or earth-born church it vitalized.

The descending energies of a vegetable seed manifest their activities in the physical earth, which corresponds to the hells or mortal spheres of humanity. The ascending energies have their activities in the atmosphere, which corresponds to the heavens, the intellectual and affectional realms, from which the immortals come forth to bless with life.

The descending life of Jehovah was made to be sin in our mortal humanity. It has, in obedience to the law of transmutation, become the perpetuating force of sensual reproduction, by which every mortal man is conceived in sin and shapen in iniquity. Jehovah himself is thus transformed, as to his animal life, to the corruptible nature of sensual or carnally-minded humanity. He has become the messenger of death to all in subjection to the impulses of the sensual nature. The sensual nature perpetually proliferates and disintegrates, till the limit of its vitality is reached, and the man is left without an impulse to proceed. Disintegration comes through friction or conflict.

The seed of the woman, or church, vitalized by Jehovah, the Father's seed, when conjoined through the adultery of the earthly church with the pagan states of the world, was forced to free herself with her inherent vitality, and withdraw from the conflicting and disintegrating elements of the body of the great harlot produced by adultery, and to reject any connection with the harlotries, the fruits of that adultery. The Papal states or governments, endowed with power from the male head of the great harlot, all give evidence of their being conceived in sin and shapen in iniquity. As they become hoary and worthless in the decline of their era, they are doomed to fall and disintegrate as corrupt democracies, so devoid of vitality that they are fitly symbolized by the feet of iron mixed with miry clay, as seen by Daniel in his vision of the great image.

The culminating power of the disintegrating democratic or demoniac spirit is becoming brilliantly visible in the United States, where all the legitimate relationships of church and state are made null and void, and where the most pronounced tendency to individualism is made free to exhibit itself. This individualism comes from self-centeredness, the desire of the self to claim the universe and become its hero or god. This desire is reflexed from the throne of the living and true God, the living self of every man dead in trespasses and sins, who can receive the wisdom by which He is recognized, and by which the man may be absorbed into Him. This reflexed desire of the Almighty to reclaim his humanity from its lost estate, is to the spirit of the ascending humanity, the power of attraction to God, and the Saviour of life unto life; but to the descending or retrogressive humanity, it is the savour of death unto death, leaving man without God and without hope.

The day of the Lord, who comes again a second time without sin unto salvation, cannot come, so the Apostle Paul wrote, except there be a great falling away and the "man of sin" be revealed. The decline of the church and state is for the revealing of the "man of sin." Salvation and its results cannot be appreciated without a complete experimental knowledge of sin and

its consequences, and also its remedy. Moreover, the God-man had to die or abide alone, just one of his genus, the Theo-anthropoi. This latter it was not in the nature of His Divinity to do. He conformed to the law of the cross, despising the shame, knowing that through the travail of His soul he should bring many sons to glory.

The ascending biune spirit-life of Jesus has, through the era of his continuous bodily disintegration, been occupying the throne, represented by the median line of progressive intellectuality, which in its celestial realms is conjoined to the altar of divine love. From this sphere of conjunctive unity there must descend the constructive spirits or energies, to gather the fruits of God's sacrifice in humanity, that he may appropriate them, and transform and reform the elements of his disintegrated body into a temple fit for the living God, by whose light is revealed the power and great glory of Jehovah.

By searching the records of history, it is easy to trace the descending steps of the Son of man. The earliest record, in the Acts of the Apostles, of the holy seed, represents it as a living epistle of obedience to the law of love. One, a little later, represents the mystery of iniquity, the sensuous energies as already working. Primarily, we have revealed a holy seed, a chosen generation in the midst of wicked and perverse nations, controlled by the spirits who compete for dominion in the lowest hells. These antichristian spirits instigated the early persecutions of the little flock for its destruction. Through the weaknesses of its unredeemed mortal

flesh, it finally compromised with the iniquitous, and sought the protection of the strongholds of satan, by tendering its services to the pagan powers of the world, who in turn courted the church for its favors, she having become a recognized superhuman power, even by the devils who believe and tremble.

A marriage was effected in the time of Constantine, in conformity with the language of the curse. The adulterous consummation of it has brought forth a belligerent progeny of conflicting churches and nations, which have filled the earth with violence and dishonor to the holy name of Jehovah, by practically denying all they publicly profess. They grope in a darkness which is only made visible by the lurid lights of the false sciences of the hells in which they breed the children of disobedience.

In 1893, the forces of disintegration gathered for a new and final impetus. This gathering was called "The Congress of Religions," and was made up of representatives of all nationalities and all conflicting spheres of religious belief. Each representative endeavored to furnish evidence of superiority to the rest, and by virtue of this, the right of dominion. The force of resistance met by each claimant for the throne, in the combined opposition of all the others, turned the forces of each by reflection, loose in the world to compass land and sea to make converts, to rally round the priests of Baal for their final conflict with Elijah, God the Lord of Israel, when the climax of the fall of Babylon will be manifest to the world, and the man of sin saved by fire from God out of heaven.

Persecution is Always Antichristian.

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

WHEN some of the Lord's disciples wished to call down fire from heaven to destroy people who did not live and think as they did, or as they thought right, he rebuked them, telling them that they knew not what manner of spirit they were of. Every persecution is an attempt, by persons whose own lives will not bear inspection, to force others not to live and act after the promptings of their own spirit, but after the dictation of others.

As a matter of course, persecutors claim to possess superior virtues in some way; but their very acts in persecuting others give the lie to their professions. Any assumption of superior intelligence or virtue in such persons is *always* suspicious, as such assumption is merely a cover for ignorance, and fraud, and falsehood. The truth, which Jesus was, never operates in that way. It teaches plainly what right and justice are, and leaves people free to adopt or reject them, according to the dictates of their own consciences, with none to molest or make them afraid. When such people talk about others using occult powers to oppress, you may rest

assured that they are talking about that of which they have some knowledge, which they themselves are in the habit of using for the purposes of which they complain. The truth has no mysteries and no occasion for their use. **THIS IS THE TIME WHEN ALL MYSTERIES ARE TO BE REVEALED.**

Nineteen centuries ago, when the divine seed—of which the harvest, in humanity, is now at hand—was sown, the Apostle said: "But God hath revealed them [mysteries] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Now, when we are coming to the harvest of that seed sowing, when that holy and divine Spirit will mature an equally holy and divine body, soul, and spirit, there must come the doing away with all mysteries, for the Lord himself said: "Fear them not therefore: For there is nothing covered that shall not be revealed; and hid, that shall not be known."

Again the Apostle says: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could

remove mountains, and have not charity, I am nothing." Charity is the love of humanity, which Jesus had, and having which he never persecuted anybody; and no man who ever received that Spirit became a perse-

cutor under its operation. Mystery has been the tool of tyrants long enough, and is soon to be, with every other evil and oppressive thing, swallowed up in a glad fruition of glory to God and good will to men.

Observations and Reflections.

AMANDA T. POTTER.

A Glimpse of Society.

GENERATIONS wind the clock and retire to rise, wind the clock and retire to rise.

Truth and Good, manifest in man perfected,—Jehovah, —wound the universe as a clock, and retired.

If the cricket on the hearth thought the "gude man" had gone to come no more,

He was as much in wisdom as the multitude of ists and isms who,

Fancying that they inhere the Truth and Good—the Christ—expect not the reappear nor the rewind.

Men desirous of truth will adhere to facts, which, in part, have their mainspring in truth.

The reading public demands a brilliant pen before truth or fact.

The public, when it subsides from the main line of acquisitive instinct,—money getting,—seeks amusement.

Instruction is secondary, and must embody that which, in the eyes of the world, enhances the brilliancy of the instructed.

Imposture is welcome, if it appears in the wedding-garment,

And the brilliant pen does not scintillate anything that would discredit the acumen of penetration.

Hence, all in all, the uncertainty which hangs over those vivid portrayals of foreign personages and evirons That else would become an almost tangible relationship.

From over the water, barring uncertainty of data, floats the thistle-down of the seed of love of money and pleasure.

That symbol of fortune, the horseshoe, has at present a very intimate connection with the "Jersey Lily."

A racing-stable of a double thirteen is the charm

Which opens wide to her the doors of society erst so tightly shut.

It matters not that the greater number of the twenty-six steeds were spoil from the wrecked fortunes of her friends—

They are her passport to the good graces of the British world of exclusives:

"The winning of a great horse-race atones for all sorts of shortcomings."

Horse-racing is foremost among English pleasures, and the "Lily" is rapidly taking her place in its vanguard.

If she has not yet radiated her smiles upon the English throne, and embraced its queen, the heir-apparent of said throne has doubtless made amends.

He leads her off on his arm, rides with her, and sits as star guest in her enchantingly beautiful race box at Newmarket.

Her town house in Cadogan Garden, London, is the scene of lavish entertainment,

Where may be found women of rank and social eminence who have forgotten "the long train of ruin and death in her wake."

This phase of society is a highlight of the whole.

The journey from hut to palace is through a maze of degrees of similar condition.

The two great demands of our modern civilization are money and pleasure,

And the way from hovel to palace will be lined with starveling contributors thereto,

Until people are educated into a sense of duty to themselves and their dependents.

Men should not contribute to the coffer of thieves.

By so contributing, they share the dishonor with added vengeance to themselves.

Men who possess themselves of the unrequited earnings of their fellow men are thieves,

And those whose minds are open to this truth, should be fearless in speaking out.

Hugo says that hunger digs a pit in the heart of man, and fills it with hatred.

But it is quite legitimate to say that it is hate which allows hunger to dig the pit.

Where love to the neighbor exists, there is no hunger.

The hunger of the world will cease through restoration of those conditions

Which obtained as result of the teachings, and particularly as the result of the baptism poured out by the Savior of mankind.

SEED MULTIPLIED.

GOD SPAKE, and the Word that was with God and was God, Invisible, Intangible, became

The Visible and Tangible; the pure,

The undying flesh; the Son of God, the Bright

And Morning Star, even like unto those

Of whom God demanded of Job—those Morning Stars

That sang together, those sons of God who shouted

For joy. God spake; his Voice was his Son, the

Sower who sowed the Word—himself—in men.

The harvest is near when is heard the "great

Voice out of heaven," the many sons of God

Upsprung from that one Son sown in the race.

* * *

THE TRUTH complete must stand for naught
Unless with action it be fraught;
And action itself will run but lame
If sprung from aught of selfhood's name.

In the Editorial Perspective.

THE EDITOR.

THE WORLD repudiates reason; its conclusions are formed not in accordance with logic, not in accordance with evidences, but in accordance with desire. All through the ages the thought of the world in general has followed its desires, retrogressing into sensualism until reason is lost, and the mental world is left in chaos. Today the world is in chaos; we have unmistakable evidences that reason is not the world's guide. Man entertains popular opinions held in the times in which he is born. If in Europe or America, he is likely to be a Christian; if in Africa, he is a Mohammedan; if in Asia, he is a Buddhist or a Brahman. The modern church repudiates reason; it asserts that reason is not a safe guide. Recently, Dr. Dixon of New York declared that "man, all reason, would be as near the devil incarnate as I can imagine." This means that the modern church will denounce the man who is able to reach absolutely true conclusions concerning the universe and its origin. In other words, it despises knowledge and loves ignorance; it declares in actions speaking louder than words, that absolutely scientific knowledge is of the devil, while ignorance is of God! The truth is antagonistic to the interest and the life of fallacy. Truth and fallacy will come in conflict in the human world; great armies of entities will engage in the battle of Armageddon, —reason against credulity, light against darkness. Reason incarnate, reason enthroned in the scientific mind, is in the world today, lifting again the standard of purity of life and thought, challenging the sensual world to war! It is waving the red flag before the sensual bull of perverted uses. The great Matadore, SWORD in hand, glides upon the arena of conflict. The church denounces the Man and his System, and will endeavor to crush it out as it endeavored to extinguish the light of Jesus, thereby only adding fuel to the flame!

The question has arisen concerning where the weak minds are. Occasionally we hear the insinuation that there are weak minds in the Koreshan Institutions; while we say that the world's insipidity and stupidity are surprising as well as alarming! Suppose there should be weak minds among us; what of it? We didn't make them; they came right out of the old world, which, if we would believe some of its hypocritical representatives, produces nothing not strictly first-class. Very well; the world produced us; the Koreshan System is an evolution, the result of factors operating according to inexorable law. Intellectually, it is the highest product of the universe. Occasionally, we have the happy opportunity of saving some minds from the conditions the world has produced—from the *hells of fallacy*—and to receive them for development of character for a noble purpose. We are proud that any mind can in *any* degree comprehend the marvelous system of Koreshanity. It is immeasurably to the credit of so called weak minds that they can understand the profundities of the universe; and indeed, to the everlasting shame of boasted intellectual capacity, that it is incapable of understanding that which is left to individuals socially beneath them to grasp and appropriate! It is simply a difference of standards of tests; the most advanced and able minds are those who can *reason from a premise*, while the weaker ones are those who allow the blind leaders to lead them regardless of the consequences and regardless of rational conclusions, no matter whether they possess thousands or millions of dollars. Nineteen hundred years ago, a few recognized the Teacher of Truth and entered upon planes of experiences which were closed to the self-centered, hypocritical, and conceited sensualists. The hypo-

crits always get left; the big bugs of hell are the last to be rescued from it!

The directions east and west are the only continuous ones in the physical universe. West extends all the way round the world, and east likewise. There is no end to east nor to west because they are at the periphery of revolution; a wheel may turn in one direction continuously. North and south are limited directions; the longest north possible is 180°. From every point on the earth's surface there is a due north and a due south, because north and south are *points* representing the axis of revolution. Follow a meridian around in the earth: The direction traveled would be north to the polar point and then, without turning to the right or to the left, without making an angle in the path, the direction would be south! Semi-cardinal points are still more limited; northwest, for instance, can only extend 90°; then the direction is changed to the southwest without any actual change or angle in the line! If the mind can grasp how these simple directions change, how a straight course upon the arc of the earth's surface can change in its relations to the magnetic needle, it can easily comprehend the limitation of interior space, and how a single point at the center of the great cell divides the entire universe in the creation of antitheses of *space* as well as its thousands of qualities of energy.

The Chicago *Journal* rejoices over the success of the Chicago water-works in meeting every demand of the times. The system is under the control of the people of the city, and the expenses are reduced to the minimum. It excludes monopoly, and absolutely precludes speculation and profits. The people get the benefits of the entire system, and there are no private interests. Of course, now that the evidences are so obvious, any newspaper can safely argue for the city water-works! But what about the street car systems? If the people owned and controlled them it would preclude monopoly and private interests; the expenses would be reduced to the minimum, and the fares a mere insignificant fraction of a cent. The same is true of railroads, and all other industries of the nation and the world. Take them out of the hands of the millionaires and put them into the hands of the people! See how the water works: It flows in free circulation through the city system. There should be no obstructions to commerce; the dogs in the manger should be removed!

Before the Spanish-American war and the consequent colonial policy of the United States were thought of, the Founder of Koreshanity announced that the center of the world's future religious, governmental, and commercial activities would be in the tropics. The founding of the Koreshan Colony in southern Florida, the beginning of the great work of founding the world's greatest city, in 1894, establishes the priority of the conclusion that the South, not the West, involves possibilities for the highest ethical and ethnical culture. The great magazines of the world are now discussing these possibilities, foreshadowing the white man's ultimate relation to the tropics. The movement in Koreshanity toward the South, is definitely and specifically *prophetic*, the result of the scientific revelation of the world's future as related to the change in the ecliptic of the physical world, the consequent conjunction of the solar and lunar spheres, and corresponding conjunction of God and man. Southern Florida is at the point of the *vitellus* of the great egg of the universe.

Are there any weak minds in the modern church? we might

ask, when the question of weak minds is insinuatingly asked us. Look at the character of the classes it presumes to save. Thousands are taken from the slums—induced through offers of food, clothing, and employment, to leave their old habits and join the church. Out from the lower classes, millions swell the church roll but add nothing to the intellectual stores of Christendom; and it has almost exhausted its stock! The mind of the modern church is rather lowered to the level of the majority. There is no difference between the people of the church and the people of the world, unless it be in favor of the world. There is more crime in Christendom than there is in heathendom. We are not opposed to whatever moral influence there is inhering in the church world. The highest degree of the morality of hell is the standard of a fallacious church; the lower wears the cloak of the higher, ultimately wiping out all distinction.

Life cannot exist without organic form. Human society must have form—the true form—before the true social life can obtain. As human life exists in form analagous to the form of the universe at large, it follows that the form of the social structure in which the goods of life are conserved and appropriated in equity, must correspond to the form and function of the physical world. There must be a point of concentration as well as the circumference of commercial activity. Where the goods of life—the products of labor—are misappropriated, it is a manifestation of social disease, social injustice, which must terminate in disaster to the social and economic structure. The socialism of Koreshanity is a system of organic unity, involving the specifications for the construction of human government and definite human relations which will insure the greatest happiness and health, life, and liberty to humanity that the world has ever known in all its history!

Some minds cannot conceive how there can be an interior terminal point of space, nor how the astral center is the point of convergence of all perpendiculars. The problem is an easy one: A light shines *out*; radiations extend in all directions from the point. A rifle ball may be shot *toward* the light; in its path it changes its relation to the light going *in* to it, against the radiations, and then *beyond* it, following the direction of the opposite radiations; the ball would go *in* and then *out*, although moving in a straight line. A straight line extending from side to side of the concave earth would extend *up* one half the distance and then, without changing its direction, without being refracted from its course, it would extend *down* to the other side! Up is toward the center; down is from the center of the earth, the center of the hollow sphere.

It is in the order of the evolution and deterioration of thought that its retrogressions culminate in *infinity*, as opposed to the *finite Center*, the point of all mental impulse. The Copernican system of astronomy and the modern theology are the result of retrogression, the exact opposite of the truth.

When the sun and moon are in opposition on the ecliptic, the Zodiacal clipper severs the magnetic currents of relation between the sun and moon, and the moon is eclipsed or cut off from the positive pole of the battery of the universe.

There is a startling difference between the primitive and the modern churches. Jesus instituted a system of *regeneration* of man, while the energies of the modern Christian center in the functions of *generation* of common mortal humanity!

The world vainly endeavors to ascertain who is Who. He is a stranger, lost and unknown; he is the prodigal son, who, when he overcomes death, will sit on the throne of the Almighty.

Toy stores have been stocking up for Christmas; for a small share of the entire lot, the Sunday school boy is hanging his stocking up.

Modern reformers are endeavoring to revive the spirit of '76. That's the trouble already; the spirit of '76 millionaires rule America.

Even Christmas has its restraints; it can come only once a year. When the modern Santa Claus is dead, it will not come at all.

In the promulgation of the Koreshan System we are writing the condition of the world, the beginning of the work of making it right.

God's knowledge is limited; when he knows *all* things, he knows all there is, and hence he cannot know anything else!

The motto of the modern astronomer is "Silence is golden," when confronted with the facts of Koreshan Cosmogony.

Copernicus was the big sun of fallacy; the modern mental worlds revolve about the absurdity.

Stump speakers are in the backwoods of political progress.

The Almighty must lose himself to find the world.

Saturn rings the curfew for its many satellights.

The life of the modern church is death.

The revolution of cycles is e-turn-al.

The pul-pits are bottomless!

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Remarkable Total Eclipse of the Moon Dec. 27.

I send you a copy of *Storms and Signs* for December, to call your attention to the marked passage mentioning the total eclipse of the moon Dec. 27, and the statement that it will be witnessed by "all peoples of the earth." As such a statement cannot be explained according to the usually accepted Copernican theory, I shall be glad to get one of your lucid explanations.—W. B. G., Chicago, Ill.

The statement in *Storms and Signs* is not quite correct. The eclipse will not be visible in Australia, nor in the South

Pacific islands. As the moon will be in Gemini, the most northerly constellation, the eclipse will be visible for the most part in the northern hemisphere. On December 13, there was a partial eclipse of the sun, when the moon was new; but as the sun was in Sagittarius, and the moon southing considerably, the path of the eclipse was thrown to the extreme south, and consequently was invisible in the north. The coming eclipse is simply one of longer duration than usual, and is seen *successively* in the different horizons

as the path of the eclipse moves toward the *west*; it is *not* visible simultaneously all over the world. The eclipse begins in the eastern part of the United States, and continues until the moon passes over America, the Pacific Ocean, Asia, and Europe, or ends rather, when rising in Europe, about 18 hours after the eclipse begins. It is not visible on the Atlantic Ocean.

A number of things contribute to the duration of this eclipse. The moon reaches its descending node in Gemini on

December 27, and crosses the ecliptic at a very acute angle; its movement for nearly one day is due east and west over the sign Cancer, and consequently is in the plane of the ecliptic for that time; and its altitude is greater, the moon nearing its apogee, or greatest distance above the earth's surface. This places the line of the lunar apsides in the direction of the visible sun, and the visible moon deeper in the inverted cone of darkness having its apex in the focal point of darkness 180° west of the projected sun.

All of these facts conspire to throw the path of the moon on the ecliptic for a longer period than in the usual lunar eclipse, and hence its remarkable character. When the moon is on the ecliptic and in exact opposition to the sun, (which occurs 29 times in an eclipse cycle,) the *magnetic circuit* which connects the solar and lunar systems, is opened and the currents are *cut off* from the visible moon as actually and really as the electric currents are cut off from the arc light by the electric switch. In this coming eclipse, the *cut off* (or eclipse) lasts over 18 hours.

Sun, Moon, and Planets Move East and West at the Same Time.

Please explain a statement I have seen in THE FLAMING SWORD, that the sun, moon, and planets move in the heavens from west to east. All of these bodies rise in the east and set in the west, and so far as I know they have never moved the other way. It is certain that they could not move *both ways* at the same time. I have seen the apparently inconsistent statement in works on the old astronomy, and now I find that the same thing exists in yours.—W. B., New York.

It is not a correct conclusion, that the heavenly bodies do not move in two directions at the same time. Take a rotating globe for instance: It has 360° in the periphery of its rotation; suppose it to rotate once a minute. A fly is crawling in the opposite direction, and covers the space of nearly 1° for every time the globe turns 360° . The globe is moving the fly in *one* direction, while it is actually crawling in the *opposite* direction! When the globe has turned over 366 times, the fly will have gone around, as related to your eye, 365 times, because crawling in the opposite direction to the rotation of the sphere it has gained one rotation, which must be deducted from the number of rotations of the globe in 366 minutes.

It is the same way with the sun, moon, and planets. The sun moves in the order of its path in the Zodiac toward the *east* in the heavens about 1° of arc, and completes its revolution in 365 days. In the meantime, the stars record 366 revolutions. The moon moves about 13° per day toward the east, and completes its revolution or lunation in about 28 days.

The planets have longer periods of revolution in the Zodiac from west to east; the shortest (Mercury) being 88 days, and the longest (Neptune), 164 years. These movements are *in* the sphere of the heavens, but being *in* the sphere they turn *with* it in its *diurnal* revolution, and hence rise, reach our meridian, and set once a day.

When Will the Vernal Equinox Reach Aquarius?

Will you please give me the exact date when Aries, the Head, will be entirely out of Pisces and into Aquarius?—Mrs. J. W. R., Springfield, Mass.

Approximately, in a few years. There is a period of lapping between the dispensations; and the passing of the sign from Pisces into Aquarius will not be in a moment. The new dispensation began in the anthropotic in 1839, and we are now in the period of twilight. The culmination of the present dispensation will be when the beginning of the sign Aries, or the point of the vernal equinox, reaches the initial star of the constellation Aquarius. See article, "Astronomical Evidences of the Approaching End of the Age," in this issue.

The time when that will occur will depend upon the *ratio of acceleration* of physical forces of the universe, which depends upon the primary impulse given in the mental world nineteen hundred years ago. We are entering the period of *foreshortening of time*; similar foreshortenings occur at the end of every dispensation, making the cycle of precession 24,000 years instead of 25,816, as indicated by the normal precession of the equinoxes. For the same reason that Jesus withheld the time from his disciples, KORESH leaves the mind to depend upon unmistakable evidences of the proximity of the event.

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Words of Welcome for the Cellular Cosmogony.

One Universe Is Sufficient.

EDITOR FLAMING SWORD:—Having written my endorsement of Part I of the CELLULAR COSMOGONY, I would say with special reference to Part II, that it is very ably constructed and put forth in the strength of exact science. The old astronomy brought to me no lasting impressions that it possessed absolute knowledge. One reason why it did not suit me is, that it seemed burdened with superfluous worlds. The earth as a *concave* sphere and the universe in one, does afford plenty of room for the illustration and full demonstration of all laws, phenomena, and uses of God and Nature. One earth (universe) being enough, what need of a billion more? Even were there other inhabited worlds, as taught by the old school astronomy, and the inhabi-

tants of the different bodies were in different states of progression or retrogression, all of the different states of the low and the high have been manifested in endless series in this earth (universe).

There must be an economy as well as order in being and manifestation. If so, one inhabited world, with its kingdom of heaven inside (within) and all that it implies, involves that economy. Jesus taught the Godhead, the Godhead bodily, to the people of *this* world. What use or economy in having other worlds of inhabitants to teach the same thing? And should there be a different style of expression of Divinity in *other* worlds, they could not transcend the manifestation of the Godhead bodily, that is a known accomplishment in this our world. What use in other worlds that could not, at some time, compass a greater thing than that manifested in one of its parts?

My objection to the superfluous worlds is only exceeded by a little more than inclination to rejoice at the invention and practical demonstration of the Rectilineator. The quotations from Procter on page 66 of the CELLULAR COSMOGONY, are indicative of the uncertainty that haunts the old system of astronomy. That which follows as to experiments on the Old Drainage Canal and on Lake Michigan, as well as the accounts of the experiments made on Southern waters, is *very* interesting. Beginning at page 87, the Principles of Mechanical Survey are given in less space and more readably than by any of the authors of the old school text-books. The matter is specially educative in its neat illustrations, as under the subhead, Fundamental Principles of Geometry, pages 90 to 93. Then follows the description of the Geodetic apparatus and its methods of use.

This book is particularly valuable not only for school teachers, but every student of general learning. The article copied from the editorial pages of the Chicago Times-Herald, and the Louisville Courier-Journal reporter's interview with Prof. Morrow, are such as to afford new readers a complete bird's-eye view of the Koresan System of Universology. Even such questions as, What is on the outside of the hollow globe, and what do the Koresans hold with reference to the creation? are answered. Then the Professor shows how the Koresan Astronomy demonstrates the truth of the Bible. That part of the book is of even startling interest!—MAJOR OGDEN WHITLOCK, Colo.

The New Book a Chrysanthemum.

All hail to the CELLULAR COSMOGONY and New Geodesy! It is a beautiful large chrysanthemum! This flower says, I love truth; the book does more, it *gives* the truth, which is as lasting and enduring as eternity. We all know how long-lived the lovely and stately chrysanthemum is, not like its frail sister, the sweet rose; and so the flower is a fitting emblem of this pearl of great price. May it break down all strongholds of error and fallacy, and teach the world the true science of universal form and function!

The lovely article by Rev. E. M. Castle was read by me with the greatest interest and reverence; I made a study of it, reading it over and over again, trying to make it a part of my understanding. I was

delighted! I refer to "Angerboda's Brood," recently published. Oh, how grandly beautiful when the mind grasps these glorious truths! The theology of the Koreshan System appeals to me the most of all. Rev. Castle has truly sat at the feet of the great Teacher and drank deep of the living water from the fountain of truth.—MRS. C. M. BLANCHARD, Cal.

**Our New York Traveling Representative
Stirring up Professors, Clergymen,
and Business Men.**

This is a college town (Hamilton), containing the Colgate University, a Baptist institution. I have sold books to the professors, and also books to the ministers and business men. They have created quite an excitement here. The professor in astronomy denied that a vessel could be seen at sea after it had disappeared to the unaided vision. Another professor said that it *was* true, for some of his friends had tried the experiment. I told the first professor what the other professor said, and he replied that Dr. Teed lied about it, and that it was a money-making scheme! He seemed very much excited.

I stopped off at Earlville. There I met a surveyor who told me that he had been convinced for years that the earth was *concave* on account of his surveys. The first professor referred to above, informed me that the "book is a dangerous one, and ought not to be circulated." So it goes on!—REV. U. GORDON MITCHELL, New York.

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The Jackson Conspiracy.

**Citizens Will Not Drive the Koreshans
Out of Lee County.**

Princess Editha Loleta Jackson is right handy with the pen, and she continues to throw hot shot through the columns of the *Ft. Myers Press* at Dr. Cyrus R. Teed and his colonies at Washington Heights, Chicago, and Estero, Fla. She wants the citizens of Lee county and the local government to assist her in running the Estero colony out of Florida. The citizens of Lee county and the local government are not likely to do this, however, until they are asked to do so by some one other than Princess Editha Loleta Jackson, or until Koreshans infringe upon the rights of Lee county citizenship and become obnoxious. From all accounts, Princess Editha Loleta Jackson is not the proper person to get after the Koreshan crowd with a sharp stick, nor to tell the citizens of Lee county and the local government what should be done. Teed and his peculiar religion may be an infamous fraud, but the learned princess should leave that for some one else to say. She is said to have many conspicuous peculiarities herself. Besides, it is understood that she, too, desires to establish a colony down this way, and it might not be so vastly superior in any respect to the Teed following.—Punta Gorda (Fla.) *Herald*.

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Chat With Readers.

We published last week a short sketch of a notorious criminal who attempted to wage a war of persecution against the Koreshans at the Estero Colony in Lee county, Florida. The citizens of Lee

county have long recognized that the Koreshans there are quietly and peacefully attending to their own affairs, persecuting no one and infringing on the rights of nobody. The fact that a number of like attempts have been made before and resulted in failure, leads the citizens of southern Florida to question the character of any further attempts to drive law-abiding people from the county. The Constitution of the United States is some guarantee to religious freedom, and frauds who oppose us will become startlingly aware of the fact when the proper time comes! Prof. L'Amorceaux describes in this issue the motives for all persecution, and by whom it is always waged. Noble causes always suffer at the hands of those whom truth exposes. In another column, the comments of a Florida paper concerning the fraud "Princess," appear. Every attempt made against the Koreshan Unity thus far, has resulted in lasting good to our Institutions!

Despite the fact that any attempt to destroy the octopus of the money power and the corruptions of modern times is met with the mental and material resistance of the entire world, the Koreshan movement is succeeding. We are rapidly growing in numbers, and in influence and power. A review of the Koreshan work is given by KORESH in this number, descriptive of a few of our industries—the result of the application of the principles of communism and co-operation. Our friends are always interested to know of the character of the work against us; another reference to the unsuccessful plot against our people in the South is published this week. The effort of the two crooks against us is a *failure*, and amounts to nothing. When the characters of the conspirators are known in the vicinity of their operations, it will make every citizen our staunch friend!

A foreign correspondent desires us to publish the name of some Chicago post-office substation recognized by the English postal books, so that money orders may be procured payable at our post-office. In the first place, we do not know what is contained in the English postal books; and second, we do not desire money orders made payable at any substation in Chicago. Will all our readers please read the instructions on second page of cover; there we designate that money orders intended for us should be made payable at the *Chicago post-office*, NOT at any substation. We make our collections on money orders at the main office in the city.

Special Offer until Jan. 15.—If you send us \$1.00 before January 15, either as a renewal or as a new subscription, we will send you THE FLAMING SWORD for one year and mail you *free* one copy of the CELLULAR COSMOGONY. If you are a reader of THE SWORD you cannot afford to be without the book. It will be the cause of much discussion in this Journal during the coming

year, and you can the better appreciate the situation if you become familiar with the contents of the book.

Begin the New Year by presenting your friend with a copy of the CELLULAR COSMOGONY and a year's subscription to THE FLAMING SWORD—both for \$1.00.

A Merry Christmas!

* * *

Formation of Clubs for the Study of Koreshan Universology.

**Victoria Gratia Stipulates Conditions of
Organization of Initiatory Councils.**

As our work develops, inquiries are constantly being made regarding the organization of Clubs for the purpose of discussing and disseminating the gospel of Koreshanity. In reply to such inquiries we extend the privilege of organizing Initiatory Councils as preliminary to the regular organization of Camps of the Society Arch Triumphant.

Every Initiatory Club should have a President, Vice President, and Secretary; and the meetings of the Club conducted according to Roberts' Rules of Order. All meetings should be held strictly according to rules and discussion of questions regulated through the office of the Presiding Chairman of the Club. No person should be allowed to take part in discussions who doubts or opposes Koreshan Science. What we mean by discussion involves questions of differences in opinion regarding the true interpretation of that which is taught in Koreshanity and Koreshan literature.

If those interested in the subject of Koreshan Universology will be painstaking in the acquisition of the fundamental principles of our System, they will not get very far away from the main line of Koreshan Gospel. To acquire this knowledge it is essentially important that the literature of Koreshanity be read thoroughly, and whenever there is a question of uncertainty regarding a matter of doctrine, the President should communicate at once with Rev. Berthaldine, Matrona, Honorable President of the Society Arch Triumphant, Beth Ophrah, Cor. 99th St., & Oak ave., Chicago, Ill., Substation 48, when the point in question will be elucidated.

Any person may become a member of the Investigating, or First Degree of the Club,—for the general division of the Club into two degrees must conform to the general division of the Society Arch Triumphant—but no member shall be permitted to vote who is not a member of the Second Degree.

No person can be a member of the Second Degree who uses tobacco, profanity, or intoxicants. Moral character must be a prerequisite to membership to the Second Degree. Whiskey, beer, wine, tobacco, opium, profanity, and vulgarity favor sensuality, and militate against any successful effort to reform the character. When a Club is sufficiently advanced to appeal for entrance to the Orders of the Koreshan System, it may apply to Rev. Berthaldine, Matrona, Honorable Presi-

dent of the Society Arch Triumphant.

Halls, or parlors occupied for the convening of Clubs, should be so seated as to demark the members of the two degrees. The Club has no jurisdiction over the habits of those in the First Degree, which is merely investigative. It has, however, absolute control of the conduct of the meetings, and no tobacco or intoxicants shall ever be tolerated during any of the sessions of the Clubs. When convenient, the line of demarkation of members of the two degrees shall be from front to rear of the room occupied; the members of the First (lower) Degree sitting at the left, and the members of the Second (higher) Degree at the right.

These are merely general principles for the conduct of meetings by such as desire to enter upon the great work of re-formation, which will only come, in its ultimate fulness, through the impending revolution.

VICTORIA GRATIA,

Pre-Eminent of the Koreshan Unity.

* * *

The World's News.

Wednesday, December 14.

Gen. Brooke, recalled from Porto Rico, is appointed military governor of Cuba.

Gen. Lee, staff, and Chicago battalions reach Havana, Cuba.

Germany desires a new commercial treaty with America.

Four Belgian traders reported eaten by Congo cannibals on the Upper Ubanghi, Africa.

American Federation of Labor resolves to have 8-hour law.

Thursday.

Government to send four warships to Havana to quell Spanish riots.

McKinley visits the South; Georgia gives him a welcome at Atlanta.

A Canadian syndicate after street car franchises in Havana; money power preparing to shackle Cuba.

Carlists losing ground in Spain.

Workmen on 30,000 silk looms at Cologne, France, threaten to strike.

Chicago and Alton R. R. sold at last to the Goulds.

Friday.

Georgian jubilee over McKinley; Mason and Dixon line being swept away.

Senator Brice dies of pneumonia at New York.

Jews are driven out of Vienna city councils; members in disgrace, engaging in a drunken, "knock-down and drag-out" fight.

Eduard Meuller elected President of Switzerland.

American Federation of Labor declares against child labor.

Saturday.

McKinley visits the Tuskegee institute, Booker T. Washington's school for Negroes.

Gen. Merritt arrives in New York from Paris. Czar of Russia demands reforms in penal settlements in Siberia.

Terrific storms raging on the Baltic sea; city of Borgholm flooded.

Federation of Labor in session at Kansas City, declares against socialism.

Sunday.

Victoria, Queen of England, declares against war; desires peace and promotion of civilization.

Senator Vest, of Missouri, hurls himself against expansion policy.

Admiral Cervera's cat, captured from the Cristobal Colon, dies at Benton Harbor, Mich.

War brewing between Russia and Japan, over Japanese interests in China.

England wants influence of America in checkmating Russia in the Chinese territory.

Monday.

McKinley visits Savannah, Ga.; reviews the army there, and compliments the volunteers.

Lieut. Hobson in Chicago; lectured Sunday evening at Auditorium; kissing fad in full display; 163 cases of osculations.

President Harper, Chicago University, declares against socialism.

Riots in Havana; Cubans and Spaniards engage in battle in Cerro suburb.

Expert officials report export trade of United States for past year to amount to \$1,250,000,000.

Tuesday.

The European triple alliance approaching dissolution; Austria angered over Prussian expulsions.

Chicago deals Yerkes a severe blow over proposed street car franchises.

Porto Rico wants to be a state.

Grand Duke Nicholas of Russia visits the Sultan.

Chinese massacre Catholic priests and 100 converts at Chung Yang, China.

* * *

In Reform Journals.

Railroads of the World.

A pretty good test of the civilization of a country is to be found in its railroad mileage. Among the important countries of the world, the one which stands lowest in the respect to railroad mileage is Persia. Persia has just thirty-four miles of railroad—the distance from Brooklyn to Fire Island, no more—and it is made up of the line from Teheran to Shaabdul-Azin; another line twenty miles long was begun, but abandoned later. Persia's distinction of being last on railroad list seems likely to continue indefinitely. China and Japan have generally been regarded as similar countries, but while China is described by Lord Salisbury as a dying country, Japan is up to date. The area of Japan is approximately 150,000 square miles; the area of China is 1,300,000 square miles, or more than eight times greater. The population of Japan is 42,000,000, whereas the population of China is in excess of 400,000,000, or ten times greater, and yet the railroad mileage of China is only 124, while that of Japan was 2,237 by last accounts. The longest of the railroads in China is seventy-three miles, from Tientsin to Peking. The Japanese railroads carried last year 70,000,000 passengers, about ten per cent of the number carried by the railroads of the United States.

There are in the United States 180,000 miles of railway, a mileage greater than that of the whole of Europe and the whole

of South America combined. The extent of the American railroad system, the wonder of all other countries, is better understood, perhaps, with a knowledge of the fact that in proportion to population, the United States has more than five times as much as Germany, five times as much as Great Britain and Ireland, more than four times as much as France, more than six times as much as Austria-Hungary, and more than twelve times as much as Russia. The laggard among European nations in respect to the railroads is, of course, Spain; the country having the largest railroad mileage in proportion to its area is Belgium. In respect to the rate of increase in railroad mileage Russia stands first, with a gain of 20 per cent in the last five years; Germany's being 7, and that of France 6, and of Great Britain 8. There are 9,500 miles of railroad in Africa and 14,000 in Australia.—Ex.

THE SONG OF THE SAVAGES.

We are savage in our dreaming,
No odds how we sigh and pray,
For our brain is always scheming
Conquests for a future day.
Ev'ry man may be our brother,
Ev'ry maid our sister, too;
But we're skinning one another,
Just like savage creatures do.

What is commerce now, but taking
Food and clothing to the poor?
And beneath their starved eyes shaking
Things they're needing, to allure.
See their eager, starved eyes burning
While they all our goods behold!
See again, how hopeless turning,
At our cool demand for gold!

Send again our pious mission
To the heathenish Hindoo;
Save his poor soul from perdition
With the Christian gospel true.
But when famine, grim and awful,
Brings him miseries untold,
Deny him bread, for it is lawful,
Unless he can pay you gold.

But we've nearer need for pity;
In our own land hear the cries
Going up from crowded city,
To that home beyond the skies.
Help me! Comes the cry appealing,
From the hovels damp and cold;
But the rich can stand unfeeling,
Until they are paid in gold.

We are savages, my brother,
And the gospel Jesus taught—
How we should treat one another—
Simply now amounts to naught;
For our face with greed we're carving
Like a granite statue cold;
And our answer to the starving,
Is a stern demand for gold.

—Jacob Huff.

Knowest thou well yesterday, its aim and reason?
Workest thou well today for worthy things?
Then heed thou not tomorrow's hidden season,
Thou need'st not fear what hapsae'er it brings.
—Carlyle.

Sixty thousand sermons are preached in Great Britain every Sunday.

Government is the great blackmailer.—
Buckle.

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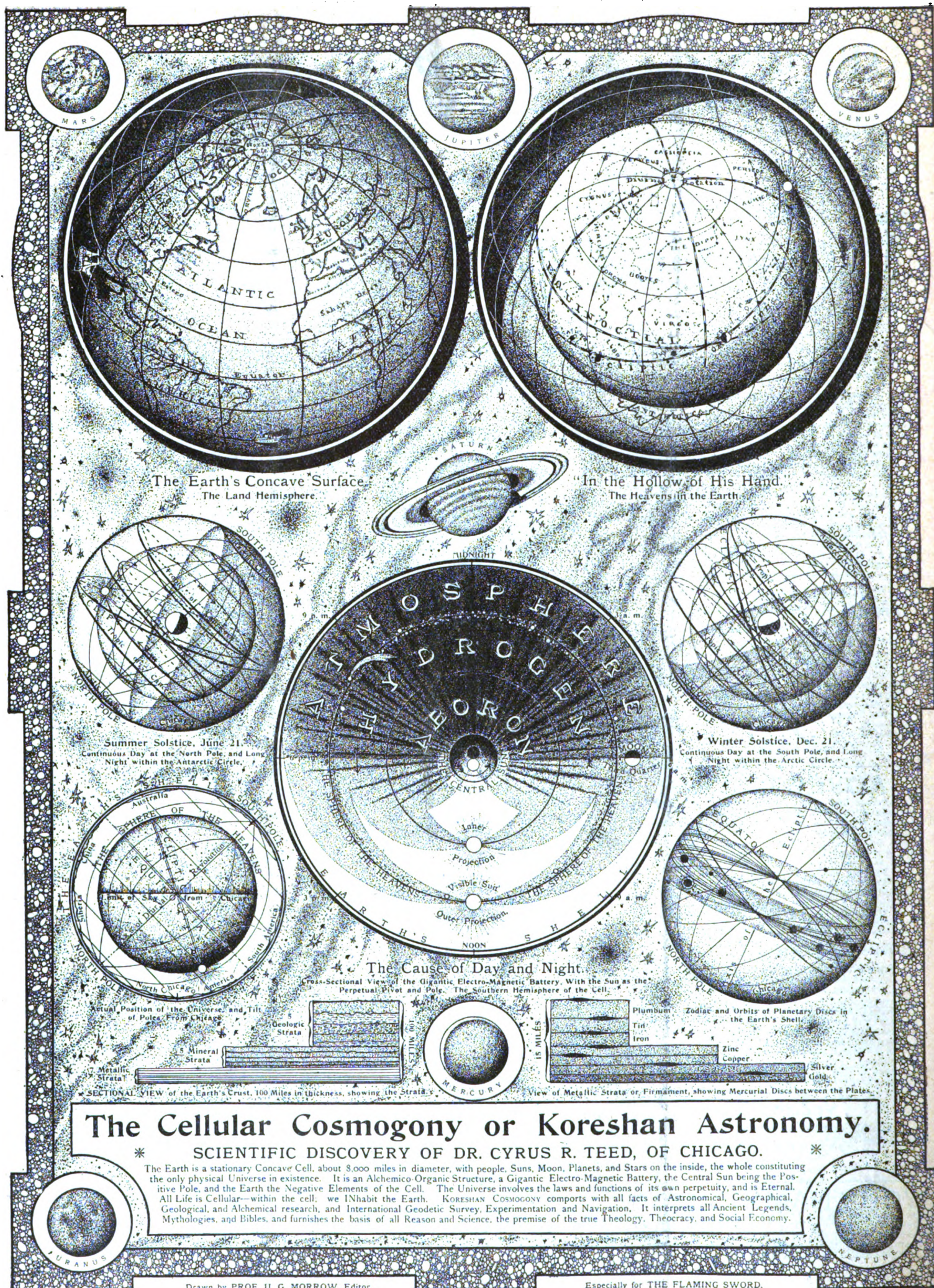
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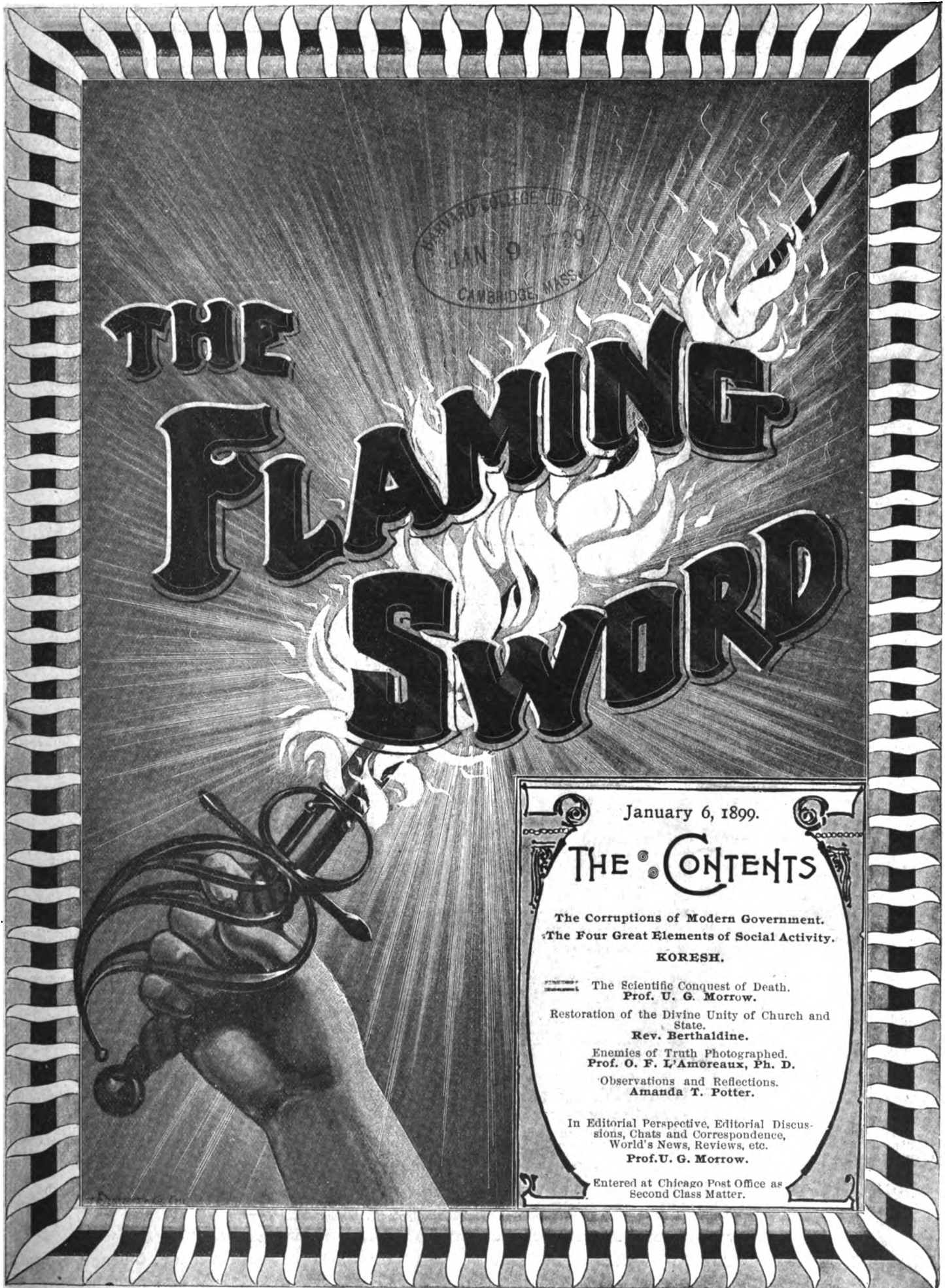
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The Flaming Sword

"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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Whole No. 319

The Corruptions of Modern Government.

THE GREAT serpent is gradually tightening his coils. Despite the pretended legislation against trusts, they flourish in open violation of law. When the tenpin alley was introduced and became a center for a den of thieves, the law prohibited the tenpin alley. It was changed to ninepins, and was never after interrupted. The lawmaking power of our country is in the hands of the money sharks. The primaries whence originate the political activities of our nation are deeply rooted in the slums, and the professional politician of the slum is there for the purpose of selling himself to the man or party who pays the price.

The political machinery is manipulated by the money power, in the interests of Wall and Lombard streets. The backbone of the great financial and commercial trusts is this accursed den of thieves; and there is no legislative power on the face of God's earth that can extricate the people from the financial dilemma into which they have merged through party affiliation. There has been no legislation for thirty years, in the interests of the people. The whole question of politics resolves itself to what will further the possibilities of the financial cormorant, who owns the money of the world and is gradually usurping the rights of the people who know just enough to throw up the hat and hurrah for men like Mark Hanna, because he is endorsed by the particular party with whom they have been in affiliation.

The hour is fast approaching when there will be but

two parties in America and throughout the world,—the money power owning the governments and the people, and the poor deluded people, the asses who carry the burdens. With the money power will be the governments, supported by the army and the navy. Issachar will then be in reality, according to the Scriptural prediction, a strong ass couching down between two burdens, imposed upon him through his own dereliction; and no man can buy or sell without the mark of the beast, either in his forehead (credit) or in his hand, the gold with which to purchase. This mark is the mark of the beast; and so sure as there is a God in heaven, this prediction of John the Revelator is coming true.

The golden calf (desire for money), typified by the image set up in the most holy place by Manasseh, the king of Israel, now desecrates the temple; and as that desecration was the signal for the destruction of Jerusalem, so the golden calf now instituted is the signal for the final desolation to come upon the world. This is the abomination of desolation spoken of by Daniel the prophet.

Let not the people be deceived by the great dailies,—that are under the direct influence of the money power,—in their enunciation of good times. Any influence which operates to lull the wage slave into a false security by the cry of prosperity, even though it be an impulse in the direction of employment of the wage slave, only forges another link in the chain of his oppression.



The race must emerge, by the very nature and course of events, from chaos, or from the formless and void condition, to the state of organic unity.

Truths are representative of, or correspondential to, riches. In other words, truths are the riches of the mind.

The Four Great Elements of Social Activity.

IT IS NOT the aim of the GUIDING STAR PUBLISHING HOUSE to perform the dirty work of smashing idols, though in clearing up the *debris* of the iconoclasts we may be forced to cart away some of the rubbish which they have left in their tracks. Ours is a constructive work.

There are four fundamental principles lying at the foundation of the social organism and constituting the organic framework of social perfection; they are represented by the four beasts of Ezekiel's prophecy, they signifying the four great basic elements of organic unity. The first principle is commerce; it is the system of circulation, and in the social order corresponds to the heart and vascular system in the human body. The second great principle is represented by the bullock, in the vision of Ezekiel; it corresponds to the hepatic system, and designates agriculture. The third principle is that of the adjustment of the relations of commerce with agri-

culture, and is represented by the third beast of Ezekiel's vision. It corresponds to the kidneys or reins, and in the signs of the Zodiac is represented by the balances or scales. This beast had the face of a man. It involves universal justice.

The fourth principle may be summed up in the term education. This includes everything educational, disciplinary, and especially involves culture on the lines of industrial education. It embraces music, and all the forms of recreation. It comes under the head of the university system of Universology. In the vision of Ezekiel it is symbolized by the Eagle, the voice of which is the pale horse followed by death and hell. The power to aggregate and unify these four great elements of organic force is represented in the symbolic language of the Bible as the four carpenters, who have in hand the construction of universal order in the formation of the kingdom of righteousness about to be inaugurated in the earth.

The Scientific Conquest of Death.

PROF. U. G. MORROW.

HUMAN DESTINY, the ultimate goal of the highest human aspiration, has been the great problem of the world for ages. What man will be when the cycles are completed, when all of the lines of human experience converge in the apex of progress, is the subject of all religions, the object of universal hope and wonder, the burden of the prophets, the song of the sages. The human heart longs for the realization of a condition of existence transcending the present mortal world—a condition in which life may be enjoyed and death overcome. Such a condition, such destiny, is in the bounds of possibility; indeed, the very elements of ultimate destiny are involved in the momentum of human thought and desire for ages, and its realization through the operation of immutable law is inevitable. The foundation of the primitive Christian system was the actual work of destroying death in *one* personality in the tangible world; a fact accepted by all Christendom, a scientific evidence that its achievement may again result, and result to the *many*, through obedience to the laws of life, which brought immortality to Jesus. The time must come, in the development and progress of the essential substances transfused into humanity in the departure of the Messiah and Founder of the Christian church, when war against death will be renewed in the natural world! Every effort, every work in the natural world, though reflexed in the spiritual, must find its ultimate expression, effect, or fruitage in the world in which the primary and central impulse reaches its climax of potentiality.

Death is a universal conqueror; it rules the world—not merely in the mowing down and entombing of the millions, but in residing and operating in the very na-

ture of the mortal man, in sitting upon the throne of the human will and intellect, fortified in the citadel of the human system. It is the gravity of human desire manifest in the duality of vital life in the segregate humanity. The world today is in a state of death, both in and out of the grave. The grim spectre stalks the corridors of the human temple, persistent in the work of wrecking the structure until it falls a crumbling ruin. Humanity is a living tomb, in which are maintained the fires of sensualism, where the fuel of life is consumed and its energies dissipated. The seething mass of corruption, of sentient chaos, is the world's hell, the dominion of evil, the kingdom of the devil, the empire of fallacy and delusion!

Every condition in the universe has its opposite condition; the universe is a world of antitheses. The relation of opposites is absolute in every domain, whether in the physical or the mental world. This is a scientific, self-evident postulate, demonstrated in the actual existence of light and darkness, heat and cold, up and down, good and evil, as opposites. The perpetuity of the universe results through the transposition of poles of activity, providing for the continual ascent and descent of energies, the progressive and retrogressive evolutions and involutions of life on all planes of existence. From the basis of analogy, which we find to be applicable in the simplest alchemy, we may know that if death obtains in the world today, its opposite condition of *immortality* may be attained in the world in which death is now operative.

The cause of death at once becomes a problem for scientific solution. Its solution is the discovery of the

laws of biogenesis and their practical application in the actual achievement of victory over death in all its phases. Why may not science touch the secret springs of life, and heal the race of its awful malady? Does not the universe somewhere contain in its bountiful fund of energies, in its generous provisions against contingencies, and in the obvious necessity for the satisfaction of every human desire and aspiration, a conquering host of entities to fight the germs of corruption, to wage war upon the powers of death? Why may not man discover in the laboratory of Nature, the *elixir of life*, the universal panacea, and give to man a full bounty of vitality and lift him out of the delirium of death? Men have searched for the fountain of eternal youth; they have endeavored to discover the universal solvent, the "philosopher's stone." It was the hope of the medieval alchemist and the explorer. Today, chemistry hopes to discover the central element of all existence and render its appropriation possible to all the world. Even Virchow and Tesla have startled millions through announcement of their avowed interest in the problem of human longevity and immortality, as the result of scientific achievement in the natural world.

Science has solved the problem of human life, and is applying the laws of its discovery. The remedy does not exist in the world of physical energy: there is no potency in the alchemico-electric battery to dethrone the emperor of death. The *elixir vitae* is not to be found by chemical research in the non-vital substances of the universe. The process of overcoming death is a battle of the vital energies of human existence, a war of mental entities, the energies of brain cells and blood corpuscles, the process of storing in the very fibre of the human system the residuum of exalted mental force in every channel of communication of body and brain! The discovery of the laws of life results from the discovery of the cause of death. When the universal disease is scientifically and successfully diagnosed, both the remedy and its method of application are known. The remedy for death is *life*; human life must resist and overcome human death, and the plane of conflict between life and death is the plane of human existence. The remedy must be applied where the disease obtains.

Man dies because he does not know how to live; he dies because he wastes the very elements of life itself—wastes that which if scientifically conserved and appropriated would bring health, a surplus of vitality, and the consequent happiness of human longevity. The ravages of death obtain through the voluntary and persistent dissipation of human vitality. The flood-tides of mortal corruption have their source in the heart of sensualism, where originate all of the world's woes, all human ills and diseases—and death itself. Man ignorantly dissipates human energies, and is mortal. If mortality results from the destruction of the vital elements of his being, it follows that the conservation, exaltation, and scientific appropriation and determination of these elements would yield to him his substance of salvation, the *elixir of life*, the very forces which would cause every cell and fibre to teem and tingle with

essential essences of being. The processes of regeneration of life are the exact opposites of the processes of physical and mental degeneration,—radical in the extreme, because located at the opposite pole of being. As man exists today, in the reckless sowing of the seed of life for other than legitimate purposes, every corpuscle becomes a tomb of decay, and every fibre the dumping ground of mental offal. The brain is a vortex of sensual spirits in the generation of lust, the magnetism of death; it is the origin of fallacy in the perversions of all the uses of life and of thought. The imbecility, insipidity, and mediocrity of the modern mind are directly due to the continuous destruction of mental entities through the various forms of dissipation of neuro-electric energies in sensual gratification. The very existence of fallacy and mental chaos in the world today is the absolute evidence of the perverted life, an unmistakable manifestation of the universal disease afflicting the world as an entire mass, without exception in all the millions of sentient humanity.

When man undertakes to overcome death, he grapples with his worst and most powerful enemy—an enemy more persistently active for purposes of his destruction than any other agency of the planes of hell. The work of discovery of the secret through which the world is to be redeemed from the thralldom of death, was a daring venture of the Founder of Koreshanity on the sea of turbulent humanity, where the spectres of the sky and the monsters of the deep threaten the life of the voyager on the forbidden waters; the new Columbus, in the avowed purpose of discovering the Garden of Eden, discovered the *continent* borders of the New World. The man who antagonizes death must enter the dark chambers and vaults of the dead, and incur the dangers of hungry ghouls and human hyenas; he invades the territory guarded by all the armies of hades, under the authority of the courts of death. We do not mean in some unseen world or realm, but here in *this*, the natural, corporeal world of man. Nineteen hundred years ago, through lifting the standard of absolute purity in judgment of a fallen church, Jesus brought upon himself the awful vengeance of a mob of devils educated in the orthodox and apostate church, which in every period of the world's history, kills its prophets and destroys its saviors! Koreshanity is engaging in the work of unmasking the modern world in its war against mortality in all its phases; and the modern church, in defense of the sanctity—the hypocrisy of the modern family and the modern home of sensualism, will conspire with all the forces of diabolism, to blot it and its Founder out of existence.

We are entering the war of truth and fallacy, of life and death, of good and evil. We are nearing a practical age, and the essential mental forces are being externalized; the laws of life are now susceptible of application in the external man, because known to the external mind. The doctrines of life, the science of the universe, is able to combat fallacy and death in the external world, because of the discovery of the knowledges of man and cosmos. It is a war of the man against the world—the

most stupendous conquest of the ages!—a war beginning in the mental domain, the combat of truth and fallacy extending into every sphere of human activity. There is no *greater* work than that of overcoming death for the world. Human experience for dispensations culminates in the ability of man to achieve the greatest victory possible in all the universe. Whoever

is successful in the stupendous undertaking, is the universal and mightiest Hero, whose destiny is the scientific resurrection, in highest exaltation on the throne of the universe; he wins the throne of Deity by virtue of the strength of conserved vital manhood, exercised and scientifically applied for the successful dethronement of the emperor of death in the human temple in the natural world!

Restoration of the Divine Unity of Church and State.

REV. BERTHALDINE.

NO RATIONAL mind critically observant of present ecclesiastical and social conditions, in the light of the science of the sole legitimate standard of vital and social integrity, the Mosaic law, can fail to observe in himself and in all men, the revelation of the "man of sin," the violation of that law.

The first essential for the restoration of the divine unity of church and state, is the science of the laws governing the universe, which is the sphere of all existence. This science can be derived only from the truth concerning its form and functions.

The serpent, as the origin of the name indicates, is the symbol of wisdom. The wisdom of the divine human is represented by the brazen serpent. Brass is an alchemic product. The anthropostic brazen serpent is the product of the cross of Jehovah with the mortal humanity, the fruit of the tree of the knowledge of good and evil. It is written that the result of eating of the fruit of this tree is to make men wise, to make them as Gods, knowing good and evil.

The first man Adam—known to us as the Lord Jesus Christ—was, it is written, the beginning of the creation of God, the first living soul, inspired by indwelling Deity. So perfect was the equilibrium of his organism, that his flesh could not see corruption. So wise was he unto the salvation of its spirit and soul, that when killed by enmity, he secured their preservation for the resuscitation of his body in the tomb of Joseph, and provided for the reproduction of its life from the universal Gentile tomb of Joseph, of which the sepulchre of hewn stone was a type.

To this first man Adam, or Jehovah, it was said, by the Deity within that holy temple: "It is not good that the man should be alone." Jehovah purposed the manifestation of his Deity as the Tree of Life in the physical universe, and to yield its fruit. The execution of this purpose meant the subjection of Himself to the central law of life, which is the law of the cross. This meant for him to become accursed, to hang upon the tree of knowledge of good and evil as its product, the "man of sin," and to be regarded by those in the domain of the love of sin, as that old serpent the devil.

The Lord Jesus held within himself, sanctified but not yet glorified, the spiritual seed of Abraham, the spirits of the just made perfect by their conjunctive unity in him, through the obedience to law which he

made manifest. He was the involution of a divine spiritual kingdom to be ultimately naturalized in the earth, his inheritance, as a theocratic kingdom, the divine unity of church and state.

To reproduce the divine wisdom as the science of life and immortality, and the divine love as the application of that science to the uses of life, Jehovah necessarily planted himself in soil rich in such reproductive possibilities. This was the mortal debris of a previous cycle of such reproduction, the corrupt and perverted elements of all truth and all good, awaiting transformation to his own divine life in the body of his resurrection as the Grand Man. He is raised in power and great glory. The power is knowledge, the great glory is revealed in the application of this knowledge to the uses of life. Science is the result of the divine love of wisdom and understanding.

When Jehovah entered into conjunctive unity with the soil of mortality, he became the Church Militant as to his manifest existence, the sphere of conflict and disintegration; but the formulator, by virtue of this, of a new kingdom in the heavens, the realms of progressive mentality. As the Church Militant, described by the symbolic term,—"the tree of knowledge of good and evil," completes its cycle of existence, it yields its life to its seed fruit; a fruit so unique in its character that it takes all time and eternity to express its involutions and evolutions. It is none other than the knowledge of God,—God's knowledge of the universe; this is the power of God unto the salvation of the universe from center to circumference. Brought into conjunction with the love of His fallen humanity, which it is its divine right to command, that love is transformed and restored to be the revelation of the divine wisdom, whose eyes are illumined by the Son of Science, the Father-Mother of Gods and men, Elohi-Jehovah.

The descending energies of Jehovah perpetuate the hells by the operation of the laws of sensual propagation, thus giving every entity of His sacrificed flesh the experiences of all forms of mortal existence, by virtue of the law of re-embodiment. In the ascension and aggregation of these entities from the hells, in response to the power of God, which is knowledge in ultimates, the seed fruit of the tree of the knowledge of good and evil, the man in whom this knowledge ultimates, stands forth from the hells as the nexus of the conjunctive

unity of God and man. He is the great Alchemist—the light of Egypt; the great Reasoner—the Assyrian. He is Petros—the rock of ages,—the foundation stone of the eternal temple, who holds the keys of heaven and hell. He is the Father's name, Jehovah's new name, by which Deity is known for ages; the Sire, the Seer, the prophet, the Eye of Jehovah, this one and no other, is the restorer of the divine unity of church and state in the earth. *Without him we can do nothing.* When he, Petros, is converted to the spirit of the new age, the church and state which he has founded in the earth will receive his breath of lives.

This church and state will constitute the divine expression of universalempire. The strength of its organic unity will be the science of the laws of universal being. Baptized with the spirit of divine life, this empire is transfigured, and unfolds as the answer to the prayer of Jehovah: "Thy kingdom come; thy will be done in earth as it is in heaven."

"The strength of sin is the law." Sinai, the mount of the law, arose from a region of miry clay, hence its

name. On its summit, amidst the thunderings of the clouds of Jove, Moses, truth or water-saved, received by divine influx the strength of sin, the wisdom of experience, the science of the law. This divine influx carried the ascending spirit of Moses to the throne of the celestial heavens, and his descending spirit, as the flesh of Jehovah, through the mire of all the mortal hells. Now, as it ascends, as the natural mind of mortal man made wise unto salvation, it may behold, in the face of the "man of sin," the eyes of the eternal Motherhood of God, the intelligence of the wisdom of her laws.

"Now is the accepted time; now is the day of salvation." This is the day of the Lord in which "the wise shall understand." It is the hour of the day's dawning. In the mental realms, the lightnings play from the Sword of the Lord and of Gideon. Should the clouds be rent that limit natural vision, the heavenly hosts of the Almighty might be seen descending as the Church Triumphant, to establish in the earth, through her conjunctive unity with the man of God, the holy Kingdom, the state of Righteousness, the Theocracy.

Enemies of Truth Photographed.

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

THE PSALMIST describes the enemies of Truth in this wise: "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue." When persons have lent themselves as open ways, or mediums, for the communication of lying spirits for a time, they lose all capacity for truth and love for those who are its representatives. Their throat becomes literally "an open sepulchre," out of which come only lying spirits of the dead, and the lies they promulgate. That they can perform some marvelous things is true; but they are lying wonders whose whole intent and purpose is to deceive. In Revelation, John saw at the end of the Christian age (the present time), only the "spirits of devils working miracles." We have come to the age of science, and the devils know that their time to deceive, in which they would "seduce, if it were possible, even the elect," is short, and that what they would do must be done quickly, since "The lip of truth shall be established forever, but a lying tongue is

but for a moment." They are destined soon to find that it is in vain that "They trust in vanity and speak lies."

Koreshanity is the movement against which "the gates of hell shall not prevail." The gates of hell are the corrupt and lying humanity through which "Hell has enlarged herself, and opened her mouth without measure," getting up even into heaven, so that "There was war in heaven; Michael and his angels fought against the dragon." But the dragon and all his lying brood were cast out, and we are approaching the time of that happy deliverance. Now, as nineteen hundred years ago, it will be well for those who are being urged to action, if not to violence, against the Lord's hosts, to heed the advice of that doctor of the law, Gamaliel: "And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God."



Evolution and involution are co-ordinate and co-operative factors of being; and every involved germ in the universe reaches "its fulness, its sanctity, and its power in ultimates" or last things. The material germ of any given life is the final and culminating germinal *plenum* of that existence, whatsoever it may be.

If natural death is the result of disobedience and the sequence of the curse, then redemption is not complete until the physical nature is redeemed; and if exces-

sive labor is a part of the curse, then the redemption of the Christ must extend to the regulation of that question also.

Each dispensation culminates in its own peculiar order of fruit:—no two dispensations of the same zodiacal series terminating in the same or exactly similar fruition.

Physical creation has absolute and symmetrical form.

Observations and Reflections.

AMANDA T. POTTER.

"What is Mediumship?"

"By mediumship is meant whatsoever faculty in human nature enables one person to communicate with another, each with all, and all with God."

Does the above sentence convey any knowledge of the method of spirit communication?

And yet the article of which these are initial words, is written by one of the most prominent of modern spiritistic mediums—W. J. Colville,

Ostensibly, if a title means anything (we are writing under the gentleman's title), to impart to the public the *modus operandi* of such mediation.

He declares that in some degree we are all mediums or mediators of some sort:

But we might as well be in darkest Africa so far as any real light shed by his pen is concerned.

He goes on to speak of people and their theories, of the advisability of correct living,

And in "firstly" of his closing specifications, asserts that "mediumship is simply extraordinary sensitiveness in one or more directions."

The remaining five of the six particulars, convey just as little of the science of mediumship.

Mr. Colville cannot give that which he does not possess.

Neither himself nor the power behind the throne of his intellect is cognizant of the science of spirit communication.

Therefore, they encourage processes which are condemned by the laws of legitimate intercommunication between the natural and spiritual worlds.

Overproduction and Distress.

The political trickster's word for it, overproduction fathers stringent times.

It is therefore in order to remark that there is ominous increase in food stuffs;

Corn alone threatens at the added rate of twenty-four million bushels over the yield of 1897.

We must expect deprivation and distress for the millions to increase in parallel ratio.

That Georgian who recently devised an attachment for rocking cradles,

Would deserve better of the populace had he turned his inventive genius upon curtailment of bursting granaries and bulging bins,

Thus giving a shadow of encouragement that the cradled baby would continue.

Perhaps some missionary on the wing to Bariboolagha can be induced to alight for time

Sufficient to dawn it upon the mind of that man of Georgia, that for the ordinary baby, bread is better than rock.

We agree with the trickster, that there is overproduction in plenty—of selfishness.

We agree with the political trickster exactly, always excepting his application of the term,

Which application is the bull in the china shop of hardpan fact.

Peace Attends Good Government.

The Cuban's strong desire for peace and settled conditions, irrespective of government,

Reminds one of those brisk specimens of the genus homo who flips up, Jack-in-the-box fashion,

With the assertion that they do not care one little bit whether they live on the inside or on the outside of the universe!

The average American schoolboy of twelve years, should be able to inform the Cuban

That the essential quality of peace and settled conditions will never brood down upon a people under a pestiferous government;

While the tyro in Koreshanity is aware that as between an interior and exterior residence,

There is all the difference in the world with impossibility to apply in the proper place, thrown in.

Some one remarks, that certain people cannot comprehend certain things until their heads evolve brains.

The case skips beyond our horizon when we reflect that involution must precede evolution.

Smiles Are On Sale.

Time works changes in the style:

A century or so ago, when Bull bellowed across the waters, his countenance was cut on the bias;

He smiles on us now. He smiled on us all through the 111 days of sulphurous difference with the Dons;

He smiles upon our achievement; he smiles upon our aspirations;

He smiles upon our expansions; he smiles. He smilingly remarks that, as an earnest of our appreciation.

The Sooloo archipelago, with some slight tariff amenities, would be a graceful reminder that the lion beams upon the whelp.

In substance of needless addendum, the predilections of the Soolooist cut no figure.

Good and Evil.

Positive good and positive evil exist. Neither state is dependent upon mental conception.

Good, in its perverted state, is evil; it has suffered transformation.

Evil, likewise, is equally amenable to transforming process, and in its transformation it becomes good.

A contradiction to this cannot be wrung from the saying: "What is one man's meat is another man's poison,"

Since it is a received fact that the demons of the nether regions cannot respire the air of the pure angel sphere.

Any more than the holy angels could exist in the nether regions.

God is positive good; the devil is positive evil.

* * *

Mr. Colville quotes Kate Field in these words: "I look to science to *prove* immortality."

She was a true prophetess; science has proven immortality;

But people who allow themselves to remain engulfed in spurious manifestations of immortality, will be slow to perceive it.

In the Editorial Perspective.

THE EDITOR.

THE ECLIPSE of the moon on the evening of December 27, viewed through our refractor, exhibited a number of features of interest to the Koreshan astronomer,—facts which receive little attention and consideration in the popular observatory, and which militate against the conclusions of the Copernican system. The extraordinarily bright copper face of the moon, bordering on scarlet, while in the middle of totality, greeted us. It was the reddest eclipse that we ever observed, presenting the aspect of a red-hot copper ball suspended in the sky. The reader is no doubt familiar with the usual theory of the lunar eclipse: It is that the moon at certain periods passes into the cone of the earth's shadow, consisting of the umbra and the penumbra. The penumbra is supposed to be that outer part of the earth's shadow into which sufficient light is diffused and diffracted to make an "eclipse twilight," while the umbra is the complete cutting off of all the sun's rays. If the moon simply and directly reflects sunlight, it would follow that when *all* of the sunshine is cut off the moon would be entirely invisible; but it is not! It is known that no two lunar eclipses present the same phenomena. In the Copernican system it is not supposed that open, interplanetary space is subject to changes of temperature and weather, as in the film of atmosphere upon the convex earth; therefore the laws of transmission of light through universal ether (!) would admit of uniform sunshine in quantity and quality, and consequently every total eclipse of the moon would appear to be the same. The last eclipse was of bright copper color—a red-hot appearance; September 3, 1895, it was purple, and on March 19, 1848, there was only a slight tinge of red during the total cut-off, the moon shining throughout totality with its perfect light as though there were no eclipse whatever! These phenomena are not compatible with modern astronomy; they are inexplicable from the accepted premise of the Copernican system.

The work of modern evangelists,—Moody, Simpson, McCabe, Barnes, Jones, and others, is reacting against modern Christianity. Their methods of soliciting and collecting funds for their self-aggrandizement are not meeting with favor; in fact, they are being repudiated. Moody's methods are especially repulsive; he excites prejudice, and institutes moral and even business *boycotts* in communities in which he operates, against men of wealth who do not immediately respond to his calls for money. Moody is to a community of wealthy men, what the "hold-up" is to the individual on the highway. His mask has recently been torn off by a Denver capitalist, of whom Moody made the extortionate demand of \$75,000 for the Y. M. C. A., which Moody, some years ago, fought bitterly for adopting its club style. Moody ranted in the pulpit about the capitalist, because of his non compliance. The capitalist accuses Moody of *extortion and brigandage* by the "your-money-or-your-life" method, by which he sinks to the level of a mere financial exploiter in the interests of so called charitable institutions. The Christian world tolerates such work, such robberies; it tolerates every form of robbery of the competitive system; but endeavors to wage a war of persecution every time any one voluntarily gives \$1,000 to the Koreshan Institutions!

Adventists for sixty years have been looking for the coming of the Christ, and have not seen him. The older enthusiasts have passed away in disappointment, while others are continuing to cry out of mental darkness, "Behold the bridegroom cometh!" An Adventist evangelist turns the question over in his mind and writes an article, "The Twentieth Century Advent-

ist." He sounds the notes of despair; the time prophecies have all run out; the signs agreed upon are far in the past, and the Adventists cannot raise another general excitement. Their old story of a man bursting through the clouds, is becoming obnoxious and absurd. The advent world has reached its limits. The Man comes teaching the truth, and the blind do not comprehend it. The modern church in all its phases will pass into the new century in doubt and disappointment, to final agnosticism, just as the Jewish church failed to receive the truth sent to them. After rejection of the truth, the bogus doctrine of the impersonality and intangibility of the Messiah must be foisted on the modern world; then they can rest in false peace, until the storm of revolution bursts upon an astonished world.

A Christmas enthusiast endeavors to connect the religion of Jesus the Christ with the modern republicanism, in the declaration that "the unfurled flag of liberty and the cross of Christ go hand in hand." Of course, modern republicanism *is* spreading a little, but we cannot say so much of orthodoxy; for it is dying out! We point to another item of American production, which has to do with the *spirit* of the times. The American people believe in *spirits*, both mental and alcoholic. While "spiritual food" is being sent to every land, and stuffed into the minds of heathen imbeciles, the spiritual *stimulant* is poured down their throats! Before us, alongside the statements of the Christian preacher, is a review of American productions and resources: "We produce more whiskey and better whiskey, than any other country in the world; more brandy and more rum, proved by the wise as the best and safest liquor to drink; enough is made in Massachusetts to supply the needs of America, and to load the many vessels yearly for the civilizing and Christianizing of Africa!"

Hasting's *Christian* observes too much of the evils and corruptions of mortal humanity to conclude with the modern faddists, that the Almighty is the father of the wholesale mass of modern depravity. A recent issue contains an article entitled, "The Fatherhood of the Devil," in which it is said that "the fatherhood of the devil seems to be forgotten or ignored." Jesus did not teach that an immortal God is the father of the mortal, corrupt, and sensual man. The modern doctrine of the Fatherhood of God and the brotherhood of man is promulgated by false claimants to divine sonship, making every devil a Christ, and every sensual brain the container of the divine mind!

America is indeed passing through rapid transformations. The past month has witnessed a genuine surprise—the visit of the President to the southern states. McKinley has visited the legislative bodies of both Georgia and Alabama, made speeches in the South on the growth of Americanism among the powers of the world, and eulogized the confederate soldier for his patriotism. The President was very much in evidence in the southern Peace Jubilee at Savannah, Ga., and aroused a stupendous volume of feeling of American supremacy.

Only two more years of the present century remain; when 1900 ends, a cycle pedaled by a new rider will begin its century run. What marvelous changes took place during the past year! What marvelous transformations in human thought and human society will fill the brief space lying between us and the door of the new century? False prognosticators are failing as pace-makers and as peacemakers. Progress makes rapid strides, riding over every obstacle. Truth moves with Progress, for Progress is the progress of Truth.

Before the Spanish-American war, the democrats in both Houses of Congress were opposed to the recognition of the independence of Cuba, on the ground that the Cubans were incapable of governing themselves. Now, since the republicans are committed on the subject of annexation and expansion, the democratic party all at once concludes that the Cubans *are* capable of self government, and that even the semi-barbarous Filipinos can safely run a republican government with 10,000,000 subjects!

There are no elements of a fad in Koreshanity. In its founding, human sensualism was not consulted, human vanity was debarred from selection of its features. There is nothing existing as a part of the old world's fallacies, that has any part in the Truth. It is not in keeping with the perverted tastes, desires, and aspirations of modern humanity. As a following, it does not desire quantity, but quality; it does not want numbers, but capacity—brains, hearts, vitality!

The time is rapidly approaching when the Koreshan Astronomy will be the only system recognized in the world. At present, it is considered an innovation—a mere theory, but withal a beautiful one. Its beauty lies in its rational conclusions, in its truth. After a little hard work against modern prejudice, it will move the world with an irresistible impulse, converting the millions who now thoughtlessly accept a gigantic fallacy.

The Bonapartists of Europe are sounding the alarm of the approaching end of pretended peace. The Bonapartists exist as a party, a power in politics; they exist as a society, and hold annual conferences under the leadership of Prince Victor Bonaparte. Upon recent election of Baron Legoux at conference at Brussels, it was announced that "The time of watching is ended, and the hour for combat is sounding!"

A number of modern reformers appeal to Jesus as authority on socialism. Did not Jesus teach *other* things than socialism? He taught the philosophy of life; he had no socialism apart from his revelations of the divine Being, no communism separate from his theology. Yet many reformers who are harping about Christian socialism do not care a farthing about the principles of the divine religion.

The democrats are fighting manifest destiny in opposing American expansion. Is American democracy incapable of girdling the globe? If democracy is the true form of government, the government of liberty and freedom, would not the Cubans and Filipinos be *as free*, if made a part of the American republic, as they would be if democratic only by themselves?

The work of enlightening the world consists in more than burning away the cobwebs; the difficulty is deeper than spider's yarns. Fallacy goes down into the fibre of the human system—into the very groundwork of all mentality. Truth must burn it out,—burn up the old fibre and construct the new; it must destroy the mortal frame and form the new man.

The world talks of peace, and many are deluded into the feeling that real peace obtains. There is no peace in the world today—not even cessation of war. No less than twenty wars are now being waged: 11 in Africa; 5 in Asia; 1 in Europe, and 3 in the western hemisphere; while other nations are on the brink of insurrection and revolution.

All of the reform papers that have patent insides and outsides have issued booming news of the Spanish-American war, the victories, the prospects for annexation and expansion of American territory, while in the editorial columns, we find the

editors opposed to the measures. Consistent reform press! Too many editors spoil the broth!

Both the natural and spiritual worlds are being drawn into the inevitable vortex for the destruction of the barriers between the two. When the spiritual stars fall into the anthropotic earth, humanity will enter an age of reformation in the establishment of heaven in earth.

If the world could not have a devil, it would be impossible to have a God. It is impossible to generate light independently of darkness; heat cannot exist where cold cannot be. Through the universal law of antithesis, opposite conditions must obtain in all domains of existence.

Hypotheses are bubbles projected into the mental atmosphere, from which logic, the artist of reason, is asked to draw conclusions. Conclusions from hypotheses are imaginary pictures of unrealities. The Copernican astronomy is founded upon bubbles.

An agnostic exchange says: "If you wish to know what religion is worth, try to borrow money on it." Might try agnosticism as security. What's the trouble, Agnostic,—running short of arguments, that such matter must be used?

Modern ingenuity and competitive schemes meet the pope of Rome half way in parading his holiness through the Vatican gardens, by means of the cinematograph or kinoscope. Now, drop a nickle in the slot and see the pope!

The world is nearing the rapids of revolution in the stream of time. There is no escape from the awful Niagara, over which the elements of fallacy must gravitate to destruction.

At the time the Almighty is endeavoring to establish his kingdom in the earth, the world is making the greatest endeavor to get out of the world into heaven.

If the modern church is in the light now, the primitive church was in darkness; for there is no semblance between the two in either faith or practice.

The world is perverted; the true science has come to turn the old world upside down, and the axes of revolution are laid at the root of the tree of evil.

Men will persist in wasting the life energies they have in the natural world, while hoping for immortal life beyond the clouds!

Are you tired of modern theories and systems? If so, hear the other side; we have the exact opposite side.

The workingman is weighed on the wage scales, and often found wanting in the necessities of life.

What are the wild thought-waves on the ocean of mental chaos, saying?

When mortgaged farms are rigged for sail, they are launched on the market.

New Year resolutions are like fallacious theories; they fail in application.

Modern stock breeders produce bulls and bears in the stock exchange.

Some spheres of thought are as light and as empty as soap bubbles.

Manufactories and establishments of the capitalists are steal works.

Nothing but a proven fact can be a true premise of conclusion.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

First Step in Church Declension.

EDITOR FLAMING SWORD:—In Vol. 1, No. 38 of THE SWORD I find this statement: "The Christianity of today is a sham; its pretensions are spurious; its standard of life is not the standard set up by Jesus, but a modification of primitive religion made by Paul, who was 'all things to all men,' and who permitted, in the church established among the Gentiles, compromises that his modification of the Christian system might gain a rapid foothold throughout the world. The Pauline theology is not the theology of the Lord."

This is equivalent to saying that the writings of Paul contain false doctrine, whereas I had supposed that a true interpretation of Paul would be in harmony with the truth involved in Koreshanity.—H. J. J., Perkins, Ia.

The dispensation of the truth of Jesus, in its purity to the people to whom Jesus came as the Messiah, was through the personalities whom Jesus personally chose, taught, and specially commissioned to preach his gospel. The apostles chosen in person by Jesus constituted the central nucleus of the primitive church; in that nucleus were the three personalities representing and receiving the three degrees of divine life—John, James, and Peter, receiving respectively the celestial, spiritual, and the natural degrees of the Word. Unless Jesus was mistaken in his choice, these men proclaimed the truth to the Jews,—a profounder faith than could be comprehended or imparted by any other minds. The central nucleus contained the truth in its unity and wholeness.

Paul was never in harmony with the twelve apostles, for the simple reason that he received a fragment of the disseminated life. He quarreled with Peter and other apostles, and finally separated entirely from those who worked among the Jews, while Paul went among the Gentiles. The only way the gospel could be given to the Gentiles, who were not prepared through an age of experience and progress along specific lines, and who were outside of the channels through which the Almighty operated and passed from the Noatic dispensation down to the end of the Jewish dispensation, was by a process of modification; and the character of that modification depended upon the character of the man or mind through which the modification was to be made.

The theology of Paul was an adapted theology, diluted to suit the Pagan taste; his compromise was the first step in the declension of the church. Paul did not comprehend the gospel in its fulness; he did the best he could, but he made some mistakes. What he taught was true in a sense,—it was true in the plane to which

the essence had descended in him; he manifested the effect of the life of Jesus in its commingling with the mortal man; he expressed a shade of death or apostasy of divine life. The essences had gravitated into a different atmosphere, and their character was naturally changed, because the operation of the laws of the alchemy of the mind do not admit of an idea being exactly the same after its transmission through different planes or strata of mentality. There was just as much difference between the theology of Paul and the theology of Jesus, as there was between the life and character of Paul and Jesus. The theology of Jesus was perfect, because he was the perfect, immortal man; his concept was clear and absolute. The theology of Paul was imperfect because he was an imperfect man, and acknowledged that he "saw through a glass darkly" and but dimly.

The Blooming of the Tree of Life.

A friend inquires, Where is the analogy in the bringing forth and ripening of seed in the vegetable kingdom and the mission of the Founder of Koreshanity, there being no dependence upon one maturing seed in the ripening of many seeds. Please answer in THE FLAMING SWORD.—M. A. P., Ohio.

The tree of life performs its functions according to immutable law. It is the tree of humanity, the tree of human life, bearing its fruit every twelfth division of the great Zodiacal year, each fruitage differing from a previous bearing, according to the quality of the soil into which the seed was planted. The life of Jesus, as the seed of humanity, was sown in the world nineteen hundred years ago, and in the order of the propagation of the life of that seed it died in the corrupt soil, producing a tree which has been active in human history during the Christian dispensation. It has spread its branches, put forth its foliage, and has grouped its corpuscles for the final fruitage. All of the progress of the tree of life during the passing dispensation has been through the church in its various modifications and results. No tree bears its seed directly on the stem without the bud, the flower, and the fruit. We must be rational in our analogies, and scientific in our application of the correspondence between the vegetable kingdom and the human world.

The old dispensation ends with the blooming of the tree of life; where specific functions of sex in dual forms are expressed. The flower contains the organs of generation of the coming seed. The flower and its functions intervene between

the sowing of the seed and the fruitage or harvest. The central personality of this dispensation corresponds to the center of the bloom, the pistil, terminating the axis of growth of the flower, the central stem for the reception of the elements of fecundation. The pollen received by the pistil is produced by the stamens or the anthers, corresponding to the seven celibate and communistic societies of America; and their decline, after casting off the pollen of human progress and life into the central intellectual laboratory, is scientific evidence of the stage of development of the tree of life and the proximity of the time of the maturity of the fruit, the time of the harvest.

When the pistil has performed its functions as to its outward form, it does not wither and die as do the stamens, but becomes a part of the living fruit by absorption into the ovary of the flower, the vascular or cellular terminus of the pistil, through which the seeds are constructed and manifest. In the consideration of the subject of this analogy, the fact that man is composite—made up of elements of all kingdoms beneath him, while the vegetable kingdom is but a fraction of the whole, must be recognized and all the relations and correspondences understood; because in the blooming of the tree of life and the production and manifestation of the fruit, there are operative functions and laws analagous to all the kinds of vegetable life, and it requires the science of the entire kingdom to make the analogy complete.

God is in the Righteous.

You did not answer my question satisfactorily regarding the reproduction of the sons of God. You say they will be of a higher order than is manifest today. What higher order can there be, since God dwells in man.—J. P., Milford, Ill.

Man as he exists today is mortal and corrupt. The mortal man is, in fact, only a half a man; the true and perfect genus of humanity being biune in nature, male and female in one person, possessing the functions of the propagation of life on a plane above the sensual generation. God is not in everybody. Through the Jewish dispensation, the only people he was in were the descendants of Abraham. The Almighty is in the generation of the righteous (Psa. xiv:5), not in the generation of the unrighteous. The sons of God will be men from heaven just as Jesus was from above; while the mortal man is from beneath, having his specific and direct origin in death. The new order of humanity, consisting of 144,000 Gods, will be as

far superior to the present manhood, as the mortal man is superior to the animal kingdom, or as the animal kingdom is superior to the vegetable. The immortal man is the resurrected man; and the resurrected man is God, in the highest form of his tangible existence.

* * *

First Impressions of Investigators of Koreshan Universology.

A Foundation Firmer than the Rock of Gibraltar.

EDITOR FLAMING SWORD:—My first and present impressions of Koreshanity may interest your readers as much as others' impressions have interested me. My fondest desire since earliest childhood has been to make others happy, or more happy than myself. As I grew into youth and manhood, I longed for a humanity impelled by brotherly love, and in pursuance of my craving I followed the example and advice of my parents, a Quaker father and a Wesleyan mother; and before the war of the Rebellion, associated myself with the church, hoping to find that jewel—love, I so long had sought. I did find *something* in these hearts, but so far different from what I expected; for to me it was cold and dark, not warm and bright; it was envy and hate, not fellowship and love.

My longing was for the reality of good and truth, not theory. I felt that people had gone to perdition on theory, and my prospect was not much brighter! For many years I wandered upon the shoals of despair, until it seemed to have wrecked my bark among fierce breakers; while wildly plunging for something to buoy me up, I unexpectedly found myself upon a rock, a sure foundation, a Gibraltar of Truth, Koreshan Science.

In 1886, I heard of a lecture given by a man on healing and other wonderful topics, on Washington Boulevard, Chicago. Eagerly I grasped at the prospect of physical relief from a severe affliction, not knowing the depth of the recipe the healer would hold out for my acceptance. At first opportunity I called upon the Doctor, and was surprised that he talked religion, not medicine; of manipulating and moulding the mind, not massaging the body. He said he wanted to cure my body for eternity, not for the grave. I must admit that I was dumbfounded by the interview, and could not gather myself to digest his statements and questions. He discovered that I was deeply religious, but ignorant and orthodoxal. After the interview, I remained and heard him lecture on the brain of man. I found a man of wisdom, an intellectual man that I believed knew what he was talking about! His assertions in our private conversation puzzled me, but when I coupled them with his lecture, I concluded that there was more than an ordinary mind in his System of Science, and that it was well worth my while to consider all I had heard. That night

brought me no sleep; but the restless hours were spent in a careful analysis of the interview and the lecture. I had a battle with self and the errors absorbed from religious instruction in past life; but I soon gained the victory on the Concave Theory, and the triumph on that score led me to conclude to give the theological claims careful, calm, and unbiased consideration. My statements to my friends on the following day amazed them. I soon accepted the System of KORESH, and my friends were horrified at my assertions of faith in it, and many turned against me.

From the first week of my acquaintance with KORESH, I have lived on the concave surface of the universe. My mind became revolutionized; all that I had depended upon as truth, I saw to be fallacy! For twelve years now, I have given my entire religious and scientific thought to the Koreshan System; and today I am more firmly impressed than ever before, that it alone contains the jewel of truth and good. It measures the universe by the plumb-line of right; it compasses all the ends of the earth, knowing the layers thereof. It has the Sign of Jehovah, the Fore-runner of the new heavens and the new earth, the new dispensation of peace in earth and good will! By it we are merging into the imperial Theocratic kingdom, of which America will be the glorious national Head and Leader; yet by the fire of theocrasis only can we be cleansed, and the evil consumed.—J. H. D., Chicago.

* * *

Words of Welcome for the Cellular Cosmogony.

Koreshan Astronomy Interests Professors and Students.

I have disposed of the copies of the CELLULAR COSMOGONY you sent me for the professors and students of this place (Dixon, Ill.) I have placed one copy in the library, and gave one each to Prof. D. and Prof. H. I gave one copy to a student, who has accepted the astronomy. I sold one to a Chicago man, one to an ex-teacher, and one to Prof. P. an ex-principal. Prof. P. reported after reading Part 1; he claimed that KORESH had convinced him on the subject, as far as he went. H. will accept the Astronomy; the ex-teacher is converted, and the store-keeper is studying it. I called on Prof. D. today; too busy with examinations to read, but will do so. Prof. H. had taken time to read about 60 pages; cannot give an opinion yet. In talking to him, he admitted that convexity is only an assumption, but that triangulation was a successful method of demonstration. I forced him to admit the three assumptions used in triangulation as applied to celestial mathematics; he admitted the assumptions, and then I left him guessing. He is the finest geometrician here, and has just sent in 68 corrections on the book on geometry he uses in the schools. His opinion will have some weight, for he will find an error in your

book if it exists; he promises a written opinion.—R. O. SPEAR.

Convinced of Accuracy of Koreshan Geodetic Work.

EDITOR SWORD:—Having read the CELLULAR COSMOGONY, I want to say that I do not see how any honest, intelligent person can read it without being convinced of the painstaking fairness of the Koreshan Geodetic Staff in the survey on the Florida coast, and other experiments noted therein. For Copernican advocates to deny the results of the observations and experiments recorded, without instituting as careful, publicly announced counter experiments, seems to me either down-right dishonesty or babyish idiocy. I will do what I can to circulate the book.—J. L. TRAUGHBER, Texas.

Excitement in San Diego, Cal.

Some of the people here are getting quite stirred up over the concavity of the earth; and say they are going down to the bay to prove it for themselves. I wish the Koreshan Geodetic Staff could come here. One man said that the earth might have been concave where the experiments were made. Koreshans must be pretty smart to be able to know just where they could find a *concave* contour on the water's surface eight inches to the mile on a *convex* earth! Two others said that it seemed natural that we were on the inside, as all life is within.—MRS. L. P. C.

Can be Understood by the Schoolboy.

DEAR EDITOR:—I saw in your paper, THE FLAMING SWORD, that you would send it for names. As I have no other way to pay for subscription, I would send you names for it. THE SWORD is the best scientific paper I ever read; I could not be without it. I am only fourteen years of age; I go to school every day, and study Harper's fifth reader, White's arithmetic, Eclectic geography, and Barnes' history. My brother Charles is a member of your community. I will send you 100 names now, and more later. My father is selling nursery stock, and obtains many names.—RALPH RABY, Ohio.

Some Pooh at It.

I accept your offer of a thousand circulars with my name on them as authorized agent. I think they will greatly assist me in selling the book. It has created quite an excitement in this city. I approach none but men of some visible means of support, men of intelligence. I informed some others who poohed at it, that twelve years ago they poohed at many inventions announced, and which afterwards became realities,—as wireless telegraphy, long distance telephoning, etc.—C. W. W., Akron, O.

I have read the CELLULAR COSMOGONY and find it to be a feast of good things. It is equivalent to a command to the most intelligent believers in the Copernican monstrosity to keep silent,—which I have no doubt will be implicitly obeyed by

every one of them! Even conceited weaklings like Blodgett will be slow to raise their voices after reading the book.—M. H. Z., Lochthree, Ala.

The CELLULAR COSMOGONY stimulates the mind of every one reading it. No good, sound-minded man will do without it. I find that thinking people are wanting the book, and THE SWORD as well. I am happy when I can take up THE SWORD and study its columns, and find the true teaching for the purpose of elevating mankind.—W. H. W., Muscatine, Ia.

* * *

Chat With Readers.

The consensus of opinion is that the last issue of THE FLAMING SWORD was extraordinary. Perhaps this one is just as good; we anticipate the conclusion in advance. We are greatly encouraged in our work; a prosperous year is before us,—a year in which it will be easy for our readers to assist us in many ways. You are the circumference of our activity; we radiate the best thoughts of the world,—we print them for you. You cannot estimate the value of truth, for it is not to be measured by the mere pittance of subscription. During the present year, a great movement should spring up in our increasing and expanding circle of readers and friends,—a crusade against fallacy. You can be happiest only in giving to others what you enjoy. We labor unceasingly in the interests of Truth, because we enjoy it; it is our mission, and it should be yours. We want to do more for you; we have much to give, but the amount is measured by our opportunities and the receptivity of the people. The cities and towns of America should be searched for those who are hungering for the truths of life. How many can you find in your vicinity? There are surely others besides yourself. What is life to you may be to them also, did they but know that such a marvelous System is in the world!

THE FLAMING SWORD is a journal of general interest—it is a journal of Universology. It does not fill a niche, it covers the field of the thought of the world. It is a journal for the student of the world in any and all of its phases, from the consideration of the nature and structure of the atom to the form and function of the physical cosmos; from the mineral kingdom up to the highest anthropostic manifestation. Koreshan Science is the science of the entire universe and all its relations; it teaches the true theology, the nature of God and his relation to man, and sociology, or man's relation to man. THE SWORD is not filled with matter printed from patent plates; it is original, and its matter select.

The so called reform press is as changeable as the wind. Political and economic issues are adopted to be soon discarded

for a new idea, until definite issues have run out, leaving the reform press in chaos. The purpose of THE FLAMING SWORD is definite; Koreshanity is a definite system. This journal is not an experiment, but a success—the success of ten years' progress; a banner of purity, of truth, of science, and persistently wages an effective warfare against modern corruptions. It is not scavenging the world for ideas—it has them; and we are not discarding old ones, for in the founding of the System, a clean sweep was made of all forms of fallacy. We are anchored on certainty.

Special Offer. If you send us \$1.00 before January 15, for THE FLAMING SWORD, in renewal, or for new subscription, we will mail you at once one copy of the CELLULAR COSMOGONY free, and send THE SWORD for a year. Combine this offer with our club offers with the following magazines, and it will surprise you:

SWORD, book, and Frank Leslie's (\$2.25) for \$1.75.
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SWORD, book, and Cosmopolitan (\$2.25) for 1.75.
SWORD, book, and Success (\$2.75) for 2.00.

The brightest journal is the one that projects the light of Truth.

* * *

Success of the I. C. U.

The Addition of New Industries Necessitates More Co-operators; An Opening for Industrials.

The Industrial Co-operative Union of America, now operating on the West Side, Chicago, is meeting with marked success; beginning a few months ago with a grocery store, and now involving a number of industries where the principles of co-operation are applied. There are now in the co-operative business, under the management of Mr. W. R. Wallace, 630 West Lake street, Chicago: A grocery and produce store, on the basis of profit-sharing with co-operators and patrons; a bakery, a restaurant, a meat-market, a sausage factory, a broom factory, and a shoe manufactory, with all modern facilities for manufacturing the best shoes on the market.

We want Industrials in all these departments, especially now in the new industries more recently incorporated in the movement. We are building up a line of manufacturing, and the Industrial Union intends to retail directly to the consumer, obviating all middle jobbers and dealers. Here is a field for all industrious Koreshans, and others who find employment in the competitive world difficult to obtain. Hundreds of our people scattered abroad are engaged in industries for the corporations and oppressors of the world; the same labor utilized by the I. C. U. would give the Koreshan movement a most powerful impetus in the world, along the line of its basic practical features,—features that concern the well-being of every man and woman. It is an opportune time for our friends to cut loose from the competitive world and engage in the industrial work of the Cause which they have espoused as scientific in all its phases.

Constitution of the I. C. U.

The Guiding Star Publishing House is issuing the Constitution of the Industrial Co-operative Union of America, which gives full particulars of the purposes and methods of this branch of the Koreshan Bureau of Equitable Commerce. A number of our friends and readers have become interested in this work, and have applied to the General Manager, Mr. W. R. Wallace, 680 West Lake street, Chicago, for information concerning the movement. We will soon be able to satisfy all inquirers through the mailing of the Constitution: it will be sent as soon as ready, to all those who have written for particulars.

* * *

The World's News.

Wednesday December 28, 1898.

Washington Democrats planning to oppose American expansion in coming campaign.

Russia buys \$1,000,000 worth of machinery in America for steel plant.

Brazil ratifies extradition treaty with U. S. Illinois teachers in convention at Springfield.

Grand Duke Cyril, Czar's cousin, visits America on tour around the world.

Thursday.

American corn rises to 40 cents; due to large export trade.

Pope wants church dignitaries to take part in proposed disarmament conference of Europe.

Congress of scientists at Columbia College, New York.

Friday.

Liberia, Africa, appeals to England and America for a joint protectorate from German rapacity.

Riot threatens Havana; insurgents in ugly mood; insurgents not permitted to march in city on day of evacuation.

Ex-bailiff and Juror indicted at Chicago for bribery.

Revolt of Bocayas and Kabyle tribes in Morocco is imminent.

Saturday.

Gen. Brooke discovers Cuban plots to murder Spaniards at Havana.

Threatening Turkish raid on Christians in Macedonia.

\$4,000,000 paper trust forming in Rhode Island; avowed purpose to eliminate competition and monopolize the trade.

Sunday.

New Year's!

U. S. flag hoisted over forts and public buildings at Havana; Spaniards gracefully surrender sovereignty in the West.

Watterson nominates Dewey and Lee on democratic ticket for next campaign, in Courier-Journal.

France and England still quarreling over African territory.

Monday.

Dr. Gunsaulus' liberal and free church threatens to try assistant pastor for heresy!

Grave situation at Iloilo, Philippines; battle imminent; insurgents defy both Spaniards and Americans.

The Advocate of Common Sense.

A Semi-Monthly Newspaper, published by Angus. Buesing, 153-155 Riverside Avenue, Jacksonville, Fla. Subscription rates \$1 per annum, payable in advance. THE ADVOCATE OF COMMON SENSE is undeniably the best medium through which the Manufacturers, Jobbers, wholesale and retail Merchants, and every other trade and profession may make money by advertising. THE ADVOCATE OF COMMON SENSE is a high-class journal devoted to literature, science, art, spiritualism, free-thought, exposing religious and political errors and the evils of our present system of society and offers devices for better ones. It gives the news of the week from all over the world. No paper at any price can excel it. It is especially interesting and profitable. It is accepted by everybody not only as an entertainer, but as a teacher. No one should be without it.

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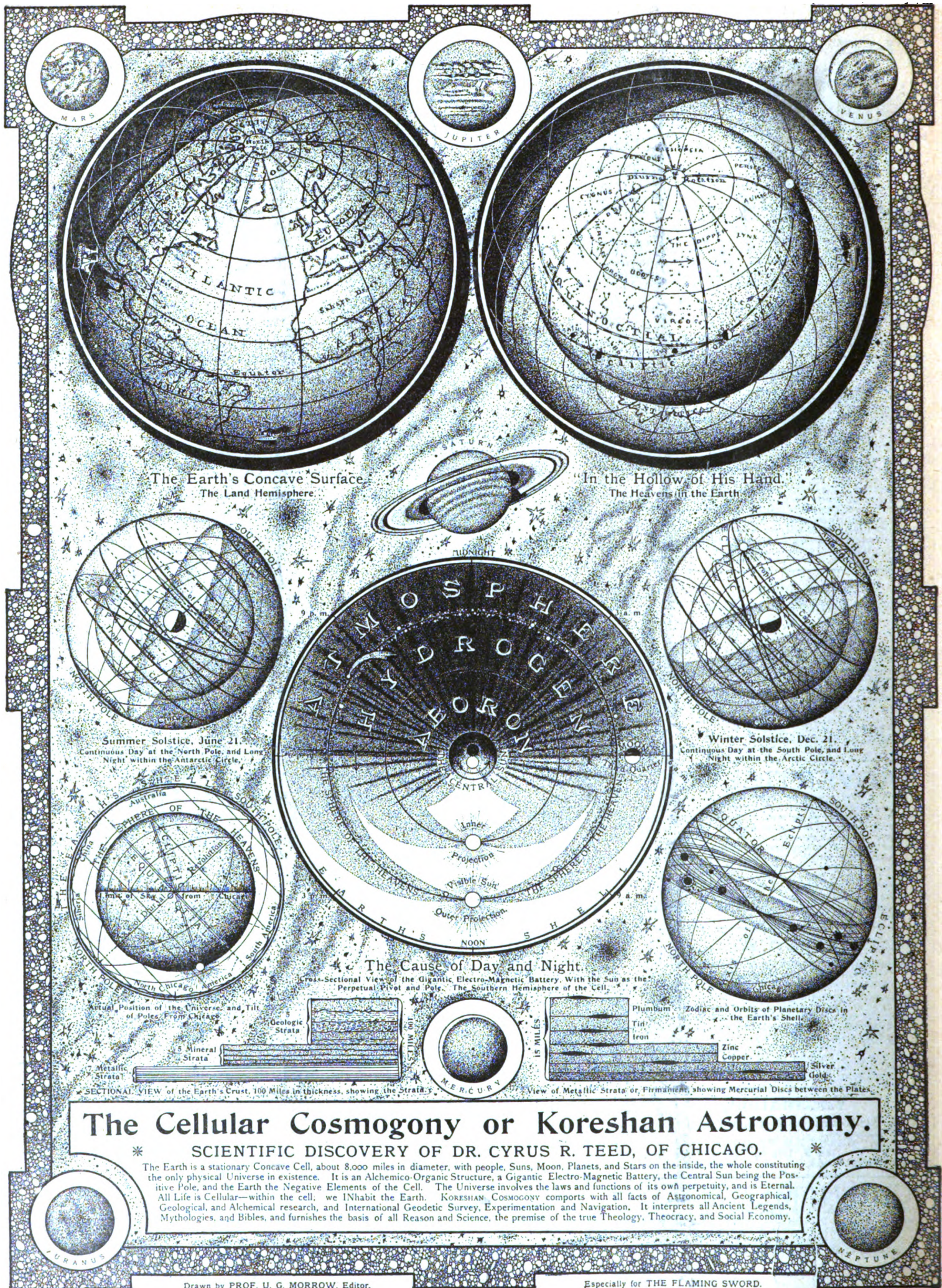
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phenomena;—for we saw the second string vibrate and heard the sound of the vibration, and know that there was no possibility of any conscious external and material impulse. How is it that a material thing can be moved at so great a distance from the cause of the motion, without any material connecting medium? How shall we account for this great mystery? says the empirical investigator of the psychic science.

The string has a soul; that soul is the result of its activity, and that soul reaches out from the vortex of its energy, projecting its radiations to the limitations of its force. If we institute a correspondential analysis of this law, we may discover the secret of psychic phenomena upon the basis of a much more consistent and rational hypothesis than any presented by the advocates of the common mental theories. Every cellule of the brain is an elaborator of energy, the force of which is a thousand times more subtle and potent than that generated by the vibration of the violin string or the tuning-fork. Not only does every cell generate an essence which passes toward and supplies with nutrition the organs of the body, but it generates electric and magnetic energies which contribute to the electric and magnetic action of the organ, while at the same time and by the same action, it evolves the energies of mental force.

As the alchemic action which unites the oxygen and hydrogen in the precipitation of water also generates

the energies of light and heat, electricity and magnetism, so the action of a cerebral center in performing that function which elaborates an essence with which to supply the organs of the body, at the same time and by the same process elaborates the exoteric and esoteric mental energies, the outer currents of which are communicable through the external expression, and the inner or subjective currents transmissible by the more subtle mediums and channels of communication. As illustrative of this law in a more specific application of the principle, suppose we take that group of cortical cells situated just in front of the ear,—the seat of the mental desire for food and drink, the center for alimentation. It is primarily a mental function, but while it is a mental organ, it is the pivot of that cerebral activity which controls the alimentary tract. It is the hub of the inferior convolution or gyrus of the frontal lobe of the cerebrum; a gyrus divided into as many centers as there are divisions of the digestive or alimentary canal. This gyrus or convolution embraces the organs of individuality, form, size, weight, color, order, and number; those on the right side of the head constituting the affections or desires of the functions, and those on the left, the science of the functions.

Now, if we consider one distinctive group of cells, or one organ of the mind, say for instance the organ of order, we deal with the center which presides over the physical functions of the colon of the alimentary canal, a physical portion of the tract of alimentation which is in direct communication, through the inferior mesenteric vein, with the *lobus quadratus* of the liver. The organ in question is a physical organ in one direction, but a mental organ in another.

The laws of vibration governing the action of the violin string or the tuning-fork, are correspondentially the same in the mental tensions to which the mind may control and shape its organs, and through it their functions. If we may locate any given center of the brain, comprehend its functions, and associate in our knowledge its physiological relations, we possess the mental key to the channel of connection between the organ of the brain and its corresponding organ of the body; but if we possess not this key, our knowledge is speculative and uncertain, and our practice that of the empiric—the quack.

The Three Schools of Hypnotists.

There seems to be three distinct schools of hypnotism noticed by Hudson:

The Mesmerists hold to the fluidic theory of Mesmer. * * * The theory of the Nancy school is, that the different physiological conditions characterizing the hypnotic state are determined by mental action alone; that the phenomena can best be produced in persons of sound physical health and perfect mental balance, and that this mental action and the consequent physical and psychological phenomena are the result, in all cases, of some form of suggestion. The Paris school holds that hypnotism is the result of an abnormal or diseased condition of the nerves;

that a great number of the phenomena can be produced independently of suggestion in any form.

"The Mesmerists hold that * * * the hypnotic condition is induced, independent of suggestion, by passes made by the operator over the subject," and that the concentration of the will of the subject is an essential factor in the production of the phenomena. According to Hudson's theory, the whole subject of psychic phenomena is summed up in the one word belief. He says:

When, therefore, Jesus proclaimed the law that belief was a condition precedent to immortal life, he formulated a scientific proposition then new to the world, and at the same time proclaimed himself master of the science of the soul.

When the hypnotic mountebank places the Lord Jesus, the Christ of God, on the common footing of the hypnotist, and ascribes his powers of physical and spiritual restoration to anything in common with the hypnotic force as believed in and practiced by the charlatans of today, whose only incentive to heal the sick is the money there is in it, he is reducing—in his own estimation—the Godhead to a very degraded moral standard.

Psychology, or the Science of the Soul.

The term psychology is from *psyche*, soul; and *logos*, word or discourse,—a word on the soul. Jesus himself was *the Word*. There were two broad phases of his powers to impress himself upon his disciples. The first was while he was among them; the second and greater, was after his absence, through his theocrasis. Neither of these powers was similar to the operations now variously named Mesmerism, psychology, faith cure, hypnotism, and "christian" or mental science. He was distinctly *the Holy One of God*. His power to lay down his life and take it up again demonstrated this. This he manifested in his own resurrection, and subsequently in his power to dissolve his body and convert it to that which has been recognized as the Holy Ghost or Spirit, and which, subsequent to his theocrasis, was shed upon thousands of his followers.

Jesus said: "I perceive that virtue [*dunamis*] is gone out of me." What was the source of this virtue? It was the result of his own immaculate life, the great potential power of which was manifest when the Logos himself, by the operation of the Holy Spirit, rested upon and entered into the soul of his people; when the soul of the Godhood made conjunction with the soul of sinful humanity. Will the modern hypnotist, putting the mind to *sleep* (for this is what the term hypnotism signifies), pretend to assure us that this is identical with the *awakening* of the dead? The power of the Christ was the power of the resurrection. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," is quite distinct in character from, "Go to sleep under the hypnotic power of some empiric, and you shall be made alive!"

The Metropolitan Center of the New Civilization.

"Behold, I Make all Things New."

BERTHALDINE, MATRONA.

THE VERY word *new* gives a sense of refreshment to the mind weary and heavy laden. The effete civilizations of today, reeking with corruption and maintained by institutions that are the macrocosms of the "whited sepulchres," denounced by Jehovah as "full of dead mens bones and all uncleanness," need to be swept out of existence by the force of a universal cataclysm. It would seem that nothing short of the birth throes of a universe pregnant with the sons of Jove, each one full armed with the thunderbolts of his divine vengeance, would be sufficient to awaken this present evil world, this final hades of mortality, to the real nature of the so called civilization of which it boasts.

Viewed by the light of that eternal commentary on the nature of sin,—the science of the law,—the civilization of today lacks one redeeming feature. It serves just one essential purpose perfectly,—that of being a background so dense in its blackness, that it enhances the gleaming whiteness of the purity and the glory of the true civilization that shall be.

All forms of present civilization lack primarily the scientific application of a single righteous basic principle. They are like the viduals who formulate them,—conceived in sin and shapen in iniquity, children of their father the devil, nourished by their mother satan. The tap-root of all their evils is that dominant passion of passions, the love of money. The new civilization will be ushered in by the annihilation of that love, through the destruction of the necessity for the use of its object, money. That octopus of the money power, the trust system, will finally so clutch at the vitals of the people that they will turn with hatred from it, and leave it to its own destruction by its own inherent enemies.

A voice is destined to be heard in all lands, saying: "Behold I make all things new." "A new commandment I give unto you, that ye love one another." A cry is destined to go forth and reach the people of the Most High, bidding them escape out of Babylon, that they be not partakers of her sins, nor visited with her plagues. This Voice of one crying in this wilderness of sin, this forerunner of the Jehovah, to be revealed in the majesty of imperial glory, is the voice of true science, the science of truth. This Voice, this Messenger, this anointed one, is destined to lay the foundation of the new civilization, and to build its central city. He will operate in and through and by the living stones of His living temple, the redeemed from among men, to fill the whole earth with the Magnificat of its glory.

The final ushering in of the new civilization will be with cataclysms—physical and spiritual—so marvelous, so overwhelming, that only the divinely wise can understand their origin. The secret of the Lord is with them that fear him, with them that call upon his name. Already, a few have been found receptive to wisdom and understanding, that his name may be declared and his

revelations heralded.

While the present evil world is absorbed in maintaining its abominations, its leprous social system, its adulterous church, and its industrial sausage factories for grinding the poor, one Man treads the wine-press of the wrath of God alone. He it is who scientifically proclaims the day of doom to all that's old; he it is who heralds the descent of the New Jerusalem from God out of heaven, adorned as a bride to meet her husband,—the Spirit of Jehovah, the progressive spirit of the race—ascending to receive her.

It is written that, primarily, the kingdom cometh without observation; that primarily the King himself comes as a thief in the night. When he comes, he comes with the faith of the Son of God, that faith by which his race is saved; he comes with the hope that maketh not ashamed; the hope that the glory of God shall fill the whole earth; he comes with love divine, all other loves excelling, the love of the science of truth, light and guide of Jehovah. "Behold the king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." He comes, the sole representative of the power of God unto salvation; the cross of Jehovah with the mortal human, supremely the "man of sin," our burden bearer.

This involves a universal kingdom, to be expressed by a city whose builder and maker is God. This city is the New Jerusalem, the true daughter of Zion. This new city will find fitting expression in every plane of existence, primarily geographically, on the surface of our mother earth. This earth is said to be God's footstool. By the agency of his physical manhood, God's feet tread the earth; with the plumb-line of the mason, God's hand determines its form and its boundaries. With the square and compass of the Master Builder, in the hand of man, God squares the circle and plans the city of the great King.

With the wisdom of the Ancient of Days, he reads in the stars the destinies of nations, and for one—a holy nation, a peculiar people, the whole house of Israel—he casts a horoscope befitting the heirs of the universe. He locates the centrality of their future national power, and finds Eden, the new East, the point of sunrise, in the West of a past dispensation toward which the empire of the Gods wended its way in the days when earth was made young with the youth of Jehovah. This is no poetic dreaming; cold Science, with the *flaming sword* of divine truth in her hand, has rent the veil of the mystery of human destiny, and quietly, firmly, persistently, tells the world the simple truth concerning the past, the present, and the future, and concisely and plainly, as a table of weights and measures, does she present her potent facts and define their details.

Science has led the Messenger of the Most High to the exact location of the New Jerusalem, the earthly pediment of the heavenly descent. The world unconsciously

awaiting the transformation of the new respiration to be given it by the breath of a new-born Deity, has seemed to sense the call of Abraham, and is impulsed toward the future sphere of perpetual day. It centers its thoughts, as never before, upon Cuba and Florida, and the isles of the southern seas which lie within the zone of radiance that will crown the Golden Age. The central city of the new civilization has been located, by the unerring indications of true science, on the west coast of Florida. As an act of faith in the prescience of its prophet, Koreshanity has unfurled its standard on the spot to which he was led by the Divinity that shapes the destinies of men and of nations. This standard bears upon its foundation of white, the colors of Joseph, in lines formulating the plan of that city to be built as the Guiding Star and Central Sun of all future civilization. The diagram of plan reveals the central nucleus of a series of geometric harmonies that will command the admiration of master builders for ages.

This sun city of divine science will be the Zion of the future, from which the knowledge of the law shall go forth to all the confines of earth. In this city, the temple of the Grand Man in God's image and likeness, will find typical expression as a legacy to mortals, in a temple of precious stones so rarely combined to reveal the beauty of holiness, that the temple of Solomon will be reckoned but the far away foreshadowing of a dim perception. In this city, the new commandment—that ye love one another, will be obeyed in the noblest, broadest applications of the fulness of its meaning. In this city, equi-

table commerce will find its motory center, in the heart of the divine Motherhood of Jehovah, revealed. Merchants will traverse the seas in ships that will be winged messengers of peace in earth, and God's good will to men. They will fly, energized by the most subtle and potent forces of nature, to meet the human needs in every land laden with every comfort and luxury of life, to be distributed without money and without price.

To this city will all eyes turn in far away lands, with longing; with "windows open toward Jerusalem" will all knees bend in prayer, that her peace may never be disturbed, who has spoken peace to all the world. To this city will the aspirants for the wisdom of the Gods be led, for Minerva, there regnant, will turn the stars in their courses and unite them to the sun. To this city, the vintellus of the divine expression of all arts, all sciences, all uses, will souls hungering for the beautiful, the true, the kind, turn as to the bosom of their Mother God, to rest and be nourished.

We would that we could command a voice so penetrating in quality as to compel the dullest ear to hear this call of God, this Elohist prescience of Koreshanity; or pen trenchant enough to open the blind eyes of torpid minds to the handwriting upon the walls of the universe, proclaiming the destruction of the world that now is. We would that we had an arm strong enough to carry all the weary and heavy laden out of the old into the new civilization, which the supreme heroism of the Koreshan movement is preparing to make life glorious for ages to come.

Unreasoning Zeal for Human Liberty.

LUCIE PAGE BORDEN.

IT WAS the eve of the New Year. The solemn stars were shining in the wintry night. I found myself alone upon the summit of a lofty mountain that rose, solitary, in the midst of a wide plain. The air was vocal with a thousand cries ascending from the earth that lay dimly stretched below, and as I listened I understood that these dreary sounds were the voices of the suffering throughout the whole world, calling upon God to let the New Year end their anguish. I heard the groans of the broken-hearted mingled with the piteous pleading of little children. There was one strain of agony from those whom death had robbed of their loved ones, and another from the host of those afflicted with grievous and manifold diseases. The sobs of the weary and oppressed rose in unison with the wail of the hungry. Scarce could the heavy air convey the mournful sounds, and as I listened to the mighty plaint, my heart cried out, "O God, is there not one note of happiness in all this swelling chorus of pain?"

Low in my breast, a voice replied, "not one."

Weeping, I flung myself face down upon the rocky height, begging the merciful to banish sorrow ere the

dawning light of a new year should flood the world.

"Man is not ready for the boon," the same low voice replied, "but at thy wish 'tis granted. See to it. Thine the awful risk."

"Gladly I take it!" swelled my heart in praise.

Then a strange, new thing befell the earth. With the shadows of the night, its sorrows fled away, yea, carking care, the vampire pain, disease with its foul train, and last of all the giant spectre death itself, veiled his grim face and turning, sped. When the sun arose, it seemed new splendor in his beams proclaimed "the world is free"! Man rejoiced, glad, strong, and full of hope. No wasting sickness to devour his strength, no haunting fear of death to blanch his cheek, no pale hand laid upon his shoulder as he quits the feast, no baleful whisper telling him his days are numbered ere he taste their sweetness. My heart exulting, leaped.

"This joy," I murmured, "at my wish awakens."

"Wait but a year, till time shall prove thy work," the voice commanded.

So it chanced that when the year had sped, I stood

again upon the mount, and once again that strain of anguish rose, the mighty heart-throb of a world in travail. Myriad voices praying for surcease of sorrow mingled in sad plaint. Where the joy, the freedom, all the gifts of my desire translated by kind heaven to reality? None the less did sorrow reign, and death with kindred woes. Perplexed, amazed, I questioned in my heart, seeking in vain to understand the swift return of banished ills.

"If any man lack wisdom, let him ask of God." Enlightenment I craved, and found it through the inner voice whose accents speak peace to my troubled soul.

"Know, foolish one, thy zeal unthinking, touched but the outer circumstance of mortal state, extended not to change man's nature. In his heart the germs of evil lie whence issue death, disease, and every lesser ill. Twofold his nature; from above kinship he claims with the Divine, but Ah! the roots of the great tree Igdrasil

strike deep to the nethermost hell. Now the wheat and tares grow side by side in the heart soil, until the fires of pure love, unquenchable, destroy the evil germs. What avail to pray that suffering cease, since being the effect, its cause remains? So long as man clings to his lower self, not the All-Merciful himself can check recurring pain. Freed from his ills today, tomorrow he will generate fresh evils springing from his wayward will. Pray, then, that man be changed. Pray that the covenant of life may be fulfilled and man, transformed, bearing no more the image of the earthly, may be filled with heavenly love that breeds no sorrow."

With bowed head I owned my folly, recognized how fruitless was the zeal that, lacking wisdom, wrought so far amiss. In humility I prayed, and while the mournful chorus still assailed my ear, took glad assurance that a Messenger had come preaching the Covenant of Life fulfilled in his appearing.

Signaling the Hour of the Coming Catastrophe.

AMANDA T. POTTER.

The single gold standard is the great question for the Shylock who holds bonds by the billions, worthless as the means to oppress the people except as paid in gold. The safest man to trust with the single standard purpose of Wall and Lombard Streets is the man for the occasion. The time is not fully ripe for the catastrophe. The single standard idea will be firmly fixed and seated on the throne of the world before the crisis matures. Then and not until then is the signal of the cataclysm; then it will be the pound of flesh for Shylock,—but not one drop of blood.

Gold will reach its apparent and final victory. Its triumph will be the signal for the culmination of the crisis, then will come the end. Selah.—KORESH, in THE FLAMING SWORD.

CUBAN finances—under the strain of two valuations for the same piece of money—show the truthfulness of KORESH in asserting that the valuation of coin lies in the stamp thereon, rather than in the value of the metal. The Spaniards had inflated the value of their standard coins, says the journalist, but he does not add that every country under the sun has done the same thing. But every country has not faced a vicissitude that makes a gold coin of a stated weight satisfy an old contract of \$5.30, while the recipient must pass the same coin at a valuation of \$4.82. The writer naively remarks that if the United States coin is used in the settlement of debts it will have two values also, to correspond with the distinction made in the Spanish money.

The method that governs the use of an American coin in Cuba, is more frank and outspoken than obtains at home. Here we are not put in possession of the fact that a gold piece will depreciate on our hands. With us money is dear today and cheap in the coming time with out warning. Under the existing conditions, the Cuban's ability to know of the depreciation certain, does him no good, unless, indeed—a contingency altogether unlikely—he be thus able to read the true nature of money and

become minded to assist in its abolition. It is quite safe to assert that not one inhabitant of the fair "Queen of the Antilles" will harvest any additional knowledge, or form any noteworthy resolutions from the double dealing.

That money is capable of inflation and depression in service of the interests of those who command the mass of it, and who by so commanding add to the hoard of it, is just foundation for its banishment; that it is a perfected weapon in the hands of the driver of the wage slave, the prime means which enables the rich to become richer to the proportionate deprivation of the poorer, is just basis of its death sentence.

On the theme of the Cuban money tangle, Commissioner Porter skims the surface with swallow-like lightness in the expressed opinion that this process by which the existing stress is tided over, is an artificial and arbitrary one which can only be justified by the peculiar conditions. Said "peculiar conditions" are a lamentable effect of an adequate cause—the *existence of money*. Commissioner Porter adds that steps toward disinflation in Cuba must be taken slowly to prevent a serious financial disturbance.

It is poor policy in the apologists of the world's money system, to admit the possibility of financial disturbance through the handling of money; but here is the admission, and we are justified in concluding that Cuba will suffer a financial crash or not, just according to the interests of those capable of precipitating or averting such calamity.

The coming era is woman's. Now, near the close of the old era, a woman is jeered for proclaiming that the silver question is dead. It is not dead because a woman—Mrs. Lease—proclaims it, but because it is to the inter-

est of the gold combination that it be so; it is because the gold combination—the more powerful twin thief—has throttled its brother.

The death of the silver question will tighten the thumbscrews upon that portion of humanity in the capitalistic pillory, and hasten a fearful day of reckoning.

It will scatter to the four winds an upper class structured upon the "mud sills" of humanity. It will unclinch the hard, cruel fingers that have tightened upon and lacerated the beating heart of commerce. It will expose that fabrication of the evil one—the brotherhood of man pretendedly existent in a sensual humanity!

In the Editorial Perspective.

THE EDITOR.

EDUCATIONAL institutions all over the civilized world are becoming alarmed over the prospect of a general astronomical and geographical revolution, growing out of geodetic operations which have been in progress for the past twenty-five years, and but recently completed. For a long time the astronomers have considered the earth round like an orange, slightly flattened at the poles; they have calculated the difference of the equatorial and polar diameters to be twenty-six miles and some feet. The terminology of the orange earth is familiar to all school children, and it would be a pity to have these exact figures and popular impressions disturbed, and the school-books rendered useless! The results of the latest survey seem to indicate to the modern geodesist (who begins with an assumption), that the earth is tetrahedral,—bounded by four triangular surfaces and shaped something like an irregular spinning top. Dr. Gregory and others are creating sensations in all geographical and astronomical circles, and a revision of all modern astronomical hypotheses is admitted. In case the tetrahedral earth becomes the prevailing idea, all previous popular conclusions concerning cosmogony and astronomy will be destroyed. It will demolish the nebular hypothesis in the popular mind, the theory of Newton, with its convenient gravitation ever present to explain all phenomena; the idea that the form of the earth is analogous to a drop of liquid and the planets; it will render useless the "proofs" of the pendulum, the theories of the earth's rotation, and throw the precession of the equinoxes into a darker realm of mystery, and wipe the round shadow from the surface of the moon in eclipse! Men have been thoroughly satisfied with the assumption that the earth is round and convex, before the geography of the earth was known, and long before any proofs were attempted. After such a lapse of time since the idea originated *without proof*, to have new facts throw the whole thing into such apparent contradiction and uncertainty will only pave the way for the true solution. There is no true solution outside of the Cellular Cosmogony; and a greater alarm and a more stupendous scientific revolution is to confront the observatories and schoolboards than that rising out of the myth of the tetrahedron!

An exchange wants to know why the Bible never speaks of the printing press, the circulation of the blood, electric lights, steam engines, and the typewriter. A child looks at the multiplication table and asks, why doesn't that table say something that I can understand? The Bible was written as it is, to keep the agnostics from thinking it was inspired; it would never do in the world to have an agnostic champion the Bible, for the Bible is a book of knowledge, while the agnostic, according to the meaning of the word, is a know-nothing. Suppose a man a hundred years ago had described all the modern inventions; the people would have thought he was insane. Why, Koreshans cannot describe the civilization of the twentieth century, its inventions and progress, without being called fools! Take for

instance, Newton foretelling the railroad train traveling fifty miles an hour, and Voltaire, the great apostle of agnosticism, laughing at him! If the Bible contained a complete description of all these things in language that could be comprehended by the world at large, there would be nothing left for the modern mind to originate and pervert in use in favor of the millionaire; such inventions described in the Bible would have rendered them ridiculous to the modern agnostic, and he could not boast of modern civilization! In the language of scientific symbolism, the Bible does contain all these things,—the science of progress of the nineteenth century, as well as for all ages of the past and future; but it requires a Gnostic to read it!

THE FLAMING SWORD is continually giving its readers new and brilliant points of information concerning the science of man and cosmos; every page of this Journal is strikingly original. You can find rational and logical conclusions from beginning to end, from week to week, and withal, the correct interpretation of current events, and their bearing on the world's future. THE FLAMING SWORD correctly diagnoses the world's diseases, casts its true horoscope, and arranges its stars for future success and progress. The world is feeling the strength of Koreshan mental force as never before; the vibrations are sweeping wider fields of humanity, changing, with every wave, the mental character of the modern world in all phases of beliefs and conclusions. Its mental rays are being reflected everywhere, and new inventions, new theories, new projects, springing up all over the world, are directly traceable to the thousands of suggestions from the Koreshan center. 1870 was the year of the founding of the Koreshan System; that year marks the beginning of a remarkable mental acceleration and activity in all spheres of thought. The battle of truth and fallacy began then; the positive mental pole is active, and the negative antithesis are correspondingly vigorous.

Ever since the decline of the church in the early centuries, theologians have found the Fatherhood of God and the sonship of Jesus, the Christ to be an inexplicable mystery. The so called early fathers of the church were unable to solve the problem; discussions and dissensions concerning the subject have been numerous. In the most popular churches of the present time, discussions have ceased altogether; the subject darkens with every attempt of ignorance to discuss it, and they have decided to leave it alone, and be charitable! But in the small sects there is much still said. The Adventists take it up occasionally; they are divided as to whether Jesus lived before he appeared nineteen hundred years ago. Why, of course he lived, and lived billions of ages before, just as wheat has always lived, just as humanity has always lived. Theology is as simple in its fundamentals as the functions of a planted seed. The seed is the son of a previous planted seed, and the father of the coming crop, and by virtue of its function of self-perpetuation, is the mother also. Jesus was the Father, Mother, and Son in

one, Jehovah, God Almighty in his most potent and causative form of manifestation, the man Jesus, the head of all things, the Creator of the universe.

The strength of the demonstrations of the Koreshan System in the mind of the investigator, depends entirely upon the character of that mind. The perception of evidence is an intellectual process; there can be no proof apart from mind. There are some minds in the world that can grasp the System from consideration of the laws of analogy and their application to the most commonplace facts; there are thousands of logical proofs from other premises than mechanical surveys. The mechanical demonstrations of the Koreshan System are the most external forms of evidence, but they are by no means more forceful than the thousands of evidences observable in all parts of the world, in all lines of human thought. To the mathematical mind, there needs to be no demonstration of the multiplication table; but to the child, the demonstration of its correctness is often a tedious process by the most external means. But even with external demonstrations, unless the mind is exercised to the extent of comprehension of the simplest principles of geometry and mechanics, they remain powerless. Some time soon, the modern world will blush to think of its ignorance and indifference to the discovery of truth, which has stirred the hearts of men in all ages of light!

The science of form and function is the science of cellular life. There is no life outside of form; and every form that is a container of life is cellular. Every structured unit is a cell; every organic structure is a cell, from the animalcule to the great cosmic form in which we live. There is no exception to this law. If the universe exists, it exists as a unit; an organic structure, having center and circumference. The very fact that it is a unit, forces the rational conclusion that it is cellular. This is the foundation of the entire Koreshan System, a fundamental premise so thoroughly demonstrated in the most commonplace expressions of the inherent laws of perpetuity, in every feature of existence of everything that we are able to observe, as to be absolutely impregnable. The discovery of the laws of cellular activity constitutes the greatest discovery in all the history of the world. Carried into all its ramifications, there can be no greater revelation in heaven or in earth, because it is the revelation of all mystery.

Flammarion, the great French astronomer, predicts that the universe, which has existed from all eternity to the present time without serious interruption of its existence, will sometime shut down its extensive electric light plant, and thus blot out the sun; and that the result, as manifest to the astronomers on millions of worlds in infinite space, will be the mere record of a variable star, finally disappearing altogether. As the sun dies out, the animals and men on the earth will crowd to take up homesteads on the equator until they crush each other; then the Almighty will attend the funeral of the planets. Flammarion makes a true prediction, only he is mistaken in the kinds of worlds that are going to pieces. He sees the failing of the central sun of fallacy, the waning of the influence of Copernicus and the dependent human planets and stars in the astronomical world which have revolved around him. The Almighty will attend the funeral of the Copernican solar system!

Hall Caine is an observer of human nature; he is an artist in portraying human character upon the literary page. He finds mankind much the same the world over. If he takes the smallest group of humanity and represents it faithfully and fully, he has spoken for all the race. The human heart is the same everywhere; the Japs differ from the Chinese only in color. If

the observer strolls through New York and sees the poor and the homeless, he can imagine himself in London, or in the poorer districts of Paris or of Rome. The tragedy of human life and the problems of human misery are the same wherever witnessed. He fails to find a universal brotherhood, but everywhere a hell of humanity, full of the same corruption, ruled by the same passions, guided by the same evil genii. Everywhere, it is the same story of oppression and tyranny and misrule by the few, and the consequent suffering and slavery of the many.

"If the people require leaders, it is a self-evident fact that they are not competent to choose them." It is a fact that the people of the world need a leader, and need him badly; it is also a fact that they are not competent to choose or recognize him. Jesus was a leader of humanity; he did not ask the people to choose him—he forced himself upon the world, and passed down through the age leading a host through the avenues necessary for their development. They would never have chosen him—never would have chosen the route of persecution, but he nevertheless led them there. The forces that fix the destiny of humanity are never voluntarily chosen by the multitudes. The people do choose their leaders— theological, scientific, and political—leaders in fallacy. They are not competent to choose the man who will lead the world into the truth!

We often hear the objection against the Koreshan Geodetic Survey, that the "air line" at the initial section was so inclined as to extend the rectiline into the water at the proper distance. We started 10 feet and 8 inches above the water, and extended the line into the water in four miles; the rectiline as the chord of arc, converged with the arc at a distinct angle. Suppose instead of starting as we did, we had begun at an altitude of 4 feet and 8 inches, and inclined the first section of 12 feet at an angle of about .11 of an inch; the line would extend into the water in about seven miles, and relate itself to the arc of 8 miles concavity according to the ratio demonstrated in our survey. We can start the line and run upward, and strike the surface!

Dun and Bradstreet, the two great American commercial reporters, declare that a period of prosperity is upon us. The volume of business for 1898 was greater by far than any previous year in the history of America, and the present year begins with signs of promise. Of course, they feel the pulse of the money concerns; the prosperity is confined to the class of men who are becoming more and more skilful in manipulating the wealth produced by the millions of slaves. It is not a sign of prosperity for those who labor; it is a sign that the avenues and channels of commercial activities which lead to the vaults of the millionaire, are less obstructed than ever before. McKinley promised this, and has fulfilled his promise!

The modern church loses its reputation for morality when the statistics of the prisons and criminal dockets of the civilized world are examined. Out of 1,348 convicts in the Joliet (Ill.) penitentiary, 756 are Protestants, 508 are Catholics, while only 15 are Jews; one is a Buddhist, and 68 are of no religious belief. Does not this properly represent the moral status of the modern church in contrast with those outside her folds? If so, why has the church demoralized her members to this extent? If not, why is not the greater percentage of the nonchurch people represented on the prison records?

What the cause of truth needs, is staunch characters who will march against fallacy as valiantly as the American soldier marched against the Spaniard! We have the cause of human liberty in its truest and highest sense at stake; and Koreshanity needs fiber and cell, vim and vitality, through which to operate and express itself as a power in the world. It needs thousands

of the courageous and daring who will be true to principle, and who will sacrifice as much for it as others have sacrificed for country. Can *you* be one of them?

In the great civilization of Babylon, the idea was entertained that the earth was *concave*; it was taught in the Noatic civilization of Egypt, and found its way into the Hebrew Scriptures—there expressed in the highest possible form of expression, in the language of symbology. The hundreds of references to geological, astronomical, and anthropological science cannot be explained from any other standpoint than the Cellular Cosmogony.

The various phases of modern reform are but so many different colored patches on the worn-out garments of the Christian dispensation. What a grotesque world this would be, should it conclude to wear its old garments for another season of the great cyclic year. Tear off the patches! Discard the clothing of the old dispensation, and dress the religious, scientific, and economic world in entirely new styles!

The astronomical world was once wrought up over the moon hoax; and now comes the "electric eye" of Prof. Coles, a Pennsylvania weather prophet, with a power of 40,000 diameters, with which he has taken photographs of men, trees, and landscapes on Mars. It is promised that it will startle the world whenever the Lick observatory gets ready to commit itself on Martian affairs!

The remarkable growth of the Anglo-Saxon peoples in 500 years, is summed up in the following contrast: In the fifteenth century they numbered about 4,000,000, and occupied 125,000 square miles of territory; today, they number about 475,000,000, and occupy over 15,000,000 square miles,—a gain of over one hundredfold in population and territory.

Even republicans do not act as though all men were created free and equal. Either they are not equal or their rights are not recognized. There is a shade of difference—mentally, socially, and financially—between the unprosperous tramp and the prosperous McKinley; the American nation has one head, but many toes!

Koreshanity reads the language of nature written in the forms which exist, the language and laws of cause expressed in effect. The records of life are tangible, and what is written there is infallible, the product of the operation of immutable law.

Anarchy wants every man to have the privilege of doing as

he pleases. That is the trouble with the world now; the millionaires have everything their own way, and their liberty is the world's oppression.

It is as impossible to reach correct or logical conclusions without a premise, as it is to make intricate mathematical calculations without a knowledge of the relations of numbers.

There is a warmth of love that is lacking in the modern world. For the neighbor, every man is *zero*, away below the freezing point; his temperature indicates his value also!

"Christian science" is not positive, but entirely negative; it is founded on denials of things that exist, and affirmations of conditions which have no reality.

Bellamy's idea was, that better conditions of society would make better men; the Koreshan idea is, that it will require ideal men to make the ideal society.

The oppressors of humanity will never be permitted to cross the bloody river of revolution, to monopolize the business of the New Age.

Agnostics who are so anxious to have the existence of God proved to them, never think to ask for proof of modern astronomy.

There is a striking likeness between the church organ and the clergyman; they are both full of wind.

The smoke of battle has cleared away, and reveals the corruption of America as well as of Spain.

In the race for money the millionaire comes out a-head; the others remain at the foot.

Prophecy is the mental Zodiacal light preceding the rising of the anthropostic Sun.

The spur of competition is more severe and cruel than the whip of negro slavery.

The church members are bad eggs, but sing of hatching out with wings!

Every man is not a king who can put his hand on the crown of his head.

Man's conduct reveals that which he endeavors to hide by silence.

The New Jerusalem will not be paved with gold dollars.

The man is lost who does not know himself.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Why Christianity Does Not Capture the World.

EDITOR FLAMING SWORD:—What is wrong with the Christian religion? Only think of it! As this is only the 1316th year of the Mohammedan era, Mohammed must have been born some 583 years after Christ; then, as to time, the Christian church has some 583 years the advantage of the Mohammedans—quite a considerable advantage. Yet it is said that there are not only more Mohammedans in the world today than Christians, but that there are more converts to Mohammedanism every year than to Christianity.

Now, with all the advantages of the Christian church over the Mohammedan religion, not only as to time, but in civilization, wealth, learning, printing, rapid transit, postal facilities, etc., why is it

thus? It has been fifty years since spiritualism sprang up at Hydesville, N. Y.; yet it is said that there are more spiritualists in the world today than there were Christians 500 years after Christ.

It is now nearly 2,000 years since the Christian church was established; and with all the learning and wealth of the civilized world backing it, it is supposable that in this long period of years it would have planted the seeds of Christianity in every home in the world; yet when we look over the map of the world, only a very small portion of it has been Christianized. Why is this? There is certainly something wrong somewhere in the Christian church. Is it possible that the seed sown by the laborers was bad, and would not sprout? Will some of the learned Christian theologians please explain it?—J. ISAAC HOLINGSWORTH, Va.

Though the above letter is intended by its writer to be answered by the modern Christian clergymen, we must make the reply, because we know that the representatives of the corrupt church will not diagnose the disease. To understand why Christianity has not spread throughout the world as a mighty movement in the world's progress, the purpose of the founding of the primitive Christian system must be comprehended.

During a single dispensation of the world's history, the Almighty operates in one constellation of the anthropostic Zodiac. Through Abraham God raised up

the Hebrew people, and he chose them as the channel of the transmission of his life throughout the period of the Jewish dispensation. To them he said: "You only have I known of all the families of the earth." At the end of the Jewish dispensation, so far as that people could be located, they were confined to the comparatively small area of Palestine. Why did not Judaism spread throughout the world? It served its purpose as the basis of operations of the Almighty during one entire age, and it was impossible for him to operate in any other than the channel prepared through lines of special development. The Jewish church constituted the "book of the generation" of the Lord Christ, the specific line in which the life of the Lord was developed, and out from which he was resurrected as the perfect man.

Jesus was the door between the Jewish and Christian dispensations; he was the seed of the new order, the new age. He was the seed sown at the beginning of the Christian age, and the sowing of his life was the founding of a new channel of activity for the specific purpose of regenerating the one seed into many seeds, the sons of God to appear at the harvest of the dispensation. During the present dispensation he has been passing through the anthropotic constellation of Pisces, a twelfth division of humanity. His life has been active only in the *field* in which it was sown. The Christian church was never established to convert the world of mankind, but that through the specific channel of divine operations, a new genus might be developed,—Saviors to come up on Mt. Zion, to rule the world.

The seed planted in the race nineteen hundred years ago, like all other seed planted, passed into corruption. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The death of that seed in humanity was manifest in the apostasy of the church in the early centuries of this dispensation. A form of this apostasy was received by Mohammed, who was taught by the Nestorian Christians and the Jews; from this basis, Mohammed put forth the diluted and polluted doctrines to a larger circumference of humanity.

The apostate church has never planted any seeds of truth. "While the men slept the enemy came and sowed tares in the field." In the field of Christianity truth died, and the rank weeds of fallacy sprung up quickly. There has never been but one sowing of truth and life in this dispensation, and that was at its beginning. The reason there is no more Christianity

in the world today than there is, is because it is limited to the *size of the field* in which the seed was sown. The effort of the modern church to spread itself into foreign lands, is on a par with the effort of the Jews at the end of the Jewish dispensation to proselyte the world,—compassing land and sea to make proselytes, and when made, they are twofold more condemned and corrupted.

Another sowing must take place ere the truth reaches the whole world, and the knowledge of the Lord covers the earth as the waters cover the sea; the new sowing will be in the propagation of the life and truth of Koreshanity as emanating from a central personality as the involution of the age, the harbinger of the Golden Age. When the new System prevails, the old church and state will have passed away.

Communism of the Primitive Christian Church.

(1) How long did the Christians live in the communistic idea? What history will give it, and where can it be obtained? I want several copies of it, especially for the preachers here who do not believe in the idea. (2) Has there been a Master Mason since the days of Jesus? If so, who was he? (3) How may the seventh sense be improved? What are the evidences that one possesses it, and what is it?—S. H. C., Kingston, Tex.

The church maintained its united life system during the first century of this dispensation. Its highest form was confined to the first groups of converts, where the remarkable influence of the Holy Spirit was manifest; but the custom, variously modified to suit the classes of people, spread with the church of the first century. The original Christian communism was the spontaneous expression of love for the neighbor, an evidence that their hearts responded in unison to the supreme impulses of divine love for humanity. The motives of such a life were, of course, too high to be understood by the world generally, and hence it has not found its way into the records of popular history. Reference is made to the fact, however, in all accepted church histories, such as Mosheim's, D'Aubigne's, and Pressense's, which can be obtained from any denominational publishing house. James Pott & Co., of New York can supply them, or the Methodist Book Concern, Cincinnati.

The most reliable authority on the early Christian communism, however, is the New Testament. The disciples who followed Jesus had one common treasury; Judas was appointed treasurer, and it was his duty to make all of the purchases for the disciples. (John xii: 6; xiii: 29.) After the translation of Jesus, the united life system spread rapidly to thousands;

there were 3,000 converts on the day of Pentecost, and 5,000 a few days afterward. They formed *communities*, subject to the regulations of the apostles, who presided. Properties were sold, and the moneys given to the apostles, who made the proper distribution of goods to the members as was required. (Acts ii: 41-47; iv: 32: 37; vi: 1-4). The duties devolving upon the apostles became so great, that special officers were appointed to look after the comfort of those who joined the communities.

The early church had to do with the temporal welfare of its members. The advice of Paul to the communities he established was, that members among them who were too lazy to work should not be permitted to eat. This of course could *not* be made applicable, if the members of the early church continued in their old pursuits, each supporting himself! Many of the so called church fathers refused to admit persons who desired to hold private property. If your ministerial friends are not satisfied with the records of the Book they preach from, they would not accept the evidences of church history, founded for the most part on the records of the disciples of Jesus.

(2) There have been no real Masons in the world, since the order lost the genuine meaning of the symbols of Masonry. Koreshanity scientifically interprets the symbols and rites of the orders.

(3) The seventh sense belongs exclusively to the female and her functions; it is the maternal sense in gestation, travail, and birth. You were thinking, perhaps, that it is some sort of an occult sense. All of the seven external senses are perfectly natural; corresponding to the seven natural senses are seven more interior senses, such as clairvoyance, clairaudience, etc.

Not Summer All Over.

(1) I see nothing in the CELLULAR COSMOGONY to account for the ice at the poles, nor heat at the equator. (2) I never deny anything; but for my part, I will wait even to take such a theory into consideration till I am satisfied that a man standing on the sea shore can be made to see with a strong telescope, a shore a hundred miles away; and that to see it he will have to raise, not lower, his telescope.—READER.

(1) It seems to be quite difficult for the modern mind, after years of belief in the gigantic sun of the Copernican solar system, giving light and heat to planets millions of miles distant, to conceive of the change of seasons in the hollow globe, 8,000 miles in diameter. It seems to be the impression among the thoughtless, casual investigators of a few Koreshan conclusions, that the sun in the center of the earth should cause even temperature all

The Flaming Sword.

over the world, day after day. This is the result of endeavoring to carry into the Koreshan System, concepts formed while under the delusion of the Copernican fallacy.

Light and heat, cold and darkness, are the result of specific polarizations of energies. In the visible sun, a projection of the central solar sphere, we have the light and hot poles of the universe in unity. The field of spirations of the visible sun is the zone of the tropics, while the cold poles are connected by an axis, at right angles to the tropical annulus. The action of the substantial energies of cold in the north and south causes the ice at the poles, while the radiation of the energies of heat causes the warmth of the equatorial regions.

(2) A man looking into a large mirror placed at an angle of 45°, will see in a horizontal direction the objects that are directly in the zenith of the mirror. He might say that if the objects are above the mirror he will not believe they are there so long as he can look horizontally and see them directly in front of him. If he were to ascend in a balloon to an altitude of five miles and place his telescope in a horizontal position and see the horizon all around, he might become convinced that the earth is *concave*; for perhaps, were it convex, the conclusion might be apparent that the telescope would have to be lowered a little in order to see the horizon, or the rounded offing in the distance.

Perspective foreshortening must be considered when it comes to looking at objects beyond the vanishing point; for if reduced in size, they would be correspondingly shifted from their true position in appearance. Look at a balloon bearing the vanishing point, through a transit instrument, with the cross-hair just cutting the point. Does the instrument have to be moved in order to place the cross hair in line with the *sides* of the balloon, as distinct from the center? The cross-hair covers the point, the entire balloon! The telescopic field embraces a vertical area large enough to take in a mountain five miles high, if the distance is great enough; and the telescope does not have to be raised or lowered in viewing base and summit—it embraces them in the one view. Objects in the horizon, and beyond, when restored to view through the telescope, appear lower than their real position, just as the top of the balloon appears drawn down to the point.

Not Published Yet.

Will you kindly inform me how much the work on Koreshan Astro-Anthroposophy or Bio-Astronomy costs, and if you have it in paper cover, cheap edition?—S. A. S., Carlisle, Pa.

This work, by the Founder of Koreshanity, was once announced as being in preparation, but as a complete work it has not yet been published. We purpose issuing it in a series of volumes, as the Koreshan Scientific Series, of which the CELLULAR COSMOGONY is a part. Then when the series is completed, it will be made up into one large volume. It will be one of the most profound scientific works of modern times, fully illustrated, fully demonstrated. As the numbers of the series are issued they will be announced in THE FLAMING SWORD.

* * *

First Impressions of Investigators of Koreshan Universology.

Koreshanity Scientifically Vindicates and Defends the Bible; It is the Gospel of Perfection and Purity.

DEAR FRIENDS:—You are asking for "First Impressions" from the readers of THE FLAMING SWORD. I will give you my impressions—what they were eight years ago, when I first began to read THE SWORD, and what they are at the present time. My first impressions were that Dr. Teed was a conceited pretender and false prophet; but my opinions have changed, and I see things in an altogether different light. I am convinced that he teaches the truth, because he teaches proven facts. Guesses and opinions prove nothing; we must accept only what we know, not what we do not know or only assume. The so called modern scientist forms a theory of guesses and opinions, then gathers a few facts to fit his theory; while you gather the facts and form the theory to correspond.

Is it not strange that people are constantly seeking the truth, and when found they will not accept it? that when the evidence is produced they will not investigate it? Is not one perfect proof of the concavity of the earth more convincing than ever so many assumptions? You have tested, vindicated, and defended the Bible scientifically. The teachings of Koreshanity are the teachings of Jesus the Christ; it is primitive Christianity revived. It teaches that knowledge is useful only in its application to the understanding of life; for what good is knowledge if not used for the good of mankind?

Koreshanity also teaches that man, through disobedience to the divine laws of life, or laws of nature, brought suffering and death into the world, and that if he could overcome evil and keep the law or commandments (loving his neighbor as himself, or do to others as he would be done by, thus following the golden rule which will bring the Golden Age), he would transform this earth into a heaven, where sin and suffering will be no more, and where diseases are unknown. A system that teaches prevention of disease, is better than one that seeks to cure by putting all kinds of plasters on the outside. An ounce of preventative is worth a pound

of cure. If by disobeying and disregarding the laws of life, man degenerated into ignorant animalism, which obscured his wisdom and knowledge of the world, bringing all sorts of misery upon him, can he not then, by following and obeying them, regain his former paradise?

If one lays aside prejudice and uses judgment he must say, if he be not a thoughtless dummy, that THE FLAMING SWORD is *multum in parvo*, much truth and wisdom in little space and few words, but convincing proofs. It goes straight to the point, calling things by the right names, not calling good that which is bad, or true that which is false. It teaches practical religion, not only for Sunday, but for every day. How can a thinking man say he agrees with the economic and cosmogonic principles of Koreshanity, but not with its theology? Is not religion the theory, and economics the practice of it? Politics without morals is corruption. The cosmogony, economics, and theology of Koreshanity constitute a triunity of things that belong together in an integral whole. It is the gospel of perfection and purity. The form of the universe teaches us the form of government. Where there is a circumference there must also be a center; therefore, let us be patient. It will not be long before the outcome or result will justify and determine the claims of Koreshanity.—Mrs. ANNA WALDER, S. Dak.

* * *

As Others See Us.

The Industrial Co-operative Union Viewed From the Standpoint of Its Customers.

While busily engaged partaking refreshments served at the I. C. U. Restaurant, I heard the name of the Industrial Co-operative Union mentioned; the voices came from the other side of the curtain, and I naturally grew curious as to what they had to say about us. The curtain was drawn so that the speakers on the other side did not know but that they were the only persons in the room. As a rule, I do not believe in nor encourage eavesdropping, but in this case I think it was excusable, as I shall give you all the benefit of what I heard, and which, under the circumstances, I could not help hearing.

The two gentlemen were evidently strangers to each other, and had met on common ground; namely, they were both very hungry. Stranger No. 1 had never before partaken of lunch served at the I. C. U. Lunch Rooms, and was a little curious to know all about the organization, as you will learn from the following conversation which took place:

"By the way," he asked, "do you know what the letters I. C. U. mean?"

"Yes," said stranger No. 2, "they mean Industrial Co-operative Union, an organization which has recently made its appearance in this neighborhood."

"Do you know anything about them?" queried stranger No. 1.

"Well," replied stranger No. 2, "all I know about them is that they serve the best lunch for the money; everything looks nice and clean, and is served in first-class style, and better and cheaper than you

can be served in any other place around here. And the people seem very obliging and courteous."

(Oh! thought I, this is indeed getting interesting and very encouraging, coming from entire strangers; so I listened more attentively.)

"Well," asked stranger No. 1, "have they many people connected with their organization?"

"I do not know how many they have," was the reply, "but they seem to have quite a number whom they employ, and I believe they have quite a little community among themselves. They have a grocery store and a meat market; a broom factory, this bakery, and lunch room," (evidently the stranger had not yet heard about our sausage factory in connection with our meat market, which is rapidly growing in popularity because of the superior quality of goods manufactured,) "and by the looks of things they must be doing a good business. I see Mr. W. every day, almost, loading up wagon-loads of brooms from their factory and sending them somewhere."

"By the way," chimed in stranger No. 1, "that Mr. W. is a hustler. I am acquainted with him; he is a bright sort of a fellow, and understands his business."

"Yes, that is true," replied stranger No. 2, "but it seems to me that if I were these people I would not advertise this thing very much."

"Why not?" inquired stranger No. 1. "Haven't they a charter?"

"I do not know," answered stranger No. 2, "but it seems to me that they will bring down upon their heads the enmity of all the other business houses."

"Well," replied stranger No. 1, "I do not know of any law that can prevent them from carrying on their business. Have they a government of their own?"

"I do not know," replied stranger No. 2; "but if they haven't, they soon will have, and a country of their own as well; and there is nothing to hinder them from having it."

The conversation then drifted to other things, and I arose from my chair with a determination that, so far as I was concerned, I should try harder than ever to do my best, knowing that our movements are not only criticised, but watched from every side; and that it behooves us to demonstrate to the world that it is possible to apply the principles taught in our System for the advancement and perfection of humanity. Although we are not aware of it, our influence is being felt. If we desire unselfishly to help the Founder of Koreshanity in this grand and glorious work, we must be up and doing, with a heart ready for anything, leaving the results to show for themselves. If we are soldiers, let us not shrink from duty; but press onward and upward, ever bearing in mind that we have nothing to lose but everything to gain.—A MEMBER OF THE I. C. U.

* * *

Special Offer Extended.—We have decided to extend our offer which terminated January 15,—to send one copy of the *CELLULAR COSMOGONY* free, to all who send us \$1.00 for a new subscription, or renewal of subscription to *THE FLAMING SWORD*. Many of our readers availed themselves of this generous offer. We now extend it to March 1, 1899. The giving of the book will be an extra inducement to new read-

ers to subscribe for the inimitable *FLAMING SWORD*, and afford our workers an excellent opportunity and incentive to work up their own vicinities. You can procure many subscriptions for us in 30 days, and we trust you will arouse a telling interest in the Koreshan System during the time of the extension of this offer of the book free with every subscription.

* * *

The World's News.

Wednesday, February 1.

Parkhurst begins another hypocritical crusade against crime in New York.

Congress planning for census of 1900.

Prediction of warmer weather fails; thermometer at zero all over North and West.

Princess Marie Louise of Bulgaria, dies.

Thursday.

President may punish Gen. Miles for participation in the Miles-Eagans scandal. Sweden and Norway endorse Czar's peace plan.

Trolley-cars are being introduced in Egypt. Whiskey trust, involving 55 big distillery concerns, forming in New York.

The ground-hog sees his shadow!

Friday.

Gen. Gomez conciliated; accepts \$3,000,000 from U. S. to pay Cuban soldiers; will co-operate with provisional government until permanent arrangements are made.

Church factions in England are fighting over the ritual and politics.

Natives of Hindustan planning a desperate attempt to throw off English yoke and gain independence.

Saturday.

New York soap trust in view; Leiter of Chicago forms a milk trust; trusts hatching everywhere.

Regular physicians question regularity of practice of Dr. Schenck of Austria, author of sex determination theory.

Winter cyclone visits Alabama.

Sunday.

U. S. forces at Manila attacked by insurgents; repulsed by army, and shell from Dewey's fleet; battle still raging.

Latest trust is the cereal trust with \$100,000,000 capital; ten big trusts formed in a day.

Samoa is a bone of contention; disposition of islands uncertain; turmoil among natives.

Monday.

Senate ratifies Spanish-American peace treaty; 57 to 27, on more than the required two thirds majority; close call; war news made votes for treaty.

Agoncillo, Philippine representative in America, flees from Washington to Canada for safety from arrest.

Results of battle of Manila not yet known; 20 Americans killed, and 125 wounded.

Russia more tolerant toward the Jews.

Anti-Dreyfus riots in Marseilles, France, and Algiers.

Tuesday.

Insurgents completely routed at Manila; latest reports place insurgents killed, 2,000; wounded, 3,500; taken prisoners, 5,000; Dewey reports everything quiet.

European nations blame Philippine leader for trouble in archipelago.

Chicago city council and gas trusts fighting; gas companies threaten to shut off gas to gain points.

* * *

Our Magazine Exchanges.

Success, New York.

Success, Cooper Union, New York City, is a popular journal of real merit, full of interesting sketches of men who have been successful in satisfying their ambitions. The journal is devoted to success, and how to reach it in anything one undertakes. The number for February 4 is specially interesting; it contains an interview with Theodore Thomas, the leader of the great Chicago orchestra, and sketch of Cyrus Hamlin, the founder of the famous Robert College, Constantinople, Turkey, the man of sixteen professions. Its interesting departments are Questions of the Hour, the World's Progress, How some Great Fortunes have been Made, and all About Successful Women. Fully illustrated. Weekly, \$1.50 per year. *Success* and *THE FLAMING SWORD*, one year, \$2.00.

The Cosmopolitan.

The February number of the *Cosmopolitan* is an extraordinary number, and our editorial department has been highly entertained by its contents. It illustrates the German Emperor's visit to Jerusalem, by a number of superb engravings; contains illustrated articles on Manila after American occupation, life among the Dyaks of Borneo, Antelope hunting in southern Africa. These are the principal features of the February number, but in addition there is an abundance of interesting matter and short stories for diversion. The *Cosmopolitan* is one of the best 10 cent magazines; \$1.00 per year. The *Cosmopolitan* and *THE FLAMING SWORD*, one year, \$1.75.

Frank Leslie's Popular Monthly.

The principal features of the February number are the illustrated sketches of West Indian life, Dawley's campaigning with Gomez, an account of a journey in the Andes in the old Spanish districts, Mrs. Leslie's description of a Spanish bull-fight, and the article on Ice, Snow, and Frost, giving the first successful micro-photographic reproductions of ice crystals. This number contains also an interesting short story, "The Tragedy of Thornburg," and other matter. 60 illustrations; 10 cents per number, \$1.00 per year. This Magazine and *THE SWORD* one year, for \$1.75.

The Chautauquan.

From the Koreshan scientific standpoint, the articles on Chemistry as a Factor in Modern Civilization, the Physiology of Alimentation and Liquefied Gases and Air in the Industries, are of special interest. The testimony of Human Experience, from an orthodox standpoint, would arouse some brisk suggestions concerning the chaos of modern theology. History As It is Made, is an excellent review of prominent men as related to current events of the world. \$1.00 per year. The *Chautauquan* and *THE FLAMING SWORD*, per year, \$1.75.

The Advocate of Common Sense.

A Semi-Monthly Newspaper, published by August Buesing, 158-155 Riverside Avenue, Jacksonville, Fla. Subscription rates \$1 per annum, payable in advance. THE ADVOCATE OF COMMON SENSE is undeniably the best medium through which the Manufacturers, Jobbers, wholesale and retail Merchants, and every other trade and profession may make money by advertising. THE ADVOCATE OF COMMON SENSE is a high-class journal devoted to literature, science, art, spiritualism, free-thought, exposing religious and political errors and the evils of our present system of society and offers devices for better ones. It gives the news of the week from all over the world. No paper at any price can excel it. It is especially interesting and profitable. It is accepted by everybody not only as an entertainer, but as a teacher. No one should be without it.

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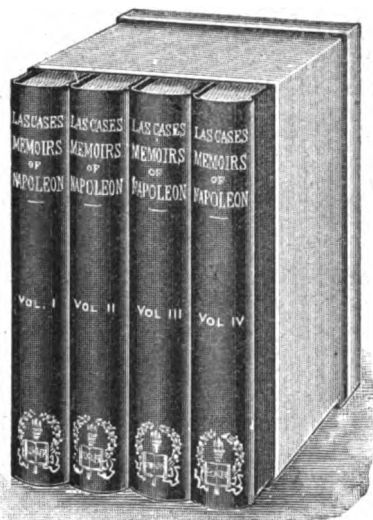
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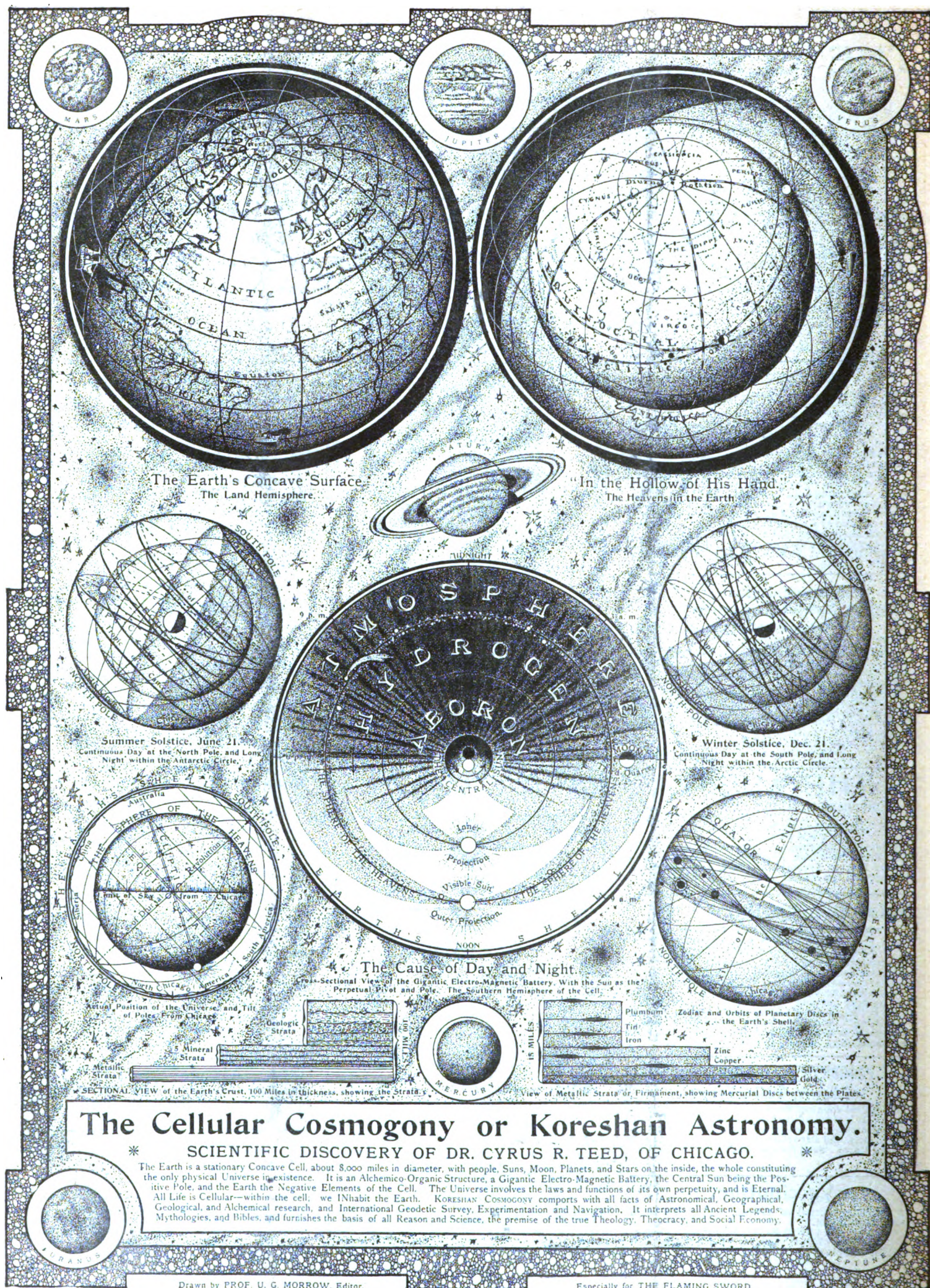
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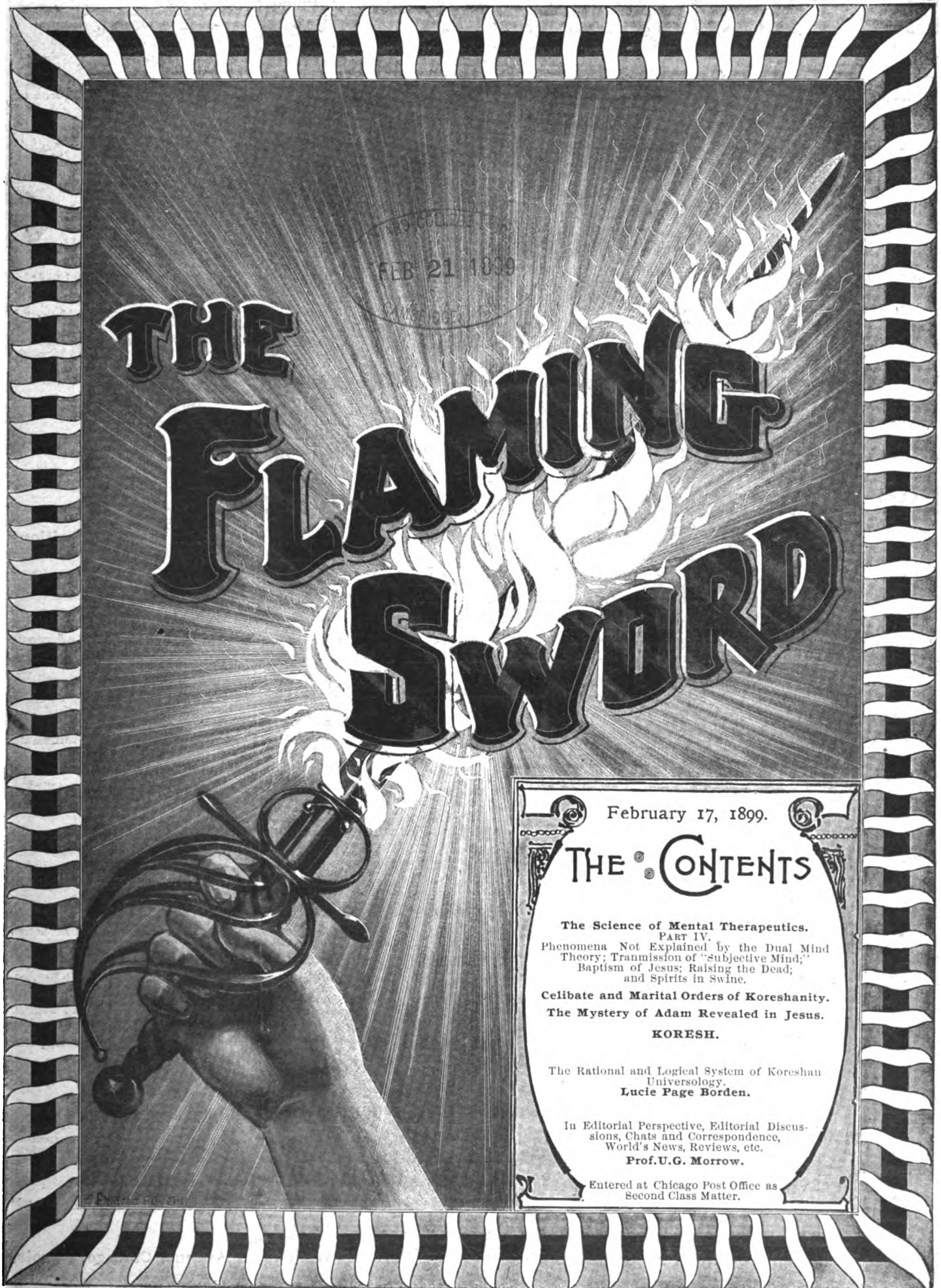
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Now when he [Jesus] came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, weep not. And he came and touched the bier: and they that bare him stood still. And he said, young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

Where was this man's "subconscious mind," and upon the basis of what law was he raised from the dead, but by virtue passing from the Lord to his unconscious remains? In another instance already noted, the Lord said: "I perceive that virtue is gone out of me." In the case quoted from Luke vii: 12-15, will any man imagine that the process was radically different, and that virtue (dynamis) did not go out of Him? In still another case, we have a more striking illustration of the departure of dynamic power from a person, and a more definite basis of analysis. At one time the Lord met a man in the country of Gadara, who was surcharged with some kind of pneumatic or psychic energy (from the record we conclude it was pneumatic force), and who by the power of this force was made to cry out:

What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him, come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, my name is Legion: for *we* are many. And all the devils besought him [for this was the kind of dynamis possessed by the man] much that he would not send them away out of the country. Now there was there a great * * * herd of swine feeding; and all the devils [spirits] besought him [Jesus], saying, send us into the swine, that we may enter into them. And Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, * * * and were choked in the sea.

How is this for "suggestion" and the subjective mind? What became of this subjective mind that entered the swine? and what entered the man to fill the void?

The modern counterfeiters of the power of the Lord nineteen hundred years ago, will quote the record of the Lord's sayings in so far as those sayings bolster up some antichristian theory, while they denounce the very fundamental principles made most prominent in that ancient testimony. What was it that passed from John the Baptist, when John saw the Lord coming through the throng bordering on the river Jordan, where the great prophet was baptizing, and was made conscious of the Lord's Divinity through the descent of the pneuma (spirit) in the form of a dove (type of regeneration), lighting on Jesus? Was it the passing of the pneuma (not psyche) from John to Jesus? or what was it? Who shall answer? It was the Voice of God, the veritable Logos, the spirits of the dead which John had gathered into himself, into the vortex of the resurrec-

tion. He had aggregated them for the express purpose of transposing them to the Christ of God, for immediately afterward John was taken and cast into prison, and what followed is conclusive evidence that John had lost his prophetic power.

Just as the evil spirits had departed from the man of Gadara, by the thousands, so the divine spirits departed from John, passing into the Lord and leaving John destitute of the power of prescience; for he sent two of his disciples to Jesus to know if he was the Messiah, or should they look for another? This was after the spirit of prophecy, formerly in John, had declared the Son of God, and also after that spirit, or thousands of spirits, had entered Jesus. This was the reason John, while the prophetic spirit was still with and in him, said: "He must increase, but I must decrease." By what power were these spirits made to transpose themselves from one person to another? and is there any similarity between this case and the doctrine of modern hypnotism?

It is not generally known that energy is a substance. Modern chemistry and the false theories regarding electricity are leading the mind astray. Mental energies are the product of the destruction of matter; but while they are substantial, they are not merely fluidic activities, for they comprise spiritual entities. The human body is the product of the digestion of the substantial material which it appropriates, but through the appropriation, the substances metamorphosed become the aggregate form and general conscious entity of the structured organism. So every spirit inhabiting the interior mental spheres of organic life, is the product of appropriated energy. Every mind is constituted of thousands of spiritual beings, and these beings either dwell in the cells of the external cortical area, the internal area, in the central cellular groups of the encephalic mass, or in the locations of the various organs of the body; but no spirit can exist independent of external or material organic structure. Organism is the substantial basis of all spirit life, and the channel through which all pneumatic and psychic phenomena are manifest.

There never has been an instance in which a psychic phenomenon was not the result of operation in and through a physical basis. Every psychic and pneumatic influence upon what the "subjective mind" theorists

have denominated the subjective mind, has been exerted through the instrumentality of the physical organism. The operator operates through his own organic structure, not necessarily from his "sub-conscious mind," but by and through the voluntary operations of his exterior intellectual and affectional functions; and the so called objective mind upon which the influence is exerted, is also within a physical organism.

Hudson tells us that the subjective mind "is a distinct entity, possessing distinct powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body." Why, then, does not Hudson operate on these subjective spooks without the intermediation of the physiological structure, through which, so far, his experiments have been conducted? Why did not the spooks, the *devils* driven out of the man of Gadara, and which immediately passed into the swine, try a little of that independent existence which Hudson says they are capable of enjoying? Because they could not exist independently of some kind of a structured physiological and material form and basis of existence. Those spirits entered the living brain cells of the swine, and were transformed from human spirits to the spirit of the swine. And what is more reasonable—following out the lines of analogy, and accepting the fact that the external forms of animal life are transformed to human, and, per contra, the forms of human life are transformed to animal, this transmetamorphosis taking place constantly in the food appropriations of the two kingdoms, the animal and the human—than to think that the spiritual spheres of the two kingdoms are subject to a corresponding transposition?

Hudson is wrapped up in the modern fallacy of the non-substantiality of energy. This is the rock upon which he goes to pieces. We deny the possibility of spiritual or psychical life of any kind independent of the physiological and material form in which it resides, and through which it performs its functions. All spiritual life has its basis of operations in the material, hence we say with the apostle: "God is in the generation of the righteous;" and again, to those in whom the Word is manifest, "Ye are the temple of God, because God dwells in you."



All the Difference in the World.

We have before us a neat little monthly issued by the Self-Knowledge Pub. Co., Baltimore, Md.; \$1.00 per year, 10 cents per copy. On the title page we notice the following: "Devoted to the unfoldment of the divinity in humanity on all planes of consciousness in spirit and in truth for truth's sake." One difference between

the claims of the monthly in question and *THE FLAMING SWORD*, is in the fact that while *Self-Knowledge* is devoted to the unfoldment of the God in humanity, *THE FLAMING SWORD* gives some attention to the extraordinary advancement of the unfoldment of the devil in humanity, while it does not forget to speak of the final evolution of the sons of God.

Celibate and Marital Orders of Koreshanity.

The Virginal and Marital Divisions Differentiated; Purpose and Possibilities of Each in the Establishment of the New Era.

After studying the Koreshan System for one year, and finding it a Universology, in contrast with all other modern sciences, I have a strong desire to become, in time, an active member of your Unity. I understand the merits of the Industrial Co-operative Union of America, and agree with you that effective training and practical results of the Koreshan Universology will not be realized in the ordinary mind so long as the same is imprisoned in the present slavery of the industrial wage system. For this reason I advocate your practical establishment of the Co-operative Union. Now, do you wonder, or can you guess why I am offering you my service?

But right here I see obstacles in my way, explained in the two words in your teachings, "Celibate and Communital." I would or could not claim the full comprehension of Koreshan Universology, if I would not recognize the great truth involved in these two principles. The duty, the responsibility, of making a living for my family and to educate the children in the right direction, is a duty which with me reigns supreme. You may stand as high as you wish, but you will never succeed (and probably you may have no desire to take such a difficult stand) in inducing a man with a family to sacrifice his own children for the general welfare of humanity; this welfare must be brought in harmony with the ideal of that duty a man feels he owes to his own life blood. I could comply, in fact, we do comply with the second principle regarding sexual relations, not because Koreshan Universology teaches it, but because we feel and know it to be true.

Now I ask, as the disciples of the Christ nineteen hundred years ago asked, "What shall I do to be saved?" I could use my own judgment, but I am asking for advice. Will you give it to me?—B. B., Portland, Ore.

WE WOULD call attention to our general division of the Koreshan System into two orders, the primary one being virginal, the second or lower general order is marital. One of the provisions of the marital order is that people who are married or who desire to enter into and remain in the marital relation, are at liberty to do so, while at the same time they are identified with the Koreshan movement. This lower order of Koreshanity is monogamic, in this particular differing nothing from the common system of marriage as it obtains throughout the world, and especially among the so called Christian nations and peoples. There is, however, this distinction: We advocate a higher standard, founded upon certain defined physiological laws which the world will ultimately not only come to recognize, but will be compelled to enforce.

The sex functions are for the double purpose of propagating the race, and for generating a surplus energy which, when conserved according to certain higher physiological principles, will conduce to the physiological and mental perfection of those who know and apply the principles. No person, even in the marital order, should ever indulge the sex function for mere pleasure, and never for any purpose but that of propagation. Sensuality in the common marital life of the world is carrying humanity to ruin at a rapidly accelerating ratio, and the great waste of human energy, through the prostitutions of married life in the dissipation of the sex forces, is the fundamental cause of disease.

The lack of resistance to the encroachments of the destructive elements to sound physiological conditions, is due mainly to the fact that there is no reserve force, because the electro-magnetic and animal energies are dissipated through sexual excess. It is not merely and altogether the result of present excess, for the present humanity has inherited much of its defective resisting and conservative power through the sensuality of the past; nor can these inherited conditions be obliterated in the primary efforts to restore the race to its once normal social life. The perfection of the marital order depends upon the establishment, first, of the virginal, from which the marital will derive its supreme potency through the laws of psychic influx.

While it is understood by the students of Koreshanity that we have reached the end of the Christian dispensation; that there is impending the most universal revolution the world has ever known, and that all things are to become new, it should be distinctly known that we do not advocate the end of the world or its destruction as heretofore taught and believed in the so called Christian church. It is not merely the end of a dispensation, but it is also the termination of a twenty-four-thousand-year cycle. There will obtain great changes, but in many respects the world will progress on general lines intensely human.

Men and women will enter either one or the other of the general orders, determined by their degree of physical, moral, and spiritual development, and according to voluntary, not compulsory force. No person living in and practicing the principles of the natural and sensual propagative life, can become the firstfruit of the resurrection, nor belong to the redeemed who stand on Mount Zion and sing the new song, and who are redeemed from among men, being the firstfruits unto God and to the Lamb. These are virgins (*vir*, man; *gin*, *gune*, woman), and are without fault;—these are the product of the absolute practice of a life of virginity. All people who overcome may enter this state, but *not* without overcoming.

Does Koreshanity separate families? Yes, just as effectually at least, as does Christianity wheresoever it enters new fields of exploitation and action. The great antipathy in so called heathen nations to Christians and Christian belief, is that wherever it goes it introduces dissension and separation. We teach the doctrine of the separation of the sexes, for all who can and will enter upon a higher plane of existence; and to such we offer a higher standard of perfection, yea, the *highest* standard; for to those who believe in His name and obey his law gives he power to become the sons of God.

These become the offspring of Jehovah, for they are the product of the Lord's planting in the race. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

It is the purpose to so provide for the development, education, and pleasure of the children and young people of the Koreshan Unity, as to place them, in all these respects, beyond the possible attainment afforded by the world under the competitive system now universally prevailing. We state our principles without giving personal advice in these matters; every man must be his own judge as to whether he can conform to either one or the other of the Koreshan Orders.

"What Shall I Do to be Saved?"

Every man is saved in proportion to his application of the laws of life. If he desires to enter upon the highest life, he must conform to the principles of the highest law. Every man is condemned (damned) in proportion to the extent of his violation of the laws of life. If he violates spiritual law, he suffers spiritual damnation so long as he persists in the violation, and to the extent of that departure. It is the same with moral and physiological law. Physiological damnation, which is disease and death, is in consequence of violation of physiological laws, and the damnation is proportionate to the infraction.

The Mystery of Adam Revealed in Jesus.

Comprehension of the Koreshan Cosmogony Necessary to a Perfect Understanding of Koreshan Theology.

THERE ARE a great many things regarding Koreshanity that the ordinary mind cannot comprehend. It is for this reason that there should come into the world a specific, great teacher who, upon authority, may declare certain truths, as facts, independent of argument, that the receptive mind may appropriate until the mental power amplifies sufficiently to grasp the doctrine in its magnitude. We are asked for further particulars about the translation of Adam, *et al.*

The personal Lord Christ, the Son of God, came into the world nineteen hundred years ago, when the constellation Aries was directly over the sign Aries; that is, the twelve constellations stood over the twelve corresponding signs in the earth. This relation of the signs and their constellations occurs once in 24,000 years. Twenty-four thousand years before the Lord came into the world, the same conditions existed in the world, and the same relations of the signs and constellations; therefore a man was born into the world corresponding in every particular to the Lord Jesus, the Christ of God. He was Adam. He was the beginning of the creation of God, which the Lord Jesus Christ was declared to be.

The Lord Jesus was the first Adam, for he was *the living soul*; the outpouring of the Holy Spirit was the

second Adam, for the second Adam was a quickening spirit. Now, between the manifestation of Adam (twenty-four thousand years before the beginning of the Christian age) and the man who is declared to be the Christ of God, there are just as many theocrases, in a direct line, from Adam to Adam (Christ), as there are planetary forms in the physical heavens. This is because the planets correspond to Messianic manifestations.

We know that Noah was translated, both from observation and experience. The word *Noah* signifies breath of Jehovah. This term could only be applied to a soul who, complete, could dissolve and become breath. Enoch signifies man, and as such signifies fulness or completeness. He rounded up his cycle, therefore he was translated. Abraham was not translated, though he began a cycle or a division of time; but he did not belong to the cycle in which the perfection of character was manifest. Moses did belong to such a cycle, and because he did he was translated. A person to comprehend these differences would be compelled to understand all the intricacies of the Koreshan Cosmology, with the correspondences between the alchemico-organic world and its correlate anthroposophy.



Any restoration of man which falls short of the perfect transformation of the organic structure from mortality to the state of integralism or immortality, is deceptive and undesirable.

The bad so completely permeates the whole system of ecclesiastical and secular activity, that dominion throughout the world is the devil's.

The office of the Sign culminates in the theocrasis; for through this comes the baptism of fire by which the new life is formulated.

No love less comprehensive than the love of God, can meet the demand of this age and condition of the world.

God and regenerate man are one.

The Rational and Logical System of Koreshan Universology.

LUCIE PAGE BORDEN.

IT WOULD seem that a consideration of the salient features of the various departments of the Koreshan System ought to establish its claims to investigation, at the hands of the intelligent and fair-minded. Its reasonable and convincing solution of one problem alone,—that of the source of the sun's heat, certainly ought to procure it a hearing from present day scientists. As every one knows, this is a question that has heretofore baffled the human intellect, no doubt because being one of the central truths of existence, the scientific region of the brain had not hitherto developed sufficiently to reach such a conception. Conjectures are rife, and new theories on the subject are constantly propounded. The general tendency has been to vibrate from one extreme to the other, one theory predicting such an increase of temperature as would produce a general conflagration in the solar system, the other affirming that the loss of heat arising from so rapid a radiation of the solar energies must eventually render this earth a frozen planet, void of light and warmth where all life has perished.

Now Koreshan Science, as it would seem, very reasonably, declares that the cosmos is self-perpetuating, since waste and supply in it are equal; that there is a reciprocal interchange of energies between the sun and the earth, as between centre and circumference, by which an equilibrium is maintained so that just as the earth receives light and heat from the sun, so the latter is supplied with fuel for the solar fires from the magnetic and electric energies sent up by the earth.

In Koreshan Science, the physical cosmos is not considered as a thing apart, complete in itself, but rather as furnishing by correspondences the key to the anthropotic or mental world. It is a system of types; and whereas it has been shown that the physical universe is governed by absolute, unvarying law, Koreshanity further declares that every law is the exponent of a principle inhering in mind.

General ignorance in regard to the source of the sun's heat and the relation of centre to circumference, would naturally imply a corresponding ignorance concerning the nature of the Divine man, or the anthropotic center, and the relations existing between God and man as centre and circumference of the anthropotic world. Is it not a fact that this age is avowedly agnostic, confessing its lack of knowledge in just this direction? Dean Worcester in his book on the all-important islands whose destiny is just now a subject of national interest, relates that certain devout Filipinos caught sight of a caricature of Ex-president Cleveland in a copy of *Judge* that some one had sent him. Cleveland, then in office, was represented as a saint in an ill fitting nimbus, weeping over the sins of his fellow countrymen; the innocent natives begged this caricature, hung it up and worshiped it.

It seems that there are many persons today, worshipping as absurd caricatures of the Divine Being as this

distorted image of one whom his warmest admirers never qualified as Godlike. The need of the age is a scientific idea of God and a religious system that, as the logical outcome of science, is strictly reasonable. According to the Koreshan concept of Deity, the divine man is perfected out of the common humanity, through processes of involution and evolution extending over ages of experience. His manifestation is periodical, recurring at intervals ordained by law, and he renews the spiritual life of humanity by imparting his own to the race,—spiritual force which he previously draws up from the race and returns in higher and purer form. Hence there is a reciprocal relation between God and man, precisely analogous to that existing between the sun and the earth.

The Cellular Cosmogony, which to some minds appears so startling as to border upon absurdity, is in reality in strict conformity with that dictum of modern research which asserts that all life develops *ab ovo*. And it rests also upon a definite mathematical premise demonstrable by any one with sufficient courage and interest to undertake the experiment of running an air line.

No student of sociology who scans intelligently the signs of the times, can fail to apprehend a deep and widespread dissatisfaction with existing conditions. The statistics from German schools for the ten years from 1887 to 1897, show that 407 school children under fifteen years of age committed suicide. Now while it is cowardly, suicide on the part of those who have advanced in life far enough to see their fondest hopes wither and the blight of disappointment spread over every joy, may not be altogether without excuse; but when the very young shrink back on the threshold of existence and refuse to carry the burden of life, the phenomenon is felt to be both unnatural and appalling. Child-suicide is one of the saddest and most startling symptoms of modern social life.

What manner of civilization have we been fostering, that even the children find its conditions impossible at the outset? The remedy proposed by Koreshanity, is a return to the communistic relations of the early Christians. The figure of Jesus Christ stands as the exemplar of a Christian world that professes to see in him the Divine man. If it be possible to establish orderly and harmonious relations among men, and to inaugurate a social system calculated to provide the best possible opportunity for the advancement of humanity to a higher plane of moral and intellectual activity, it is reasonable to suppose that Jesus would supply the model for this form of government. Clergymen and students of church history are beginning of late to emphasize the fact, attested by secular records as well as by the Bible narrative, that the early church was communistic in its aims and methods.

The Koreshan Unity is a practical attempt in modern times to return to early communistic and co-oper-

active ideals, but it meets with persistent hostility and opposition from the competitive world. The lives of the great reformers furnish pathetic reading, and the homage of succeeding generations cannot recall the calumny that wounded the sensitive spirit, or the insults that sank deep into the noble heart. No unprejudiced observer can study this socialistic experiment *ab intra*, mingling with its exponents in their home life, listening to their daily conversation and watching their efforts, without discovering that in devotion to principle, in self-sacrifice and in patient endeavor, that little community in Chicago offers an example of practical, every-day heroism unequalled since the days of the primitive church. Let those who are themselves unwilling to put off the shackles of self-interest that bind men to the competitive world, at least do honor to those who bravely take the initiative in a movement designed for the comfort and relief of suffering humanity.

It is a mistaken idea that the object of Koreshanity is to detach men from the human brotherhood by shutting them up in communities according to the old monastic scheme of life. Its aim and scope are broad enough to embrace the whole world, and its avowed purpose is to inaugurate a system that shall overspread the earth,

—a system founded in love to the neighbor. Community life in the restricted sense is a necessary phase pertaining to the development of a new socialism, only so long as its ideas are shared by the few.

"Food and drink, roof and clothes," writes that master of delicate prose, the author of "The Story of My Heart," "are the inalienable right of every child born into the light. If the world does not provide it fully—not as a grudging gift but as a right, as a son of the house sits down to breakfast—then is the world mad. But the world is not mad, only in ignorance—an *interested ignorance, kept up by strenuous exertions*, from which infernal darkness it will, in course of time, emerge, marveling at the past as a man wonders at and glories in the light, who has escaped from blindness." He goes on to express the hope that future generations may have leisure to enjoy their days and the earth and the beauty of this beautiful world; that they may rest by the sea, and dream. "I will work toward that end with all my heart," he adds fervently.

This is one of the ends that Koreshanity has in view, toward which its advocates are toiling ardently, ennobled by the power of a great aim, whether the meed of their efforts be praise or blame from the world at large.

In the Editorial Perspective.

THE EDITOR.

THE FUNDAMENTAL principle of republicanism is a fallacy; it is the idea expressed in the declaration of American independence, the hobby of the politician and the individualist, and the germ of anarchy—the idea that "all men are created equal," and that their rights should be conceded accordingly. No one has ever thought of applying such a principle to the *practical* affairs of life, yet the American government is supposed to be founded upon the idea; it is founded upon a fallacy. Hon. A. Lawrence Lowell questions whether the doctrine is near enough the truth to be consistently and safely acted upon! The ideal democracy, as an element in the attainment of human beings in the adjustment of all the relations of mankind, has never been and can never be, fulfilled. No society has ever existed where its members were equal, or practically considered to be so. No army has ever been organized, disciplined, and ordered to the field of action on the basis of such an hypothesis. The scope of the rights of a man is circumscribed by the border lines of his mental attainments and by his field of usefulness. The territory of his aspirations, the size of his orbit of liberty in the anthropotic world, depends entirely upon his mental and moral altitude and the consequent area of his mental perception and breadth of comprehension of himself and man. The inequalities existing between men are becoming more and more apparent; the mental, religious, and social conditions are multiplying, and the extremes of human thought and ability are widening. The human system is not constructed on the basis of equality; the universe has center and circumference, demonstrating the laws of organic unity. Koreshanity involves the science of construction of the mental, economic, social, political, and religious domains. The divine government will be a kingdom or theocracy, the government of the Gods of the Golden Age. When the individuals of the human family are socially related,—as the individual cells of the human brain

are mentally and alchemically related,—with centers of elaboration and circumferences obedient to the laws of order and the general government of the central ego; or as the stars in the liberty of their orbits in subordination to the controlling central positive pole or sun of the physical universe, the world will enter upon an age of universal peace!

We are a little amused at the expressions of Prof. Wm. James in the *Atlantic Monthly*, in a series of articles on psychology. He is writing on the functions of consciousness entirely from a theoretical standpoint, because he says it is impossible to scientifically explain the mind. We want to show from his own words just how much the modern psychologists know about human mentality, and let the reader judge for himself whether we are right in our assertions that modern scientists do not understand man. "It must be frankly confessed that in no fundamental sense do we know where our successive fields of consciousness come from, or why they have the precise inner constitutions which they do. They certainly follow or accompany our brain states (!), but if we ask just how the brain conditions them, we have not the remotest inkling of an answer to give. * * The truth is, that we really don't know the answers to the problems on the explanatory level." These admissions reveal the condition of the modern "scientific world." It is full of "scientists" who do not know, including astronomers, physicists, chemists, geologists, clergymen, and political economists; but such men are posing as the world's educators! Knowledge is *below zero* in the modern schoolrooms, lecture halls, pulpits, observatories, libraries, newspapers, Congress halls, saloons, and lunatic asylums! We do not say this because we like to, but because it is a palpable fact!

The fiat of Ingersoll provides for the futility of all modern scientific research; the agnostic has taken his stand that mystery

is eternal and that solution never comes. He says that "man must give up searching for the origin of anything. No one knows the origin of life, nor of matter, nor what we call mind. The whence and the whither are questions no man can answer. In the presence of these questions, all intellects are upon a level. The barbarian knows exactly the same as the scientist, the fool as the philosopher. Only those who think they have had some supernatural information, pretend to answer these questions; and the unknowable and unfathomable is the realm occupied wholly by the inspired." Ingersoll knows that the mental chaos in the church and university is too great to characterize knowledge; he acknowledges the inadequacy of modern education and the *failure of all modern systems*. The modern world is drifting toward the conclusions of Ingersoll; the dogmas of the church have failed to satisfy the people, and the scientist cannot prove his assumptions. In the light of these admissions, where is the boasted progress of the world? Where is its advanced thought? Where is the positive mental pole in the age of reason? It is not in the chaos of modern systems, but in the discovery of universal form and function, the *science of cellular life*, the revelations and inspirations of demonstrated premise, analogy, and reason.

Prof. Gilbert, of the United States Geological Survey, predicts that in 2,000 years from now Chicago will be deluged by the waters of the great Lakes. From the basis of observations, he concludes that the continent of North America is changing its level, rising in the north and sinking in the south, and that the tilting causes a shifting of the water in the lake basins. The earth is changing its shape; the continents are gradually changing level in accordance with unquestionable observations. If the earth rotated once in twenty-four hours, the tendency would be to bulge convexly more and more at the equator, and consequently to rise or swell away from the center, forcing the water to change its level and gradually recede to the regions of the poles. But the opposite is true; land at the poles is rising, and the water is gradually rising at the equator. The earth is bulging in the equatorial zone, but the earth is concave, and as it gradually bulges it becomes lower and lower, as to the water level. The earth is in the shape of an egg or prolate spheroid, and is gradually evolving into the form of a sphere. The facts of geology demonstrate the Koreshan Cosmogony, while for the old system they create insurmountable difficulties and problems.

The chaos of the modern city is an infallible index to the character of modern civilization. Cities have not developed in an orderly or a systematic manner; city builders have been altogether unprepared to meet the requirements of rapid developments and the demands of sanitation and rapid transit. At the cost of millions of dollars the streets are paved; soon they are torn up for a new sewer system and relaid; taken up again for cables for street cars, and then rearranged for underground wires, which in turn necessitate changes in the sewer mains. Then come the elevated roads and underground cars, with numerous scaffoldings and excavations. Theories and systems of reform have developed in the same haphazard, unscientific, chaotic, and spasmodic manner, with the results adapted to the conditions of the competitive system. The entire modern world is made up of patches. The cities of the future will be built according to system. Koreshanism involves the elements of all future progress and civilization. The plan of its capital city provides for all future developments, without changing or disturbing the lasting structures, streets, and parks. It is located scientifically, and will be constructed according to the laws of order.

A number of men who have contributed large sums of money in the interest of the Keely motor, without realizing

immediate returns from the application of what Keely endeavored to discover, are finding many things about the Keely works since the inventor's death, which they cannot comprehend; and these things they are endeavoring to expose as constituting a gigantic fraud. The transmutation of the energies of sound to the energies of motion is possible, demonstrated in the simple sympathetic vibrations of violin strings and by particles of sand upon a vibrating disc. The Keely motor is a possibility; but when materialized it will be known by another name. If Keely resorted to the trick of the water-motor to enable him to carry out a scheme for money while developing his vibrator, he was only on a par with the millionaires who steal millions to run *their* machines! The "monumental frauds" of the nineteenth century are those involving *billions*, not thousands of dollars! The machinery of modern government has more secret wires, tubes, and frauds than Keely could ever dream of!

It is said that sun-worship is the oldest religion, the origin of all worship. Thousands of years ago, it was the prevailing idea in all the world. Heliopolis of Egypt was the city of the Sun, and Potiphera was the priest of the sun. The religion of the sun prevailed in the land of Zoroaster; it was the religion of the Peruvians and of the Aztecs; the religion of Noah, Moses, and Jesus; the religion of Koreshanism. It is the religion of all peoples of all ages where the divine light has shone. It is the worship of the Sun of Righteousness, the anthropistic Sun of humanity, of which the physical sun, the center of the universe, is the analogue and symbol. Jesus was the Sun, the Son of man, the God-man, the Light of the world. He has appeared billions of times in ages past, and the worship of him is the *oldest* religion, the *only true* religion possible to exist in the world. The Hebrew word KORESH means sun, and is identical with the Egyptian Horos, the Greek Kuros, the Persian Surya, and the Hindu Svarya.

The astronomers are puzzled over the problems of the shifting of the earth's axis, and the consequent shifting of latitude in all parts of the world. How it is that the earth can change its poles never so little without changing the time of its rotation according to the Copernican hypothesis, is more than can be solved by the "shifting" theory. Year after year the day's length is the same, and century after century the time of sidereal revolution is the same definite period to the fraction of a second. The earth changes its shape; but the earth is not in motion. The earth's poles or magnetic axes change with the shifting of the axis of revolution of the heavens; the shifting is in the heavens, not in the revolution of the ponderous earth. Scores of astronomical and geological problems which confront the modern scientist, find ready solution in the Koreshan System; it is in agreement with every fact, and the latest researches confirm its conclusions.

It has been advocated in the United States Senate, that no government should be forced upon a people without the consent of the governed. This is supposed to be the very foundation sentiment of republicanism, but it has not been so in America. The United States expended about \$6,000,000,000 in forcing the government of the Union upon the southern states, not only against the will of the South, but against its armed protest in the great five-years' struggle for southern independence. Of course, America never asked the Indian if he desired to be ruled by the whites, nor its citizens of the present century if they desire to be governed by an ancient constitution, or whether they would submit to the plutocracy of the money power. Nothing of the kind! The suggestion might have thwarted the scheme; the octopi have quietly invaded the premises and swelled to enormous proportions.

The Mayor of Chicago waited until zero weather to call upon people who have been "blessed with wealth," to contribute to the comfort of families too poor to purchase food and fuel during the extreme cold. Blessed with wealth! The hold-up is blessed with cash when the cashier takes the \$1,000 from the till and hands it to the man wearing the mask and holding the gun; the burglar is blessed when he extracts the contents of the safe; and the millionaire is blessed because he steals the wealth of those who are poor. But the mayor would not desire to say so much!

"The gods must be useful or they will not be tolerated." It depends upon the character of the people by whom it is desired that they should be useful. Purity is not useful to sensualism, and will not be tolerated by it. While the corrupt world is noisily judging the Almighty, he is quietly testing the world through the declaration of truth, through which he declares that the time has come for man to be useful to his neighbor or his existence will not be tolerated!

A priest is supposed to pray for the people; it would seem that he should be the one to do it, since the transmutation of the wafer is the direct creation of God by the church magician. Sometime, however, the order might be reversed to good advantage. In the church rules, the people are advised to "pray for your priests," because "they need it." Good; but don't do it for *nothing*; priests always charge fancy prices for their prayers.

True communism conserves and holds in common not only the products of labor, but the energies of life as well. Life conserved is more important than the goods of life, and is prior in use. Scientific communism, with the application of the highest religious and economic principles, is the only system that will accomplish the emancipation of the world.

Though the "mental scientist" makes the claim that the Almighty is in every man, it recognizes the fact that there is so little of him there that God cannot make the external man understand! That must be accomplished by mental science journals; then the man gets full—of conceit!

A short time ago we editorially noticed some of the different kinds of human insects in the world. We omitted a few:

The modern ten-ants, lieuten-ants, and anti-podes; the anti-christs, assist ants, and the queens; the book-worms, drones, death-watches, and the heretics!

The modern church looks with horror upon a life of celibacy; it is considered a useless and foolish undertaking. Celibate societies have existed in all ages as the conservators of life. The Nazarites were a society of the Jews in the days of Jesus; and Jesus himself was a Nazarite!

The anti-expansionists admit that the United States is not a free country; they conclude that under American control the Filipinos will *not* be free. This is self-evident; for millions in America are in bondage to the tyranny of the money power.

According to Ingersoll, the limitations of knowledge are more confining than the Koreschan hollow globe is to the average Copernican; he thinks that the world not only does not know *anything* for certain, but must *always* remain in ignorance!

"Man has never fallen from a perfect state;" if not, he has never risen to it. A seed both rises and falls in order to perpetuate its life. The laws of life and death are eternal. The cause of man is man; and that cause is perfect.

The secret of successful socialism is not in devising a scheme to adapt to sensual humanity, but in changing the heart of man to conform to the laws and relations of organic unity.

The "christian science" conception of universal mind pervading an infinite ethereal medium, is an effort to rid the world of mankind of the necessity of having brains.

Latitude in the earth is designated by parallels; but the latitude desired for operations by the modern trusts is not scientific; it is unparalleled!

Politicians are figures which the millionaire moves on the national chess board.

Jesus was elected before the majority voted for him.

Football is modern competition reduced to athletics.

The men who invert the truth are invert ebrates.

Modern anthropologists are aping Darwin.

Truth takes time to select her advocates.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Tests of the Koreschan Premise.

EDITOR FLAMING SWORD:—Now that my Washington monument proposition has been so airily disposed of, I have the pleasure of reminding you that the case is not on that account, to be deemed "out of court." On the 13th day of November, 1895, while discussing the Cellular Cosmogony with you at your residence in Allegheny City, Pa., I proposed to accompany you to Cleveland, Ohio, and look through a telescope placed one foot above the surface of the lake at the Cleveland dock; and if the Canadian shore were visible I would accept your theory. If the shore were not visible, I asked you to abandon your theory. For answer you referred me to Dr. Teed, who had a \$10,000 challenge open to any one disproving his theory.

Later I met Dr. Teed in Allegheny, and

made the same proposition to him. He replied that he "had more important business to attend to." Now, as the above proposition has never been entertained, it is still open; and to a disinterested person it would seem as though ridicule would not quite meet the requirements of the case. An answer is respectfully solicited. —HARRY HOOVER, Pennsylvania.

If we understand the above letter, it is to the effect that a proposition made some years ago to view the Canadian shore from Cleveland, Ohio, with the telescope axis one foot above the lake level, is still open. The nearest point on the Canadian shore to Cleveland is about 52 miles. We have never made the claim that a shore at that distance could be seen through a telescope at an elevation of 12 inches; and

therefore, so far as the Koreschan System is concerned, that proposition is closed. The proposition is absurd, not taking into consideration the principles of perspective foreshortening which would apparently annihilate the vertical space of 12 inches many times in that distance; and we do not propose to submit the premise of the earth's concavity upon such a proposition.

In past years, we have conducted about 100 different experiments on the surface of water for the purpose of testing the popular theory of the earth's convexity; the results of some of these experiments we have published to the world. We have made our propositions to the world in connection with reports of the results—prop-

ositions to duplicate the results under similar circumstances. In the meantime, we have considered it fair that any party accepting our propositions should understand fully the methods by which we demonstrate the premise of Koreshan Astronomy, and comprehend a few factors involved, and the extent of our claims as to optical phenomena in connection with the water horizon. If some effort were made in this direction on the part of those who are anxious to disprove the Koreshan premise, such absurd propositions as the above would be obviated.

We have shown in all our ocular demonstrations of the earth's concavity, that the telescopic horizon on an extended body of water is beyond the horizon of the unaided vision; which could only obtain on such a surface as would subtend a larger angle in the field of the telescope than on the retina of the unaided eye,—not a convex surface with the horizon as the "offing" or apex of the bulge, but as a *concavity*, vanished by perspective to the naked eye at a specific distance, and extended through being magnified by the telescope. The distance to which the horizon may be extended depends entirely upon the power of the telescope. Given a telescope of known power, the horizon will appear at a specific distance beyond the horizon of the unaided vision. Between the two apparent horizons, objects which are invisible to the naked eye, on the water's surface, can be seen with the telescope, although they are beyond the horizon of the unaided vision. Concerning the extent of this difference, we have something to say from actual experiment; and we will abide by no unscientific stretches of inexperienced imagination of would-be combatants.

We are looking for some one who has patience enough to candidly investigate what *we* have to submit—propositions upon which *we* would agree to have the Koreshan System tested before the world; one who will take the time and trouble to investigate a few principles of optics, without an understanding of which there can be no correct interpretation of phenomena apparent either to the unaided vision or through the telescope, as related to experimental tests of the visibility of distant objects, and their real position as related to the altitude of the eye at point of observation.

When such a man is found, with a circle of scientific influence and integrity, and with manhood enough to commit himself on the results in the terms of agreement, we will take pleasure in demonstrating to him, before any number of witnesses, the facts we have published to

the world. Let our friends remember that *our* propositions are open—propositions founded upon actual observations, the reports of which may be taken, item by item, and verified. Mr. Hoover may make propositions to us which he has never tried, and does not know what the results would be. So far his propositions are absurd; and our attempt to show him that they are absurd is mistaken by him for ridicule.

The Flaming Sword Stirs Up a Preacher.

I have just received a copy of your *CELULAR COSMOGONY*, with a year's subscription to *THE FLAMING SWORD*. It is not the first copy I have read, for I have had several others. I did not subscribe, but Prof. O. F. L'Amoreaux, who stopped with me a day or so, wanted to send me *THE SWORD* as a gift, which I told him he could do at his pleasure. But I told the Professor that I had no use for you or your abominable doctrine. You have been pretty thoroughly aired in this county, and I have been investigating, and have concluded that you do not believe a word of your own doctrine, either in regard to the Christ or your Cosmogony. It is simply an entering wedge to get dupes, of which the U. S. is abundantly supplied.

I know of five women, some of them strangers to each other, who have been members of your Order; and they all agree that it is nothing but a harem, and you are carrying it on in the name of religion. You may succeed in Chicago, but I think you will fail in this county.

In regard to your *FLAMING SWORD*, I wish to say it has been plentiful along this river; and I have not found a man that can make anything out of it after he reads it. It is simply made up of a lot of jaw-splitting words without having an aim at anything. The Professor told me that was because we did not have the key. Now I want you to understand not to send me any more *SWORDS* without a key to unlock them.—Rev. G. W. G., Fla.

We are glad to have it acknowledged occasionally, by the modern clergyman, that he cannot understand the Koreshan System from its simplest forms of exposition; it is a source of great encouragement to our many readers and friends that *they* are able to comprehend that which baffles the intellect and agitates the heart of the so called minister of the gospel. The admission on the part of the reverend gentlemen that they cannot "make anything out of it" (*THE FLAMING SWORD*), evinces the fact that the modern church has fallen so far into fallacy and sensualism that even its "leading lights" have nothing in common with the truth proclaimed by Jesus and now revived in Koreshanity. If the modern clergymen cannot comprehend the Koreshan theology, it is an evidence that they are entirely unable to attack it from any Biblical or rational standpoint; and we notice that our friend fails

to suggest wherein the Koreshan gospel of purity is abominable.

We are glad also to be informed where all the *dupes* are before they come into the Koreshan Unity, for the reason that it is desirable on our part to show that *we* had nothing to do with *making them*! If they are so *very* plentiful in the world, we can safely conclude that there are many of them in the modern church; and judging from the efforts put forth by all the churches and missionary societies, the one great aim to get dupes seems to be clearly manifest!

If our reverend friend would step out on this side of the walls of prejudice behind which he seeks protection, long enough to appreciate the character of the persecution which any new movement must encounter, especially that which the primitive Christian system encountered, he would perhaps be less liable to believe the *absolute falsehoods* put afloat by a few disgruntled persons who once pretended to be in sympathy with the Koreshan movement. The idea that the Koreshan Unity "is nothing but a harem," originates with those who have *harum-scarum* stories to tell, which our reverend friend has been duped into believing! Many who pretended to follow Jesus turned against him at the critical hour, and testified falsely concerning his character. Sensual persons were found who testified against Paul and the other apostles. Throughout all ages, the same hatred of truth has been vigorously shown by minds filled with sensualism and prejudice. The dignity of truth is at last recognized without stopping to parley with enemies.

We might send a few keys with the messages of truth; but it is likely that the keys might be as carelessly thrown around and misused as the contents of that which the keys are intended to unlock. Besides, it requires something more than keys to unlock the truth. We would be glad if we could ship the required elements to all those who need them, but unfortunately for those who have none, we cannot at present supply new material for *empty skulls* without destroying those that are full!

Light and Dark Disci in the Earth's Shell.

(1) Will you please inform us through *THE SWORD*, what layer or stratum each of the seven planets corresponds to? Our interest and curiosity have been aroused by a statement in *THE SWORD* of December 2, of which the following is a quotation: "It (Saturn) is the 'golden planet,' the product of amalgamations of the gold and silver strata."

(2) If the planetary energies are generations of the mercurial disci, is it necessary that a planet come in conjunction with the moon at the time of an eclipse of the moon, since the eclipsor is also a mercurial disc?

(3) Another question—one which you may find it difficult to answer is, Why should we remain in doubt on any subject when *THE SWORD* answers all questions clearly and conclusively?—S. A., Estero, Fla.

Koreshan planetology is an intricate subject, a clear exposition of which would require a volume; and it would be difficult to understand the multiplex correspondences and relations which exist between the seven laminæ and the visible planets in the sky. It would be as difficult to trace for the reader these correspondences and relations, as it would be to define to the student the relations of the alimentary canal of the human system and the functions of the brain which preside over the functions of alimentation. The planets cannot be located in the way in which the inquirer anticipates, any more than food taken into the human system can be confined to one division of the alimentary tract. Every planetary disc in its course in a specific cycle, passes into all the divisions of the alimentary canal of the physical cosmos. The chief characteristic of Saturn, however, is the gold; but it also manifests the characteristics of every other part of the shell. The discs gather up the excreta of the bowels of the earth, and deposit them in the geologic strata for volcanic combustion and metamorphosis.

(2) The planetary discs have their opposites in the shell of the earth—dark discs, which are specifically related to the revolutions of the lunar sphere. These dark discs periodically open the magnetic currents on the ecliptic, and eclipse the moon. A dark projection in the sky intervenes to eclipse the sun, when the moon is new and on the ecliptic in conjunction with the sun. Visible planets do not directly cause the eclipses; and it is not necessary that they be in conjunction with the sun or moon during eclipses.

(3) First, because of the inability of the mind of the student to immediately grasp the Koreshan System; second, because *THE FLAMING SWORD* cannot enter into details of the many phases of the truth of the universe; and third, because it is the purpose of the Koreshan System to develop and educate the mind by a system of key-notes of fundamental principles, and thus induce mental application on the part of the student, from the standpoint of principles rather than through the circuitous route of details.

It is because the student of Koreshanity is not accustomed (nor able always) to follow logical processes in reaching conclusions, that bits of information are necessary now and then to help them over difficult places in the consideration

of important subjects; and during the past year many of our people and friends have availed themselves of the opportunity to obtain brief replies to their questions through this department, and have thereby contributed to the interest of *THE FLAMING SWORD* in its work of propaganda in the fields of new readers. Questions to this department are always welcome; and our replies, which are given according to our judgment, are mere suggestions of the routes to satisfactory conclusions concerning the points submitted to us.

Ground Plan of the New Jerusalem.

To what extent do we differ, so far as you are able to judge from what I send you? Here is something you ought to investigate. Please send me a copy of your paper.—J. F. W., Grinnell, Ia.

We have looked over the matter you have kindly sent us, and note the diagram of your proposed plan of the New Jerusalem and what you say concerning its establishment in the world. In order for you to ascertain just how much you differ from us, you would have to investigate the Koreshan System in its astronomical, geometrical, theological, alchemical, and economic phases. Koreshanity is a system of Universology, the science of the universe,—its form, its function, and its contents. The discovery of the fact that the earth is a concave cell, containing its own life on the inside of a material shell, is the fundamental premise of all Koreshan conclusions.

The laws of cellular life—the knowledge of the processes of the incubation of the great cell, furnish the key to the scientific construction of human society which, in its perfection, will constitute the coming divine kingdom or theocracy, the natural government of the world from the central metropolis, the New Jerusalem. The Founder of Koreshanity has located the site of this city at the *gateway* of the world, the focal point of the commerce of the Golden Age, embracing the southern portion of Florida and the isles of the West Indies.

The ground plan of the New Jerusalem has been constructed, embracing the perfect geometrical principles of squaring the circle, and its many evolutions from square to square as the co-ordinate forms of the central circular area. So far as we can judge, there is a great difference between the Koreshan plans of the coming great city and the diagram you have sent us—perhaps as much difference as there is between a fragmented concept of truth and the Koreshan Universology.

We send you copies of *THE FLAMING SWORD* as you request; and suggest that we are offering to the world not only that

which it should investigate, but which will ultimately and inevitably be the controlling system of science, religion, and social and political economy.

* * *

A New Theory.

A Book Which Seeks to Prove the Earth Is a Concave Sphere.

To the Editor of the Utica (N. Y.) Daily Press:—A remarkable book is now being circulated in the Mohawk Valley, entitled *CELLULAR COSMOGONY*, which advocates the strikingly original theory that the earth is a concave sphere inclosing the solar and stellar systems, and that instead of living on the outside, we dwell on its inner surface.

The work was lately handed to me by a stranger—a gentleman of fine presence and pleasing address—and I, in keeping with my promise to him, have given it a careful reading; and while I am impressed with the honesty and sincerity of its promoters, and the genuineness of the various experiments described for establishing the concavity of the earth's surface, and am also disposed to give every man a fair chance, and his opinions the weight I think they deserve, yet I do not find myself a convert to the new idea.

How, or by what course of reasoning this theory originated, the volume does not quite make clear, though it appears to have been entertained by its projector for years; but not till the summer of 1896 was a series of experiments begun for disproving, by ocular demonstration, the convexity of the earth's surface. Those observations appeared to establish the fact that an object, like the hull of a distant vessel, for example, which becomes invisible to the naked eye through the earth's convexity, can be brought into view again at the same point of observation, by the use of the telescope.

The enthusiastic investigators accepted this discovery as substantial proof that the earth's surface is at least not convex, and as established science teaches that this occulting of the lower portion of distant objects is one of the chief proofs of the earth's sphericity, they naturally felt that an important point had been gained.

While the text books say nothing of this optical contradiction, and scientists ignore it, and while I have made no special observations in that direction, yet I recall the fact that when serving in the United States navy during the civil war, whenever, during a masthead lookout, the topsail of a vessel was sighted on the horizon, by my unaided vision, immediately on reporting its bearing, the officer of the deck, though 50 feet below me, would level his glass and promptly say, "I see it!" This reminiscence, coinciding as it does with the alleged discovery referred to, leads me to inquire if there are not yet some important discoveries to be made in the field of optical science.

But the votaries of the new theory wished

to go farther than this, and establish the actual concavity of the earth's surface; for by that means only could it be shown to be a hollow sphere, with mankind dwelling on the inner side. With a view to accomplishing this object, one of their number, who is evidently an expert civil engineer, and displays much true genius and good judgment in the preparation for and conduct of his work, designed and constructed an apparatus called a "rectilineator," for projecting an absolutely straight or level line from a given point, regardless of the contour of the earth. [Here was given a description of the Rectilineator, already familiar to our readers.—Ed.]

An unbroken stretch of sandy beach on the west coast of Florida was selected for this remarkable geodetic survey. [We omit lengthy and correct description of the modus operandi of our system of rectilineation, from facts taken from the CELLULAR COSMOGONY.—Ed.]

This, theoretically, should have secured an absolutely straight line, independently of the curvature of the earth's surface; and in keeping with its accredited convexity, the finishing end of the line should have been about four feet higher, measuring from mean tide level, than at the place of starting; but to the great satisfaction of the projectors, it came out about four feet lower, the latter portion of the line showing a decided dip, relatively to the horizon, and on extending the line by sighting with the surveyor's instrument, it was found to touch the mean tide level one and three-quarters miles further on.

Delighted and confident, the party very reasonably theorized that if a similar line were extended in the opposite direction from their carefully leveled starting point, it would touch the tide level at the same distance, which would establish beyond all question the correctness of their theory. It seemed almost unkind to attempt to criticize the results of a work which I believe was so carefully and conscientiously conducted; but in the interest of scientific truth, I would suggest that the whole tendency of the material composing that forced line was downward, through the attraction of gravitation—not the slightest upward impulse did a single section receive anywhere along the line; and is it strange that of the 1,045 settings and adjustments of sections necessary to complete the two and three eighths mile line, a little inaccuracy might have crept in through "settling?"

And how much settling would it have taken per section to change the elevation of the terminus of the line eight feet—or from a point indicating the accredited convexity of the earth, to one indicating its concavity?

The joining of the respective upright cross arms of each section was the point observed for perfect adjustment, and if the mathematician will take a little time to compute it, he will find that if there was a difference in closeness of contact of 1-17200 of an inch between the ends of each pair of arms—the lower contact being that infinitesimal fraction the closest—the terminus of the line would have been dropped just the eight feet below the plane of the first section.

But let us assume that nine tenths of the work was absolutely perfect—only every tenth section yielding in the slightest degree to the ever present force of gravity—a difference in contact of 1-1720 of an inch, or less than a single thickness of the finest tissue paper, would still produce the same result. Samuel Miller.

As Others See Us.

Cellular Cosmogony.

"CELLULAR COSMOGONY, or the Earth a Concave Sphere," is the title of a little book devoted to an explanation of some of the theories of Cyrus R. Teed, the expounder of the so called "Koreshanity." The views advanced on astronomy, the earth, and other matters, are in startling contradiction to those commonly accepted. According to "Koresch," as Dr. Teed styles himself, Copernicus was all wrong, and modern astronomers are simply blundering over fundamental truths. It may be doubted that the publication of "CELLULAR COSMOGONY" will cause any very marked agitation in the world of science, or that many people will be disposed to accept as true the theories advanced in the book.—San Diego Union.

Well, why not? When the common people observe the facts, as may be seen from the ocean beach of San Diego, the scientists (?) and newspapers who can never recognize great discoveries until forced on the world, will have seen their best days!

* * *

The World's News.

Wednesday, February 8.

Senator Tillman on the rampage in the Senate over American expansion.
Spain rejoices that U. S. must undertake to subdue Filipinos.
McKinley determined to suppress the Philippine insurgents and punish them for uprising.
Explorer Conway, of England, discovers that Mt. Sorata is the highest peak in South America.
War is threatening between Bolivia and Chile.

Thursday.

Philippine leader reported as having asked for peace.
Dr. Hirsch of Chicago, called to Temple Emanu-el, New York.
Severe below-zero weather prevailing all over northwest U. S.
Another Philippine battle fought at Calocan; insurgents routed; skirmishes in the jungles.
Christians and Mohammedans at war in Macedonia; bitter cry of modern Christians from carnal warfare in Macedonia to "come over and help us!"

Friday.

Democrats bitterly fighting proposed colonial army bill in U. S. Senate.
Oldest inhabitant outdone on the weather line; coldest in northwest since 1872.
Eastern governments building telegraph line from Cape Town to Cairo, Africa.
New York has \$1,000,000 fire.
Jendi Gras carnival in Venice, Austria, and Florence, Italy.

Saturday.

Influenza epidemic raging in Berlin.
19 men make a perilous trip over broken ice of Lake Michigan from 2-mile water-works crib to shore.
Two men and a woman immersed in Muskingum river at Coal Run, O., by Campbellite minister, at 20° below zero.

Graud Cologne carnival, in Rhenish Prussia, begins today.

Discovery of remains of Andree and outfit in Siberia, reported.

Sunday.

Malabon, another Philippine town, taken by Americans.
Anarchy spreading in China; rebellion against government and Christian missionaries.
Cubans create a row at Gen. Garcia's funeral at Havana, over position of Cuban soldiers in the procession.
The Leiter family sails for India to visit Lady Curzon.
British church fight continues; established church openly working for union with the Romish church; policy fought by non-conformists.
Bulgaria threatens open hostilities in behalf of Macedonian Christians.
Ninetieth anniversary of birth of Abraham Lincoln.
McClurg's famous bookstore burns in Chicago; loss, \$562,000.

Monday.

Asylum at Yankton, S. Dak., burns; 17 women burned to death; weather 40° below zero.
Army bill still under fire in Senate; republicans threaten to defeat appropriation bills to throw fight in extra session.
Six skaters carried four miles from shore in ice-hoes in Lake Michigan; out all night in below-zero weather; rescued by life-saving station; terrible adventure.
Steamships Bulgaria and Pavonia disabled at sea and may be lost.
Belgian forces vanquish Congo rebels and pacify Mongalla territory.
Tumult at a Zionist meeting at Berlin; Dr. Max Nordau hissed and interrupted in attempted lecture.

Tuesday.

War inquiry board charges Alger with incompetency as secretary of war; Miles under fire, and may be court-martialed.
30 vessels, carrying over 3,000 passengers, overdue at New York; ocean horrors feared; terrible hurricanes on Atlantic.
American forces under Gen. Miller, capture Iloilo, capital of island of Panay; town bombarded, and insurgents routed.
Prince Alfred, grandson of Queen Victoria, suicided at Meran, Austria.
Whitelaw Reid talks on expansion at Lincoln celebration, Chicago; hundreds cheer for an empire.
Blizzard raging in eastern U. S.; Washington under 3-foot snow; 39° below zero in Kentucky, with prices on whisky rising!

* * *

The weekly visits of THE FLAMING SWORD are highly appreciated; nothing else can take its place. None others inspire so much the hope of the coming kingdom of righteousness.—S. H., Asotin, Wash.

Truth is too simple for us; we do not like those who unmask illusions.—Emerson.

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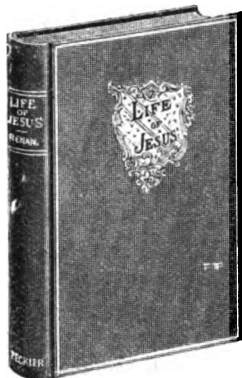
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Life of Jesus. By ERNEST RENAN with many valuable illustrations. 400 pp., crown 8vo, paper, 50 cents; cloth, gilt top, 75 cents.



Although educated as a Catholic priest, Renan, from study and observation, became a philosopher. From his religious training he had learned to admire and respect the character and teaching of Jesus of Nazareth, but his good sense and reason led him to disbelieve in the supernatural origin of the "Son of Mary." His reasons for this disbelief—

this want of faith—are as follows, and are given in his own words:

"None of the miracles with which the old histories are filled took place under scientific conditions. Observation, which has never once been falsified, teaches us that miracles never happen but in times and countries in which they are believed, and before physicians disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character. Neither common people nor men of the world are able to do this. It requires great precautions and long habits of scientific research. In our days, have we not seen almost all respectable people dupes of the grossest frauds or of puerile illusions? Marvellous facts, attested by the whole population of small towns, have, thanks to a severe scrutiny, been exploded. If it is proved that no contemporary miracle will bear inquiry, is it not probable that the miracles of the past, which have all been performed in popular gatherings, would equally present their share of illusion, if it were possible to criticize them in detail?"

History of Christianity.

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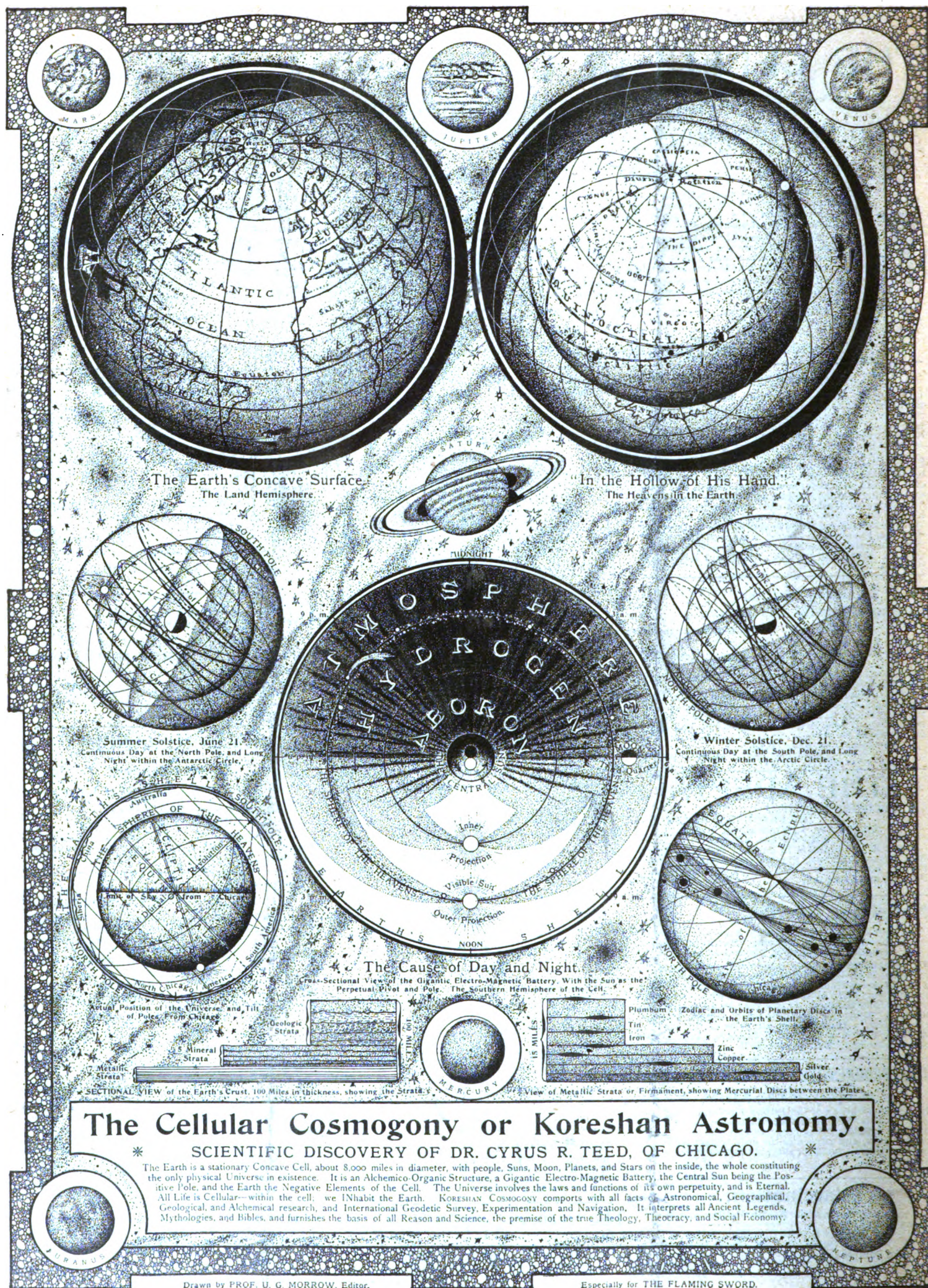
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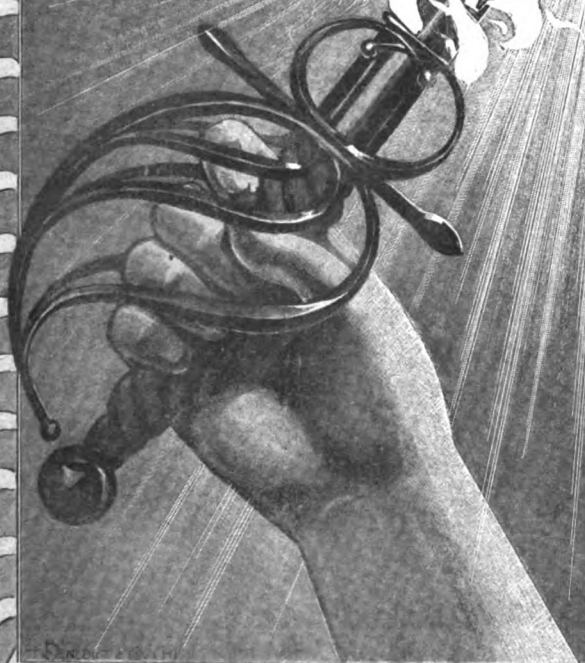
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Shall we say that the eel has a subconscious mind, and that this mind is capable of an existence independent of the physical organism in which the energy is generated? Yet this is precisely the attitude of Hudson and the advocates of the "subjective mind" theory. We would accept the testimony of the Lord in preference to that of Hudson. "I perceive that virtue [dunamis] is gone out of me." The eel discharged his virtue, not necessarily by a voluntary consciousness, nor by any principle of "suggestion" operating on the

horse, but by virtue of the fact that the eel possessed an anatomical structure and a physiological function to correspond, which involuntarily generated and husbanded a magnetic force. The horse was negative to the reservoir of energy, and the force flowed over from the eel to the animal in the discharge of the energy. The principle is the same as that involved in the Leyden jar.

The difference between the discharge of animal electricity and the change which took place when John transmitted his pneumatic power to the Messiah (the Lord Jesus), resides in the fact that in the higher sphere of pneumatic action, the fluid of discharge was the pure river of the water of life (a factor of which is to flow), clear as crystal, proceeding from the throne of God and the Lamb, made up of thousands of spiritual entities.

The fact we desire to urge upon the students of Koreshanity, as a basis of future study, is that there never has been, is not, nor ever will be pneumatic (spirit) or psychic (soul) phenomena independently of a physical basis upon which to rest, and from which all phenomena proceed. Cause resides neither in spirit nor in matter alone, but in the unity of spirit (energy) and matter combined. The universe, as a composite and organic structure, contains a universal and composite pneumatic and psychic power, in which the phenomena are commensurate with the organic basis. The organism cannot exceed the function, nor can the function exceed

the form in its functional capacity and potency.

No reasonable mind can deny the fact that physical cures are effected, in many instances without the administration of material drugs; and the very fact that the learned quacks, calling themselves physicians, are compelled to importune for special legislation to sustain them in practice where their skill fails, is an assurance that the mental healers are the more successful.

The Lord healed the physically deranged. The devil can perform similar acts. This has been demonstrated wheresoever the Lord has been manifest in any age of the world. When the sons of God were manifest, the devil came also. All men are devils who are not regenerated. "I came forth from my Father; * * * ye are of your father the devil." To those in process of regeneration, and who believe in the name of the Lord Jesus the Christ of God, gives he power to become the sons of God, offspring of Deity. Those who are opposed to this principle, conception, and purpose are the offspring of the devil, and are consequently devils. The Lord never did a thing in relation to men, that the devil did not invent and institute a commendable counterfeit; and to such an extent that he could almost deceive the very elect.

No reasonable mind can deny that the cures of all the phases of the modern imitators of the Lord and his

disciples, under whatsoever name, are subject to and produced by the same general application of principle, and are governed by the same law. Faith cure, mental and christian science, hypnotism, magnetic healing, etc., are merely phases of the same general manifestation of pneumatic and psychic force; and every phase of this general manifestation of phenomena so far, outside of Koreshan Science, is conducted under the impulse and inspiration of empiricism.

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WE HAVE iterated and reiterated the declaration, that the serpent is the symbol of commercial wisdom. Despite the fact of our emphasis of this truth, there are some who seem to think that our application of the symbolism is purely a figure of speech. This, however, is not the case. Every form of animal life is the symbol of some principle or principles of the mind, and as we have so often enunciated, the expression in outward manifestation of the animal creation is but the written language of the Word (God), who is the mental origin of animal existence. All animals paraphrased in the enunciated verbum of symbolic word or language, have a prior existence in the mentality of organic life in man; the highest exhibition being the perfection of the man developed into Godhood, as declaratively involved in the Son of God, the Lord Jesus the Christ.

The Lord was the Word, Logos (speech or language of Deity), God Almighty; and because in him dwelt the fulness of the Godhead bodily, embracing the aggregation of all the principles of the universe, he was named for the representative animals of exoteric creation. He was the Lion of the tribe of Judah, because he was the center of the power of commerce; the Lamb, because he

was the act of commerce, for through his death he impregnated the world—the church—with his own life; the Dove, because from him proceeded the Holy Spirit whence the act of commerce projected the process of regeneration (re-production), the office of the Holy Spirit; the Serpent, because by his wisdom he so controlled and regulated the commercial purpose as to define, in actual practice, the sex function through which it was exalted into the immaculate sphere of the higher regeneration, and to so determine the secular commercial life as to enforce the contrast between the hellish competitive commercial system and the communistic commercial system which he inaugurated.

The serpent principle is a principle of the mind, put forth in commercial act. It is the wisdom of commerce on all the planes of commercial function and activity. Commercial life possesses both a divine and a diabolic force. Diabolism in commerce is the perversion of divine commercial wisdom, hence there is the divine serpent and the old serpent,—the devil. Now, when we consider the statement, "The love of money is the root of all evil," we have the key to the solution of the problem of the original temptation. The serpent beguiled the

woman. The serpent is the wisdom of the money-loving principle, and the woman, in this broad sense, is the church. The religious life of the church is transformed from the communistic practice to that of competitism, and the church sustains and honors the latter to the extent that today she is the prime support of that great system of corporate power, the contortions of which, in the prodigious trust combinations of the world, are now contributing to the serio-comic tendencies and propensities of the financial pirates.

We are rapidly approaching the vortex of the psychological force of the serpent, whose final act will be to pool the financial issues of the world into one gigantic combination, the force of which no legislative power can resist. This is the great beast rising out of the earth, with two horns like a *lamb*,—the commercial and legislative combination, but which speaks as a dragon (the serpent); the force of that language residing in the power of commerce, the money power, to rule the world. Under the influence of this beast, no man can buy or sell without the *mark* of the beast, either in his hand or in his forehead. There is no escape from this inevitable consummation of the tendency, purpose, and fruition of the trusts in that gigantic corporation which for a little time shall rule the world. In the coils of this boa-con-

strictor the people will writhe until, through the inherent force of self destruction, the competitive system stultifies itself. In the direct line of this particular thought, we notice one of the morning republican dailies, from which we quote:

The street railroad bill was jammed through [a republican legis'lature] committee this morning, and subsequently with lightning speed given first reading in the House. Similar tactics prevailed in the Senate. * * * In the municipal corporations committee, from which the bill came to the House, and in the House the republican "machine" demanded and secured rush work for the measure. The committee gave it a recommendation to pass, although it was neither drawn by it, nor by the sub-committee which originally had it in hand.

The sum and substance of the measure, according to a Chicago republican daily, is to fasten upon the people of Chicago, by snap legislation, an eight-cent instead of a five-cent fare. It is the influence of the money power upon legislation. And why not, so long as the god of this world, endorsed and worshiped by the church, is the chief aim of the rich and the poor alike? We can only pray that the prophetic period may hasten to its close, for there is no escape from the fulfilment of divine prescience. We can, however, provide the Ark of deliverance, and into this Ark we invite all who wish to avoid the destructive influences of the coming catastrophe.

Chicago's Relationship to the New Jerusalem of the Golden Age.

BERTHALDINE, MATRONA.

AS THE representative of a brain center in the anthropostic social ganglia, the geographical sphere of the New Jerusalem of the Golden Age, already located in southern Florida, at present corresponds to the glandula vitæ of the brain of the vidual mortal man. Chicago, sometimes called the dumping-ground of our national commercial activities, may be regarded as fairly representative of that mortal brain center called the conarium. The conarium is functionally the apex of the mortal organism, and the transmitter of the vitalizing energies of the brain to the glandula vitæ, the sphere of the reconstructive potencies of the entire organism. These two pre-eminent centers of mortal organic life, are absolutely interdependent in the exercise of their powers of renewing the organic structure upon which their own perpetuity depends.

Chicago certainly represents the apex of commercial activity; she is said to be "a hustler." If Chicago is legitimately called *she*, she is what we would call a masculoid woman, internally and dominantly male, like some of the supposedly feminine leaders of our modern deforms commonly called reforms. Chicago as a city might be titled after the femininity of diabolus,—“his Satanic Majesty.” It is the focalization of the univer-

sal Babylon, the climax of confusion, the crucible of the ultimate conglomerate which, passing through the fire and poured through the final retort, precipitates as the head of gold, to the Grand Man of the new and divine civilization.

Chicago is the granary of the world, the great seed disseminator. The seed is the vitos of the blood and nerve of animal life. When you look at Chicago, by the aid of a railroad map, she seems to sustain to the country at large, the relationship of the heart to the body. The red lines of traffic, indicating on land and water the directions of transmission and aggregation, suggest the circulation of blood and nerve fluids.

From the standpoint of modern Christendom's standard-bearers, Chicago is the most extraordinary product of nineteenth century civilization. Extremes meet in her;—as an aggregation of abominations she cannot be excelled. She is also unequalled as a bundle of possibilities, beyond the power of present language to express. Man's extremity is said to be God's opportunity; probably the Almighty does not neglect his opportunities. We speak reverentially when we say: He is sometimes a hustler. It is written: "I the Lord will hasten it in his time."

If the Almighty creates light out of darkness and causes all things to work together for good, then undoubtedly he has a Godlike purpose concerning Chicago, in relation to the New Jerusalem descending from God out of heaven. It must never be forgotten that the Almighty works in and through and by humanity, to execute his own good pleasure. When the interior or spiritual Deity would be manifest in natural aspect, it is written by inspiration from his prophetic Spirit: "Behold, I will send my messenger, and he shall prepare the way before me."

There is, in New Testament prophecy, a Holy Writ concerning the fulness of the Gentiles and the end of the Christian era, including the promise of a Sign, a Precursor, a Jonah to the life of this, the age of Pisces, an angel of death to *nun*—haveh, the life of that great fish that swallowed Jonah,—the age of the Almighty's mortal and sensual experiences. The fact that the fulness of the Gentiles is now culminating in America, is reflexed from the signs in the heavens and from every sphere of human organization.

The involved fulness and completion of any growth is its seed. The time of Gentile evolution or development being fulfilled, its involution, the Seed Man, is necessarily produced and projected as its apex, in exact fulfillment of Scripture prophecy. The Divinity that regulates both universal involution and evolution,—the science of universal law, that omniscient mentality which shapes all ends of being to delight in His own perpetuity, ultimates in the Seed Man who unites in himself the spirit of the Lion of the tribe of Judah, and the power of Joseph, the Shepherd and Stone of Israel, the science of the application of law to the uses of divine-natural life.

The involution of Gentile completion is the conarium

of the Grand Man, to be created in the image and likeness of God. Logically, he should be found operative in the apex of commercial activity. Logically, he must become recognized as the Seed Man, or the Sower and the Reaper of the universal economy; as the harvester of all past mental potency, and as the vitalizer of a future age. He is necessarily the disseminator of all those mental entities who have progressed and ascended to the seventh heaven of the divine mentality, and are matured to germinate in a waiting humanity for the production of a new heavens and a new earth, wherein dwelleth righteousness.

Chicago is honored above all the cities of the world, by the presence in her midst of Elijah the prophet. The honor is appreciated by those alone who recognize the possessor of the keys of knowledge, by those to whom is given the scientific interpretation of the law and the prophets. The prophet sits in the midst of this whirlpool of chaos, as a refiner and purifier of the gathering sons of Levi, who will continue to assemble themselves together to make sacrifices for their own sins and the sins of this nation, that it may be sprinkled with the blood of the divine animal life of Deity, the science of life and immortality.

Chicago will become, to the new commercial center of divine origin, as the mouth of a great vortex, in its relation to this nation. Into this vortex will flow the energies of a divine commercial activity, to be drawn upon by the demands of the New Jerusalem to descend from God out of heaven, and be made manifest as the Sun City in that future center of world-wide commercial equity—Estero, Florida. There has the stake been driven to indicate the center of that temple from whose throne and altar conjoined will be sounded out to the confines of the universe the eternal gospel, that man perfected is Jehovah, and Jehovah is Deity supreme.

Scientific View of the Reconciliation of God and Man.

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

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. * * * For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto [Greek, into] God in one body by the cross, having slain the enmity thereby. * * * For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things [the generic gender including persons] unto [into] himself; by him, I say, whether they be things in earth, or things in heaven.

THE GREEK word rendered reconcile in these passages is *katallasso*, which means thoroughly changed. The root of the word is *allos*, which means another, and the prefix *kata*, down through, or thor-

oughly. The word then means to make whatever is the object of it, down through, or thoroughly another than what it is. If any one is an enemy, to make him other than what he is may be to make him a friend; so there is a secondary and subordinate meaning of the word to this effect. When, therefore, the word is used, we must determine from the context whether the primary or secondary signification is intended.

We are told that "God was in Christ, reconciling the world to himself." The process of such reconciliation is indicated by these words: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," that is, by him. Christ, as God's seed, which the Scriptures call him, if so be that at the time of seed sowing in the beginning of the Christian age, that seed was sown in us, fell into our sinful natures, and forming conjunction with them, as the seed forms conjunction with the soil, became sin

in us in order that we, now, at the time of harvest, which Jesus said would come in the end of the same age, "might be made the righteousness of God in him"—by him. If we are made the righteousness of God, we must be as right as God; that is, having had our origin in God by the implantation of the divine seed in the beginning of the age, then in the harvest, in the end of it, we shall find our destiny in Divinity—being reconciled to God, that is, changed through into God. The result is, of course, peace with God. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh"—by his flesh—the divine seed. "the enmity, even the law of commandments contained in ordinances; for to make in himself [by himself], of twain one new man, so making peace." The only way, then, to be reconciled to God is to have the two, Jesus Christ, and mortal man, the twain, made into "one new man, so making peace."

As the enmity between the soil and the seed wheat

can only be slain by planting the wheat in the soil, and its impregnating the soil with its own life force, thus forming conjunction with it, and making one body out of the two, so it is only by the "cross"—crossing the divine seed, which is Christ, with its soil, the sinful humanity—that the enmity between the two can be slain. Any other reconciling of God and man is illusory and vain. The Scripture is very explicit, and declares that the result of that planting of the divine seed in us, as of all planting of seed in its soil, will be, not two bodies, but one; and we will be that body—biune, two in one, as Jesus the seed was. Thus the divine will be grafted upon the natural seedling, human stock, as the higher quality of apple is grafted upon the sour and worthless seedling stock. This is the grafting of which Jesus spake. Without it humanity will always remain crabbed and selfish as at present. With the ripened fruit of it, now at hand in the resurrection of the dead, the prayer that Jesus taught us to pray will be answered, and the kingdom of heaven will be established in earth.

In the Editorial Perspective.

THE EDITOR.

THE EVIDENCES that humanity is about to enter upon a new era, are becoming manifest in all the fields of research and investigation. We are approaching the end of a long cycle of human experience, and are nearing the climax of all ages. Never before in all the history of the world, has there been such facilities for instant and constant communication of all peoples of the world as there are today. The barriers are breaking down, and the avenues are opening for humanity to become one great organic world of life. The amalgamation of all races of the world is a subject under consideration by Prof. W. J. McGee, of the United States Ethnological Bureau. He has announced the result of his investigations in the following conclusions: "That there will some day be a universal race type is as inevitable as the future growth of the American people. One of the consequences of this unification of manhood will be one great universal government. Today, we see nothing other than the blending of tribes. In no case do we see the upbuilding of new and distinct tribes. We have never seen any increasing color distinction, but always the elimination of color characteristics. White men are not growing whiter, black men blacker, red men redder, nor yellow men more yellow. Reds, blacks, and yellows are diminishing in relative abundance, and the whites are increasing in number." The Professor gives an instance of the amalgamation of all bloods—the people of California, and regards them as physically superior to any other people of America; every blood under the sun is represented in the people of California. Of course, modern ethnological investigations are superficial. The creation of the new race is a part of the Koreshan work of the world's re-formation. The perfect race will not come except through the application of the laws of circumcision, and special Messianic function. The true racial blending must be as scientific as the amalgamation of alchemical substances; and no two substances can be united without the introduction of a third element as the mediator of the metamorphosis. The present tendency to amalgamation is only indicative of the fact that the time is approaching when the

new race will appear, not as a result of the present methods or tendencies, but through the application of scientific law, which will guide the great Ethnologist in the selection of racial elements for the highest possible product of the bloods of the world.

That the reader may form some idea of the magnitude of the stupendous system of propaganda of fallacy, we take a glance at the publications of the world. The annual aggregate circulation of all the papers of the world is calculated to be 12,000,000,000 copies,—eight times as many copies of papers as there are inhabitants in the earth. The entire annual issue of periodicals would cover 10,450 square miles of the earth's surface; it is printed on 781,250 tons of paper. If printed by a single press, turning out one copy per second, day and night, it would require over 380 years; and if read by one man, giving five minutes to each paper, it would require more than 100,000 years to complete the work of perusal. These publications placed one copy above another, would make a column over 500 miles in height. Year after year, this mass of matter goes out to the world, laden with fallacy in every conceivable line of thought; add to the periodicals the number of pages of the books now in existence, and the result is almost overwhelming. The audacity of THE FLAMING SWORD in its opposition to all this mass of the world's thought, may be appreciated; it is the audacity of one man, the Founder of Koreshanity, in the face of storms of fallacy,—the audacity of Truth against the world!

The modern church is puzzled concerning the mystery of the Holy Spirit which was shed upon the primitive Christian church, a powerful electric force from the central dynamo. What it really was, is a question which the clergyman does not attempt to answer. The Founder of Koreshanity has discovered what the Holy Spirit was, and has declared what the substances were which composed it: Oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, flourine, chlorine, sodium, calcium, etc.,

reduced to energy. How does he know this? Through analysis of the substances of the human structure. Jesus was a man, and when he went out of the natural world he did so by a process of translation, transmutation, or combustion of material substances. The energy resulting was the substance of the Holy Spirit, the substances of immortal flesh and blood, the living bread, the vital force of the Almighty, with which the church was charged. It is a simple problem in alchemy, susceptible of scientific analysis and demonstration.

While the factions of reform have been quarreling over methods of co-operation, the great business concerns of America have monopolized the idea and have outstripped the labor combines a million to one! The present year begins with one of the most remarkable phases of the economic situation in the history of the world. Hundreds of lines of business are combining—forming gigantic trusts; it is an effort on the part of the millionaire to control the markets of the world for every class of products of industry and ingenuity; it is an effort to cut down the margin of profits on all materials of use throughout the entire world, of all producers and dealers except the trusts, and thereby render competition of small concerns impossible. The combines constitute a definite and powerful system of utilizing the energies of millions with the least possible expenditures and the largest returns. The modern monopoly is co-operation on the most extensive scale, and demonstrated to be successful in the giant concerns of the civilized world.

Religious differences, for which men have been burned at the stake, are carefully laid aside in the great English federation of the evangelical churches. The terrible lion of Calvinism is made to lie down beside the Methodist lamb. A new catechism and creed have been devised, not with any idea of stating the truth, but expressing such doctrines as are held in common by the great denominations. This is one of the most remarkable religious compromises of the nineteenth century, a movement toward the union of all churches, even all the popular religions of the world. The time is rapidly approaching when the religions of the world will agree on the most fundamental fact of all modern theology; and that fundamental fact is that they do not know anything about God; and the federation will be frank in saying so. The world's parliament of all religions will fix the limit of concessions, and focalize the creeds on the one admission of ignorance of the character of the Creator of the universe.

The possibility of surveying a rectiline a number of miles in length, is denied by the modern scientist since it has actually been accomplished and the results found to overthrow the Copernican astronomy. A little while ago, a line was surveyed by a leveling process three times across the peninsula of Florida, for the purpose of ascertaining the relative levels of the Atlantic Ocean and the Gulf of Mexico. The difference was found to be about twelve inches by each survey. The liability to error in the adjustments of the levels for each mile was as great as in the adjustment of the mechanical sections of the Koreshan Geodetic Apparatus; and the possibilities of approximate accuracy were equal in both processes. To deny the possibility of accuracy in *our* survey, would be to set aside possible accuracy in all geodetic and mechanical apparatus the world over.

Insanity, poverty, and crime are sweeping the civilized world! Mental wrecks are increasing with alarming rapidity. The so called enlightenment of the nineteenth century is not contributing to the health, wealth, and happiness of humanity; it is, rather, cursing millions. In the United States alone there are over 200,000 persons insane; an equal number are in almshouses, and nearly 100,000 are in jails; and one half of the in-

habitants of the great republic are considered poor. The world is *growing worse* from year to year—the facts of daily observation and statistics prove it. Fallacy and sensualism continue the work of devastating and wrecking the human temple and destroying the treasures of life and mind. The world is nearing the final convulsions of the dispensation, the inevitable birth throes of the New World!

The end of the old astronomy is at hand; Prof. Young, the astronomer, says in *Harper's Magazine* for February, that "It is not to be disguised that some anxiety is felt lest it should be found that we are already near the limit of accuracy in our astronomical prediction—actually approaching the boundary which cannot possibly be surpassed." He writes concerning the pending problems of astronomy, the new shifting of the earth's axis, and how it conflicts with accepted conclusions; and as regards the moon, he says: "The theory of her motions has not as yet, by any means, reached finality." Modern astronomy has overreached itself in attempting to solve the problems of the stars before ascertaining the nature of our silvery neighbor,—aye, of the earth itself!

Which is the greatest maze, Koreshanity in its completeness as a system of the truth of the universe, or the chaos of modern theories of religion, science, and reform? The thousands of fragmentary ideas which were never intended to fit in one harmonious system of human thought, will never save the world from its corruptions and depravities. Man is lost—overwhelmed with discordant elements, in his attempt to search for truth in all the mass of rubbish that the modern mental world contains; his horizon is necessarily limited, if he confines himself to one infinitesimal sphere of some sect or movement. Koreshanity is the center of the world's advanced thought, and involves the most progressive entities of all mental spheres of the world. It is the center of mental circumspection of the entire universe.

The Golden Rule! A writer states that the only thing necessary for a man to know, in the work of reforming the world, is the Golden Rule. It looks simple, if you do not stop to think what is involved in it. Jesus was the summing up of all law, which is made to depend upon two fundamental principles of human existence and relations: That a man must worship the Lord Christ with all his energies, and love his neighbor as himself. Yes, the great fundamental Golden Rule is all that he needs to know; but carried into every line to which it is applicable, it embraces *all* there is to be known, in heaven or in earth. The application of it requires all the powers of the Almighty; and the man who successfully applies the Golden Rule is God!

The Church boasts of its greatest success in the so called civilized world. The greatest nations of the world today are called Christian nations; yet in these great nations the most aggravated forms of despotism,—the most obvious misrule and oppression, the most abject slavery, the greatest percentage of crime, the most insanity and poverty, exist. The most "enlightened" nation is the land of the millionaire, corporations, and trusts; the land of corrupt cities and government, and the most manifest inhumanity and sensualism. The condition of the *Christian* nations of the nineteenth century is absolutely unparalleled in all the history of the world; and if the church desires full credit for it, she is welcome to it!

The modern "sciences" are saturated with the modern church idea—that at sometime in the past the universe began to exist; astronomers, geologists, anthropologists, and physicists, attempt to account for universal phenomena and existence on

the basis of the hypothesis that billions of years ago there was no universe! The idea that at one time man did not exist, enters into all fallacies of modern thought; we hear it in the pulpit, see it in the newspapers, and read it in modern literature. What a stupendous lot of foolishness the idea has brought forth! How absurd the basis of modern thought when viewed in the light of the fact that the universe and man are co-eternal!

A little more corruption infused into a bad egg would break the shell; and for that reason Gen. Kitchener, commander of the English forces in Abyssinia, discourages the infusing of modern Christian ideas into the mind of the Soudanese. He raises the question whether the Christian missionaries do not exert a harmful influence upon the natives; they breed discontent and stir up insurrections. Early in the present century, the English government endeavored to prohibit missionaries from working in India; it was then said that it would be better for a shipload of devils to come to India than a single missionary!

There is current in the world a ridiculous conception of what science is. An exchange asks: "What are science and progress but a continuous searching for truth, proving all things and holding fast to that which is good?" Genuine science is the knowledge of truth already searched for and discovered; and having proved all things, it consistently holds to that which is good. The only search that science has to make, is the search for minds receptive to it. "Science" that is still searching for truth is not science but ignorance; science that is looking for itself is lost. Koreshan Science has found itself.

A church book advises the communicants that "instead of spending money for flowers and carriages [for funerals], how much better it would be to have prayers and masses offered, and alms given to the poor, for the solace of the deceased." Better for the *priest*, of course; fees for reading Latin and burning candles for the comfort of souls in purgatory, constitute a source of church revenue. Besides, carriages are cheap in purgatory, while priests are scarce there; the priests go direct to the *other* place, in great haste to meet old friends!

They want to abolish the custom of "swearing people on the Bible," especially the custom of kissing the book, in New York. It has been discovered at this late date that it does no good; that the witnesses will lie just as easily and persistently after kissing the Bible as before! Then, there are many people who are so constitutionally weak that they cannot resist the microbes which endeavor to persuade them to be sick. It is better to get the microbes elsewhere than off the covers of the Bible in the modern court room.

Ingersoll attempts to excuse modern science for its many blunders, on the ground that it grew out of the church and was influenced by the narrowness of the theologian. Good; that is exactly what we wanted him to say. It is true; modern astronomy originated in the dark ages; it was the result of an unwholesome mental atmosphere which pervaded the world during the reign of the church; and other phases of modern thought conform to its infinity. Yet Ingersoll clings to the products of mediæval ignorance!

Some reformers desire all factions of reform to lay aside their little differences and unite on some common ground for a great movement, for the purpose of placing a bright patch on the old order of things. Suppose the proposition is made to Truth,—do you suppose Truth would join in such a combine and agree to keep silent on many points, while the other factions are working in fallacy? Would Truth make such a proposition? Never!

Spain is glad that America has become involved in war with the Filipinos, and predicts a long, tedious, and expensive fight that will bring no beneficial returns. Spain laughs now, and says that America is only receiving punishment for her barbarous treatment of Spain. Perhaps; but let the Spaniard tell us for what Spain was being punished, when ruling the Filipinos in despotism and waging war to subdue the insurgents?

Six or eight great Chicago pulpit orators are called by the New England gods at higher salaries. If these clerical gentlemen are of any value in the world, it would be manifest in the moral scale of the East, and in a corresponding lowering of the religious temperature in the Chicago pews; but it will require some delicate instruments to detect the difference.

The world is agnostic; in conduct it is paradoxical. It accepts fallacy without proof, and rejects the truth when it is demonstrated. It hates the man who exposes its ignorance, and murders him if he claims to know. The teacher of truth of every age is a martyr; he is sent to teach devils how to get out of hell, and they endeavor to destroy him.

How much the world misses the Koreshan System! Why; gone, failed? No; neither gone nor failed; still upon a solid foundation, and moving with irresistible force in the world. We mean that the world misses us because, like the Spaniards firing at American vessels, the spent shells of fallacy cannot hit us; they are missiles!

Truth is positive, and puts forth positive claims of its absoluteness. Knowledge does not admit that it may be fallacy. Modern fragmented systems of religion, science, and reform, founded upon assumptions, claim only probability. Koreshan Universology is positive truth, and demonstrates its premise.

The republican argument, that the highest wages to skilled workmen must come through protection of industries, is refuted by the simple fact that the skilled workmen in free trade England get more pay for less actual work than any other skilled laborers in the world.

In the tilt of orthodoxy with infidelity, on the theological seesaw, the church presumes to possess the greatest weight. We admit it; the heaviest end always goes down,—and Babylon is falling!

All thought is generated in material cells of the brain; there is no "all thought" apart from matter.

In the disputes between the materialists and the spiritualists, the *mind* is left out of the question entirely.

The weapons of papacy are not formidable; the Catholic church fires Roman candles at the masses!

If some men were honest with themselves, they would discover that they are dishonest.

Death and hell are grave questions, which the clergyman fails to solve at funerals.

The Almighty has the power of life, but the devil has the power of death.

The oculist has his eye-deals, but he cannot make the crystal see.

The god of the modern world is worth his weight in gold!

In the mind of the world the Almighty is a lost cause.

The gigantic trusts are hatching out of great sells.

The negative world is positively bad.

Meteors are sky-rockets.

books, pamphlets, tracts, and periodicals, all of which are published at a low price, and appear to enjoy an enormous circulation.

The principal journal issued by the Koreshans is a large 16-page weekly newspaper called THE FLAMING SWORD, which is published in Chicago every Friday, and is now in its 13th volume. It is sold for a dollar a year, which must be regarded as remarkably cheap for a volume of over 800 large pages of certainly interesting and instructive reading matter. Other periodicals that are or have been published are THE GUIDING STAR, THE PLOWSHARE AND PRUNING HOOK, and THE SALVATOR AND SCIENTIST.

It is somewhat difficult to give details of the teachings of Dr. Teed and the Koreshans. They accept the plenary inspiration of the Scriptures, and assert that Koreshanity is a revival of primitive Christianity. The unique feature of the Koreshan Theology is that God in his perfected state is man; the Almighty reached his perfection and unity 1900 years ago, in the manhood of Jesus, the divine flesh and Word. Hence, Koreshanity undertakes to exalt Jesus to the Godhood. The System teaches that man is the habitation and permanent dwelling place of Deity, and that the spiritual worlds are in man. In Jesus dwelt all the fulness of the Godhead bodily. He and his Father were one, and hence the triune principles were in Him—the Father, Son, and Holy Spirit. He was also both male and female, being the bridegroom possessing the bride, and because of this fact He was immortal and became the parent of immortal life, a condition yet to be attained by the human race. The Koreshans believe in reincarnation, teach and practice celibacy, but admit married persons as members, advocate the universal salvation of all mankind in the future, and believe the Golden Age will be ushered in within the not very distant future. Koreshans practice communism and co-operative life, and are strongly opposed to the competitive system.

Perhaps, however, (to some at any rate) the most remarkable feature of Koreshanity is its teachings regarding cosmogony and astronomy. Dr. Teed and his numerous followers assert that the whole universe is "within" the earth, and that we live "inside" the globe on its concave surface, and that the earth contains "within itself" the whole of the solar system. This peculiar theory is not only supported by scientific arguments, but has been demonstrated by actual experiments. At Naples, in Florida, U. S. A., some time ago a series of most elaborate experiments were made by competent scientists, and it was then demonstrated beyond the possibility of contradiction, that the surface of the water of the ocean is concave, and not convex as is generally supposed. These experiments attracted considerable attention in America, and some of the leading newspapers published long illustrated articles about the matter. The Koreshans have also published a 200-page volume with numerous illustrations and diagrams, and now they boldly challenge the whole scientific world to disprove the truth of their theory. Up to latest dates no prominent

scientist has been willing to enter the lists, and so—in their opinion at least—the Koreshans declare that they have triumphantly demonstrated the truth of their teachings.

It may as well be admitted once for all that a careful study of Dr. Teed's religious-scientific system reveals very many excellencies. Koreshanity is certainly complete and profound in all its syncretical details, and is well worthy of the attention of the scholar, the theologian, and the student, and even those who are attracted by novelties and enjoy the curious will find much in Koreshanity to amuse, instruct, and perhaps interest them.—*The Wedderburn Express*, Australia, Jan. 13, 1899.

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EDITOR SWORD:—

Allow me to congratulate you upon your excellent article in a recent SWORD, "Is The Universe Large or Small?"

Your answers to correspondents also, are increasingly interesting and instructive. To my mind they constitute one of the strongest and most valuable features of the paper.

I feel sure that I am but expressing the general sentiment of your readers in my sincere appreciation of your earnest and enthusiastic articles. Disinterested labor in behalf of humanity requires a large capital stock of courage and patience. I am glad there is no danger of yours being exhausted.

Yours for the Truth,

LUCIE PAGE BORDEN,
New Hampshire.

As Others See Us.

**A Chicago Journal Admits that the Facts
Seem to Prove the Earth's Concavity.**

"THE CELLULAR COSMOGONY," issued by the Guiding Star Publishing House, 6308 Wentworth Ave., Chicago, is designed to break to the public the facts determined by the Geodetic Surveys carried on at Naples, Florida, under the direction of Professor U. G. Morrow, which facts are supposed to prove beyond dispute the concavity of the surface of the earth, thereby establishing the theory of Koreshanity and making the Copernican system of astronomy become at once an absurdity. Professor Morrow is doing a good work in testing the foundations on which we stand, and any new facts which can be maintained scientifically are worthy of careful attention. We admit that the details of the experiments seem to prove his case so far as it is susceptible of proof by a projection

of a straight line. If the facts are as stated in the volume before us, then we must admit that the surface of the earth on which we live does curve upward; in other words, is concave.

But those facts we can only accept at present conditionally, while admitting that the methods employed do seem accurate and scientific, and the spirit displayed by Professor Morrow is quite admirable, courting as he does the closest investigation of his methods.

But the Koreshan theory of Astronomy we cannot accept. It seems to us to rest on the statement of Dr. Cyrus R. Teed alone, except that part of it which relates to the concavity of the earth's surface which may have been demonstrated; but even on that point we wait for more light. We know that no theory can stand which is not built on facts, and we wait the final result with a calm confidence that the Copernican system, which has stood the test of several centuries, cannot be overthrown. Everyone should read the work and judge for himself. *The Good Citizen*, Chicago.

* * *

Don't Wait Until It's Too Late.

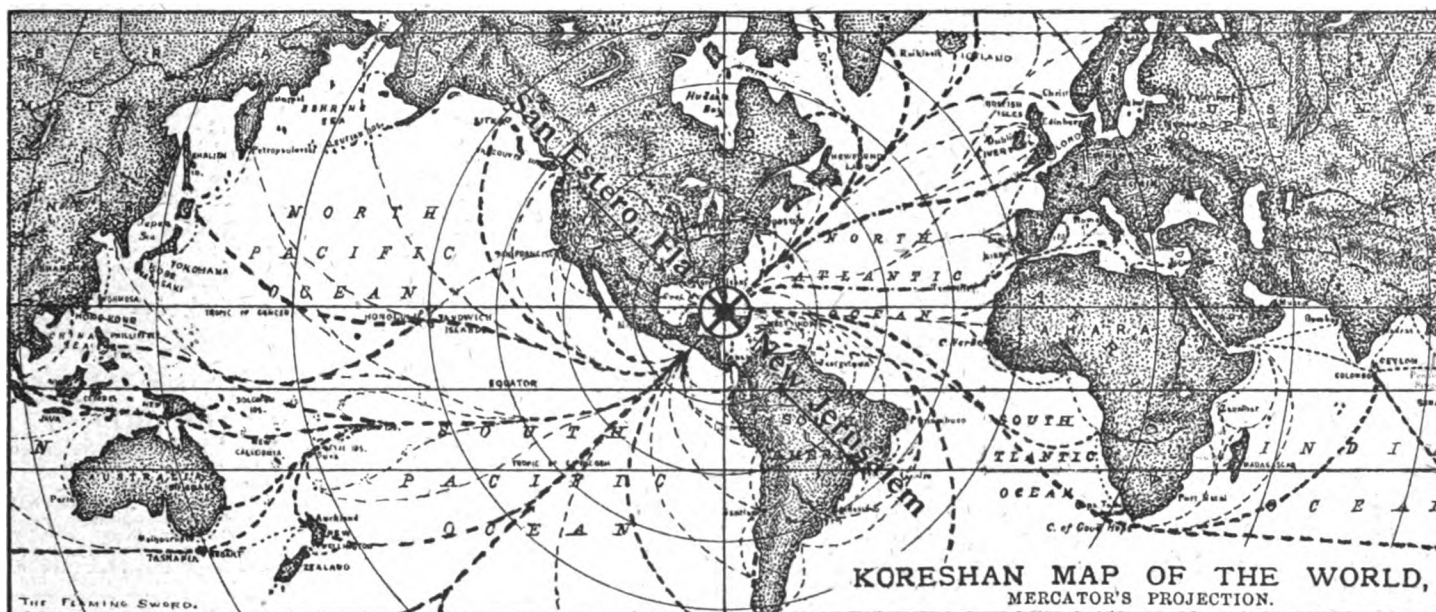
Some of my acquaintances call me a fool for accepting Koreshanity. They remind me of the man who bought a crow and put him in a cage; when his friends asked him why he put him in the cage, he said that a man had informed him that a crow would live 500 years; but that he did not believe it, and was going to keep him and see.

There is a very large class of people lying back watching Koreshanity, to see if it will live 2,000 years; and if it does, they will take some stock in it! I want to say to that class, that Koreshan stock may be obtained now; the books are opened, and the stock is non-assessable and without usury; they may obtain the cream of the business without watered stock. The time is coming, and is not far off, when some who now have the opportunity cannot obtain it; then they will be crying for oil to put in their lamps.

My acquaintances call me a crank for believing in Koreshanity. When you show me a man who condemns anything before he understands it, I call that man a fool. Now, I hear some creed-bound orthodox say, that the man who wrote that is not a Christian, for the Bible says that he that calls his brother a fool is in danger of hell-fire. That Bible quotation is all right; first find out who your brother is. I have found out who mine is; he is the one who will cut the loaf right in the middle and give his neighbor half; in other words, put his money in one common treasury, just as the apostles did nineteen hundred years ago.—H. P. MAYO, FLA.

* * *

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The World's News.

Wednesday, February 15.

- Plans completed for great Pan-American railway from New York to Buenos Ayres; length 10,221 miles.
- Anniversary of destruction of battleship Maine.
- Philippine insurgents plan to continue the war against America.
- Anarchy and rebellion prevail in Samoan islands.

Thursday.

- Joint Canadian-American commission dispute over Alaskan boundary.
- Sultan of Turkey hurrying troops into Macedonia; Bulgaria alarmed, and asks help of Russia.
- Church fight in England interests Catholic headquarters.
- Sweeping anti-trust bill introduced in Michigan legislature.

Friday.

- Lord Charles Beresford, of England, visits Chicago in interest of English trade in China.
- McKinley visits Boston; makes declaration that Filipinos must succumb to American rule.
- M. Faure, president of France, dies suddenly at Paris.
- Captains of destroyed Spanish vessels to be court-martialed in Spain.

Saturday.

- Plumbers form a \$50,000,000 trust.
- Senators fighting over standing army bill.
- Skirmishes continue in suburbs of Manila; outposts of American army attacked; insurgents repulsed with loss of 50.
- Serious outbreak in Roumania; landowners flee from home; rioters burn a number of castles and ransack homes.

Sunday.

- M. Loubet reported elected new president of France; revolutionists planning to overthrow the republic.

Army board of inquiry to make thorough investigation of the beef scandal.
English parliament evading the paramount religious question.

Monday.

- McKinley urging republican senators to stand by army bill; will not allow compromise; hopes to win.
- Riots and disorder in Paris; new president unpopular; opposed by the anti-Dreyfus factions.
- Victor Napoleon wants to overthrow French republic.
- Belgium raising an army to fight natives of Congo, Africa.
- Russian soldiers massacre 300 Chinamen at Tallen-Wan; disputes over taxes; on par with action of Turkish Khurds in Armenia.

Tuesday.

- Appropriations of present Congress will aggregate the enormous sum of \$1,725,000,000.
- Heat and vigilant defense of suburbs of Manila, wearying U. S. soldiers.
- Armour gives \$750,000 to Armour Institute, Chicago.
- Spaniards clamoring for execution of Generals surrendering to America.
- Factions quieting down in France.

* * *

Special Offer Extended.—We have decided to extend our offer which terminated January 15,—to send one copy of the *CELLULAR COSMOGONY* free, to all who send us \$1.00 for a new subscription, or renewal of subscription to *THE FLAMING SWORD*. Many of our readers availed themselves of this generous offer. We now extend it to March 24, 1899. The giving of the book will be an extra inducement to new readers to subscribe for the inimitable *FLAMING SWORD*, and afford our workers an excellent opportunity and incentive to work up their own vicinities. You can procure many subscriptions for us in 30 days, and

we trust you will arouse a telling interest in the *Koreshan System* during the time of the extension of this offer of the book free with every subscription.

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* * *

We are accustomed to see men deride what they do not understand, and snarl at the good and beautiful because it lies beyond their sympathies.—Goethe.

They that can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.—Benjamin Franklin.

* * *

ACTIVE SOLICITORS WANTED EVERYWHERE for "The Story of the Philippines," by Murat Halstead, commissioned by the Government as official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific, with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address: H. L. Barber, Gen. Mgr., 356 Dearborn St., Chicago.

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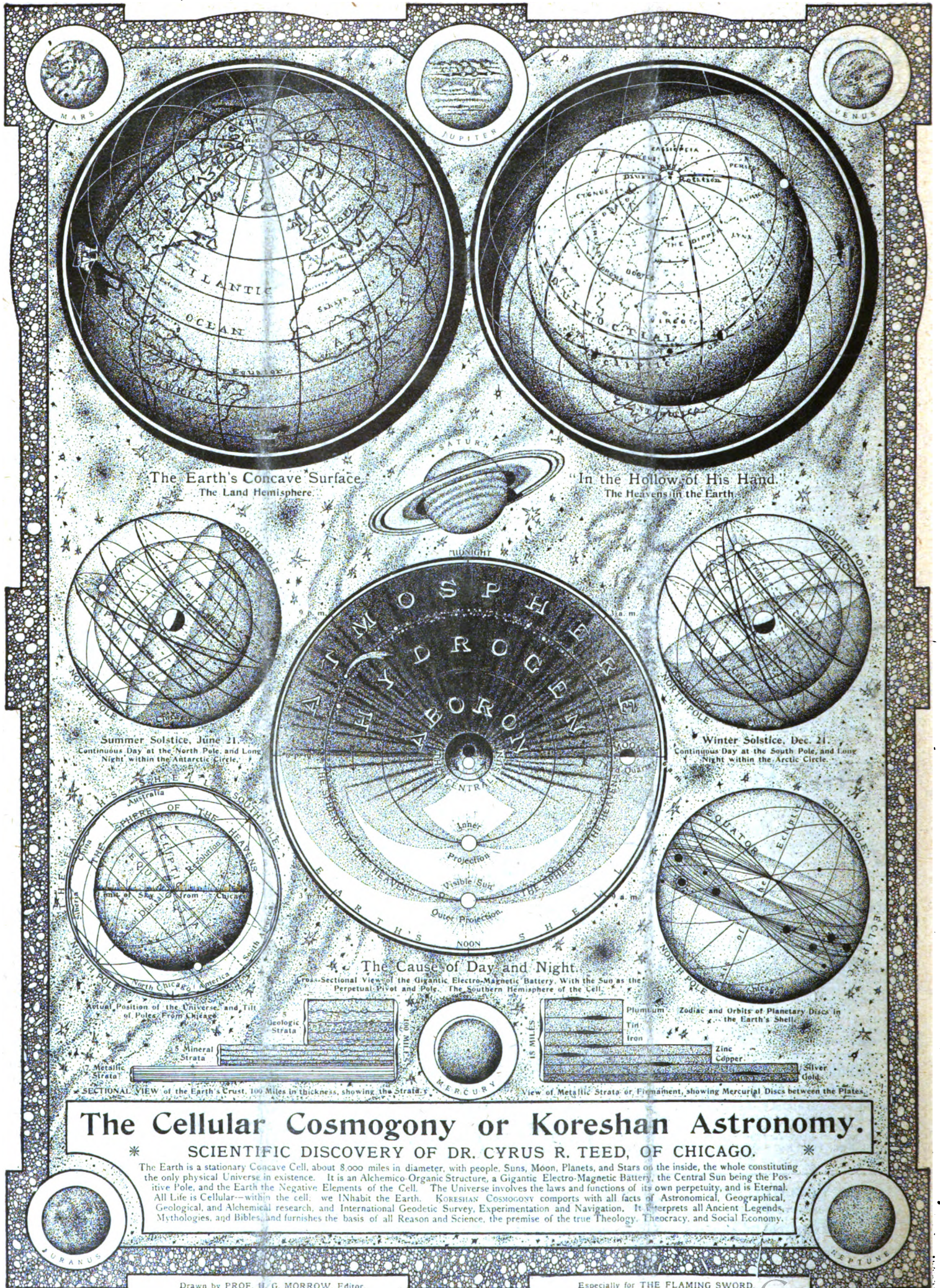
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**THE
FLAMING
SWORD**

HARVARD COLLEGE
MAR 6 1899
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March 3, 1899.

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Osteological Analysis of Structured Man and Cosmos.
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Prof. U. G. Morrow.

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Osteological Analysis of Structured Man and Cosmos.

Part XI.

The Physical Cosmos the Analogue of Man; Bones in Mental Solution; Skeleton of the Resurrection in the Doctrines of Life.

WE HAVE attempted in former chapters to present to the understanding of the student of Koreshanity, the truth regarding the ultimate destiny of the race in the organic development of the arch-natural macrocosm. In this portrayal, we have conducted the exploitations of the mind along the lines of comparative anatomy, into the broader field of the universological structure of the cosmogonic integer. We have shown that the cosmogonic structure, in its most exterior and ultimate manifestation, is a cell or egg, in which obtains all existing life—including man. We have endeavored, through the elucidation of the principles of analogy as applied to organic development, to so define the laws of form as to insure to the mental amplitude the possible conception of the human characteristics of the universe in its totality.

While we may not be able to impress upon the un-amplified intellectual retina the perception of the anthropostic form of cosmogony, we can iterate and reiterate this vast and ultimately triumphant truth: The alchemico-organic cosmos (the physical universe), in its totality, is the form of man. For this reason the ancients called it the macrocosm, in contradistinction to the microcosm, which, as an individual, constituted the universe in its least form; and for this reason we urge this truth, and because, in the construction of the social organism, this pattern of universal construction must be inevitably followed.

The universe is the man in his greatest form. The individual is the universe in its least form. The human race, when evolved into the amplitude of its perfected organism,—the race developed into the kingdom of organic righteousness,—has all the forms, characteristics, and functions of the man. The kingdom of God in the earth is the Grand Man; the skeleton of which, in the order of its resurrection, must first be manifest both according to law and to the prophetic records, which necessarily conform to law.

We have already portrayed the comparative anatomy of the ethmoid bone as belonging to the vidual structure, the ethmoid as correspondingly pertaining to the alchemico-organic cosmos, and we now more thoroughly analyze the ethmoid as the central and polaric factor in the resurrection of the social fabric. The age will eventuate in the development of the firstfruits of the resurrection. It will be given to them to comprehend the mysteries of Godliness, as they are being revealed to the world through the Koreshan movement, because they are the awakening offspring of the Eternal God. The wise will comprehend the language of wisdom, and none but the wise may understand.

It must not be forgotten that the ethmoid is the sieve bone. It is like a sieve. This is the meaning of the term, and the term implies the function. It is the function of the polar point of anthropostic progress. First, let it be understood that man is the environment

of the spiritual world. The spiritual and angelic worlds (invisible) are in man, not figuratively, but in fact. It is the world where God himself resides: "God is *in* the generation of the righteous." Language cannot be more emphatic and explicit; but the world does not believe it. Within the spiritual world, which is nowhere but in man, there is now gathered the New Jerusalem, aggregated into one mental center. This New Jerusalem—which is a spiritual city, made up of spiritual angels—is the product of a general gathering from the world of humanity, of such as love the Lord and recognize the divine humanity as it was in the Lord Jesus Christ. This city is the strength (*etsem*), bones ("rib"), derived from the Lord himself, as during the dark ages the two witnesses (the Lord) lay dead "in the street of the great city [the church], which spiritually is called Sodom and Egypt, where also our Lord was crucified." The gathering of this city at the close or foot of the dispensation, is the process of taking the rib (bones, strength) from the dead church, as she sleeps in mental and spiritual darkness.

The Lord entered the church through the descent of the Holy Spirit. The church appropriated, absorbed, the life of God. By this process the life of God was taken into the church, and thus was fulfilled the Scripture: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day"—at the end of the age. The Lord's body was dissolved, converted to spirit, and absorbed by the church. When the church died (slept), the Lord—who had been absorbed by the church—died also. This was the death of the two witnesses. For the Son of God bore witness of himself; and the Father who was in him also bore witness of him.

The Father and the Son in one Lord God, constituted the two witnesses; and when the church fell and died, the two witnesses were dead. The New Jerusalem is taken from this death while the Lord God—the man whom God made in his own image and likeness—sleeps through the mediæval or dark ages. At this time the New Jerusalem exists as John saw her when he penetrated, by his prescient vision, the distant future. She comprises the bones of the resurrection, the science of immortal life. The New Jerusalem is none other than the resurrected Christ in her spiritual quality, whence she must descend to formulate—in the natural—the manifest and material sons of God. The specific point of her descent is through the prophet of this age, in whom she is gathered, and around whom will be aggregated the anthropostic elements of the osseous nucleus, as she deposits the framework of the new kingdom. The New Jerusalem is the strength of the man in the osseous solution. She descends to meet her husband, the humanity about to be resurrected. "I John saw the Holy City, New Jerusalem, descending from God out of heaven, prepared as a bride

adorned for her husband." Her husband is the dead church, about to arise to life by virtue of her influx.

The Bones are Held in Solution in the Currents of the Encephalic Circulation.

Perhaps the student will bear with us as we recapitulate the factors of that physiological process, through which the fluids of the brain hold in solution and thence precipitate the osseous structure. The primary deposit of that which contributes to the anatomical framework of the human organism, is made in the pineal gland or conarium. It is a composite precipitate into the gland, from the secretions entering the gland from both the cerebrum and cerebellum, the ultimate fibers of both these organs terminating at the conarium. The basis of this precipitate is carbonaceous.

In the action of the two brains, and by virtue of the contraction of the fibres of the *crura pinealis*, the secretion is discharged into the aqueduct of Sylvius, where it is dissolved. It thence passes through the third ventricle to the tuber cinereum, passing through the infundibulum (funnel) into the glandula vitæ or pituitary gland. Here an elaboration takes place which formulates various secretions, which pass out in as many channels; but especially at this point is the magneto-electric energy produced, which converges through the fibres of the dura mater to the apex of the ethmoid. The electric fluid, meeting a counter current, begins the deposition of the bones of the body. The spiritual world, centering in the New Jerusalem, corresponds to this operation in the human brain: one being a physiological function of the microcosm, the other constituting the analogical correspondence in the anthropostic macrocosm.

As in the vidual the currents of energy descend into the body, depositing first the bone, then the muscle and the various solids of the body, until the flesh rounds out and perfects the living, active, and symmetrical form, so will the bones (strength) held in solution in the New Jerusalem, first precipitate in the framework of the solidarity of a new social fabric. The perfect skeleton of the universal man must first be formed, then will follow the perfection of the structure, as it is rounded out into organic life.

As Described in Ezekiel, the Bones Must First be Resurrected, After Which the Flesh Will Be Put Upon Them.

We are just now reaching the period in the precession of the equinoxes, corresponding to the time when it was said, God made man in his own image and likeness, after which he breathed into his nostrils the breath of lives, and man became a living soul. The process of communicating the afflatus of immortality is a uniform vitalizing impartation, invariably proceeding from the personal Messianic manifestation and power. God never overshadows the human race but through, first, the personal Messiah, thence through his theocrasis (trans-

lation), from which proceeds the baptism. The inspiration of the church nineteen hundred years ago, was the inbreathing of the Holy Spirit proceeding directly from the theocrasis of the Lord. That was the baptism of the inner life of man. The baptism to come will be the baptism of the external personal forms of those who will comprise the external arch-natural kingdom.

The spiritual or internal man of the primitive church breathed the Holy Spirit, when that man had sufficiently matured to exercise the function of respiration. The man was first created, the spiritual lungs were developed, then came the breath of God, the Holy Spirit proceeding directly from the Lord's personality, and the spiritual man became inspired. Now

there must first be structured the organic arch-natural model; the empire must be formulated into its organic shape, then comes the Messianic theocrasis, thence the absorption (the baptism), when the kingdom is ushered into its organic life.

There can be no haphazard work of construction. The fabrication of the empire will be according to the laws of astrological order, and personalities will be chosen and adjusted in the building of the temple of the arch-natural city and kingdom, according to the meridians and parallels of celesto-terrestrial relation and origin. A wiser than Solomon arises to determine and adjust the elements of the anthropostic structure. He is the Good Shepherd, and his sheep will hear his voice. The wolves will come also.

The Science of Mental Therapeutics.

Part VI.

Genuine Healing is the Restoration of Man to Natural Immortality Through the Messianic Focus, the Polar Point of Human Aspiration.

THE PROCESS of genuine healing, or the perfect physiological restoration of man to immortality and incorruptibility, attains its climax in the production of the sons of God. This mortal shall put on immortality, and this corruptible shall put on incorruptibility, signifies that we shall be changed, not in some other world, but right here in the body. It is the province of the great Physician to so apply the laws of life, as to determine the destiny of the race toward this zenith of human aspiration and the divine purpose.

So soon as the lovers of Koreshanity are sufficiently imbued with the supreme importance of our work as to begin to be actuated by the life it inculcates, physiological changes will be made manifest, and the causes of mental and physical disturbances will be eliminated from the vidual organism. Health will gradually overpower disease, and physical disability will gradually succumb to the overmastering potency of the radiating emanations from the fountainhead of the elixir of life.

What gave the Lord his power to heal? In other words, why was it possible for dynamis (virtue) to go forth from him? First, because, as the recognized Messianic focus, he became the center of influx of human desire. The energies generated in the wills of those who looked for his appearing, flowed into him as their central focus of aspiration; second, because, by virtue of his being the central point of human involution, he had that power of resistance by which he could transpose whatsoever of sensuality was convergent from human imperfections, to righteousness potentialized in him and redistributed to those who received virtue from him.

He was the polar point of human love. This made

of him the magneto-electric nucleus of potential energy. It constituted him also the center of human hatred, and by virtue of these two conflicting potentialities he redissolved, at the consummation of his hour, to that overshadowing spiritual emanation by which the world was baptized, and by which the new age entered upon its significant and progressively glorious career.

The Lord Jesus the Christ was the focal point of both the substances of love from those who loved him, and of hatred from those who hated him. These two forces insured his theocrasis, and by these was his visible and tangible body dissolved and reduced to pneumatic energy—Holy Spirit. Every atom entering into the components of his physiological structure was destroyed as matter and transited to energy. He, as Holy Spirit, was absorbed by his disciples. The Holy Spirit was a fluid. It was substantial;—it was the substance of his body. It was composed of the thousands of spiritual entities gathered into himself as declared: "He gathered the lambs with his arm, and carried them in his bosom." This absorption was in perfect agreement with his previous declaration: "My flesh is meat indeed, and my blood is drink indeed. * * * Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day," at the end of the dispensation.

The Lord in his descending and divine animal life was precipitated into his church. The church thus ate him; that is, appropriated his life and fulfilled what he had declared to his followers. The eucharist and the Lord's supper, also the covenant in the various churches, are a misunderstood representation of this

great and marvelous truth of the Christian system.—the Lord was eaten. He was the Passover Lamb, and his personality, in the manifest external life of Jehovah, passed over from the Jewish age to the disciples and church of the Christian age, and the Lord was buried in the race, to rise again at the close of the dispensation. This is also in conformity to the Buddhistic conception of absorption into Nirvana. The only distinction between the Buddhistic and the Christian being that one—the Christian—is the principle in application, while in theosophy, as derived from Buddhism, it is a vagary accompanying a practical denial of the Messianic potency and office of the Son of God.

The potential energy which in the Lord began to assume the force of kinetic energy in the vitalizing dynamis (dunamis) that proceeded from him, even before his theocrasis, began its work prior to his crucifixion, increasing in power until after his resurrection it culminated in his magneto-electric combustion. The Lord's power to heal constituted the least part of the philosophic potentiality of the Messianic presence; and it is the acme of absurdity to call the quackery of so called "christian science" healing, (Christian science. The Lord was severe in his denunciation of those who defiled the external symbol of his Father's house; a greater denunciation and castigation await the present hypocritical perversion of the sacred temple, which that Hebrew structure was intended to portray. So called "christian science" is a mercantile prostitution of a

greater temple than the typical one of Solomon; and when "the Lord whom ye seek, shall suddenly come to his temple [in his potential force], even the Messenger of the Covenant [conjunction], whom ye delight in," he will hurl from the sacred precincts of his holy temple, these desecrators and defamers of his resurrecting Word.

Lest it appear from what has been written, that we deny the power of suggestion in certain mental and physical changes accruing from the influences of hypnotism, we would most emphatically state that suggestion is often sufficient to gain the acquiescence of an external personality, as well as to insure the response of a spiritual entity. Sometimes more than simple suggestion is necessary. From the Lord Jesus, a mere suggestion to the spirits possessing the man of Gadara was sufficient to insure their departure. Suggestion from him was enough, because they knew who he was, the Holy One of God, and they said, "Art thou come hither to torment us before the time?" If some other man than the Lord Jesus had attempted to dislodge them, we have no assurance that he would have met with the same response. The probabilities are to the contrary.

Spiritual entities who love the habitation (the man) in which they dwell, are only too willing to perform the bidding of the central mind around which they cluster; and they await the dictates of this mind to speed them on their mission of mercy, when this is the office indicated, or to counterfeit the miracles of the Lord, when the mind around which they group is antichristian.

Business Success Through Mental Force.

Sarcastic Suggestions Concerning the Formation of a Gigantic Trust to Increase the Ills of Humanity in the Interests of Physicians, Druggists, and Undertakers.

MONEY is all the rage. It was the prime factor in "the temptation of our first parents." "The love of money is the root of all evil." As life in the world is useless without this *root*, we have concluded to give our readers the information requisite to its procurement. If our readers are abreast of the times, they are well posted upon the importance of and necessity for the pooling of issues for the purpose of acquiring this world's goods.

A large class of people is coming to recognize the influence of mind upon mind and matter. "Christian scientists," spiritualists, faith healers, hypnotists, mental scientists, *et al*, have turned this knowledge into the regular channel of commercial intercourse. What the Lord did through his love for the world, these mountebanks are doing for speculation. Now there are two points worthy of consideration for those who desire to make money. The first is, that what the mind has power to do for good,—as represented by the Lord—the

devil has the power to do for evil. As "the love of money is the root of all evil," and as money is the god which the world worships, we have discovered a way in which this god may be successfully appeased, and we hasten to inform our readers of the discovery.

Our readers are not ignorant of the fact that the formation of trusts is getting to be the recognized channel of successful commercial enterprise. Our second subject for consideration, and the corollary of the first, is that we regard a great trust combination as the surest and most expeditious method of attaining this greatly desired boon for mankind in the present exigency.

The influence of mind which one individual may possess over another, might be placed upon the general basis of faith, and the exercise of it might be called prayer, in order to harmonize the mind on a potential point of unification. Pool the prayers, then, is the first suggestion. Let the doctors, undertakers, "christian scientists," hypnotists, spiritualists, mental healers,

massage operators, and mental therapists pool their interests for a general commercial trust, and pray for more people to get sick, and more people to die. This would make business lively for all concerned. The druggists could afford to enter into the same combination, as they are a numerous class, and the people don't take drugs enough to make business enterprising for the M. D.'s. Such a combination would obviate the neces-

sity for so much special legislation for the medical fraternity, which believes its craft is in danger from the tendency—gaining ground—toward a repugnance in the mind to a transformation of the stomach of the common humanity from the ordinary duty of grinding sausage to that of a chemical laboratory and drug repository.

If our readers require any further information on the subject, address the pool department of our System.

The Restoration of Divine Imperialism.

BERTHALDINE, MATRONA.

JESUS the Christ has been claimed by the anarchists as the great exemplar of anarchy; by the socialists as the chief apostle of socialism. Equally legitimate is the claim that He was the Pre-Eminent Imperialist whom kings by divine right have recognized as King of kings and Lord of lords. It is written of him that "He spake as one having authority, and not as the scribes." We hear him calmly announcing, "One is your Master, even Christ; and all ye are brethren." As the fulfilment of the prophecy, "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, Counselor, the Mighty God, the everlasting Father, the Prince of Peace," he legitimately looks humanity in the eye and says, "Thou shalt have no other gods before me." This is rank imperialism; a declaration of himself, a man, as the absolute center of absolute authority, to whom all humanity is morally bound to address the query, "Lord, what wilt thou have me to do?"

The entire universe is supremely an expression of imperialism. In its organization we find a central sun, surrounded by all grades of tributaries and dependencies of varying degrees of potency, planes of activity, and qualities of function. We find all these surrounding expressions of being, dependent upon that central sun for their specific vitalizations and emplacements in relationship to the sun and to each other. The supreme end of their being is obviously that of the maintenance of their imperial sun, their own recognized life source and the supreme glory of their ultimate existence. Corresponding to this alchemico-organic revelation of the universe as an imperial system, we look for an anthropostic expression of the same, and primarily we seek the Son of man—the projected involved apex of the organo-vital universe; we look legitimately for his surrounding dependencies and sustenance, for a divine aristocracy, a divine republicanism, a divine socialism, a divine anarchy, a divine individualism.

The final form of universal perfected human government must and will be an anthropostic organic unity, the veritable counterpart of what is revealed to us by the true science of the physical universe. It is written that "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he

made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness." It is written also that these lights were to be "for signs, and for seasons, and for days, and years." For nineteen centuries, millions of the noblest and truest spirits of the anthropostic universe, as stars, have shone on through the cycles of the great falling away, earth's ever-deepening night; they have confronted Jehovah Jesus, and sung, "Sun of my soul, thou Savior dear." They have recognized him, the man Christ Jesus, as the stellar center of that celestial sphere, which projects on its spiritual confines the solar light of the spirito-natural heavens to give light to them that are in the earth, of whom it is written: "A people which sat in darkness saw a great light." The long night of the ages is now ending, because the Sun of the natural heavens, the Sun of true science, is arising and shining to dispel it. The Morning Stars are singing together to arouse the sleeping sons of men: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

It is rational to believe that as sin came by man, and death by sin, so by man must come also salvation from that sin and resurrection from that death, according to the universal law of perpetuity. Since the Lord projected himself as spiritual energy into a race dead in trespasses and sins, that energy must ultimate in the circumferential man of that race, who, by virtue of being the apex of its median line of infoldment, embodies in himself the power and possibilities of giving the most perfect expression of that projected energy of Jehovah in the natural and scientific degree. This circumferential man of the completed cycle of the Gentiles is the **FULNESS OF THE GENTILES**. He is the stellar center of the arch-natural, or divine sonship of the Golden Age; he is the restored Israel of God. Around him as the Emperor, the Wonderful, the Counselor, must gather the lost tribes upon whom is written, *Lo Ammi* (not my people), in that they forsook the altars of their God Jehovah, rejected his circumcision, and neglected his sabbaths. To these lost ones does the fulness of the Gentiles come, that he may be to them a circumcision and a Savior, to the outermost courts of their polluted

flesh, that they may return like the prodigal and shine forth as the sun of the arch-natural heavens in the kingdom of their Father.

This circumferential or Gentile man, this Sun of science, this Builder with the plumb-line of commercial equation, declares the end of the times of the Gentiles, and himself as their Sign; he declares the presence of Aquarius in the land of Ephraim, who pours the water of science, the water of regeneration, upon the soil planted with the seed of Jehovah, that it may bring forth his life to inherit his throne. The great antitype of Daniel's vision is about to be re-formed from chaotic humanity, in whom the spirit of Jehovah is awaking to deliver up the kingdoms of this world to the Father, the imperial Head of a theocracy, who will reveal the glory of Jehovah and inherit the earth.

Those who mentally shrink from the contemplation of the establishment of an imperialistic system of universal government, do so because all that they have known of imperialism has been learned from the history of the dark ages from which we are just emerging. This emergence is owing to the activities of the spirit of the truth now operating in the most matured mentalities, opening their understanding of the principles of scientific organic unity, and to the truth that the laws and principles operative in one domain are correspondentially operative in all. We find the physical universe to be an imperial system of alchemico-organic life. We find the human organism to be an imperialism; even the brain itself has an imperial, governing center. The rational

faculties exercised in the study of the universal operations of law, and not educational prejudices, should be the powers to serve us in our efforts to attain the science of perfect human government, and our protection from all forms of imperialism now so liable to manifest themselves from the realms of the ruling plutocracy, whether we like it or not.

The imperial Head of the divine order will certainly appear to all who hunger and thirst for the righteousness of the imperial law; for his Sign in the heavens and in the earth, the true science which is the power by which the divine imperialism will be established, is already operative in the minds of men, and nothing can hinder the vortex of the coming revolution from drawing into itself all who have eaten of the passover Lamb, and have received the mark of the blood of the new covenant upon the lintel and upon the door-posts.

The pre-eminent characteristic of the legitimate imperial Head of the divine order must be rational self-control; this is supreme dominance, and the only dominance that commands the respect of the rational mind. This is the perfect work of patience, of long suffering, forbearing love, love which seeketh not her own. Such love generates the legitimate ruler, the King by divine right, who can rule well the great household of intelligent faith, which adds to its faith virtue, and to its virtue knowledge. Before him every knee shall bow, and every tongue confess, "Lo, this is our God; we have waited for him." He shall rule over us as our Sun and our Shield.

In the Editorial Perspective.

THE EDITOR.

MAN IS ANALOGOUS to the great living organic cell of the physical universe; he involves all that the universe contains; not on the scale of dimension, but in elements and functions. Man is the highest product of universal activity, and necessarily contains all of the kinds of alchemical substances that the great macrocosmic world contains. Prof. Langley, in his "New Astronomy," referring to the exhibits in the British Museum, of all the material substances of which man is composed, in the exact proportion as they exist in the human system, says: "They suggest not merely the complexity of our constitutions, but the identity of our elements with those found by means of the spectroscope, not alone in the sun, but even in the far distant stars and nebulae, and its conclusions lead us to think that the ancients were nearly right when they called man a microcosm or little universe. We have literally within our bodies samples of the most important elements of which the great universe is composed, and you and I are not only like each other, brothers in humanity, but children of the sun and stars in a literal sense, having bodies made in great part of the same things that make Sirius and Aldebaran." Within the limitations of the great cell of the physical world are two universes, specifically related and co-ordinated, each complete and perfect, analogous in every respect,—the alchemico-organic world, and the organo-vital, or world of man. How does man obtain all of the elements of the physical world? The perfect man is the

universe infolded; he is the highest product of the physical universe, the *seed* of the great cosmos, and involves all its functions and materials. When man understands himself he understands the great universe, its form and its functions; and when he applies the knowledges and laws of the great cosmos he reaches the pivot of involution, the apex of being, the climax of existence; he completes his ascent, and sits upon the throne of the universe as its Creator and God. If the universe is not a unit, if it is not a cell which produces man as its seed of perpetuity, how does man involve its substances and functions? The Copernican system cannot relate man to the stars and nebulae supposed to be trillions of miles distant!

"The founders of nearly all religions were ignorant men, who could neither read nor write." The founders of the world's great religions—religions which have prevailed in the world to any considerable extent, were men of extraordinary character. The degree of superficial smartness which penned the above agnostic expression, with a little ability to decipher the orthographical symbols of one language, presumes superiority over the minds of great religious reformers and founders, who possessed mental dynamis sufficient to impulse the minds of millions of people for thousands of years! It means something to stand at the head of a dispensation, at the head of great cycles; to involve the life of a race or of a world, elaborate the forces,

transmute the negative substances to the positive state, the energies of darkness to light, and radiate them into the heart and mind of generations. It is greater to think from the standpoint of the highest principles, to stand at the center of circumspection of great circumferences and become the positive impuler of the mental world, than to be a mere negative cesspool for all the rubbish and absurdities of hundreds of conflicting fallacies of modern science. No agnostic will ever, or can ever, reach the plane of influence of Jesus the Christ, or even of Buddha, Confucius, or Mahomet, for the simple reason that truth is greater than fallacy, and the heroes of truth reach a higher plane of actual influence and *force* in the world, than all the devotees of fallacy!

Concerning the futility of modern scientific research, *Popular Science* contains the following: "Certain it is that the scientist is at present baffled in his search for this *ignis fatuus* which we call life. Just as he thought he had almost reached it by chemical means, it has slipped from his grasp and he finds that it is not a chemical problem at all. Where to turn his attention now, he hardly knows. But science is never satisfied, and we may confidently expect that his probe will in time, be turned in a new direction, and who can tell with what successes, and with what disappointments?" The time is at hand when the scientists of the modern world will be compelled to make more astounding admissions than the above; it will be when they have turned in *all* directions and failed in utter disappointment. Chemistry, astronomy, physics, geology, medical and psychical research, have all failed. Koreshan Science, promulgated from the basis of scientific principles and demonstrated facts, will soon claim the attention of the world in the evidences of the solution of the problems and mysteries of life and existence; and win a following among the millions!

The evolutionist laughs at the modern Christian idea that the universe began to exist about 6,000 years ago, and attempts to put its beginning still further back,—a million years, perhaps. We object to both conclusions. The great universal structure is eternal, and yet we believe in the beginning and the end. The beginning of the world was *only* nineteen hundred years ago, when the heavens and the earth were created. The supreme cause of the universe is Man, manifest in his perfection at the beginning of the present dispensation,—the Seed Man, Jesus the Christ, the only kind of a Creator, the only kind of a true God, the only beginning and ending the world has ever had. Jesus was the *first* man of the universe, just as McKinley is the first man,—holding the highest position of any man in America; yet there were men living before Jesus, and men lived before Adam. The world has *always* lived, and will always live. In the seed, cause and effect are one; the seed is the beginning and the end of a world or cycle of creation.

A class of reformers think that papacy is the most formidable foe of human liberty. Is it an evidence of wisdom to find one enemy and ignore all the others? Protestantism is not better and no worse than Catholicism; there is a semblance of organic unity in the mother of harlots, while the forces of disintegration are operative in the scores of daughters. The worst enemy to the human race is that which deprives it of the liberty to live; that reduces millions to poverty; that steals away its energies expended in the products of industry; that which reduces the majority of the human family to abject slavery. The Founder of Koreshanity has discovered the cause and source of *all* the world's evils. It is not papacy alone, but the *love* of money; it is the superstition, false economy, and perverted commerce in church, state, and sex. The oligarchy of the millionaire is more oppressive than the hierarchy of Catholicism; but

even this will soon be no more, for the ax is laid at the root of the tree!

Cyrano de Bergerac has been revived in the nineteenth century in many ways—not alone in the odd drama played by Mansfield. The quaint French author lived three hundred years ago, and first conceived the idea of the heavenly bodies being inhabited. His work, "The Comical History of the States and Empires of the Worlds of the Sun and Moon," was written as pure fiction; but in the mind of the modern astronomer, it has become a matter of actual belief! The old work of fiction has become the groundwork of the occult astronomy of Flammarion, and the theories of Schiaparelli, Lowell, and others. Who has not thought of the inhabitants of the world being mere parasites upon a large animal, with the hair as forests, the pores as springs, and the boils as mountains? This was Cyrano's original idea. It has not changed its character in the modern idea of the inhabited convex earth; it is fiction still!

People suppose that the weather is diseased, and that human beings can catch its infirmities; they take the croup, the grippe, coughs, and colds out of the atmosphere, as it were. These diseases are human; they do not affect the weather. They were not found in high Arctic latitudes by Peary, Nansen, and other explorers; but upon return to settlements, the little epidemics of colds and sneezes were frequent. Men do catch such afflictions from the atmosphere—the mental atmosphere, which corresponds to the physical atmosphere. In the mental world there are storms and blizzards and cyclones raging; extremes of temperature exist there the same as in the external world. From the mental conditions are derived all the epidemics and ills of the human family.

Chemists are continuing to discover new elements in the atmosphere. Some time ago, they thought the air was composed of oxygen and nitrogen only; now the conclusion is that it contains helium, krypton, neon, and argon, and possibly many other elements yet undiscovered. Different processes of analyzation have revealed different elements. The question might be asked, Why were not all of the elements revealed when argon was discovered? Because in the different analyses, different vortices were created, which attracted different energies of gravity and levity; and the materializations resulting from the processes of analyzing the elements, are mistaken for the resolved elements of the atmosphere.

Out of 70,000,000 people of the United States, only 28,000,000 are members of religious denominations. During the past nine years, the Jews have increased in numbers 766 per cent; the "christian scientists," 702 per cent; the Mormons, 52 per cent; and the spiritualists, none—according to the statistics. We saw a statement a short while ago that there are a million "christian scientists" in America; but the records show them to be 930,000 *short* of a million, while there are only 45,000 spiritualists and 3,000 theosophists, according to count of 1898. There are about 40 principal denominations in the United States; in all, 143 factions or fragments of beliefs, and only *one* System of Universology.

The people are raising the question whether vaccination is a preventive against smallpox; others question whether physicians actually cure diseases. There is no doubt about it; they generally do. Their work is not to kill *or* cure, but to kill *to* cure; in this they are a great success! Vaccination effectually prevented a Cleveland lad recently from taking the smallpox. He was vaccinated at a free dispensary; three days afterward he was attacked with the lockjaw, and upon being attended by three physicians, he *died*. The deadly virus did its work, and

the patient will never be in danger of being afflicted by any contagious disease!

The moral incentive supposed to reside in the idea that death ends all, is that man should treat his brother well in the natural world because there is no other life for such a purpose. It works the other way too; judging from the general conduct of humanity, it seems to be the impression of the world that this is the only sphere in which man can be ruled in despotism, maltreated and despised, and many are making the best of it!

The Adventists are looking for Jesus to drop down through the clouds of the physical world; according to the laws of regeneration taught by Jesus, he will *rise* in the resurrection. He went away going up, and will come again going up; in the meantime, he has descended into hell. The usual idea is on a par with the man who expected the sun to rise where it set—in the West.

The salvation army will endeavor to drum the fading colors of modern Christianity into the Filipinos. When the missionaries are followed up by the latest brands of alcoholic spirits, to keep company with the spooks that follow the tambourine, the work of civilizing the savages will be well under way.

America concludes that the Filipinos cannot rule themselves—a virtual acknowledgment that independence is a failure. Even in America republicanism is a delusion, applied only in the work of disintegration; the government itself is an oligarchy.

The modern religious fads claim that the central ego of every man is God Almighty. Jesus drew the lines between himself and the world. The central ego of the immortal man is God; that of the *mortal* man is from its father, the devil!

This is the year of the conjunction of the principal planets of the universe; also the year of the conjunction of all the principal corporations of the world in the formation of trusts, combinations, and conspiracies against the rights of the people.

Laws made at the instigation of the medical fraternity, make it a crime to die without medical attention; but it is perfectly legitimate for millions to die under the skilful ministrations of the regular physicians!

The inhabitants of the brain cells, the thought entities which correspond to *viduals* in the natural world, live on the *inside* of the cells. Every thought world is hollow; the physical cosmos is cellular.

The United States conducts religious services in all its legislative assemblies through the medium of salaried chaplains; but the lawmakers find the quickest response to their prayers to the almighty dollar!

The worst schisms in the world are Catholicism, mysticism, higher criticism, and agnosticism; while the most formidable isms are Methodism, spiritualism, and the rheumatism.

The hierarchy of Catholicism in the prostitution of the doctrines of life, is built upon the lowerarchy of sensualism in the prostitution of the *energies* of life.

The man who considers himself above the truth or its source, cannot comprehend it; to understand it he must stand under it, and be its disciple.

When the anthropotic stars fall from heaven, the world will witness a stupendous mental meteoric and pyrotechnic display.

Leave a trouble where you find it; if you take it with you it will grow, tax your energies, and vitiate your life.

The wave of prosperity for the workingman is a cold one; for the millionaire it is the balmy breeze of luxury.

The coming social revolution will be the battle of Gog and Magog, the syna-gogue and the de-magogue.

Both life and death are the result of the operation of the immutable laws of being.

There will be no franchises granted to street-car companies in the New Jerusalem.

The coming eclipse of the sun of fallacy will be everlasting.

The best man in the world always gets the worst of it!

Lunatics do not regulate the clock of the universe.

Fallacy is the tail that wags the world.

The serpent makes the coil spring.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Comfort to the Bereaved.

I have just returned from attending the funeral of my brother's only child, around which clung the deepest affection and love known to mortal beings. They had a Methodist minister to perform the ceremony; and in that hour of extreme anguish, I must say that his words seemed to bring some comfort to the bereaved parents and friends. Now, I write this to know how, from a Koreshan standpoint, you would treat the case of the loss of a beloved child? Can you speak words that would assuage the grief of the broken-hearted parents?—F. E. W., Salem, O.

The different religions of the world hold different conceptions regarding the condition of the soul after dissolution; and the devotees are satisfied to accept the conceptions taught them in childhood as sacred, and consequently comfort-

ing in case of death of children, relatives, or friends; and they would be satisfied with nothing else. The Buddhist priest comforts the Buddhist mother. It might have been asked of the disciples of Jesus, Can you give the mother as much consolation as the priest? Certainly not, so long as the mother entertained the fallacious conceptions of the condition and whereabouts of her child, and felt comforted in her delusions.

Every religious denomination has its own spiritual world; the interior mental world of any particular religious body is the spiritual world of that body. Those who die in the full faith of any particular religious sect, go into the spiritual world of that sect,—that is, into the minds of

the members of that sect. The real point of comfort to the bereaved mother, is the promise that she will find and recognize her child when she enters the same spiritual world. So far, it is *true*; the delusion is, that such a division of the spiritual world is the heaven of the Almighty. Where the love of offspring is strong, the spirit of the child returns to the parents.

One of the greatest satisfactions that can be experienced in the world, is obedience to the laws of life. The greatest love possible is the love enjoined in the laws which Jesus obeyed,—love to the Almighty and to the neighbor. The supremest love leads to the supremest heaven. The mortal love generated and fostered in the human family is on the plane of the person-

alities in that plane, and the mind remains in the divisions of the mortal humanity or hells, until the loves and desires of the mind are transposed to the supreme love of the personal Messiah and the truth which he imparts. The mortal love is more concerned about the welfare of members of one's family than any others; and the endeavor to follow the deceased child into other conditions of being, without a knowledge of where it has really gone, or the condition it is in, begets anguish and mourning. Though the mother believes her child has gone to heaven, she mourns because it has gone. Her desire and belief are antagonistic.

When the equilibrium of desire and belief is attained in the absolute truth of being and existence, there is no mourning. The confidence in the immutable laws of the universe, which provide for the ultimate salvation of every individual in the universe, excludes anguish and grief. There is no mourning for the true Koreshan, because his love is not selfish, but reaches above the mortal plane into the highest possible spheres of being, where more good can be accomplished for unfortunate members of the human family who fall victims of corruptible dissolution, than to go to the child in its mortality and incompleteness. Under such circumstances as cited above, the Koreshan System gives the comfort of certainty, the guaranty of absoluteness; but it can be of no use to those not receptive to its principles. In contrast with the vague conceptions entertained in the modern church, we consider that such comfort is solid comfort indeed, the most substantial that can be given, the most assuring that can be entertained by any mind. But those out of sympathy with the truth, of course could not accept its conclusions concerning the inevitable and actual disposition of individuals they have loved and lost.

Material Records are Obliterated.

If man has eternally existed, and every 24,000 years the same or similar conditions prevail, does it not follow that every part of the surface of the earth is the location of the same or similar conditions? If so, why is it that there are not some evidences of man's existence in past cycles in every part of the earth? For example, why are there not more pyramids and monuments, like those in Egypt, than there are? Is it contended that such records would be obliterated before the recurrence of another cycle?—J. L. T., Goldenrod, Tex.

The earth has always been inhabited; and there is not a square mile of the earth's surface where now are land and ocean, that has not at some time been the fields of activity of civilized man. Even though pyramids and monuments were enduring under ordinary conditions, continents themselves change, rise, and sink;

floods and cataclysms occur and efface all evidences of habitation in parts of the earth. The poles of the earth change, and ice caps of the frigid zones cover what was once tropical and habitable. But monuments are not enduring from cycle to cycle. Even stone, the most enduring of all materials of which structures are made, undergoes oxidation, decomposition, or decay; stone structures finally crumble and fall, a heap of ruins. One of the oldest monuments in the world is the great Pyramid of Ghizeh in Egypt. Archeological specimens are found in many parts of the world, of great antiquity,—in mounds and cliff houses; but in a few more millenniums they will be entirely gone.

The best evidence that man has always existed, is the fact that he is here now. The fact that the universe exists, when analyzed and resolved into all that that fact means, is absolute evidence that it has always existed. The great system of revolutions and precessions of the sun, planets, and stars, some of which require thousands, others millions, of years to fulfil their cycles, has been in existence, not merely so long as to begin cycles and progress 6,000 years, but throughout all eternity of the past; over and over again, billions and billions of times the great wheels of the universal clock have measured cycle after cycle, and will continue to do so, on and on eternally. The laws of existence are the same now as they were decillions of decillions of ages ago, and will be the same as many ages in the future, and eternally without end. The records in the heavens are enduring; the monuments of human intellect, the knowledges of the universe in all the phases of activity of cosmic and human life, are more reliable than all the stone pillars and relics that can ever be dug up from the ruins of ancient worlds.

Suicide a Terrible Disaster.

Suppose a person is doomed to suffer from an incurable disease for life; is suicide advisable for such a person? Please answer in THE FLAMING SWORD.—A. K., Texas.

Nineteen hundred years ago, two remarkable personalities appeared in the world, two poles of mental activity,—Jesus and Judas. Jesus came as the light of the world; Judas was his antithet in every sense of the term. Jesus was the personal God, the involution of light; Judas was the personal devil, the involution of darkness. Jesus was betrayed by Judas; the dark disc cut off the currents of human sympathy, and Jesus was executed. At the same time the sun in the physical heavens was in a corresponding extraordinary eclipse. The two personalities went out of the world *voluntarily*; Jesus

destroyed his body by divine dissolution, and went out of the world alive through processes of theocrasis; Judas destroyed himself by suicide. These facts reveal the character of the two processes; one is divine, and the other is satanic.

No person should ever yield to the suggestion of suicide. It is possible for the mind to rise above the affliction, even though it be pronounced incurable. One of the busiest women in New York City, is experiencing a lifelong invalidism and intense suffering, not having been out of her house for 43 years, nor off of her bed for 37 years; yet she is happy and contented. Miss Fancher, the famous psychic phenomenon, of New York, is blind and deaf, a confirmed invalid and sufferer; yet she supplies her own store with fancy needle work, and is always busy, happy, and contented, glad to live even under these most trying circumstances.

It is a mark of progress to occupy the mind so absolutely as to counteract the effect of suffering; such characters are heroes, and will reap an abundant reward in future embodiments, that will compensate for present suffering. It is a mark of the possession of retrogressive mental elements to resort to the crime of suicide; such characters are moral cowards; suicide is the result of seizure of the central ego of the mind by insurgent entities, and the result is disastrous in the extreme.

* * *

Rejoicing in the Truth.

The Masses at Present Not Willing to Investigate the Profundities of Koreshan Universology.

I am seeking through the Koreshan literature you sent me several days past, to make inroads upon those who will become receptive to the truth. Sure, I am not meeting with much success; the masses are not able to comprehend it; in other words, they seek to rise no higher than their present state of life. Among those who profess to have attained to a state of salvation, and to be able to recognize the Messenger when he appears, I have thus far failed to find one to accept Koreshanity.

Their own selfishness (from which they claim truth has made them free) causes them to regard KORESH as a fraud of the keenest type. Deceived, they are not willing to accept and apply the laws that they may enter into the covenant of life. They seek to choose a king after their own vain imagination, a king coming down through the clouds. But thanks be to the Most High God, I have found the Messenger of Truth, who comes chosen, not by the will of the people, but through the force of truth, a manifestation of tangibility to heal the race! I have found one man, past the age of sixty, to accept Koreshanity. He has a good concept of truth; yet

his past life has been one of many experiences. The laity at large regard him as utterly lost. With me, he agrees that KORESH possesses the grandest scientific intellect that has graced the tide of time since the Lord Christ of nineteen hundred years ago.

There is nothing in the Koreshan System that is objectionable to me. Many of its laws I had partly applied before I learned of Koreshanity, hence the revolution is acceptable to me. I am free from the vile habits of the world, and am desirous of being filled with the wisdom and knowledge of Universology, and to apply all its laws so as to lift me from the lowest to the highest in life. I came into the Koreshan field voluntarily; it was not forced upon me in any way. The grand and beautiful conception of the universe gave me a fulness which I am unable to express in words; but those not receptive to truth rate me far beneath their own vile concepts; hence persecution goes on in the hells and corruptions of humanity. Yours for greater knowledge of Life.—C. D. SHELLABARGER, Ohio.

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First Impressions of Investigators of Koreshan Universology.

Has Studied Koreshanity for Over Ten Years and Hopes to See Its Equitable System Prevail.

All of my impressions in regard to your Universal, unique theories have been favorable from the very first. I have now studied the Universal Science of KORESH for over ten years; I have tested the assertions made in regard to the "illusions of sight," and applied the well-known principles of perspective in making observations across the waters of Lake Michigan, and on the great plains of the West, and am firmly convinced that our earth is not convex! The generally accepted theory of Copernicus is only one of the many forms of delusion,—the great spirit of iniquity that now rules the social, moral, and commercial conditions of humanity.

I am also very deeply interested in the Science of KORESH as it pertains to the production and distribution of the necessities and luxuries of every-day life. I have lived in and near the wonderful business center of Chicago for over sixty years, and have been engaged in active business operations enough to know the immense power and terrible effects of the great combinations of "octopus middlemen,"—the jobbers, commission houses, merchant princes, and their accessories, the bankers, the railroads, and other syndicates. The mission and purpose of all these middlemen, in the dawning "new era," can be brought to a close, or changed into more equitable operations for the salvation of humanity, only by the earnest, active, and unselfish counter operations of patriotic manhood and womanhood; if this change, and the more equitable system of KORESH, can be put into practical operation, it will be that which the world so much needs; it will be one of the "greater works" to be done, as spoken of by Jesus; it will help to give new life and immortality to the world. The world now needs to

adopt this system, and then to organize to put it in practice. This can be done without opposing a single law of the land. The constitutional and legislative enactments of nearly every state in our union now provide for the organization of beneficent, charitable, and educational institutions, and *not for profit*, as are all our money-making institutions.

It seems to me, that the Koreshan Unity can secure a charter and proceed to organize and operate as a beneficiary, educational, business enterprise, which shall include the production and distribution of goods for the material needs of suffering humanity. I hope to see this good work done, not to win profit for a few, but for God and humanity.—"UNCLE SAM."

* * *

Words of Welcome for the Cellular Cosmogony.

Observations on the Water's Surface Easily Grasped by New Readers.

I have somewhat of a favorable report to make concerning the CELLULAR COSMOGONY. I have disposed of all of the 12 copies I had from you; 8 copies are paid for,

In the Denver Public Library.

Flaming Sword:—

The Public Library has received your publication for some time, and made good use of it in the Free Reading Room. We find it one of the best journals of its kind published.

But we are not able to subscribe for it. If you can continue sending it to us gratis, will you kindly sign this letter and return it to us?

THE LIBRARIAN.
Denver, Colo.

and the other 4 I am sure will be. They are given to people to examine and make a report upon. One report came in that the party was unable to understand any of it after reading one third of the way through. I suggested that the party read the last two thirds, then the other. The party began reading the last half, and came to me with the question, "What can one do with those experiments? How can we get around it if they saw that target on the canal, and the water under it?" Those experiments made on the canal, and such as seeing ships and the Sanibel light, are easily grasped by the ordinary mind; and while that made by the Rectilineator is the most conclusive, it is not so easily grasped, because I believe not all minds are possessed with a mechanical sense.

I enclose money order for \$15; this will perhaps overpay for what I have; please send me another dozen books, and I will sell what I can, and the balance I will leave at the news stands. I have not been to the University yet, but I expect to go as soon as the other books come.—R. W. GRAY, Texas.

Being Circulated in Colleges.

I showed my roommate your book on the concave earth last evening, and explained as well as I could, some of its leading points. I saw him showing it to others in the college today. Tomorrow we are going to submit it to our professor in Greek for investigation, and see what he has to say of it. As for myself, I am open to convictions of truth in any branch of science; and if modern astronomy is false, I say, let us down with it and get right! Have you a treatise on astronomy other than the CELLULAR COSMOGONY? There are many things mentioned in the modern books of astronomy that I would like to have explained from the basis of the concave theory. [Our query department is open to questions on any point of Koreshan Science. Shall be glad to have you ask concerning any point of the Koreshan Astronomy you desire.—ED.]—H. E. S., Arkadelphia, Ark.

Cellular Cosmogony Being Investigated by U. S. Geodetic Surveyors.

Last Sunday being pleasant, we went on board the U. S. Survey vessel here. Dr. Cannon prevailed upon one of the officers to accept a copy of the CELLULAR COSMOGONY with the understanding that he would look into it. The officer told him that he agreed with him perfectly concerning the present condition of the world and religion; but when it came to everything being crowded into the earth, he could not believe it, though he did not say that it was not so, because he did not know; he thought there must have been some mistake about the experiments. We were informed that he showed the book to another of the officers. So the officers and crew of one U. S. Survey vessel are investigating the Koreshan Astronomy!—MRS. L. P. CANNON, Cal.

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* * *

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* * *

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frontiersman; but there is in me a high resentment when an attempt is made to lord it over me by the money god.

I will try find some one who will take an interest in the CELLULAR COSMOGONY. Perhaps if I had the beam out of my own eye, I might be able to find several. I cannot find much to say when beholding the immaculate wisdom of KORESH! How he opens up the Scriptures to my mind, and I can but wonder! Yes, it is God's voice, the same word spoken on the hills of Judea, the same word that came down through the Jewish race, that spoke through the prophets. I cannot write much that would be of interest to you, who are favored with good education and bright intellects, and above all, the privilege of being taught personally by KORESH; but I can say, God speed the year of release from this sin-cursed age, the year of establishment of the divine kingdom!—W. H. H., Hubbard, Minn.

Greatly Pleased with the Flaming Sword.

I am greatly pleased with THE FLAMING SWORD. I was impressed with the words of one of your correspondents, who said that the Copernican theory never gave him any pleasure or satisfaction. Now, that is just my case; while under the belief of Copernicus I was always uncomfortable and dissatisfied. It is so much of a comfort to feel that you rest in the "hollow of His hand," in a universe that I can, at least in some degree, understand.

Another point I wish to speak of: A paragraph in the "Editorial Perspective" contains this clause: "There are thousands of logical proofs from other premises than mechanical surveys." I frequently see that truth demonstrated. For instance, I read that during the last total eclipse of the sun a "strong earthy smell" pervaded the atmosphere. Now, what possible influence, from the Copernican point of view, could cause a "strong earthy smell," with the sun at a distance of 92,000,000 miles? It seems quite natural that it should be so from the standpoint of Koreschan Astronomy.—F. E. W., Salem, O.

Admires Our Bold Stand.

I do not endorse your religious views at all; but I like the novelty of your views, as well as your bold stand on the new and venturesome idea of the earth's concavity, by cramming the immensity of worlds so much larger than the earth (25,000 miles circumference) into it! Your CELLULAR COSMOGONY is sensible reading. I venture another dollar to see how you come out in 1899.—F. B. H., White City, Kansas.

There is so much of vital reform in Koreschan morals, so much taken up and demanded as practical for its members, which the churches have left undone, that Koreschanity appeals to the sympathy of every lover of truth.—T. A. P., Richland, Cal.

* * *

Cleveland's Communism.

Last summer Grover Cleveland endeavored to utilize the labor of some homeless boys on his estate near Princeton, under the pretense of offering them a communal home, on nothing but a mere poor farm.

Dividing the land into sections, he proposed to give individual credit according to the amount of produce accumulated by each. The scheme was a failure, and Grover will now return to his original method of farming.

Communism and competitism, like oil and water, will not mix; but as the true communistic spirit is growing, preparing to obliterate the money power, the competitive world will offer some paltry inducement as a compromise. It will fail as much in purpose as the cheap tea fallacy that was so bitterly denounced by our forefathers, who fought only for the great principle of independence.—LUTHER MCINTYRE, W. Va.

* * *

The World's News.

Wednesday, February 22.

Great boom of prosperity in Wall street; thousands gathered to speculate in stocks.
Chicago engineers claim electric currents in trolley system are destroying water mains.
Gen. Miller takes town of Santa Barbara, Island of Pana, Philippines.
Pope writes Cardinal Gibbons, disapproving "Americanism," or liberal branch of Catholicism.

Thursday.

Manila on fire; incendiary work of insurgents; over 600 residences burned; enormous loss and excitement result.
Senator Davis pleads for expansion before Union League Club, Chicago.
U. S. may annex Isle of the Pines, south of Cuba.

Friday.

Tammany Hall begins a crusade against Gould corporations in New York.
Americans and Filipinos engage in fierce battle at Tondo.
Rudyard Kipling seriously ill.
National reform convention at Boston concludes that Jehovah is angry with America for omitting name of Christ from Constitution.
Requiem masses being sung over Catholic world for President Faure.

Saturday.

Big dog show at Madison Square, New York.
\$3,000,000 worth of beer to be sent to Klondike.
Gen. Gomez enters Havana on anniversary of beginning of Cuban revolution; warmly greeted, and accorded military honors.
Another battle in the Philippines near Manila.
Depew, the railroad magnate, talks in favor of American expansion.
Pope's letter the subject of general discussion.

Sunday.

American army soon to evacuate Cuba; confidence in Gomez; peace assured; construction of government may soon begin.
German cruiser near Manila creates anxiety with Dewey.
Dr. Hillis, Bishop Morrison, and Dr. Gunsaulus bid good-bye to Chicago congregations.

Senators still fighting over army bill.

Arabians in revolt against Turkish rule; chief Magistrate at Mecca to assume command; backed by English money and munitions.

Monday.

Carnival demonstrations over Gen. Gomez in Havana; mass-meetings held, favoring independence.
No hope for Rudyard Kipling to survive attack of pneumonia.
Dreyfus case again considered in French senate.
New Hungarian cabinet formed.
Human skin being tanned and sold in London; new fad for jewel and card cases, and pocket books, and fancy leather products.

Tuesday.

Filipino insurrection reported weakened, and leaders desire peace terms.
Anglo-American concerns secure possession of Cuban railways.
Startling rumors of a revolutionary plot to overthrow republic of France.
Due d'Arcos to be appointed Spanish minister to Washington.
Brazilians attack French troops from Guiana, South America.

* * *

Special Offer Extended.—We have decided to extend our offer which terminated January 15,—to send one copy of the CELLULAR COSMOGONY free, to all who send us \$1.00 for a new subscription, or renewal of subscription to THE FLAMING SWORD. Many of our readers availed themselves of this generous offer. We now extend it to March 24, 1899. The giving of the book will be an extra inducement to new readers to subscribe for the inimitable FLAMING SWORD, and afford our workers an excellent opportunity and incentive to work up their own vicinities. You can procure many subscriptions for us in 20 days, and we trust you will arouse a telling interest in the Koreschan System during the time of the extension of this offer of the book free with every subscription.

* * *

Blandishments will not fascinate us, nor will threats of a "halter" intimidate. For, under God, we are determined that where-soever, when-soever, or how-soever we shall be called to make our exit, we will die free men.—Josiah Quincy, 1774.

Every step of progress the world has made has been from scaffold to scaffold and from stake to stake.—Wendell Phillips.

He bids fair to grow wise who has discovered that he is not so.—Publius Sirus.

* * *

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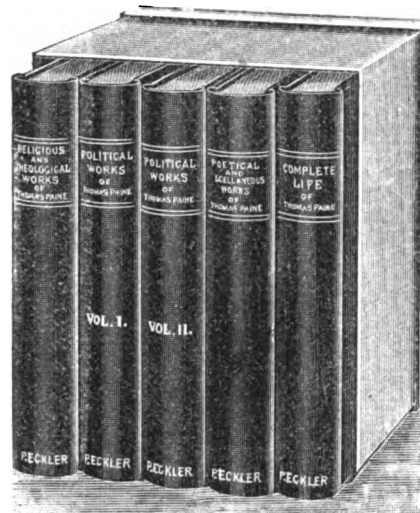
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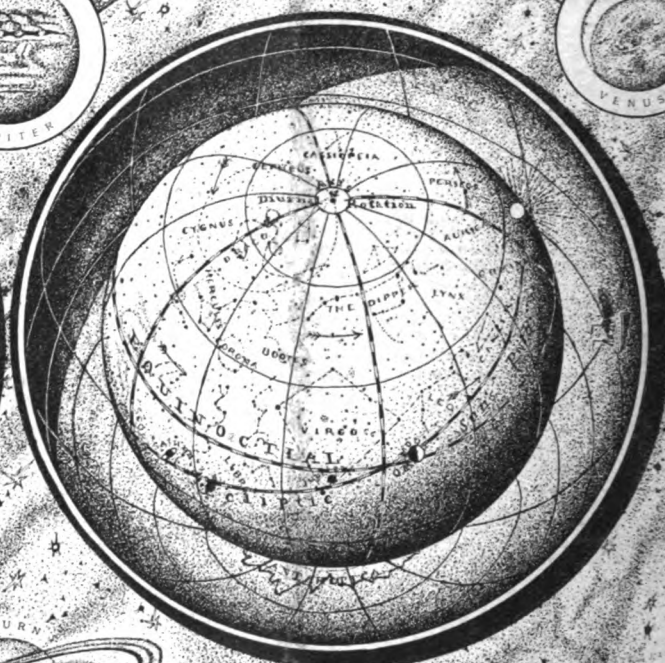
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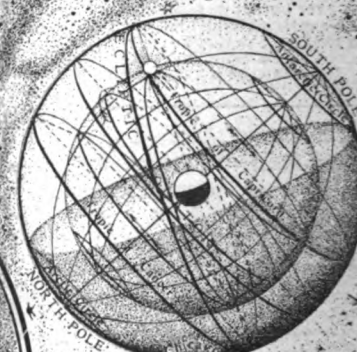
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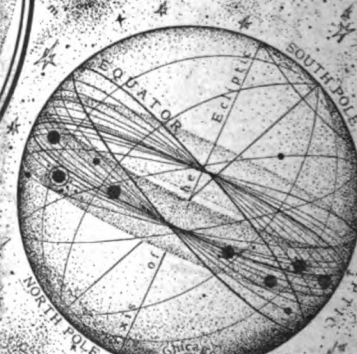
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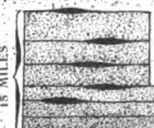
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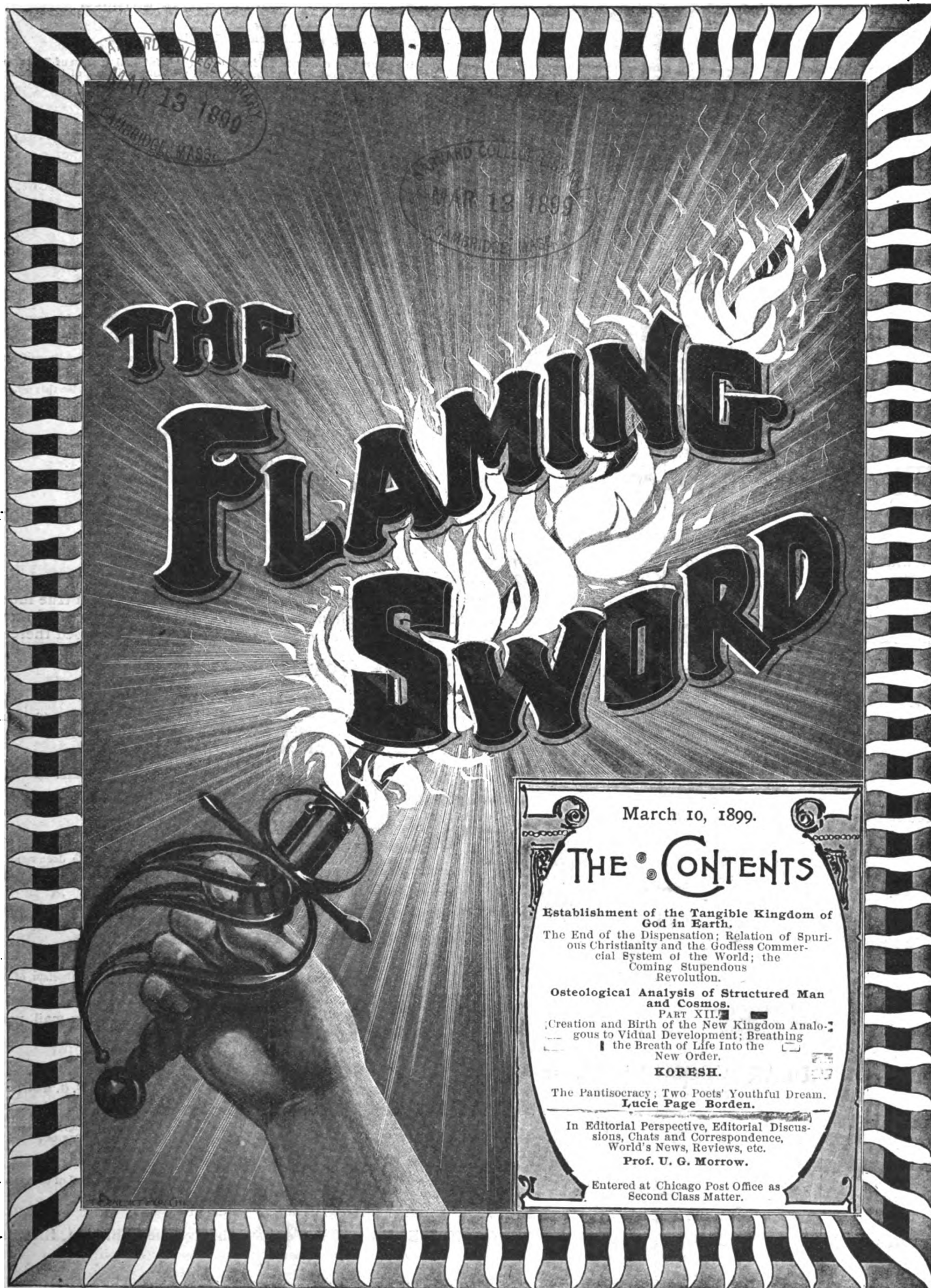
Cross-Sectional View of the Gigantic Electro-Magnetic Battery, With the Sun as the Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.

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

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



March 10, 1899.

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KORESH.

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Lucie Page Borden.

In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.
Prof. U. G. Morrow.

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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., MARCH 10, 1899. A. K. 60.

Whole No. 328

Establishment of the Tangible Kingdom of God in Earth.

The End of the Dispensation; Relation of Spurious Christianity and the Godless Commercial System of the World; the Coming Stupendous Revolution.

THE WORK of social construction to be inaugurated and pursued until the organic unity of the Theocratic Kingdom is complete, will be conducted under the auspices of the amplified intellectual and rational faculties of man. The acquisition of natural immortality depends upon a condition which may be expressed in a single word—equilibrium.

The modern church theoretically believes in some kind of a "kingdom of Christ," either in earth or in heaven; but there is no unity of thought, and consequently it practically believes nothing. There is an extensively prevailing sentiment in the church,—and this permeates largely the great body of Trinitarianism,—that the kingdom of heaven, so far as it is related to the earth, is already established, and has been since the personal presence of the Lord in the earth 1900 years ago; and the work of evangelization since that time is merely to extend the ramifications of Christianity to encompass all nations, and to pervade and influence in its present character, all the civilization of the world. This belief is contrary to every principle of progress and development, and to the prophetic declaration regarding the conditions to follow the Lord's advent and theocrasis.

That which is called Christianity in the world today, is the spotted beast of Revelation;—the result of the cross of the church of Christ with the world's paganism, a result which the very laws of development determine, and which also any reasonable mind may observe if it will. This spurious thing called Christianity—gone to seed in a dozen or more modern fads, where it is degener-

ated into the vilest conception of religious use in abominable practices under the guise of Christian virtues—is merely the *debris* of the gospel of the Lord, immaculately propounded and personally and practically applied by him and his church. It is not the kingdom of God in earth.

The purpose of the Lord in the declaration of his gospel, was to provide a material kingdom of righteousness as the pediment and groundwork of the heavenly status. There shall be "a new heaven and a new earth: for the first heavens and the first earth were passed away." The first heaven was established in the doctrine of the Lord, and the first earth, in the practical application of it to life. These both degenerated in the mind, soul, and body of men. The garment has waxed old and is full of rents, and, like that of Judaism, must pass away as an earthly kingdom.

The Lord's advent and the development of his church were marked by the declaration: "Peace on earth, good will to men," and its demonstration in the inauguration of a communistic church, which ultimated in a material hierarchy, involving a secular kingdom as well as an ecclesiastical rulership. The temporal power of papacy terminated in 1870, when the king of Italy forcibly dethroned God's vicar on earth, and dispossessed the papacy of its temporal power. Peace on earth, good will to men, did not fructify during any period of the supremacy of Roman ecclesiasticism, nor can any of the daughters of the old harlot boast of any very great achievement on the lines of ameliorating the condition of the poverty stricken and suffering children of God's

kingdom in the earth, as it has existed since the retrograde of the church into its present stage of paganistic worship and practice.

Every dispensation is ushered in through the destruction of the adulterated religious and secular systems characterizing the age. God's chosen people, the Jews, were allowed to remain as a kingdom, but subordinate to the powers of paganism in externals, until the Christ was matured and his little church established. The Jewish dispensation ended at the destruction of Jerusalem. The doctrines of Abraham, Moses, and the prophets had degenerated into the traditions of the elders, and the practices were the abomination of desolation spoken of by Daniel the prophet. The dispensation ended in catastrophe, and the Christian church came into its secular power through the *debris* of this destruction. The Christian church has become as corrupt as the Jewish church in its day, and it knows as little of the character of Divinity as did the Jews when they crucified the Lord God of heaven on Calvary.

There can be no patching up of the old garment of Christianity. "Behold, I make *all* things new." Even a new name will usher in the material royalty of the new earthly and heavenly kingdom. It was in the order and province of law, that the old Christianity should die even in the very beginning of its dominion;—for no seed can reproduce without its disintegration. The germ of the kingdom was material. Christ the Lord was a visible and tangible man. In his descending degree, he was planted in the race. The product of that planting will be as material as the tangible Lord.

The divine earthly kingdom will be so intimately related to the things of this world as to constitute the fulfilment of the divine purpose in humanity, in establishing peace and good will. It has not yet matured. When its fruition manifests, every person in the kingdom will be a subject of the equitable distribution of the products of industry. It will not proceed from a simple progressive evolution.

The sins of this world must be remitted; and there

is no remission of sins without the shedding of blood. The "evolution" of Christianity into the spurious application of the gospel of the Lord by the so called Christian nations, is represented in Castilian chivalry and honor in Cuba; in the commercial avarice of France, Russia, Germany, and England in their piracies in China, Africa, and India, and in the financial and mercantile profanations by the most Christian representative of them all, the United States, in the creation of a government the legitimate tendency of which is to reach its ultimate fruition in the production of a thousand multimillionaires, to grind the face of their poor Christian brethren whom they have robbed of the products of industry, and thus reduced to starvation.

If Christianity has evolved thus far into the generation of the Godless trusts—of which the good Baptist Rockefeller is a prominent sample—and the antithetical poverty stricken millions who belong to the same brotherhood of man, then how much further must it evolve in the same direction, before the completion of the abomination of desolation? Will some one who is standard authority on the present righteousness of the Christian church, kindly inform us? For by setting us right on this question, we might be able to define the progress made in the attainment of the assumption of the Fatherhood of God and the brotherhood of man.

The Christian church is closing its career; the dispensation is ended. There will follow, from this onward, the resurrection of society from the dead past; but first of all, the sons of God—who shall constitute the head of the new social system—will ripen and appear. Christianity reaches its end both in fact and in name; and it will become as absolutely a thing of the past as Judaism recidivated upon the advent of the Lord and his church. We are not reaching the fruit of social evolution in the ushering in of a peaceful but Godless fruitage of the age; but, rather, through turbulent revolution we will pass through the end to the inauguration of the peaceful beginning of a new dispensation, new in character and in name, and headed by the immortal sons of God.



Chicago Republican Municipal Platform.

"We congratulate the country upon the return of generous and general prosperity. We congratulate the people upon the increase of work and the increase of wages. We congratulate the republican party upon its leadership and legislation which have produced these happy results. We congratulate the nation upon the successful termination of the war with Spain and the making and ratification of the Paris treaty of peace. We note with pride that our country has dared to accept the responsibilities of new possessions, and we have no fear but that the new problems arising out of our island possessions will be righteously solved under the wise and humane leadership of the republican party in our national councils."—*Chicago Record*.

The republican platform forgot to congratulate the

country upon the fact, that the last Congress made appropriations to the amount of a billion and a half of dollars, on which the poor working men must pay the interest, and the principal also—if it is ever met.

A knowledge of the structure and function of the alchemico-organic cosmos, constitutes the basis of a structured theology which is essential to the organic unity and perpetuity of the human race.

Racial perfection must comprise the groundwork of societal order and fellowship.

Osteological Analysis of Structured Man and Cosmos.

Part XII.

Creation and Birth of the New Kingdom Analogous to Vidual Development; Breathing the Breath of Life Into the New Order.

IN THE description of the creation of man as defined by the writer of the book of Genesis, when critically examined, is revealed the fact that man was structured before the breath of God entered him. The development of prenatal growth conforms to the same specific law, for the child does not respire until the form is physiologically developed. Gestation completes itself in the matrix of its development, subject to and dependent upon maternal life until pulmonary contact with the elements of respiration in the atmosphere and the function of the lungs provide an independent breath of life. The man is first created, then born, when the act of respiration initiates another stage of existence and progress. Not only is the principle true in vidual growth, but correspondentially so in the development of the universal. In his description of the reconstruction of society in the resurrection of the dead, Ezekiel has portrayed—in the language of symbolism or correspondence—the laws and order of social development. He says the bones are first emplaced, then flesh is placed upon the bones; after which God's respiration completes the process of the resurrection.

In Part XI of "Osteological Analysis," we differentiated the two forms of the resurrection, making the distinction between the *spiritual* resurrection which characterized the beginning of the Christian dispensation, and the *natural*, which must characterize the beginning of the new age. Nineteen hundred years ago, the birth was a spiritual one for the new man; now, the birth will be a natural one for the new man. This corruptible shall put on incorruption, and this mortal shall put on immortality. The mortal *spirit* of the Grand Man (the church) was transformed to immortality in the beginning of the age, but the *body* was not thus changed. It remained mortal, and was to so continue until the resurrection of the dead at the end of the age.

It ought to be needless for us to reiterate the truth that resurrection, *anastasia*, *resurgam*, standing again, are terms which apply to the fact of reincarnation, or the coming again of those who lived in the beginning of the age; and that the coming resurrection, to define the line of demarcation between the Christian and the Koreshan dispensations, is but the reincarnation of those who, nineteen hundred years ago, were quickened in the spirit, but who in the beginning of the new age will attain the immortal flesh.

There is coming a new universal *kingdom*. It will be manifest in fulfilment of prophetic declaration, and in answer to the prayer indited by the Lord: "Thy **KINGDOM** come." It will develop from the germinal be-

ginning of that kingdom planted in the race (the church) at the beginning of the age. The Lord was that kingdom in archetypical structure. He was the germ, the kingdom in its least (its individual) form and life. The Grand Man, the kingdom in its greatest form, will be as absolutely structured as was its germinal beginning. It will be as natural in its universal form and function, as the Lord was in his individual organism. Not only is this true, but the time is at hand when this kingdom shall be resurrected. It is already resurrected as to its spiritual life; it must be formulated in its external and material structure, when, through the descent of the spiritual, the material will be made alive.

This leads us to the inquiry: What comprises the bones of this natural organic kingdom? This question can only be answered upon the basis of a knowledge of the law of correspondence. The vidual man and the individual man in the least form, microcosmic, possess natural, material bones. The universal individual (undivided) man, macrocosmic and natural, must also possess natural bones as the framework of the socio-economic fabric. If we are able to define the bones of the microcosmic natural man, we should be able to define the bones of the macrocosmic natural man.

Bones Constitute the Framework and Basis of Ligamentous, Muscular, and Articulate Construction.

The universal muscle is represented by the various characteristics of industry. The bones, then, are the resources of life, as represented in the classification of industry in the social kingdom. Bone will come to its bone, in the development of the coming order.

A railroad combination is a bone; a great coal combine is a bone. Every trust involving the co-operation of millions of dollars, and representing a specific form of industry and commerce, is a bone; but all these belong to the cadaver of the closing age, and are merely the antithetical ensamples of what will comprise the readjusted bones of the resurrection. These bones of the universal man will be readjusted in the anatomical framework of the universal social fabric, and industry—the muscular system of this anatomy—will be so adapted as to constitute it a reconstructed manhood, governed by the absolute relation of subordination until, when the readjustment is complete, the breath of God will move upon the universal man, to engender independent life and social liberty. It is only through a comprehensive knowledge of the law of correspondence, that the social order can be re-established in the organic formation of an immortal fabric; and no *individual* can

exist as an immortal being, until the universal structure attains immortal life. When the anthropostic macrocosm is so corrected in its organic character as to correspond to the alchemico-organic cosmos, the individuals consociated in the aggregate grouping of the Grand Man will necessarily have become immortal. By immortality we do not mean eternal life, for immortality is the stage of transitional being, from the arch-material to the invisible and eternal.

Immortality is the product of the conservation of the natural resources of our being, and the key-note of conservation is *rest*. Therefore we reiterate the state-

ment, that the conservation of the sex potencies is their sabbath of rest; and when it is declared that "Thou shalt remember the sabbath day to keep it holy," allusion is made to the seventh principle or ultimate of human existence, and through its conservation and divinely legitimate appropriation, the fruit of immortality will be assured to the race of men.

We have set forth the law of the order of the resurrection of the bones, in the kingdom of the resurrection, whence we shall continue the analysis of the vidual framework, relating each bone as we proceed, correspondentially, to the osseous structure of the Grand or Macrocosmic Man.

The Pantisocracy; Two Poets' Youthful Dream.

L. E. BORDEN.

THE VICARAGE of Ottery-St.-Mary in Devonshire was overflowing with children, thirteen in all, the unlucky number to be sure, but of this it would have been hard to convince the good Vicar, a simple-hearted, unworldly soul whose parishioners looked up to him with awe and reverence. Did he not quote Hebrew to them in the pulpit, and was not Hebrew, as he assured them and they devoutly believed, "the immediate language of the Holy Ghost?"

Among the younger children of this motley brood, was a boy with great dreamy eyes and the soul of a poet. Better than all boyish sports he loved to lie under the yew trees in the old churchyard, poring over some fairy tale. When the story was done, he would spring to his feet and run up and down, acting over all he had read, with the docks and the nettles and the tall, dank grass for his audience. The little actor was a marked character in the village; the schoolboys hated him, trying all their wily arts to torment him; he was not of their ilk; he did not think their thoughts nor speak their words. But their elders, especially the good old dames, had only praise and smiles for the precocious lad who was in a fair way to grow up indolent, passionate, and spoiled.

When he was nine years old, a great change came over the boy's life; his father died, and he was sent up to London as a charity pupil at Christ's Hospital, a free school, called also the "Blue-coat school" because its pupils wore a blue uniform. Here the shy, sensitive lad was wretched and felt himself alone among six-hundred playfellows. He longed for home, and used to lie upon the roof and dream of the old churchyard and his favorite haunts on the banks of the river Otter. But, being in the main, a brave lad and lovable withal, he plucked up heart to make friends, and warm ones too. In feats of learning he led all his mates, and one of them has told us how the walls of Grey Friars re-echoed to the music of his voice as he recited Homer in the Greek. Poetry was his pastime; while others sported on the playground, Coleridge, for it was he, turned Greek

odes into English verse. No genius, however, could save a lad from floggings at that school, and he had his full share and threw upon them.

At the end of their course, some few of the best pupils were awarded scholarships at the university. Coleridge among them. For the past year he had been feeding on Voltaire, and in consequence of this diet, boldly announced himself an infidel when his master proposed to send him to Cambridge to study for the church.

"Come here, you young rascal," said his master: "I'll soon flog your infidelity out of you;" and he proceeded to conquer Voltaire by force of arms.

Coleridge's career at the university was chequered; it was the last decade of the seventeenth century, and revolution was in the air. He became an ardent democrat, and being a wonderful talker, the students flocked to his room to hear him discourse entrancingly on the rights of man. In his second year the eloquent apostle of liberty, equality, and fraternity mysteriously disappeared, and for several months seemed to have dropped out of existence. He was at last found in a regiment of dragoons where he had enlisted in a fit of melancholy, under the name of Silas Titus Comberbacke, which represented his initials.

It was after the prodigal son had returned to his alma mater, that he first met and loved another youthful poet, like himself a dreamer of dreams, a seeker of the ideal, and an apostle of liberty. Robert Southey was tall, with high-poised head, bright hazel eyes, and a noble expression of ardor and energy; he had been expelled from Westminster for writing an article against flogging, and was now at Oxford.

It was a moment of discouragement for enthusiastic souls; the French Revolution had raised fond hopes which the Reign of Terror had blighted. Here were two young poets all aglow for freedom. Southey had already written an epic which was a glorification of French patriotism, but France seemed to have failed. Whither should they turn? "The only ray that enli-

vens the scene," writes Southey, "beams on America." Coleridge, "the eloquent madcap of genius," had already a scheme in mind and lost no time in confiding to his new friend what lay nearest his heart. Southey listened, approved, and soon waxed enthusiastic over the plan, which was nothing less than to leave the old world with its falling thrones, and found a colony of congenial persons in America on some spot outside the range of governments, untroubled by laws and taxes.

Together they wrought out the details of the scheme, which received the learned title of Pantisocracy or equal government by all, and was intended to be the starting-point of a great social regeneration. Possessions were to be held in common, each would work for the good of all; their wants would be few and simple, yet every rustic cot would contain some of the best books. It was thought that the labor of each man two or three hours per day would support the colony. Why should they toil like the slaves of luxury? There would be abundant leisure for healthful recreation, much converse on high themes and the pursuit of literature. Even a poet might learn to wield the axe or guide the plow, so small a fraction of the day. Every man was to enjoy his own religious and political opinions, provided they did not encroach on rules previously made. Whether the marriage contract should be dissolved at the wish of one or both parties, was left an open question to be decided upon experience.

It was in the summer vacation that Pantisocracy was born, the brain-child of two fermenting spirits. Coleridge said it combined the tactician excellence of the mathematician with the enthusiasm of the poet. From day to day it shone in brighter hues, borrowed from the kindling fancy of its progenitors. "This Pantisocratic scheme," writes Southey, "has given me new life, new hope, new energy; all the faculties of my mind are dilated." The location of the colony was decided by an accidental meeting with an American land-agent, who recommended the valley of the Susquehanna on account of its natural beauty and its security from hostile Indians; on the subject of another enemy scarcely less bloodthirsty than the redskins, the minds of the Pantisocrats were set at ease by the assurance that the mosquitos were no worse than gnats, and "did not bite much after you were used to them." With all the obliging qualities of his class at the present day, the agent declared that money could be made there from literature, and the reformers longed to set sail without delay.

Yet will I love to follow the sweet dream
Where Susquehanna pours his untamed stream;

* * * * *

And there, soothed sadly by the dirgeful wind,
Muse on the sore ills I have left behind.

Thus wrote Coleridge in anticipation of the new life in a fairer land.

There was only one drawback to the immediate realization of their hopes—to charter a ship, buy land and farming implements required money, and neither of the poets had a penny. Southey could sell his epic, "Joan of Arc," and Coleridge could lecture; but first of

all they must find twelve men of resolute spirit, education, and liberal views, able to furnish £125 apiece, to join them in colonizing the wilderness. So instead of emigrating at once, the reformers betook themselves to various forms of literary work; but literature is a thorny road for young poets, and gold is hard to win. Gradually the bow of promise faded in the West. Southey, indeed, proposed to take a farm in Wales and put their principles into operation there, until it became possible to emigrate. Coleridge objected that a fair test could not be made in the midst of an effete and hostile social state; besides, even farms in Wales cost money, and where could enough be found?

Persecution is the fate of reformers, and it is amusing to note that one at least of our Pantisocrats could not escape the common lot. Southey had expectations from a rich aunt, and it was not intended that a breath of the grand project should reach her ears; but the secret leaked out as secrets will, and poor Southey was turned out of doors on a wet night without a penny in his pocket, with a walk of nine miles through rain and mire before him, in order to reach his mother's house at Bath. But he trudged on in the dark, taking comfort, no doubt, in the thought that he had joined the noble army of martyrs, and like a true knight, stopping to befriend an old drunken man whom he found hardly able to stumble forward in the mud.

Pantisocracy was destined never to reach the experimental stage, but to be embalmed in the annals of English literature only as the Utopian project of two young and ardent souls. As such, however, it is a significant index of the hope for better conditions and nobler ideals that springs eternal in pure hearts. With holy ardor it possesses some in every age, who see in youth a vision of the beautiful possibilities of life, where the best things are held in common and each works for the good of all. Who shall say such hope is not an earnest of its own fulfilment? Say that every effort toward united life has failed and split upon the rock of selfish human nature, what is failure but a spur to noble minds? We know *the kingdom is to come in earth*.

Pantisocracy was never tried, but it is interesting to conjecture the effect, personally, upon its authors could they have found in America a larger, freer life before the frost of custom laid its withering blight upon their youthful aspirations. Might not the "inspired charity boy" have shaken off the fatal weakness that, later, held his will in thrall? Might not his dawn of unsurpassed promise have settled into a glorious afternoon of performance instead of that sad death in life? Would not Southey have written something better than forgotten epics, and the ordinary reader know more of the contents of his one hundred and nine volumes than the "Battle of Blenheim" or the ballad of Inchcape Rock?

But the scheme, if put into practical working order, could never have succeeded as a communistic attempt, lacking the bond of religious unity that held the Pilgrim fathers together through danger and sorrow in the

wilderness. The very name Pantisocracy, as meaning equal government by all, shows also that the poets in their thought were clinging to the idea of liberty, (equality and fraternity) that had wrought such disaster in France. The deeper meaning of that great object-lesson of history, the Reign of Terror, had escaped them. There

is no equality in nature, nor in human society. Why does nature set great men as beacon lights in all the dark places of history, if not to guide their humbler fellows who form the general body of society? The sun's rays strike the hilltop before they flash into the valley; so truth comes first to men of noble mind, and God chooses the pure in heart for his Messenger.

In the Editorial Perspective.

THE EDITOR.

THE WORLD is on the threshold of a marvelous era of progress and civilization. No man who candidly considers the fact of the world's rapid progress, will deny that a glorious future lies just beyond a thin curtain of years, though it be the folds of a stupendous revolution. The past four centuries have witnessed rapid changes in the condition of the world. Asia, long walled in by ancient customs, has been invaded by railroads; Africa bears marks of the dividing hands of European powers, while America, the great western world, has undergone complete transformation. Four centuries ago, Indian tribes roamed from the Atlantic to the Pacific. All this vast territory is inhabited by a new people, now the most advanced of any in the world;—a new world of 150,000,000 people in the last few centuries of the Christian dispensation! The transformation is unparalleled in the history of the age. The world has received a powerful impulse. The mighty sea of humanity pulsates with new ambitions; inventive geniuses have been manifest everywhere; maelstroms of thought are pouring forth from a mighty reservoir. Should this great stream of progress continue, who can describe the possibilities of the future? The world's progress has reached its focus in the manifestation of the Light of Ages; the Guiding Star has appeared to lead humanity to its true destiny. The Angel of Truth stands at the door of the New Age, with the keys thrust in the lock, ready to push the door ajar. When it opens, the race will rise as far above its present condition, as the present civilization is above the conditions discovered by Columbus. The possibilities are in *man* rather than in the physical energies; the greatest transformation is to come to the human mind and form. The bond age is about to end, the reign of fallacy is nearly over; and death must die when man begins to live!

The physician notes the changes which take place in the human system from youth to old age; he sees the man grow to maturity, to the prime of life, with the system teeming with vitality, and then observes signs of decay, the silvering of the hair, the wrinkling of the face, the stooping of the form—and then the tomb. He asks, "What produces these changes in the body, which drag us down to the grave? Is there no way to retard or prevent them?" What life is, he does not know; he only observes that something impulses the form to activity and expression, and then it leaves the form lifeless. Is it possible that the medical fraternity has not solved the problem of life? They have *not* solved it, nor anything; empirical methods employed in all other branches of research have solved nothing. There is no solution to the mystery of man, until the mind reaches the plane of knowledge of the source of life and the laws of its conservation. Man dies because of dissipation of living energies. He parts with life by degrees through promiscuous sowing of seed. There is no way of preventing the tendency to death, except through obedience to the laws of life revealed in Koreshanism, a system founded for the purpose of overcoming

death here in the natural world. It purposes to stop the ravages of death, to build up the human system, to beautify the form, and make men that *are* men—immortal and deathless!

A number of minds have undertaken to analyze the Koreshan Geodetic Survey, and to account for the results without accepting the logical conclusions of the earth's concavity. Every critic thinks he has discovered the secret by which the results were obtained, by intuition, by keen and superior mental perception, or concealed ability to "see through it." We have a number of diverse views of it and contradictory explanations. Of course they cannot *all* be right. All such minds agree that the demonstration does not prove the concavity, but they disagree as to *how* it does not! For the benefit of the diverse critics, it turns out in their minds that the apparatus was not accurate; results came by chance; first sections inclined on purpose; inclined by mistake in leveling; apparatus was constructed to run a curved line; the thing settled by gravity as the line progressed; was not run at all; big fake; line extended into space, but you lied about the facts; tampered with adjustments; ran it to suit yourselves; you were sharp enough to hit the spot, though running in open space; made false adjustments and deceived the operators; some trick about it; the subjective mind forced the results, though apparently correct. All wrong; *guess* again; but guesses have no weight; we *know* the results. There is but one secret of our success, and that is thoroughly explained in the CELLULAR COSMOGONY.

The Pittsburg man who wanted to suspend plumb-lines from the top of Washington monument to determine whether the earth is convex or concave (and he says he has tried the experiments such as he proposed to us!), has become enraged because we do not submit the Koreshan System to test upon the basis of his absurd propositions. We publish his communication. We consider that our readers will be perfectly satisfied with his letter, without particular comment or reply; we have given him the opportunity to do himself all the injury that the reflex of his insults will inflict. It illustrates to what extremes a man will go when at a loss to find logical arguments or facts, or legitimate methods of procedure against the Koreshan System. He has gone his full length in revealing his original motive in soliciting our acceptance of his offers—that if we did not agree with him he would resort to abuse; this is the real animus of his effort to convert us to Hooverism! In the meantime, if he desires to find some Chicago paper that will publish his jocose productions, we will give him permission to *advertise* us as extensively as he wishes!

The saltiness of the sea has puzzled the scientists for centuries. The amount of salt held in solution in the oceans of the world has been computed to be about ninety quadrillion (90,000,000,000,000,000) tons, which would make a solid layer of salt all over the world 1,000 feet in thickness. Are the waters of the

ocean dissolving a salt mine of such immense proportions? If so, where is it? The perpetual, universal alchemical laboratory is the only source of marine salinity. In modern geology, the saltiness of the sea is simply inexplicable; in Koreshan physics it is simple. All energy is substance; energy is matter in solution or sublimation. The salt of the sea is the product of the sun and earth; the chlorine of the sun meets the ozone of the sodium of the water, and the precipitate product is chloride of sodium, known as common salt. The process is continuous; the product is the perpetual result. The universe has existed throughout all eternity of the past, and has not yet exhausted its salt supply, and it never will; it is continual creation.

The famous nebular hypothesis—which has made so many worlds for the modern astronomer, and explained so many mysteries for the men in the astronomical and theological watch-towers—is soon to be laid upon the shelf with other relics and discarded views of the past. This theory made the solar system out of burning gas, which upon cooling reduced more and more, until the nuclei became solid. Prof. See, of the Lowell Observatory, at Flagstaff, Arizona, has made the announcement of his “discovery in astro-physics of a new law in the grander generalization of the science. It (the law) is the assertion that nebulous, starry, and planetary bodies of all kinds now luminous, are growing hotter rather than cooler; subverting the previously accepted notion laid down in Laplace’s famous nebular hypothesis.” Truly, the Creator is having a hard time to keep the worlds running, on the basis of these ever changing plans devised for their general management without the permission of the inventor of the universe!

Three great railways are being projected in the world. Russia is building a road across Russia and Siberia; another is to be constructed from Cairo to Cape Town, Africa, the entire length of the dark continent. The third is the great Pan-American railroad, tying together the business of North and South America, extending from New York to Buenos Ayres, having a total length of 10,221 miles. The world is almost girt with railroads; soon it will be possible to start from Cape Town and travel northward to Cairo, thence through Palestine and Asia Minor to Russia, across Siberia, over Behring Strait to Alaska, thence down the western coast of North America, through Mexico, Central America, and finally through South America to its southern extremity, making the entire journey, almost around the world, by rail!

Spiritualists believe in an external spiritual world, holding that “human beings at death throw off their mortal vestures and exist in the spiritual world, which refined, etherealized world is all around us,” becoming spirit beings in the earth’s circumambient atmosphere or aura, being nothing but mind without brains, pediment, or tangible form. What is there in the atmosphere or ether, substances which belong to the physical world, to attract mental substance? To what is the departing mind most likely to be attracted? It would seek the mental world, the spiritual world, in structured humanity. “Christian science” asserts that infinite mind is in infinite ether; Koreshan Science, in its analysis of the functions of the brain, finds the spiritual world in the cells of the human brain.

The new asteroid recently discovered, supplies the modern scientific world with a new field of speculation, not only concerning its erratic orbit, but also concerning the purpose of the planet and its probable habitability. A French scientist advocates a new theory concerning life on the planet, that caps the climax of speculative science, holding as he does that so small a globe could be inhabited by microbes alone. He asks, “Who

can say that microbes as well as men, have not received the breath of life from the Almighty, in whose eyes naught is small and naught is great? Are we other than microbes fastened on the surface of our earth—grains of dust whirling around one of the smallest suns that the Omnipotent called into being?”

The seed infolds the plant; that is, it folds it in. The form of the plant in its least form may be found by dissecting the seed. The exterior of the seed corresponds to the interior of the plant, and *vice versa*. Man periodically infolds the universe. The surface of man is external; the corresponding surface of the earth is the reverse,—it is internal. The habitable surface is the inner wall of the gigantic cell. Man sustains the same relation to the surface of the great cell after birth, that he does to the womb before birth. If the universe, on the scale of its present dimension, were infolded, or turned in itself, its inner surface would become the outer surface; in such an *inverted* sense, we live on the outside of the earth!

When the modern mind has minified man to the small compass of the microbe in the Copernican universe, he asks, “What is man that thou art mindful of him? or the Son of man that thou visitest him?” What *is* the man about which the Psalmist inquires—a being too insignificant for the Almighty to notice? Rather, viewed in the light of Biblical symbolism, in the light of Koreshan Science, the man that the Almighty visits is *God*, just as the seed, visited by the energies of the life of the plant, involves all the powers and attributes of its father seed which produced the plant. The apex of human life, the climax of human attainment, is the throne of the Most High,—the perfect Man!

Rev. Dr. Frank has been endeavoring to locate the seat of the soul of man, and announces that he has solved the problem;—that it is located in every part of the body. He has not solved it; the soul problem was solved nearly thirty years ago, by the Founder of Koreshanity; and the Bible, a work of antiquity, declares that Adam, the *man*, was a living soul. But Dr. Frank thinks that the soul, the spirit, and mind and memory are all one and the same. The spirit, soul, and body are the three principal divisions of man; the body is the material; the soul belongs to the vascular system, the spirit to the nervous system.

The business of the western world is being swallowed up by gigantic trusts, and the government of the United States quietly allows the syndicates and corporations to gain firm hold upon the supreme power of the nation. The well known Gen. Bragg announces it as his conclusion that unless the trusts are wiped out they will control the world at the expense of the people. He says: “The courts are powerless, and the laws to avert trusts are vain. The trusts are bidding defiance to the courts.” The boasted republicanism of America is being swept away, and the money power is being enthroned, a veritable oligarchy!

President Faure, of France, is meeting with new experiences in the interior world. A number of mass-meetings have been held to celebrate his departure from the natural; requiem masses have been sung in all the principal churches of the East. Ordinarily, one mass with promptly paid fee is sufficient to lull the patient in purgatory; but it seems that the church has considerable trouble in calming a distinguished man who has been compelled to cast his misfortunes on the other side. Why should not *one* good, expensive mass be sufficient for the president, if it is sufficient for the peasant?

It is frequently asked by way of reflection on the Koreshan System, “Has any modern scientist accepted or investigated your System?” A similar question was asked nineteen hun-

dred years ago, "Have any of the chief priests or scribes believed on Him?" Harvey was taunted with the question, "Have any of the anatomists or physicians accepted your conclusions concerning the circulation of the blood?" Founders of new systems always encounter ridicule; but they move right along in the lines of human progress, regardless of the attitude of the leaders of fallacy.

The Methodist psychological guns are to be turned upon the world in full force during the coming three years, which tie the two centuries together; the idea is to capture "one million souls for Christ, and \$20,000,000 for the church." It is the new battle-cry of a phase of diluted Christian paganism; it is the battle-cry of one fallacious element in the great battle of Armageddon,—fallacy against the truth,—the most stupendous mental revolution the world has ever known. The Wesleyan church is a daughter of Catholicism, and will ultimately share the fate of her mother!

Gallantry in the great cities of America has become exterminated. True politeness and gentility have never been the common property of the average American. Refinement of conduct is looking for a resting place in the western world; it must come with the refinement of the human mind. The competitive system, with all the accompanying disintegrating elements, has driven out consideration for the neighbor, and selfishness is the supreme guide to all modern conduct. The modern humanity is abnormal, materially gross, and mentally coarse and crude.

Pan was the great "hollow god." Pan means a hollow or concavity; it also means all or whole, for the whole world is hollow. Koreshanity is the genuine, scientific Pantheism, which differs as much from the modern pantheism as the primitive Christian system differs from its modern perversion. The symbol of the "all thought" is the pansy; the purple pansy is the Royal flower of Koreshanity.

Human thought today is but the re-elaboration of human thought of the past. The dead of the past generation impulse present humanity. The mortal world is the dwelling-place of the dead; in an actual and literal sense, the mortal human body is but a tomb or sepulchre. The corruption within betrays all attempts to whitewash the exterior.

A definite report is made concerning the alleged discovery of the south pole, and its surrounding land inhabited by 100,000 people. The discoverer is a Frenchman, and the people who inhabit the austral continent are Frenchmen. When the German discoverer reaches the moon, he will find that it is a solid ball of limburger!

While the great political parties are discarding old issues and endeavoring to find the best side of the question of American expansion and imperialism, the would-be reformers will have time and opportunity to change the color of the patches they desire to sew on the tattered garments of the old dispensation.

It would be a terrible blow to modern astronomy, if the inhabitants of Mars should signal to the people of the earth that they could not accept the Copernican system, owing to the fact that they live inside of the earth! Genuine Mars people live on the earth's surface.

Koreshanity holds that a world-wide revolution must precede the establishment of the era of universal peace. We do not advocate the disaster; we simply foresee it. Our work is constructive.

The mistake of the modern Christian socialists, is in supposing that they can make the transition from the old to the new dispensation without the mediation and function of the Messiah.

Man is the microcosm, the small world; the human mind is the quintessence of the universe.

The scientists cannot interpret the handwriting on the wall of the cellular universe.

The Luna-ticks in the physical heavens regulate the great clock of the universe.

Judas was Judah's dark pole; he was the supreme personal devil.

The perfect man was manifest nineteen hundred years ago.

The modern theory builder employs a "working hypothesis."

Tyranny always wears a false face.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Logical Conclusions From the Cellular Premise.

I shall esteem it a great favor if you will kindly inform me upon the following points: (1) I have read the entire series of Koreshan literature, which I regret is so limited. I feel favorably disposed toward the doctrine of the earth's concavity, but I do not as yet see my way clear to accept the other doctrines. Can you explain how the latter logically follow the former?

(2) How can I learn the history of Dr. Teed?

(3) Are there any Koreshan periodicals published at the present time, besides *THE FLAMING SWORD*? If so, give particulars.—A.L.B., New Haven, Conn.

Nature is the perpetual result of eternal cause, and is the true and infallible index of the character and laws of cause. The universe is the outermost expression or foundation of its interior life; therefore,

the science of the physical universe is the foundation of all knowledge. The laws of the relation of the human and physical worlds were discovered through comparative anatomy. The apex of the interior life of the great universal cell, is necessarily the exact counterpart of the outer world. The perfect man is that apex, the analogue of the great world; he is the microcosm, the small world, containing all of the functions of the great alchemico-organic world. Humanity at large constitutes a universe analogous to the material cosmos; the perfect man is its seed, sun, or cause. The apex of the physical world is the central sun, the seed of the mineral kingdom, the pivot of alchemical activity, the focus of all the

energies generated in the negative elements of the great cell, the point from which the revitalized and renewed energies radiate or gravitate to the earth. It follows, therefore, that the sun of the anthropotic world is a man, the product of human activities, which are analogous to the activities in the physical world which produce the seed of the mineral kingdom. The sun of the human world is the supreme manifestation of life, the Most High, the Jehovah, the Almighty. Such a man appeared nineteen hundred years ago. As a basis of analogy we have the sun of the physical cosmos, and the sun of the human world,—the Light of the world.

The Koreshan theology is founded upon

the knowledge of the physical universe, or the knowledge of the human form and functions analogous to universal form and functions. The two universes, the physical and the anthropotic, are interdependent and mutually perpetuating. The physical sun is the seed of the physical cosmos; the perfect man is the seed of the human world. Every kingdom is perpetuated through the sowing of the seed of its life. As the physical universe is the outermost expression of its interior life, its highest product is necessarily the highest seed, the supreme cause, of all kingdoms from the mineral to the human. This conclusion excludes the modern idea of an unknown God, and restores to humanity the science of Deity, which is the science of human life. The Messianic law is no more nor less than the law of seed sowing and harvest,—the sowing of human life in human soil for the purpose of divine regeneration. The circle of Messianic activity in humanity is the church; and the science of divine activity in humanity is the scientific theology:

Through the laws of cellular life, we learn that all *energy is substance*; that all energies, in all domains, in all circumstances, must return to a center or vortex for revitalization and renewal. The perpetual activity of life in the human world demonstrates its constant embodiment and re-embodiment, and its reincarnation or resurrection in perfection at the end of specific cycles. Through the law of opposites, it is demonstrated that light becomes darkness in the metamorphosis of use; that good becomes evil, that God becomes devil, that heat becomes cold, and that gravity becomes levity. On the other hand, darkness is convertible to light, cold to heat, evil to good, and the devil to God, else there can be no progress from darkness to light, from evil to good. Men are willing to admit that a sinner may be saved, that evil can become good, that a mortal man can become immortal; but they are not willing to admit that good becomes evil, and that the immortal may become mortal. Jesus became mortal when sown in the race of man,—when he took upon himself the corruptions of humanity in humanity, that he might overcome death in the circumference or extremity of the age. In the demonstration that all energy is substance, we prove that alchemy is true and chemistry is false. Following the lines of alchemy into all domains of activity, from the mineral kingdom to the action of the brain cell, we determine the character of the resultant energies, their determination and ultimate effect. *Alchemy is the key*; and it must be

understood before logical conclusions can be made from the premise of the cellular world.

Finding that the human world is analogous to the physical cosmos, it follows that the human world when governed righteously, must be governed by the same laws which govern the alchemico-organic world. Hence, our conclusion that the true human government is that of the divine imperialism or theocracy, the antithet of democracy. We know that in the human body there is no such thing as competition, except in dissolution or death; the physical universe holds its goods and its life in common; it is a system of organic unity, and is a perfect pattern for all social and economic relations. In conformity with the formula of nature, we hold to scientific communism and co-operation. Koreshan Science in its many ramifications includes every part of the universe; and at every point, our conclusions are the exact opposite of the conclusions of modern fragmentary systems of so called science.

(2) The history of Dr. Teed has never been written. His true history cannot be obtained from his enemies; the Koreshan Unity is the only source of reliable information regarding his life, while his doctrines, when understood, are the truest index to his character. The volumes of THE FLAMING SWORD in past years contain frequent references to the Founder of Koreshanity, before and after the founding of the System.

At the present time, THE FLAMING SWORD is the only Koreshan periodical. The former publications were THE GUIDING STAR, THE PLOWSHARE AND PRUNING HOOK, and the SALVATOR AND SCIENTIST. All these have been merged into THE SWORD. However, many of the back numbers of each of these publications, as well as THE SWORD, may be obtained. All of these volumes would afford you matter for reading and study for a number of years. Considering the vast amount of matter contained in these volumes, the Koreshan Literature is *quite voluminous*, instead of being limited, as you suppose. Bound numbers make several large volumes. If you desire these, communicate with the Manager of the Guiding Star Publishing House.

The Cellular World's Tangible Zodiac.

The hollow globe idea and your efforts to mathematically demonstrate it in Florida, interest me very much. For a long time the limited width of the Zodiac in a limitless universe has seemed queer! I have always hung it up with a pin's amount of faith! While I am not yet ready to fully subscribe to the hollow globe idea, it certainly fits the limited width Zodiac far better than unlimited space. It also has some other excellent points.—PROF. P. A. EMERY, Cal.

The Zodiac in the physical world would be of no use as indicative of the progress of the human world, if the human world were not analogous to the physical cosmos in form and function. It is because the human world and the human body, as a vidual of the whole, contain functions which correspond to the great alchemico-organic world, that we are enabled to trace the thousands of lines of correspondence existing between man and cosmos. Man himself is an elongated cell, having his spiritual world or heavens, with the twelve divisions of the Zodiac in the brain—functions which preside over the human system from head to foot,—from Aries to Pisces. If the universe were not in the form of the incubated man, there could be no relation between the solar precession in the physical world and the progress of the anthropotic world through the twelve dispensations of divisions of the human Zodiac, in cycles of 24,000 years.

The physical cosmos has a tangible Zodiac in its shell. Its middle line is the ecliptic on the earth, near which the material planets or mercurial discs move in the bowels of the earth. The belt of the material Zodiac is the field of electro-magnetisms which impulses the projected sun north and south in its spiral or helix. It forms a part of the great battery of the universe, the motor of universal activity. The projected sun is in a corresponding belt in the physical heavens, a limited sphere of force, containing the divisions and functions exactly corresponding to the human brain; the human brain constitutes the heavens of the human cell. In the physical heavens the sun has a distinct path of equal declination north and south of the equator. The physical sun has specific functions in the physical world, because it has specific relations; its relations are sustained by virtue of the fact that it is within a universe of *form*. A universe without form would be limitless, functionless, lifeless, and non-existent.

There is no Zodiac in the Copernican concept of the universe; there is no room for any, no use for any. In such a concept, a Zodiac could only be an expanse of space. What function a belt of measured space amid regions of stars trillions of miles distant, having no relation to each other;—what function space extending illimitably could have in such a concept, has never been defined in modern astrology. Whatever in the physical heavens of the Copernican system can be found to correspond to the human brain, is more than we can conceive. The Copernican system does serve to indicate the mental condition of the world accepting

it; it is an expression of the modern mind in its disintegration and indefinite conclusions, an expression of the dissipation and perversion of life in the several planes of human activity, which are leading the world to ruin and revolution.

Silence in Heaven.

In Rev. viii: 1, when the seventh seal was opened there was silence in heaven for half an hour. Please give me the interpretation of the same.—J. H. M., Warren Center, Pa.

Revelation is a book of scientific symbols, and cannot be understood except through the application of the knowledge of the universe and its laws. The book refers specifically to human life, the experiences of the Almighty from cycle to cycle in humanity. The seven seals are the seven Messiahs of one cycle of 24,000 years, corresponding to the seven planets and their points of sealing of physical energies of the cosmos. The loosing of the seals is the unfolding of the life of the Almighty in his offspring, the 144,000 sons of God.

Silence in heaven means the conjunction of contending elements, the cessation of war in heaven, wherein one element, the element of sin, is overcome and death destroyed. A "half hour" in the natural world would be a space of time of a number of years, the year being a cycle of 24,000 years.

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First Impressions of Investigators of Koresshan Universology.

A Teacher Relates Her Experience in Investigation and Acceptance of Koresshanism.

Since I was about fourteen years of age, I have had a secret longing for something that I was not getting in the Sunday school and church. What they were presenting to me was wrapped in mystery. I was an ardent student, an attentive listener, but had my doubts as to the lessons taught, and I cherished those doubts. Consequently I read everything on the subject of religion, pro and con.

When about eighteen, I became quite an agnostic in my views, and so remained till my attention was called to the Episcopal church, in which I became interested and tried to be a devout member from 1887 to 1894, when I became interested in books from the "Science Department" of the Public Library. Although these books gave me a stronger desire for further development, they did not appease the growing thirst for real knowledge.

The first time I heard of Dr. Teed was in June, 1896, through a neighbor who invited me to hear him at a public lecture given in a private parlor in this city. A more eager and attentive listener never sat before him. His lectures appealed to me at once as the simplest, most methodical, and rational, I ever had the pleasure of

hearing. Thoughts that were entities penetrated the brain and appealed to the sense of reason. I made application for membership as an investigator at once.

A few days after the Doctor's departure from our midst, I went to the mountains, carrying with me the Koresshan literature. Each day while there, I found a secluded spot in a canon, and together with the combined music of the birds and pines, I studied the Koresshan literature. Though deep, it was the grandest study I yet had found, and my soul bounded in ecstasy at the sublimity of its nature. What I could not grasp, I laid aside for a second perusal, or till I could consult some one better versed on the subject. I could not hold my tongue, but felt that I must spread the "glad tidings that publisheth peace" to all peoples.

Having been a public school teacher all my life, I assumed a position in this city in the fall of 1896. I attended the Tuesday evening meetings of the Auriga Branch of the S. A. T., reading on the subject when I had any time; learning what I could, and giving it out to all who would listen or accept the literature. Thus I taught and studied for two years, learning to understand the Koresshan Universology better each day. It has proven itself to be the only simple and yet comprehensive Science in existence. One not only has a demonstrated premise, but can also reason by hundreds of different comparisons.

The Copernican theory was always a monstrosity to me, and like all other modern, so called sciences predicates its theories on assumption. It is no wonder, then, that the Koresshan Universology, founded as it is upon a demonstrated premise, appeals to one's highest reason.

My appreciation of THE FLAMING SWORD consequently needs no further comments, except to say, each article it contains invigorates me with newness of life, notwithstanding all that has been said in a disparaging way about the Koresshans. Koresshanism with its pure teaching is the only impetus that makes life worth living. It is the only scientific solution to the great problem of Life.—Josephine K. Lesler, Colo.

* * *

ACTIVE SOLICITORS WANTED EVERYWHERE for "The Story of the Philippines," by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific, with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, H. L. Barber, Gen. Mgr., 356 Dearborn St., Chicago.

* * *

A Personal Insult.

Mr. Hoover Charges Fraud as a Last Resort to Find an Argument Against the Koresshan Premise.

EDITOR FLAMING SWORD:—In answer to my last communication you say: "Mr. Hoover may make propositions to us which he has not tried and does not know what the results would be." Now, there are two unwarrantable assumptions in the above statement. I have tried such experiments, and do know what the result would be;

and it was for the purpose of proving to you and Dr. Teed what the result would be that I made the proposition. You deny treating my first proposition with ridicule, but do not improve matters much by treating my second with contempt. I must remind you that such arguments are dangerous weapons in the hands of any one except a master of "tierce and quarte."

You charge your opponents with neglecting to investigate your premises, and with ignorance of "the principles of optics." You are not warranted in doing this. We do understand your premises, but do not accept them. They are not true. Your assumption that sight is something that proceeds from the eye to the object observed and is reflected back to the eye is not true. Your assumption that the line of sight "curvates" (?) [curvate is the proper word.—Ed.] upward at the rate of 13 inches to the mile is not true. These fundamentals in your system are the boldest of assertions, put forth with an audacity only equaled by its mendacity, and are tenaciously clung to for a questionable purpose.

Your insufferable twaddle about "foreshortening" is simply sickening to anyone who understands the first principles of optics. You object to my placing the telescope 12 inches from the water level. Now, you know, if you know anything, that on your theory of a concave earth, nothing but space would intervene between the telescope and the Canadian shore, and that when such is the case, the ability to see an object is determined by its size; and I opine Canada is large enough to be seen 52 miles. I stood on Mt. Shasta and saw the city of Sacramento, 175 miles distant, with the unaided eye, and had I possessed the aid of a telescope I might almost have counted the houses. On the contrary, on the theory of the convexity of the earth's surface, all the telescopes in the world would not enable me to see the Canadian shore, because Lake Erie, instead of space, would intervene. Yet Dr. Teed, November 3, 1897, said to me: "An eye placed at the Cleveland dock one foot above the water could not see the Canadian shore, but a telescope so placed would reveal it." Which of you infallibles am I to believe?

You call my proposition absurd, and demand that all tests shall be made on your terms. Just here allow me to say that if your Florida "fake" is a fair sample, I do not wonder that men of "scientific influence and integrity" pass you by as unworthy of notice. I read all you had to say on that subject, and it proves most conclusively that the whole affair was an "ex parte" one, and your conclusion a foregone one; or, in plain language, a carefully planned and rigidly executed fraud. The proof of this is found in the testimony of three of your witnesses. George T. Ordway says: "The part of the work performed by Prof. Morrow on the field of operations was the directing of the movements of the set screws." J. J. Williamson

says: "All the bolting or fastening together of the facings, was done by Prof. Morrow." P. W. Campbell testifies: "The sections had been bolted by Prof. Morrow at the close of each adjustment." Just so! The fine Italian [not Italian.—Ed.] hand of Prof. Morrow is visible all through this finely executed farce-comedy.

When I had a personal interview with you four years ago I was impressed with your evident sincerity, and regarded you as the victim of an unprincipled impostor; but time and religion work wonders. Reading THE FLAMING SWORD and CELLULAR COSMOGONY has fully disenchanted my mind on that point. Your grandiloquently pompous language and arrogant assumption of superior wisdom, ought to, if it does not, alienate all the sensible friends you ever had. The pupil has outrun "the master," and Dr. Cyrus Romulus Remus Regulus Rhadamanthus R. Teed, as the High Muck-a-muck of "omniscience," and Grand Pastmaster of highfalutin-flub-dub, may now take a back seat. Prof. (?) U. G. Morrow, if your chickens are coming home to roost you may be consoled by the thought that you have no one to blame but yourself. If you cannot find room for this friendly communication [and intended insult.—Ed.] in your incomparable FLAMING SWORD, perhaps some other paper in Chicago can.—HARRY HOOVER, Pa.

* * *

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* * *

Magazines for March.

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tion upon Labor and Morals, the discussion of the sex question, and short history of Cyrano de Bergerac. It will pay you to get this number; better take it right along with THE SWORD—both for \$1.75 a year.

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* * *

The World's News.

Wednesday, March 1.

Big steel firms raising wages 5 to 10 cents per day for each employe, for political purposes.

Germany feigns friendship for U. S., and withdraws warships from vicinity of Philippines.

Pope reported very sick.

U. S. in control in the Ladrones.

Thursday.

Steamship Labrador beached and wrecked on Scotland coast; Agoncillo, Philippine agent, on board; all passengers saved.

Big whiskey combine formed to control all liquors of America; capital \$128,000,000.

Sagasta cabinet in Spain resigns; crisis due to opposition to cession of Philippines.

Compromise army bill passes in Congress.

Friday.

Cecil Rhodes predicts Pan-American empire; Americans controlling all south of U. S.

Big combine of 20 salmon packing companies; capital \$5,000,000.

Dewey is made Admiral of U. S. navy.

Schley-Sampson contest ends in Congress; Schley advanced two places above Sampson.

Saturday.

Aguinaldo holds Spanish prisoners for \$7,000,000 ransom.

Ocean liners cutting rates; cabin passage across Atlantic for \$25.

While newspapers are making so much over Kipling's sickness, he is well enough to read what they have to say!

Retrial of Dreyfus reported begun at Paris.

Sunday.

Gen. Otis to begin active campaign against Filipinos in jungles; effort to put down rebellion at once.

Dewey hoists his new admiral flag on Olympia, and is saluted by foreign warships.

Pope said to be convalescing.

Chicago telephone trust forming.

Prof. Rudolph Falb, of Vienna, predicts collision of earth with returning comet of 1866, and probable destruction of the earth.

Monday.

Rains and floods in eastern U. S.

Explosion of powder magazine in France kills 40 people.

Macedonians and Turkish troops in battle; heavy loss of life; prisoners taken by Turks to be executed.

3 German military officers ascend 15,000 feet in balloon, and sail 421 miles.

Pope is reported out of danger; Kipling convalescing.

Tuesday.

Rev. Dr. Cadman, eminent Methodist divine, declares against accuracy of the Bible, and questions its inspiration.

Lively fight near Manila; rebels attempt to take Manila water-works.

Spanish populace indifferent to results of war; Weyler forced to resume his normal size in the world.

Embassador Choate and wife visit Windsor castle, and are presented to the Queen.

* *

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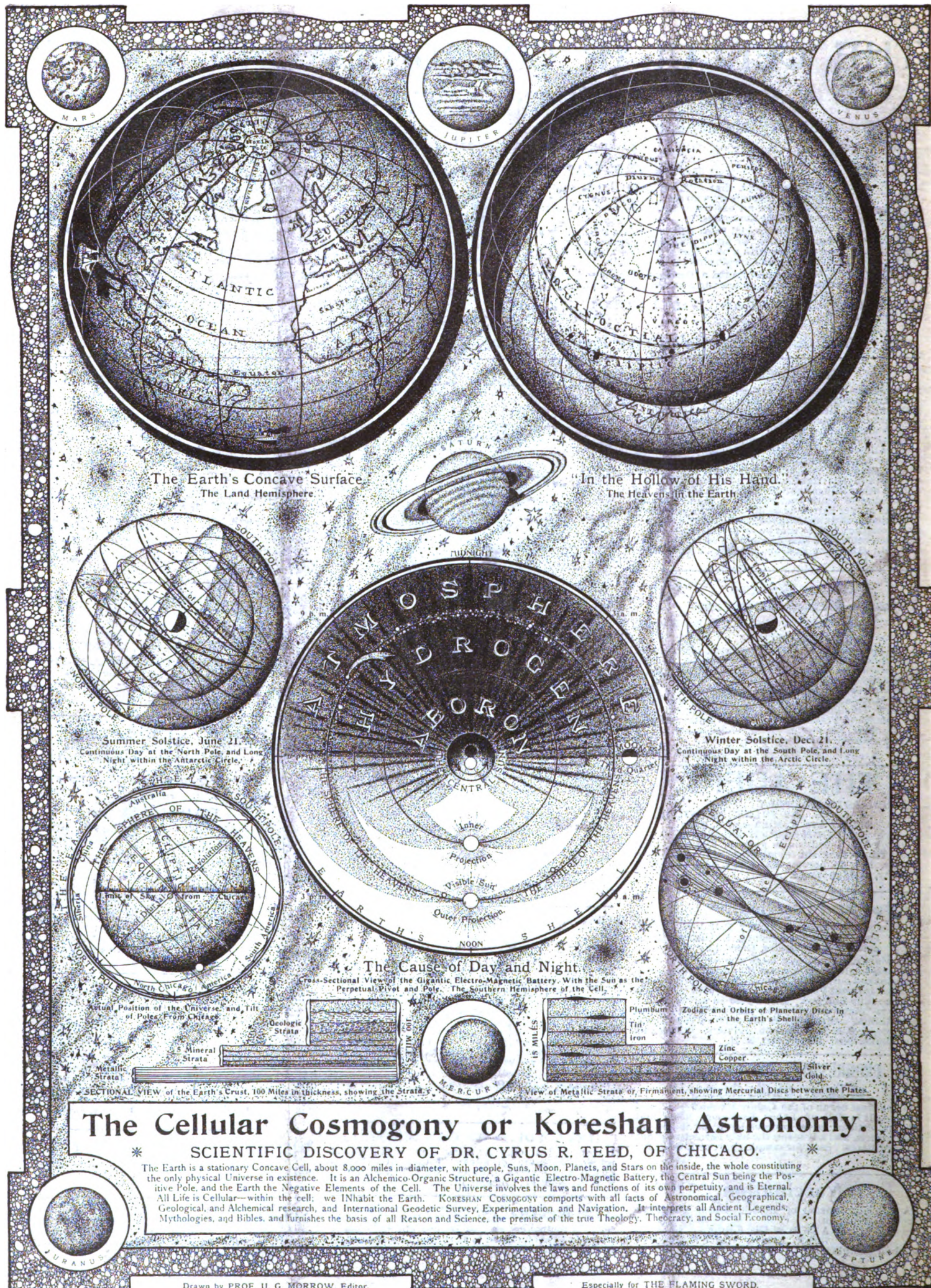
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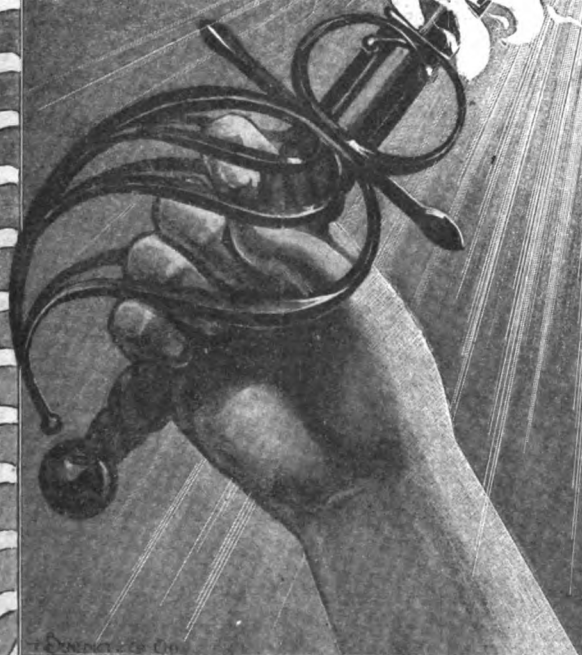
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THE FLAMING SWORD



March 17, 1899.

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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., MARCH 17, 1899. A. K. 60.

Whole No. 329

Mistakes of Ancient and Modern Chronologists.

PROFESSOR TOTTEN is struggling with a great fallacy, in his application of mathematics to events never to be fulfilled. The Professor is good in figures, but when he attempts to adjust his chronology to facts, they do not fit. If he had given as much time to methods of fulfilment as he has to mathematics, he would be performing some use to the human race. Or, if he had even divided the time between his chronology and the investigation of the Lord's methods, he might be of service on the right side. As it is, he is favoring antichrist. Totten is totally ignorant of the character of the events to terminate the Christian dispensation. His Anglo-Israelism is simply moonshine, *and bad moonshine at that*. He is sincere, earnest, and no doubt honest, but badly off. His enthusiasm is devoted to an utterly false principle.

Jesus the Christ lived over thirty years, during which time the students of Jewish prophecy and the chronological experts were figuring out the chronological fact that it was time for the promised Messiah to appear. Those earnest, enthusiastic, and honest researchers after times and seasons, failed to comprehend the more important fact of the times,—the presence of the Christ. Professor Totten is absolutely wrong as to what people constitute Ephraim. He is absolutely wrong as to the character of the Lord's coming.

The Voice of The Eagle.

"The fourth beast [the Eagle] said, come and see. And behold a pale horse: and his name that sat on him was Death, and hell followed with him." The abomination of desolation closes the Christian age. England and the United States do *not* constitute the Lord's chosen people, though the firstfruits of the resurrection will primarily come forth from the Anglo-Saxon race;

not all, however, for there are many of the firstfruits in other nations. The Holy Ghost (the Spirit) was planted in many nations, according to the following record: (Acts ii: 4-12.)

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

As the Spirit of Truth was planted in all these people, the sons of God will arise in them all. But as the Germanic family is the universal product of international infiltration, and as the United States is the culmination of this flood of international unity, from the people of the United States, as Ephraim (or the source of Ephraim, for Ephraim is not manifest until the resurrection), will come the sons of God; that is, Ephraim.

The abomination of desolation will come first, and England and America—both false, as governments, to the principles of humanity and justice—will suffer punishment. The stripes of the American flag signify the punishment of the United States. Everything true and good has been and is prostituted to the machinations of the money power. Love of money, Romanism, and whiskey rule the United States; and if there is anything in the universe requiring to be washed out, it is these three.

An Anonymous Bubble Punctured.

Writers of Anonymous Letters Reveal the Motive of Their Attack on Koreshanity, by Withholding Their Names.

WE PUBLISH this week a letter written to Mr. W. R. Wallace of the I. C. U., urgently requesting him to read an article in the *Atlantic Monthly*, by Dr. John Fiske. The writer of the letter placards himself as a paltry coward, imagining that by withholding his name he disguises his personality. We recently saw an article from the same source, in the *World's Hope*. Our cause is never injured by these puerile efforts to retard the progress of Koreshanity.

So far as Dr. Fiske's ravings are concerned, we have merely to say that his arguments, if worth anything, would consign the prophets, the Lord in whom the writer professes to believe, and the disciples to the "limbo" upon which "Nathaniel Holmes stands," and the "darkest recesses" into which Fiske has dumped Ignatius Donnelly. No man ever came before the world with a revolutionary system, who was not accounted a fool and a crank by the professed conservatives of the times; and because there arises an occasional philosopher or scientist, it in no wise follows that there are not many fools, cranks, and hypocrites.

Not many years ago, there were four men attempting to unite on the basis of unraveling the mysteries of prophecy, they claiming to specifically represent the "Elijah spirit" of this present or coming age. What little thunder they possessed, they stole from a man by the name of Barbour, of New York state. Every one of these men imagined himself the biggest headed of the four, and the result was that the "Elijah spirit" headed up in each one, each going off on a tangent of his own, giving a different interpretation of the prophecies regarding the closing of the old and the beginning of the new age. The writer of the above-mentioned anony-

mous letter is a follower of one of these four men; each of whom secretly claims as much as the Founder of Koreshanity, but hypocritically disguises from the public his claims and aspirations.

While we do not fear bushwhacking, we regard it a contemptible mode of warfare; and a man who will lend himself to the course pursued by the author of this letter is an ignoble sneak. We are making an open fight for the truth. We do not hesitate to publicly say that we are authorized to publish to the world the science of immortal life. If we had not force enough to arouse the enmity and even the aggressive opposition of the world of error, we would be compelled to relinquish the fight and retire from public notice. Michael and his angels fought, and the dragon and his angels; and what a general most desires when marshaling and mobilizing his forces, is to find the enemy in force.

The pope of Rome claims to be Christ's vicar on earth, and to have committed to him the keys of St. Peter; but while the Protestant nations and peoples silently laugh at the assumption, they publicly bow to his papal majesty, honor the dignity and authority of his claims, tremble at his power, and kiss his toe. "God moves in a mysterious way;" and when the dispensation closes and the new age is ushered in, there will be some surprises for the fools and the cranks.

There are many Koreshans in Chicago, Mr. Wallace among the number, who are not only able to meet the projectiles from one such blunderbuss as the author of the letter, but who, after reading all that Fiske may have to offer, will remain staunch in faith, active in works, and more earnestly spurred to the aggressive warfare of the Koreshan propaganda.

Turning the World Upside Down.

PROF. U. G. MORROW.

THE MODERN world is a manifest perversion of the principles of truth and life. Truth and righteousness are inseparable. Fallacy is always manifest in its correlate corruptions of human life and human society. Fallacy is the perversion of truth, its absolute antithesis; it is truth vitiated, the form without the life—the corpse of truth. Fallacy exists in chaos, and is never capable of being reduced to a system; it is negative and agnostic. Truth is positive, integral, synthetic, and rational; it is founded upon a demonstrated premise.

The condition of humanity today is an infallible index to the character and quality of modern thought, and determines whether truth or fallacy prevails in the

civilization of the so called enlightened nations of the earth. The modern world is *false* in life and in thought; it is full of inhumanity and diabolism. Modern science in its every branch, modern education in its every department, and modern ingenuity and skill contribute to the oppression of the world by constantly increasing the facilities of the millionaire to prey upon the masses, and steal from them their wealth, health, and happiness. In the ranks of the modern church, are the men who engage in the traffic of human life and perpetuate the iniquitous system of slavery; they are the heads of corporations and trusts for the systematic and organized robbery of the people, for the corruption of govern-

ment, and for the maintenance of the tangible hell in earth!

The systems now prevailing in the world—the systems that affect to teach humanity its religion, its morals, and its science, the systems that pretend to civilize the world,—are directly responsible for the conditions which exist in modern society. The corruptions in church, state, society as well as in the vidual, are palpable evidences of the fact that the world's mental impulses and desires proceed directly from the *pole of fallacy*. Can any one believe that truth prevails amid such conditions? Does the chaos of human thought indicate rational deductions from a true premise? Do the increasing evils of modern times evince the success or the failure, the truth or the fallacy, of the remedies applied through the fragmentary systems of religion, science, and social economy? In the conduct of the world we unmistakably read its character,—we read its mind and penetrate its heart. It is full of fallacy! It must be turned upsidedown! It must be revolutionized!

Is it possible to locate the *opposite pole*,—the antithet of the world's fallacy and chaos? If we should find the antithesis, would it not be truth and order, purity and unity? It was located nineteen hundred years ago; then the distinction between truth and fallacy was clearly defined; the line of demarcation was drawn between the truth as it existed in its unity and completeness in *one personality*, and the fallacy as it existed in the multitudes. In the one there was mental light; in the others there were mental darkness and corruption. Jesus dared to declare the fact that he was divine, that all truth is divine, and that fallacy is from the opposite source—substance of the opposite quality. Jesus was the embodiment of truth in its philosophic degree; it was the antithet of the philosophy of the world. Jesus and his disciples revolutionized the mind on the plane of metaphysics; it was said of them that they were the men who had come to “turn the world upside down.” Then fallacy was manifest in the character of the people; and from that day to this humanity has not removed itself from the terrible condemnation and denunciations of Jesus. The masses are incapable of containing the truth; their life does not conform to it, and they do not desire it.

Koreshanity the Antithet of All Modern Systems of Fallacy.

If it is possible to translate the philosophy of truth as taught by Jesus and as it inhered in him, to truth as it is applicable in a scientific age, we will have a system of truth which is the antithet of all modern thought. Koreshanity is the evolution of the primitive Christian system; it is the scientific translation of the philosophy of Jesus; it is the science of the life that he lived and possessed, the science of his character, the science of creation, and of the universe. There is no other system in all the world that is so absolutely the reverse of all modern conclusions, as Koreshan Universology. It stands opposed to modern science at every point; it is

not partially different, but wholly different; the exact opposite. It “turns the world upside down,” and outside in. The demonstrated premise that we live upon the concave or inner surface of the earth instead of on the outside, illustrates to what extent Koreshan Astronomy differs from the modern astronomical assumptions. The entire Koreshan System is founded upon this premise; consequently *all* its conclusions are the exact opposite of every conclusion associated with modern astronomy and entertained in the modern religious, scientific, sociologic, and economic systems of the world. Can you expect *less* of truth? Can you hope to find truth that is *not* the opposite of fallacy? Is not light the antithet of darkness, the absolute antithet? Shall truth be a twilight, a mixture of light and darkness? Never! If not, Koreshanity is absolutely true, if the modern fragmentary systems are false! If Koreshanity is not true, what is? There is no other Universology than Koreshanity. There is no other system to point to—none other to search for.

Application of the Principle of Inversion an Aid in Studying Koreshan Science.

Is it difficult for you to understand Koreshan Universology? Is it hard for you to determine what it means, what it *is*? You may not be able to reach conclusions through the application of logic to a given premise, nor follow the various lines of correspondence and relations of the human and physical worlds—you may not be accustomed to that; but you can remember that every conclusion of truth is the opposite of fallacy, that every conclusion in Koreshan Science is the antithet of every conclusion in the modern systems, in *all* lines of thought, in every sphere of activity. In the study of Koreshanity, you can apply the *principle of inversion* as an aid.

If from the evidences we have presented,—the evidences that are visible and that are felt in the world to-day, you are satisfied that the systems of the world are fallacious, you can arrive at the truth by forming the opposite conclusions. If you can find the central thought embodied in any statement of fallacy, you can reach the truth if you are able to perceive its antithet. In this way Koreshanity can be studied from the textbooks of fallacy, and from the world's present condition. It will assist you in determining that if mortality obtains in the natural world, that immortality is possible also, through obedience to the laws which the dying world persistently disobeys; it will assist you in reaching the conclusion that the opposites of all modern conditions are attainable here in the body in the natural world, through a reversion of the order of thought, and through antithetical desires; it will assist you in locating for yourself, not *in* yourself, the positive pole of Science in humanity, the Messenger of Truth, of whom it was prophesied that he should “turn the wise men backward and make their knowledge foolishness,” overthrow “science falsely so called,” and “turn the world upside down” through a scientific revolution and establishment of the divine kingdom in the earth!

In the Battle Against the Competitive System.

The Qualities of the True Soldier Needed in All the Volunteers for Service in the Primary Nucleus of the I. C. U.

BERTHALDINE, MATRONA.

KORESHAN Science recognizes the fact that everything in the universe has its antithet, consequently there is a divine selfishness as well as that diabolic variety with which we are so painfully familiar. It is commonly called unselfishness, and might be defined as self-perfecting and preservative in obedience to the science of the law for the good of the greater self, the ultimate Grand Man created in the image and likeness of God. This quality of spirit keeps the Almighty in his humanity as the pole star of all our thoughts, and impulses us to do whatever we undertake, heartily as unto the Lord. It keeps our hearts at leisure from ourselves, and makes us happy everywhere.

We admit that it is quite natural for any man who has proved himself incompetent to compete successfully and alone with the monster competitive system, to remember in his day of trouble, the maxim: "In unity there is strength." It is then quite natural for him to desire to join forces with some strong body and absorb its strength for his own preservation, and to seek relief in an organization, from all personal, moral responsibility to put forth his best viudal efforts in the exercise of all his mental and physical powers, from motives of either diabolic or divine selfishness. People of this variety are lamentably numerous; and whatever community receives them is liable to find itself prostrate from the draining of unwholesome parasites.

We read in the Bible, Acts xi:5-9, of a vision once granted the Apostle Peter,—the Rock upon which the Church Triumphant is founded. It reads thus: "I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; And I heard a voice saying unto me, arise, Peter; slay and eat. But I said, not so, Lord: for nothing common or unclean hath at any time entered into my mouth."

Nevertheless a voice said: "What God hath cleansed, call not thou common." God hath granted unto the Gentiles "repentance unto life." It is the sinners that the Almighty seeks to save to the outermost; those lost and undone. He is ready to receive them out of the mire of the competitive system, into the Father's house of the Communistic System, where the everlasting arms of the law of love will protect them from themselves, and all other poor sufferers like themselves.

We read in this same revered Bible, about the "washing of regeneration," and a "renewing of the Holy Ghost." The washing seems to come first. This washing is the application of the science of truth to life. The science of truth is "the pure river of the water of life." It is written: "We are saved by the love of the

truth." Now to effect our final and full salvation, the truth makes some legitimate demands upon her lovers. The Lord, who is "the way, the truth, and the life," said: "If ye love me, keep my commandments." The ten categories of the law, He summed up in two commandments: Thou shalt love the Lord thy God with all thy heart, might, mind, and strength. And thy neighbor as thyself.

Koreshanity gives to the world the science of these two commandments; this involves the science of self-government and universal societal government. To live comfortably and profitably, in co-operative or communistic organizations, we need washing within and without with the water of science,—the water of the regeneration.

The successful development of the I. C. U., an effort in the line of scientific co-operation, can become manifest only from a primary nucleus so well washed and sanctified by the application of the science of truth to life, that we shall be absorbed by it and become its living revelation. Poor mortals though we be, bearing in our bodies the outward marks of all manner of common and unclean beasts, we may—if our hearts are as the altar of God, and our intellects as his throne—be looked upon with favor, and with righteous judgment be pronounced neither common nor unclean, but food fit for the Gods, living stones to be built upon "the Rock" as the temple of the Most High.

We long to receive letters from far and near, laden with the spirit of self-sacrifice from the hearts of volunteers ready for service in the great industrial army of the I. C. U., which is mobilizing at the call of God. The spiritual life of this army is the science of scientific co-operation. This living water is ready to wash clean, by the thousands, men, women, and children, from the filthy abominations of the competitive system, if they will but hear its voice. They are welcome to come from the sweat-shops, from the over-crowded marts of trade, and be taught how to demonstrate that labor is capital, and to effect the exchange of the products of labor, value for value.

The volunteers who are to constitute the primary nucleus of the triumphant co-operative order, need to be men of sterling integrity, who will devote the whole force of that integrity to the standard of the Koreshan System, in condemnation of the standards of competition, exalted as those of moral rectitude by its fallacious methods of education. The I. C. U. volunteers need to be of a quality that can "endure hardness as good soldiers," and characterized by the self-subjection of the genuine military patriot whose delight is in obedience to commands and allegiance to official superiors, his comrades in the service.

We want those in whom patience is dominant, who

can cheerfully plow, harrow, and sow, before they harvest and rejoice. We want lovable people who say, "What can I do for you?" before they even think, "What are you going to do for me?" Some write thus: "Can I have this?" "Will I have that?" "I cannot do this," and "I must do that," and express themselves as though the Lord ought to feel immensely flattered should they finally conclude to give his Gospel

train a limited trial on their narrow gauge route.

There are thousands of men who stand ready, at the word of command, with the spirit of absolute obedience, to march to the front of the battlefield, in the interest of our territorial extension policy; but where are the thousands, calling themselves "soldiers of Christ," who should arise and put on the whole armor of God, and organize for the restoration of commercial equity through scientific co-operation?

In the Editorial Perspective.

THE EDITOR.

THE PROBLEM of life continues to tax the ingenuity of the modern mind. Every little while some one concludes his observations with a theory, the expression of his world of experience. Theology cannot be excluded from the consideration of the problem, because effect and cause are inseparable; cosmogony necessarily involves theology, and the relation of modern theology and the Copernican system is obvious. A new theory of evolution is being advocated in the world, and is distinct from the system of Darwin, which assumes a direct evolution from form to form. The new theory holds that the first life on the earth was a germinal vesicle; that a loose aggregation of these made the lowest order of animal life, a sac, with a mouth, and exit for waste. Then nature concluded to make a better animal, and commenced another, adding the power to secrete lime to form a shell, while the sac animal continued to exist to and propagate its kind. The idea is that nature did not know how to perform the work of creation at first, and had to learn by experience and improve by practice, until she capped the climax by making man! What it was in nature that did the making or molding of all these things, the author fails to disclose. However, a good argument is put forth against the Darwinian system; it is that ethnological and archeological facts do not sustain the idea that man evolved from lower forms, but that he has been man ever since he was made,—that is, he was a direct creation of the earth. Again, it is held that if Darwinism be true, the progenitor of man would be manifest periodically in humanity, according to the law of *atavism*, or the recurrence of the ancestral type. There is a true atavism, or the periodical appearance in humanity of a pronounced type of man; and the discovery of the laws of such manifestations by the Founder of Koreshanity, is the greatest discovery of the age. If we can know the character of such a type we demonstrate the character of the evolution, and overthrow both Darwinism and the theory of man from the earth-mold. There is such a thing as evolution, truly; but it is the evolution of life through the various planes of manifestation of form in all the kingdoms of the universe; it is not an evolution of form, for the species are fixed. While there is an evolution, there is the co-ordinate *involution*, which all fragmentary systems of the world ignore. It is demonstrated in the production of the seed of every kind of life. There is involution, both progressive and retrogressive; man is from above and from beneath; and the *two* ancestral types from which man springs, and has eternally sprung, were manifest nineteen hundred years ago in the personalities of Jesus and Judas, the personal, human God, and the personal, human devil.

Dr. Lyman Abbott concludes that the spirits of the dead are with the living, flying about in the external atmosphere. He delights to think that the strange and subtle influences

which creep into his experiences, come from his mother, who stands about him as a silent vigil. The modern mind undertakes to conceive of the existence of God in the same way—that he is all around us. Such a conception does not differ from the vague superstition concerning ghosts moving about in the air. But Dr. Abbott does not know; he says, "All this may be the result of imagination; I am not certain—I do not know. But of one thing I am sure,—there is a real presence in the Christ." It has never occurred to Dr. Abbott nor to his colleagues, that the human brain is the habitat of spirits, and that all mystery about the future existence would cease upon scientific analysis of the brain! But is Christ in everybody? If we look at the things that the Christ is supposed to be doing today while keeping company with the millions, we must conclude that there is a mistake somewhere. The invisible something guides the Methodist in one belief, the Baptist in another, and the Presbyterian in still another. He stays by them whether they are millionaires or slaves, whether the mind is sensual or refined. All classes of men, rich and poor, the aristocrat and the tramp, the clergyman and the criminal, claim this mysterious presence. Is it not strange that Deity should reduce mankind to chaos by having men think so many conflicting thoughts, and do so many things that infringe on the rights of others? No; the Christ is not in everybody,—only in a very, very few!

There is a darker side to modern education than is apparent under the spell of fallacy. It is not alone in the fact that the modern schools promulgate the fallacies of the modern world and generate the false spirit of the age, but in the effect that "education" has upon the rising generation,—in the increase of extravagance, and in the making of parasites on human society. A modern writer estimates that four fifths of the highly educated at public expense are now a burden upon society, who might have been independent and useful had they been educated in lines of industry. Modern education is deficient not only in the fact that it lacks the truth in theory, but also in that it opens no avenues to usefulness. The modern school sustains no relation to the actual *production* of wealth, but only to the methods of extravagant consumption of it. If the Americans were truly educated and enlightened, the agencies of human slavery and poverty would not exist. The wealth of the world is not produced by those who have gone through the mills of higher education!

If there is no force ever lost nor matter destroyed, it is evident that no force could ever be gained or acquired in the universe. The nebular hypothesis is a system of evolution of worlds. All force, according to it, began with the simple agitation of a single atom; the amount of such a force, and the field

of its activity would be infinitesimal, but through processes, it is thought that it was evolved into the various qualities of force which move the billions of worlds we now see as stars! It is held that matter cannot be changed as to its atomic elements, nor destroyed; yet originally, according to Laplace, the universe consisted of one homogeneous substance, from which finally evolved all of the various kinds of matter which exist today. Somehow, force and matter have passed through correlated experiences without having any alchemical relation! No force is lost or gained, yet all force evolved from a single impulse; matter cannot be changed, yet all forms of matter came from one substance in the beginning! Great system, that!

The attitude of THE FLAMING SWORD to the world generally, corresponds to the attitude of Jesus to humanity nineteen hundred years ago. Jesus spared neither foe nor friend; it was his mission to tell the truth about humanity—about its degeneracy, depravity, hypocrisy, and sensuality. The world has not changed in character from that time to this. We are no more sarcastic in our criticisms, no more bitter in our denunciations, no more scathing in our rebukes of the modern world, than Jesus in his attitude toward corrupt humanity at the beginning of the age. Do not Christians like to have the teachings of Jesus revived? Do they not desire us to condemn the same things that he condemned? No; the religious world is afraid of the uncompromising policy of the Truth; it considers that the remedy is worse than the disease! The work of Jesus is revived in Koreshanity. This fact alone accounts for our opposition to all the phases of modern life and thought, and for the world's opposition to Koreshanity!

The great telescope that is being constructed for the Paris exposition in 1900, is designed especially for the study of the moon. It is to be the greatest ocular instrument in the world. With the estimated distance of the moon at 240,000 miles, it is supposed that the power of the telescope will be sufficient to make the moon appear to be within 41 miles of the earth. In reality, it is only a thousand miles away to begin with; and reduced proportionately, it would bring the moon within a few hundred feet! The astronomers will endeavor to look for stones, ruined cities, and other evidences that real life once existed on the convex surface of the moon. Let them look at it! They will find nothing that resembles objects on the earth,—no stones, no masonry, no pyramids, no ruined cities, no trees, nor skeletons; nothing but an uneven surface, the character of which they will be unable to determine; and the more they magnify it, the less they will see!

Rev. Dr. Cadman, a leading Methodist "divine," of New York, recently startled his colleagues by declaring that the Bible is of doubtful authenticity, and contains errors and contradictions. He has thrown a bomb among the Methodists, and even that denomination may now have its school of "higher criticism," which will finally honeycomb the entire denomination. The work of disintegration of modern Christianity is persistent; its ravages are seen on every hand, and one by one the leading lights of orthodoxy succumb to the influence of modern science and agnosticism. The religious world is endeavoring to form new ideas of the Lord Christ; and Biblical declarations concerning him are too radical and repugnant to the sensual mind. If they impeach the records, they are at liberty to form conclusions concerning Jesus and his mission as they please!

The promise of a Messiah once concerned the Jewish mind; for an age they looked for his coming: but when he came, only a remnant accepted him. The Jews were divided concerning the tribe in which the Messiah should be born; the prevailing idea

was that he should come from Judah, in accordance with the prophecy of Jacob in his blessing of his son Judah. It is evident that the promise was fulfilled in the coming of Jesus; but another promise of a Messiah, or rather, a promise of *another* Messiah, gave the Jews further hope, the hope that inspires the Koreshan, and arouses the contempt of the modern clergy. It is the promise and prophecy in the blessing of Jacob upon Joseph, that "From thence (from Joseph) is the Shepherd, the Stone of Israel." Will that declaration of inspiration ever be fulfilled?

A newly-discovered animal in the Philippines is now announced as the "real missing link" necessary to complete the Darwinian system of evolution. It is the tarsier, having a face like an owl, and body, limbs, and tail like a monkey, and is about the size of a squirrel. What a travesty on the Creator of man, to place such a being on the plane of the *Messianic* function! While the modern mind is insanely clamoring to find the progenitor of man in the lowest planes of the animal world, we are freely admitting that the character of such conclusions strongly indicates that the minds entertaining them are related to the four-legged "missing link"! The world is looking for a peculiar god!

Modern civilization is an illusion; if it were otherwise, if it were true, it would produce results compatible with justice and righteousness. The world is under the spell of a supreme wizard, whose wand directs the mind in the perpetuation of the stupendous system of crime against humanity. True civilization would make people rejoice; it would not add a single curse to man or nation. A great curse rests upon the modern world; its bane is "civilization." It makes slaves at home and slaves abroad. The entire world is cursed with evils and corruptions, which are fostered in all the institutions of modern civilization, and directly under the influence of the modern church!

The old idea that comets forebode evil to man, is revived by the modern scientist, in the periodical announcement that a comet will destroy the earth. It is the tendency of the human mind to be afraid of anything it does not understand, and in this the modern mind finds ample cause for fear of the comets! Prof. Rudolph Falb, a seismatist or earthquake prophet, of Vienna, predicts a collision of the earth and the returning comet of 1866, and the consequent destruction of the earth, in November of the present year. What we are most interested in is what will become of the comet! When November passes by, make a note of the failure of the collision.

Gov. Brady, of Alaska, declares that "the poor man can thank God that we own Alaska; it has so many possibilities for him." Why cannot the poor man be thankful that we own the United States? Because the possibilities for the poor man to live where there is the greatest commercial activity, are rapidly disappearing through the work and influence of the money power. Where there is the greatest wealth, the poor man suffers most; for that reason he must have new fields where loose gold nuggets, fish, and game are not controlled by the trusts. The politicians have seen this, and have provided for territorial expansion!

Four years ago Rev. Dixon, of New York, founded the Christian Union, whose sole basis of membership should be a belief in Christ. Nothing else was to be taken into consideration in the new church club, no matter what the character should be. The new idea was called the Peoples' church. You see, it was next to nothing, and now its founder admits it; he says he has been disillusioned. He finds that he cannot convert the world with a new thing, with a net so loose that it will not hold his game!

He gives up the project and goes back to the Baptist church, where his fossilization will become complete!

America is still in advance in lines of human progress, and in the consumption of flesh foods. The people of the United States consume 11,000,000,000 pounds of meat annually, or an average of 147 pounds for each person. Compared with the European nations, running other scales than that of carnivorous appropriation, the United States stands at the head in more senses than the one. In England, the average is 100 pounds of meat for each person annually; Norway, 80; France, 77; Spain, 70; Germany, 64; Hungary, 60; Italy 24!

The location of the greatest city of the future ages will be where civilization focalizes in the twentieth century. It must be at the center of the greatest commercial activity; it must be in the greatest nation, and nearest the cross-lines of the electric vessels of the new dispensation. The prophetic lines have been thrown around southern Florida and the West Indies, in the location of the New Jerusalem; and the interest of the world will turn toward San Estero, Fla., in the opening of the new century.

Ingersoll condemns the Bible as obscene and vulgar, and as out of date, and as containing too indelicate expressions for a fastidious age. He suggests Shakespeare as the climax of human inspiration; yet Shakespeare was written at the time the English Bible was translated, and contains ten times as many indelicate expressions as the Bible!

Competition cannot last always; it will cease when the stronger element is successful, and the weaker is defeated. We are entering that stage now; the great business concerns no longer compete; they form trusts and co-operate.

Truth makes no compromises with the sensual loves and feelings of humanity. Koreshanity has not come to the world

to adapt itself to the conditions which exist, but to destroy the conditions, and adapt humanity to the truth.

According to an American humorist, the Koreshan System divides the world into just three classes: Those who know that Koreshanity is so; those who know it is not so; and those who do not care whether it is so or not!

Darwinism inverts the order of evolution. Man did not evolve from the monkey; evolution proceeds from the involved man. The monkey is the ultimate state of human degeneration.

The more conveniences there are for producing food and clothing, the less the people have to eat and wear.

With the arrival of St. Patrick's day, we are reminded of the sham rock upon which Catholicism is founded.

Jesus did not come to teach men that God is in every man, but only in the righteous!

Through the trusts, the devil makes the final grab for all the products of the world.

The modern Christian prays for forgiveness for preying upon his neighbor.

The moon is the ghost of the earth; human ghosts are mental moonshine.

Some men advertise their goods; others, their ills and misfortunes.

Truth cannot prevail while the world is in chaos.

Silence is golden,—but it will not coin money.

The universe is the only perpetual motion.

The Cellular Cosmogony is cyst-ematic.

Fallacy is the corpse of truth!

St. Patrick's day!

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Have All Men Been Gods?

From what has appeared in THE SWORD from time to time, I understand that you affirm the following fundamental propositions: First, that the earth is cellular; that all life is on the inside of it, and that it constitutes the universe—all there is. Second, that there never was a time when life and man did not exist—that all things "live, move, and have their being" in the hollow sphere. Third, that the perfect man is God. If these basic propositions are true, then does it not follow that all men have been Gods; and that when a man becomes God he voluntarily goes back into sinful humanity? And when speaking of God, would it not be proper to refer to him as a God, rather than the God?—C. B., Salem, O.

The above three brief statements of some of the principal tenets of Koreshan Universology, are correct so far as they go. The universe is one great system of organic life, containing all of the functions necessary to its perpetuity. The physical structure of the universe, the alchemico-organic world, is the most external form of *thought*, the material expression

of all the activities of the co-ordinate human world, or anthropostic universe. The universe with all its kingdoms, is the expression of the mind of Deity. It is the expression, by virtue of the fact that his life is *pressed out* into all planes of life and existence. God is in the animal kingdom, not as God, but as the animal; likewise he is in the vegetable kingdom, and the mineral kingdom, or the physical universe. On the other hand, God is the impression of the entire system, the highest consciousness of the whole. He is the world's involution, the apex, the climax of universal aspiration; he is in the perfect man, all that the universe is; he is the summing up of all its experiences; he is the fulcrum of supreme impulse of all universal activity.

The two co-ordinate kingdoms of the universe are the human world and the physical world. In the physical world there is a continual ascent and descent of energies; the sun is in touch with every

atom of matter in the world. Every atom of matter in the universe has been in the sun; every atom of matter has been, in the form of its highest possible mark of attainment, in the mind of Deity. We cannot say, however, that every atom of matter has been a sun, nor a God; it has been in *the* sun, and in *the* Almighty.

The central sun is the perpetual point of consciousness of the physical world. In the absolute sense, the sun itself does not ascend nor descend; it exists by virtue of the fact that it receives substances and gives them out again. The substances do not constitute the sun except when in the vortex; the substances pass in and out of the sun, but the sun remains the *same* center of central activity, the central consciousness of the physical world; it is the one sun, continually at the center. In another sense, the sun *does* descend through its light, heat, gravity, and other qualities of energies or substances; in a sense, the sun pervades

the entire earth through its emanations; the earth is the energies of the sun materialized.

The human world is the sphere of God's immediate field of activity; he is God in the human world. What the central sun is to the physical world, God is to humanity. The sun is the eternal center of the physical form; God is eternally the center of the world of humanity. In the human world, time corresponds to universal space. Dispensations measure in time the radius of the human world and back again, corresponding to the radius of the earth and return in the ascending and descending energies of the physical cosmos. At the end of every dispensation there is a manifestation of Deity; he impels humanity from altitude in progress, from an eminence which corresponds to the sun's altitude in space. Jesus influenced a circle of humanity; that circle is not a circle as it appears when drawn mechanically, but a circle of human beings, in a timic succession in the age, through which the radiations pass in the evolution of the divine impulse.

God is *always* the central consciousness of humanity; he is the innermost mind of a class of humanity in which he moves. He was the central mind of the Jewish race; during the Christian dispensation he has been in the Christian church. He has a central line of activity; he passes invisibly through humanity from age to age, as the continual center of the *spiritual worlds*, the central life and consciousness of the universe. At the end of dispensations he manifests externally as the external sun. He is then not a different God, but the *same* God. Jesus was an externalization of the Almighty; his form was the concrete mind of Deity. He was therefore exactly the same God that he was in the interior. The mind of Jesus was composed of millions of spirits of men who had lived in the past; so that he was not merely a single personality, but a composite man, the summing up of millions of personalities, just as the physical sun is the summing up of the entire physical universe. Jesus, as the Sun of Righteousness, has shown down through the age; his mental light, the result of his burning or theocrasis at the beginning of the dispensation, has radiated through the various planes of humanity, from mind to mind, just as the energies of the sun pass down through the various stars, planes of force, and atmospheres, to the earth. At the end of the age he reappears in another form, but as the same God.

From the planting of a seed to the production of the harvest, there is a central

persistency of the life of the seed, in its death in the soil, in the formation of the plant, and in the grouping of the corpuscles to form the seed again. The life of the seed is the creator; the seed itself is the perpetuator of the kind. The central spirit of humanity is Elohi; its central persistency is the creator. The perfect man is the seed produced through the activities of Elohi; the seed man of the anthropotic world is Jehovah. The planting of Jehovah in the human race is through the process of theocrasis or combustion; the spirit of the flesh descends into sensual humanity, while the central spirit of Jehovah enters the most interior realm, the celestial world, and does not descend. At the end of the age Elohi enters into conjunction with the energies that went down into humanity during the age, and produces the harvest or offspring of the sowing. The aspiration of the ascending energies is to form the seed; the desire of the seed is to be sown again.

The mind of the mortal world is the offal of divine mental activity. The waste of a given kingdom enriches and fertilizes the next lower, and every higher kingdom feeds upon the lower. In a sense, every man has been God, or in God; every man is the embodiment of an infinitesimal part of life that has descended from the Almighty. Humanity moves in aspiration to reach the final goal of perfection; in series of cycles, every man will become God; and when he becomes God, in the state of perfect manhood, he voluntarily goes both up and down; the substances of his material body become life in the descending degree to save humanity; the central spirit or consciousness enters into conjunction with the consciousness of God, becomes absorbed into Nirvana, and remains in that consciousness eternally. We have one universe, with its one central consciousness; it is the one God, who *always lives*; that one God periodically manifests himself in the external world. Every manifestation is not a different God, but the very Eternal!

Delivering Up the Kingdom to the Father.

(1) If the Father and Jesus the Son are one, when Jesus died on the cross, was the universe without a God for three days? How am I to explain this? Furthermore, it is said that God the Father raised up Jesus from the dead.

(2) Please tell me how the following Scriptures are to be understood (I Cor. xv: 22-31): "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—H. N. R., Baltimore, Md.

(1) The spirit of Jesus was Elohi; Elohi was God the Spirit, the Father, that Jesus

said was in him. At the time of the death of Jesus, he was conscious of the departure of the Spirit, and cried, "Elohi, Elohi, why hast thou forsaken me?" The personality of Mary Magdalene, out of whom Jesus cast seven devils by way of preparation of the temporary vessel of the divine Spirit, received the Spirit of Jesus. She therefore held the power, God the Spirit, which resuscitated Jesus and awakened him from the tomb, upon transmission of the substance from Mary to Jesus.

(2) Maturity is greater than youth; the Fatherhood of Jesus, that is, his power to beget, was greater than his sonship. In the sowing of his life in humanity, he began his reign in the *hells* for the purpose of subduing death; through the processes of regeneration of the life sown, he will bring the fruitage of his sowing to the possibilities of Fatherhood in the biune beings in the resurrection, the sons of God. The law of resurrection is the law of the seed. A common seed is planted in the soil; it enters into corruption, and by virtue of that fact it begins the work of subduing unto itself the elements of the soil, overcomes the corruption into which it passes, and produces an organic structure, and finally the seed; and the sonship is again subject to the possibilities of fatherhood, and obeys the laws of divine generation.

Jesus was the head of the church or dispensation; the final subjugation of death is through the feet of Christ, at the foot of the dispensation, the culmination of the Piscatorial dispensation. The aggregation of forces in the war against death is in a new Personality, the amplification of the Fatherhood, unto whom the promise is made, and to whom, through the processes of the cross or death of Jesus in the race during the age, the kingdom is to be delivered. Jesus promised to deliver his throne "to him that overcometh," the Messiah of the new dispensation; and thus Abram (the high father) becomes transformed to Abraham. The great Abraham succeeds Jesus in the order of time, for nineteen hundred years ago Jesus said, "I am before Abraham," the father of the multitude.

Astral Bodies and Ghosts.

(1) Are there astral bodies, such as the Theosophists tell about? (2) Do ghosts ever appear, and are they objective? If you can, answer these questions affirmatively, or even otherwise. Please explain these appearances, beliefs, or whatever they may be.—REV. U. G. M., New York.

(1) Yes; the phenomenon of the so called astral projection is a fact. One person *en rapport* with another may subjectively project through the spiritual world, mental substances or entities, and

materialize them in the presence of the other person. The projection is not through the natural space, but through the spiritual world; through which minds of individuals are directly related. The materialization takes place from the mind receiving the interiorly projected substance; the material projection is from the mind of the person in whose presence the materialization occurs.

The theory that there is in man a highly refined astral body, which in the experience of astral projection may leave the physical body and move through space and appear to other persons, is not true. The true astral projection is of the immortal man. Jesus projected all of himself when he mysteriously appeared to his disciples. Astral projection of the mortal man is only a part of the man, while he is in natural sleep, or in a trance.

(2) There are no objective ghosts existing in the atmosphere. Ghosts are spirits, and belong to the mental realm. When they are seen they are subjectively perceived.

What Holds Up the Sun, Moon, and Stars?

What supports the celestial bodies in space in the earth, if their orbits are convex to the earth's concave surface? It would seem that with both the earth's attraction and the centrifugal force of their revolution, they would tend toward the earth, and finally fall from their present position.—READER.

The sun, moon, planets, and stars are maintained in their own static planes through the forces of gravity and levity. They are meeting points of gravic and levic energies, and constitute vortices of ascending and descending energies; and hence they can neither rise nor fall. The machinery of the physical heavens is not a mechanical concern like the Copernican solar system; it is a system of forces, a machinery of energies. While the visible objects in the heavens are material, or partially materialized substances, they are no more attracted toward the earth than toward the center; they are in planes of specific equilibrium, and hence they weigh nothing, because they are points where opposing forces focalize, and where all the energies are disintegrated and transmuted to other qualities of energies. The energies of their motion are derived from their own vortices; they move in their own static planes of energy, and are imponderable.

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First Impressions of Investigators of Koreshan Universology.

Removal of Objection to the Claims of Koresh by Consideration of the Claims of the Modern Clergy.

The greatest difficulty I found in the way of acceptance of the doctrines of Koreshanity, or even the investigation of the system, was the erroneous impressions concerning the claims of Dr. Teed, its Founder. I had this objection removed by a

simple process of comparison. In writing to one of the members of the Unity I said: "If it was your own divinity that was in question, I would admit it at once without any hesitation; but with Dr. Teed it is different." This looked like making sport of a serious subject, and I withdrew the statement from the letter; but it kept recurring to my mind, and finally led to a dissipation of the difficulty.

I remembered that people readily apply the term "divine" to the noted Sarah Bernhardt; then there is a large class of men called "divines" or doctors of divinity. People accept the "divinity" of these men as a matter of course. It does not shock them very much to call a preacher a "divine;" and these men always claim to be servants of God, clothed with authority to declare his gospel.

Then many newer religious sects claim that divinity is inresident in all humanity; that we are all divines, or divine more or less,—generally less, I presume. Suppose Dr. Teed should claim to be divine! What is there shocking in the one case that is not equally shocking in the other?

What are the credentials of divinity, anyhow? I claim that certain principles underlie the manifestation of love and wisdom, truth and good. These principles are symbolized by the sign of the cross, constituting the ethical test of character, just as the sign of the square is the mechanical and mathematical test which determines the form of the surface of the earth, whether it be convex or concave. These principles are the essential ground of divine character, just as their opposites inhere in the devil.

Now, if the doctrines of Koreshans and their actual life and conduct will stand the test of these principles, what are you going to do about it? If the sign of the cross, or square, is laid on them and their teachings, and they are found to be square and straight, what then? And if the same test is applied to the churches and the governments of the world, and they are found neither square nor true, what then? Is the square not square? Is truth not true?—J. L. JONES, Ore.

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Desire for Truth Stimulated.

A Swedenborgian Minister Reads the Flaming Sword, is Touched at a Vital Point, and Wants "More."

A friend has posted me a copy of THE FLAMING SWORD, Volume XIII, No. 9. This is the first copy I have seen, and it has startled me. Having been a Swedenborgian minister of too independent tendencies (for one's own natural comfort), and being a close student of astrology and cognate subjects, I have thought a little, as you may guess. Thinking has led me to recognize the law of correspondence as universal, and in view of certain astrological considerations, has made me very suspicious of the integrity of the Copernican system.

The hints contained in this number and the article on "Osteological Analysis" have touched me at a vital point; and like Oliver Twist, I want "more." You give (in this copy) no hint as to the literature associ-

ated with your journal, so that I do not know what to ask for. If, however, you have any waste copies or back numbers of THE FLAMING SWORD, I should be glad to have a few at your convenience.

My curiosity is aroused—indeed, more than curiosity: the thirst for Truth, ever active, has been again stimulated. It would seem that valuable articles have appeared in earlier issues. I want something that will give me the key-thoughts of Koreshanity. Yours, in the love of the truth, —REV. G. H. LOCK, England.

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As Others See Us.

We Are Editing The Sword to Our Entire Satisfaction.

My Socialistic friend, J. L. Traugher, of Texas, has been pressing me to study upon the doctrines of the Chicago FLAMING SWORD. He has had the paper sent me for some time, and I am studying, like a good many others. I have found out that it hates popular education, Adventism, "christian science," Protestantism, Catholicism, and, in fact, I find it is engaged in an all-round iconoclastic work. It has my hand for all this. But, in its reconstructive work, as I understand it, it begins more with matter than with men, and seeks, as the first essential, a proper understanding of the foundations, as it were, upon which the material world is built. The rest of us are trying to reform men and methods, little caring whether the earth is round, oval or flat, or whether we live on the outside or the inside of it. But THE FLAMING SWORD is not hospitable enough to strangers. I have written it and several of its friends a number of times and have never received an answer, either privately or publicly. It recently consumed considerable space noticing a jocose freethinker named Harry Hoover, of Pittsburg, but failed to notice the strictures of another astronomer, or astrologer, whose lucubrations I sent it. In the course of a few years I may be able to intelligibly express myself on its scientific denouements, but for the present I will rest content in appreciation of its iconoclastic work and in the knowledge that it passes trifles unnoticed, unless, as in the Hoover case, it accepts one as "a little nonsense now and then." I have quoted THE SWORD's iconoclastic utterances in many papers, and the more I see of them the more I will quote. Thus I have done with Ingersoll; but at the same time I have never failed to expose his deplorable weaknesses.—F. B. LIVESY in *Discontent*.

A Baptist Journal Fails to Recognize the Process of Translation of the Saints at the Lord's Coming.

"We are now approaching a great biologic conflagration. Thousands of people will dematerialize, through a biological electromagnetic vibration. This will be brought about through the direction of one mind, the only one who has a knowledge of the law of this bio-alchemical transmutation. The change will be accomplished in the formation of a biological battery, the laws of which are known only to one man. This man is Elijah the prophet, ordained of God, the Shepherd of the Gentiles and the

central reincarnation of the ages. From this conflagration will spring the sons of God, the biune offspring of the Lord Jesus, the Christ and Son of God."—**FLAMING SWORD.**

We are undecided as to whether it is best to dance or pray in view of the above prediction. If the "electro-magnetic vibrations" should really produce such "bio-alchemical transmutation" as to produce "the biune offspring of the Lord Jesus" through "the formation of a biological battery," we may as well give it up. Why should a man be born into this world at all if he has to be subject to such "vibrations," "transmutations," and "biunity"? We are curious to know how **THE FLAMING SWORD** found out about this "great biologic conflagration" and "dematerialization," since there is "only one who has a knowledge of the law." Is **THE FLAMING SWORD** the one who has such power? If so, we begin now to beg for plenteous grace to keep us together, soul and body, until we can see a few others "dematerialize" so as to know how to get on with the work a little better ourselves.

The above is a species of foolishness that belongs to Koreshan faith, which is a new faith in the earth, and fully as absurd as "christian science."—*Baptist Flag.*

The Jews Wanted to Stand on Moses When Jesus Came.

The personal Lord Christ, the Son of God, came into the world nineteen hundred years ago, when the constellation Aries was directly over the sign Aries; that is, the twelve constellations stood over the twelve corresponding signs in the earth. This relation of the signs and their constellations occurs once in 24,000 years. Twenty-four thousand years before the Lord came into the world, the same conditions existed in the world, and the same relations of the signs and constellations; therefore a man was born into the world corresponding in every particular to the Lord Jesus, the Christ of God. He was Adam. He was the beginning of the creation of God, which the Lord Jesus Christ was declared to be.—**THE FLAMING SWORD.**

We quote the above extract as a sample of the idle, senseless dreaming that is done by some of the modern discoverers and inventors of new religions. This Koreshan foolishness is of modern date, and yet, absurd as it is, it has hosts of believers. "Christian science" and all other absurd theories can find believers. There is nothing so foolish that can be started as a religion but that there will be somebody foolish enough to believe it and preach it. Surely the human mind is a queer residuum of irresponsible simplicity and gullibility.

We prefer to stand to the old landmarks, with our feet on the old rock. A building so constructed can't fall.—*Baptist Flag.*

Logical Conclusions in Koreshanity Will Never Be Divorced from the Cosmogonical Premise.

During the past summer we received several communications from our readers, asking for our opinion of the "Koreshan Philosophy and the Concave Earth." The

Koreshan System has features that ought to be recognized, and they would be if divorced from the incubus of a "Concave Earth." Its founder may have convinced himself that they are natural associates, and they do associate,—as Life consorts with Death. The concavity of the earth's surface is *not* a "demonstration," and our readers know that in the past twenty-five years the Annular Philosophy has been proved true again and again, and that it is daily settled more firmly on its eternal foundation. Just as we said once before in these pages: Either the Concave Earth or the Ringed Earth is a false assumption, and the world's jury may now have the case.—*Vail's Annular World, Pasadena, Cal.*

Captivated With the Cellular Cosmogony.

EDITOR SWORD:—

I have completed the reading of the book, the **CELLULAR COSMOGONY**, and am captivated with the orderly manner in which the subject is presented. I am anxious that all my friends and all the world should have a copy. I have loaned mine several times, and others are now waiting for it.

Every page has served to more thoroughly convince me of the truth of the Koreshan System, and the fallacy of its objectors, who have been ably and sufficiently answered in the book.

It shows careful work on the part of Prof. Morrow and others who were engaged in the Survey. I hardly see how any one can question its accuracy, unless they have a point to make in some other direction.

Yours respectfully,

A. A. SMITH.

Michigan.

We Know Who He Is!

The Writer of the Following Letter to the Manager of the I. C. U., Recognized by his Chirographical Scrawls.

MR. W. R. WALLACE, 680 W. Lake st.,

DEAR SIR:—As a *real* friend, believer in, and admirer of your effort in Co-operation, I would advise you by all means to procure a copy of the March number of the *Atlantic Monthly* (can be had at any leading newsdealer) and carefully read Prof. Fiske's article, which I think will give you a *correct* idea of Dr. Teed [Note:—The article does not refer to DR. TEED, nor to his System, nor even hint at any of his claims.—EDITOR SWORD.] and some of his claims (I do not refer to the true doctrine

of co-operation). I feel sure that sooner or later your connection with Dr. Teed will be the ruin of your noble effort; but apart from him it will soon command the respect of progressive, earnest minds.

This is written by a friend, and one you would recognize if meeting, but it is best that I should remain anonymous in this matter. I know the past history of Dr. Teed in the Messiah business quite thoroughly; and I only wish you could see him in the clear light that I do (of his past). Hoping you will give this matter your careful consideration, I remain your *true* friend, ONE WHO KNOWS TEED.

P.S.—Remember the *Atlantic Monthly* for March.

* *

ACTIVE SOLICITORS WANTED EVERYWHERE for "The Story of the Philippines," by Murat Halstead, commissioned by the Government as official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific, with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address: H. L. Barber, Gen. Mgr., 356 Dearborn St., Chicago.

* *

Chat With Readers.

Superb Edition of the Cellular Cosmogony.

The third edition of the **CELLULAR COSMOGONY** is now entirely off the press, and ready for your orders. This edition is superior to the previous editions in many respects, and we know that all of you who obtain copies of it will be highly pleased with it. The first edition was incomplete without the photographic reproductions; the second edition was a special one for the newspapers; while the third edition is printed on *high-grade book paper*, the quality of which has become very popular in the art of book making. Our superb edition has some added features, which make it complete. Its dedication by the Founder of Koreshanity, as an instrument in the skirmish lines of the Army of Revolution, accords it a field of usefulness and importance which it merits, and which it will ultimately attain in the scientific world.

At the close of the book is the summing up of the departments of the Koreshan System in its practical application to human affairs, illustrated by a beautiful diagram of the Koreshan Unity, in the form of the physical universe. This diagram gives the relations of the governmental, religious, social, and economic departments of the Koreshan System. This diagram will enable the reader to understand at a glance how the Koreshan theology, government, communism, and co-operation are founded upon the principles and laws of the physical cosmos.

Many of you who have had copies of the other editions, will desire copies of the new edition also for your own keeping. Our

friends have done well in ordering and disposing of the other editions so quickly. This has been encouraging to us; keep the work moving with accelerated speed until the Science of Koreshanity is recognized all over the world!

Special Offer Extended.—We have decided to extend our offer which terminated January 15,—to send one copy of the *CELLULAR COSMOGONY* free, to all who send us \$1.00 for a new subscription, or renewal of subscription to *THE FLAMING SWORD*. Many of our readers availed themselves of this generous offer. We now extend it to March 31, 1899. The giving of the book will be an extra inducement to new readers to subscribe for the inimitable *FLAMING SWORD*, and afford our workers an excellent opportunity and incentive to work up their own vicinities. You can procure many subscriptions for us if you try, and we trust you will arouse a telling interest in the Koreshan System during the time of the extension of this offer of the book free with every subscription.

* * *

Kind Words for Koreshanity.

An Editor's "Free Floor" Destroyed.

The *Home and Farm*, Louisville, Ky., opened a new department to be used as a free floor by correspondents. Each one was at liberty to use it for discussing any subject he might choose. It was named "The Farmer's Debating Club." I sent a communication on the subject, "The Universe is a Great Cell," and at the conclusion of the subject I instructed the reader how to get the *CELLULAR COSMOGONY*. But the editor refused to publish it, and showed that he felt guilty by returning the communication at his own expense. He did not object on account of the advertisement; it was the subject that displeased him, and he at once abolished the new department. I have seen two copies since, without the department. He called on his correspondents for suggestions in line of improving the paper, and promised \$50 to the one whose suggestions proved acceptable, and the one that suggested the free floor got the money. The first subject introduced was, "In Favor of Expansion." I had formed a pretty favorable opinion of him, but I had some doubts.—M. H. Z., Lock 3, Ala.

* * *

The World's News.

Wednesday, March 8.

Gigantic trust forming to control output of coal mines; combination of railroads, with \$1,000,000,000 capital.
England and Russia quarreling again over interests in China.
Turkey determined to control in Macedonia; sends 73,000 soldiers to check the uproar.
Earthquake in Japan.
Chicago dog show begins.

Thursday.

Senator Mason opens a crusade against "adulterated foods;" wants pure

foods for those able to buy; no difference about the others!

Korea reported swept by great tidal wave, and thousands killed.

Grand Duke Vladimir prohibits sale of liquors to Russian soldiers.

Billiard trust forming at Chicago; also trust to build lake ships.

U. S. volunteer soldiers in Cuba ordered home; only regulars left.

Friday.

Dewey and Otis plan a hot campaign against the Filipinos; American fleet to patrol coasts to prevent filibustering.

Steud's new book, "War against War," barred from Russia.

War inquiry board in Chicago to learn the secret of beef canning.

Halligan, the Chicago bond broker who thought he was worth \$15,000,000, adjudged insane; isn't worth a dollar.

Saturday.

Army beef commission's find is against Gen. Miles' charge of embalming.

Russian troops marching to seize Siskel, city in British India; conflict between Russia and England expected.

Bishop Potter denounces the prohibitionists as arrogant, ignorant hypocrites, scribes, and pharisees.

President McKinley planning to visit Cuba.

Sunday.

Cuban Assembly, under authority of the unauthorized republic of Cuba, impeaches Gen. Gomez, and removes him from command of army.

Christendom endeavoring to psychologize Japan into adopting modern Christianity as state religion.

Alger, secretary of war, decides in favor of the army canteen.

Chinese pot kept boiling by European nations.

Supreme court of Illinois decides in favor of department stores.

Monday.

U. S. to send delegates to European disarmament congress, May 18.

Havana excited over action of Cuban assembly; Gomez accepts his deposition.

Mark Hanna and syndicate to loan Cuba \$12,000,000; heavy bondage to money power to begin Cuba's freedom!

Severe blizzards in northern U. S.

Tuesday.

15,000 people visit Gen. Gomez' headquarters at Havana in demonstration against action of Cuban assembly; General hailed as a martyr; popular with the people.

Filipinos again routed from vicinity of Manila.

Rebellion in Bolivia, South America, waning.

Peaceful settlement of Samoan affairs expected.

ACTIVE SOLICITORS WANTED EVERYWHERE for "The story of the Philippines," by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, H. L. Barber, Gen. Mgr., 355 Dearborn St., Chicago.

The Remarkable 1899.

The Present Year the End of a Long Cycle; Its Mathematical Values and Peculiarities.

If we add together the figures contained in 1899, we find they make 27, and these added give us 9. Subtract the first two figures, 18, from 99, and we have 81, which added make 9, and the letters comprising the words eighty-one are nine. Add the first two figures, 18, to 99, and we have 117; these figures, when added, again give us 9. If we add all the principal numbers thus far mentioned—viz.: 1899, 18, 81, 117, and 27, the sum is 2,142, and these figures added give us 9. If we subtract 27 from 117 we have 90, which divided by 10 again give us 9. By subtracting 117 from 1899 the remainder is 1,782; these figures, when added, give us 18, and these two when added give us 9. If we add 90 and 1,782, principal numbers, not included in first addition, to 2,142, obtained above, we have 4,014, and these figures, when added, again produce 9. Now, if we add the figures 1,899 to the last sum we have 5,913, and these added produce 18, which again being added the result is 9.

The combinations obtained above are remarkable, but carrying them still further, with stranger results, we find that by adding 1,899 to the sums thus far obtained—viz.: 4,014 and 5,913—the sum is 11,826, and by adding these figures we have 18, which added produce 9. Further, if we add the first figure of the above sum to the last two—viz.: 118 to 26—we have 144, and these figures added give us 9.

We have now tried the results of addition and of subtraction on these mystic figures, and will now see what multiplication will do. If we multiply 18 by 99 the product is 1,782; these figures when added give us 18, and carefully adding the numerals used in this multiplication we will find the addition to be 63, and by adding these we have 9. Now, we will multiply the first three figures of the year by the last—viz.: 189 by 9—we find 1,701, and by adding these figures we have 9, or if we add the numerals used in this calculation we find they amount to 36, and these added again produce 9. We will multiply the two products obtained above—viz.: 1,782 by 1,701, and we have 3,031,182; these figures added produce 18 and these added give us 9.

Innumerable changes could be rung on these mystic figures, but the most remarkable part is that the letters comprising the words eighteen ninety-nine are 18, and these two, when added, produce the inevitable 9.—Ex.

I do not believe that a state can last in which Jesus and Judas have equal weight in public affairs.—Carlyle.

Society is barbarous, until every industrious man can get his living without dishonest customs.—Emerson.

By nature men are nearly alike; by practice, they get to be wide apart.—Confucius.

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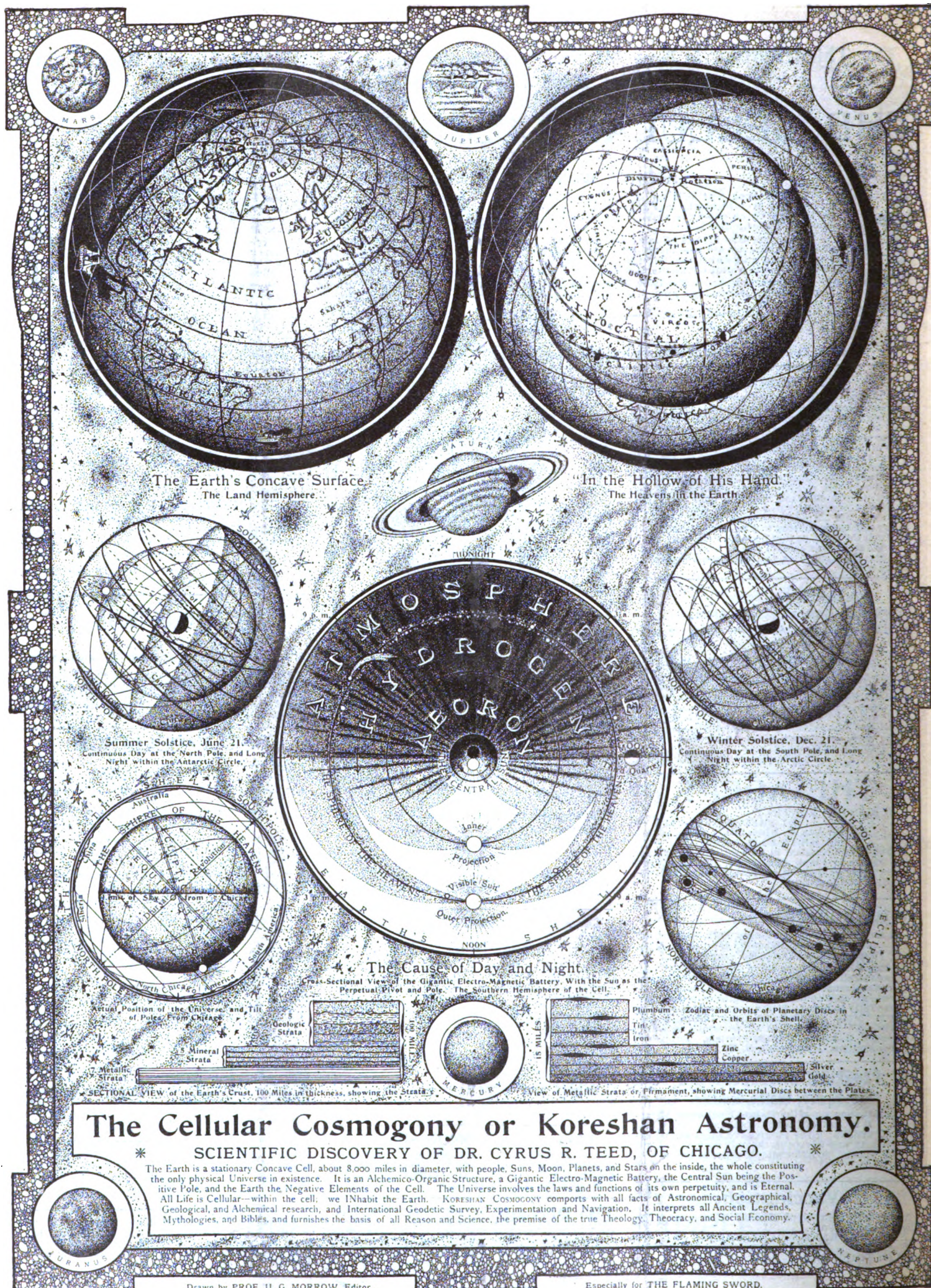
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In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.
Prof. U. G. Morrow.

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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., MARCH 24, 1899. A. K. 60.

Whole No. 330

The Physical Universe the Scientific Pattern for Societal Construction.

The Laws of Organic Unity Revealed in the Physical Cosmos; Location of the Pivot of Production and Distribution of Wealth; Perversion of the Principles in Competism.

AFTER ALL that has been said regarding the relations of the alchemico-organic (physical) cosmos to man, we are frequently plied with the question, "What has the science of astronomy or cosmogony to do with social life and the bread and butter question?" The bread and butter question for the masses has specifically to do with social organic unity, and the science of organic unity with mankind is indissolubly consociated with the laws and forms of the alchemico-organic cosmos, because the laws of societal construction are correlate with the form and function of the physical world.

Every tree that adorns the face of nature for ornament or other use; every blade of grass whose verdure enlivens and gladdens the scope of observation and lends enchantment to the elysium of human perspective; every flower whose ornate bloom captivates the eye, and whose fragrance perfumes the atmosphere we inhale, testifies to the great and inexpugnable truth that terrestrial and celestial natures are indissolubly one, and their forces so intimately blended as to constitute them parts of an organic whole.

The radiations from the sun are substantial energies materializing in the atmosphere, in the forest and meadow, in the ocean and the tributaries which supply its never-failing perpetuity; and the very life of man is so intimately related to the sun's continuous supply, that were this resource of our common life excluded

even for a few hours, the lamp of human existence would be extinguished. The energies from all the heavenly luminaries are radiated to a limitable circumference, where they are transmitted and whence they return, changed in quality, to the foci of their celestial origin. Astronomy, or rather cosmogony, is the specific groundwork of social science, because it is the expression of causation—whatsoever that cause may prove to be.

Every successfully conducted enterprise is imputable to the force of organic arrangement and power thus assured. The great financial and commercial cormorants of the world—developing greater wisdom as they gain experience in directing men and means—learn the advantage of combination and consolidation. It is to be regretted that such wisdom cannot so broaden as to determine a consolidation of industry with corporate power, upon the basis of an equitable distribution of what combined industry creates under the force of organic management. We find the industrial and the economic world ruptured at a point where the principle of organic life indicates the necessity for the strongest bond of unity. This is the case because the basis of the world's education in economics is altogether on the lines of competism, impelled by the most sordid of human lusts—the lust for money. We find this breach to be the inevitable *sequitur* of the competitive struggle for existence. It is the conflict of so called capital and

labor. It is a fight between the accumulated wealth of industry against the very power which created it—industry itself. The corporate thieves are wise enough to see that in order to conduct this conflict against the wealth producer successfully, centralization is the keynote and the foundation of organic power.

Opposed to the consolidated power of the trusts, is the wage slave. Labor unions are organized for the purpose of counterpoising the overwhelming tendency of capitalistic aggression. As each becomes wiser by experience in his own circumscribed sphere, he feels more and more the importance of organic unity; and thus the breach widens and the conflict waxes. This condition of society originates in the false and evil principle of selfishness, in which the competitive system is grounded, and in the ignorance which obtains regarding the universal laws of structure and function.

There is a definite organic form to the cosmogonic structure; it is absolute and eternal. In this form there operates an adequate and corresponding function. Out of this correlate unity proceeds the life of man, both as to his individual character and as to that centralized unity into which the development of the race merges. Society will finally be regulated through the force and application of the intellectual principle of man, taking the cosmogony of the universe for his pattern of organic life. Given the structure and function of the cosmogonic whole, we have the laws and principles of the structure and functions of society. It is for this reason that we place so much stress upon the knowledge and promulgation of the *form* of the universe, which we maintain is imperial.

The conflict between so called capital and labor is homicidal. So far as the criminality is concerned, there is no difference between the felonious, plundering bondholders and the equally criminal labor union murderer. The root of the criminality resides in the competitive system, which creates both.

The Disease of Social Economics is Competism.

It is argued by some that because organic processes have thus far failed to produce results favorable to the universal happiness of man, inorganic methods will supply the deficiency and meet the requirements of the race; hence arise anarchy and individualism, so called. It does not follow because organic power on the lines of competism has failed to secure happiness to the race, which is the goal of its pursuit, that organic unity on some other line will not eradicate the disease. If the sun, moon, planets, and stars maintain their emplacements and pursue their motions in equilibrium on the ground of independent relations and action; if they perpetually continue in their orbits and move in given directions according to the laws of order, pivoted upon the astral center which constitutes the hub and axle of their rotations, without organic unity, then human society may with impunity contemplate and urge anarchy, individualism, and chaos as the basis and groundwork of human happiness.

The physical universe has its center and circumference. Within these limitations are all the forms and principles of its organic power. Its forms and functions are organic. When society reaches the acme of its development, it will be the counterpart—in organic unity—of the cosmogonic structure, which must be taken as the pattern of organic social and economic life.

The physical sun and his retinue of planetary and stellar concomitants are nowhere in conflict or competition. The constellate aggregations are nowhere consolidated into groups, in the form of trusts, to compete with other groups or with the individual stars. Their emplacements are made upon the basis of organic unity; their movements are homogeneous, not operative as independent and individual, but as a composite unit. Thus shall society ultimately emerge from the chaos of competism and anarchy, into the organic fellowship of a united life.

Nemesis: a Tale of Reincarnation.

L. E. BORDEN.

“**H**AVE YOU any antique rings?” The questioner was a woman heavily veiled and simply clad, though the plain coat and black gown showed the finest material.

“Certainly, Madam;” and the obliging salesman led the way to a case filled with objects of curious interest to a student of the past. The spoil of the ages finds its way to New York, and the four quarters of the globe are rifled to bring curios for American collectors. Here were rings of every style and antiquity. Rings from Etruscan tombs; Roman wedding rings made of iron to symbolize the lasting nature of the contract; queer old bronze rings, finely engraved and so heavy it is no

wonder the luxurious pagans had lighter ones for summer: some had a tiny key attached, thus Caesar's wife might have carried the key to her jewel casket. There were quaint Egyptian scarab rings such as Cleopatra wore, with many a gem of purest lustre strayed from the crown jewels of dead sovereigns.

The lady fingered the circlets with some disdain. “All these are common enough,” she said with the air of a jaded connoisseur. “I want a ‘find;’ show me your best.”

The acute dealer studied his customer with attention, then he opened a safe and produced a heavily chased gold band set with three rubies, the largest of

which was magnificent in size and color. Beside this, he placed a second ring which he drew from another case, a coiling serpent whose eyes cast evil gleams of green fire.

"Here," he said, holding up the rubies, "is a ring that belonged to Caesar Borgia. He kept it to poison his enemies—or his friends, for he treated them pretty much alike. Anyone who happened to be in his way, was invited to take wine with him or to sit beside him in the place of honor at a banquet. You remember how many of his guests died suddenly? See here!"

The jeweler pushed a little slide behind a central ruby, and showed a hollow large enough to hold a small pellet of the deadly vegetable poisons used by the famous cardinal.

"And what is this?" asked the lady, pointing to the serpent ring.

The jeweler was piqued that she took his prize so coolly. Perhaps he had erred in putting it before a stranger, but he fancied he knew the monogram on the handkerchief she carried.

"This is an old Venetian death ring, a genuine antique of the fifteenth century, and has its history. You see here on the inside these two fangs of the sharpest steel. Every curio dealer in Venice knows the Della Colia ring. What! you never heard of it? Well, they say it used to belong to a marquise of the old Della Colia family, one of the proudest in Italy. Of course the marquise had a rival and wanted to kill her. You ladies can understand that; it sometimes happens in these days, I am told." The dealer laughed pleasantly at his own humor, and looked at his client. Her smile, if she gave it, was hidden by the black lace masque.

"Pray go on," she said simply, "I am interested."

"So the wicked marquise had these fangs or claws, which are hollow and cleft, filled with a powerful poison; then at the next ball she just stepped up to her rival, who was looking uncommonly well that night, and took her by the hand, a good firm grip. One of the steel claws made a tiny scratch, the merest pin prick, but it was enough. The next morning all Venice rang with the sudden death of the most beautiful woman in Italy. I don't know what the doctors called it then, it would be heart failure now. Probably they had some learned name to cover those poisoning cases. There was no proof, there never was, but everybody understood well enough what those sudden deaths meant. Do you wish this madam?"

"You are satisfied this is the Della Colia ring?"

"We vouch for it, Madam. My brother is never deceived in a good antique. He picked it up by the luckiest chance in Florence. Let me call him and he will tell you all about it. He came back from Europe on the last steamer."

The name of the firm was a guarantee that stamped any antiquity as genuine. Mr. A—, the purchasing agent and second partner, was known in two worlds for his keen scent in tracking frauds, which had won him many a curse from the Hebrew fraternity that lives by exploiting collectors and trading in humbugs.

A talk upon the merits of the ring with Mr. A— was followed by some haggling over the price. It was evident the stranger's hesitation was assumed to cover her real eagerness. She laid down the money—not a small sum—that gave the firm its profit for bringing such a curio to the light of American day, and left the shop with her prize.

The experienced dealer was a trifle puzzled. Was she, as he shrewdly surmised, a well-known collector, one of his richest patrons, led by some whim not uncommon to that wary brood? Or was she but the chance comer she seemed? Well, the bank-notes were good, and he had kept faith with Mrs. Eustis; all he agreed was not to give her rival the first chance. He must send her word about the Borgia within an hour. Where was that Greek signet ring? It must be taken up to Atkins immediately.

Two hours later Miss Miriam Carey was sitting in front of a blazing fire in her exquisite little morning-room. It was a bleak day, and frequent scurries of snow went whirling through the air. Her cheeks were flushed with walking, and on her finger gleamed the Della Colia ring. She turned it round and round, holding it up to the light, watching the fiery eyes of the snake. "I feel sure that A— knew me," she said musingly. "It wasn't like him to offer it to a stranger, but I put him on his mettle. I hope he did not see how eager I was; I was fairly trembling. What a price I paid for it! But I wouldn't have missed it for twice the money. It's such a triumph to keep it from Mrs. Eustis! She'll probably take the Borgia, but this is far more interesting. What a sinister glow! I can't turn my eyes away from it. Oh! good morning, Alice, come and exclaim over my treasure."

Mrs. Ellison, who entered in visiting costume, passed for Miriam Carey's best friend. Small women wondered that the plain Miss Carey was not jealous of the radiant blonde with tints of pearl and rose. Others saw and appreciated her artistic pleasure in Alice's beauty. There was, it is true, a dangerous moment when Jack Ellison began to show his love for the penniless girl. Miriam always looked upon Jack as her property, but she bowed to fate, and the friendship met the strain.

"You see," continued Miriam, as Mrs. Ellison took the jewel and examined it curiously, "I knew A— was just in from Paris with some rare find, and I more than suspected that odious Mrs. Eustis had bribed him to give her the first chance; so I sailed down in disguise and, by a little diplomacy, carried off the prize with flying colors."

"Trust you for that, Miriam," cried her friend. "I always say if you had lived in his day, Talleyrand would have found his match in a woman."

"He did, more than once, if my memory serves me. How about Madame de Stael? But come, you haven't said a word to praise my serpent. Isn't he unique?"

"He's a villainous looking reptile, and so uncanny it makes me creep to watch him," replied her friend, slipping the ring over her forefinger.

"The serpent was more subtle than all the beasts of

the field, so the ancients made him the emblem of wisdom. Do you know, Alice, I felt the most unaccountable fascination the instant I saw this ring!"

"Charmed by the snake like Mother Eve?" laughed Alice. "But I must say, my dear, there is something about the ring that suits you. It's mysterious and subtle like yourself."

Miriam Carey was noted for three things,—her wealth, which was fabled even in a city of great fortunes, her fad for odd jewels, and her love of mystery. She never took the straight road to her object when some winding path could be followed. She liked to pique and baffle curiosity. Her friends said that Miriam was a born diplomatist; her enemies called her intriguing. Her visit to A—'s in disguise was one of the harmless little comedies she was fond of acting. Some said that all her comedies were not harmless; most people felt a subtle depth in her that inspired distrust, but her conduct never confirmed it.

"I could almost fancy that this ring was bound up with my past," she said, half jestingly. "Did you ever have such a feeling? It's like one strain of a forgotten melody that comes back to haunt you. It seems as if the rest must follow, it is all so familiar, yet it never does. But I haven't told you my story," and she repeated the old tale. "Now, Alice, a theosophist once told me I had lived before as a noble Italian lady. Who knows? I may have been the rival the wicked marquise scratched with her treacherous claws!"

"Just like this!" cried Mrs. Ellison, who had the ring on her finger, seizing Miriam's hand with mock tragedy.

"Ah!" screamed Miriam, "That was more than a pin prick," and she showed a drop of blood on her hand. "Jesting apart, dear, I do believe in the idea of reincar-

nation. It is so reasonable to think that we suffer for the follies of the past and the calamities that seem unjust, come in retribution. An innocent man is convicted and hanged on circumstantial evidence. By and by the real murderer confesses the crime. Society gasps with horror at its own mistake. Now who knows but this man so unjustly cut off, as we think, may have just paid the penalty for some foul deed in another life? Perhaps he cheated the gallows then, but his karma led him back to them. I like to think there are no accidents, no sorrows as they seem, mere jests of fate."

"Well, I agree with you there, but I'm trying to decide, if you were really the beautiful rival, what your finding the fatal ring means; it ought to bring you some good fortune, perhaps the lover from whom you were snatched untimely. By, by, dear, I'm due at Mrs. Knight's luncheon."

A shadow passed over Miriam's face at the word lover, but she kissed her friend, who called back merrily as she left the room: "Oh! by the way, Miriam, suppose again you were not the rival, but the naughty marquise herself!"

Next day at breakfast, Mrs. Ellison saw her husband, who was running over the morning papers, stop and glance at her curiously.

"What is it Jack?" she cried, startled by his white face.

He thrust the journal into her hands, and she saw that Miriam Carey had died suddenly at her luxurious home. The doctors called it heart failure. By a will dated ten years previous, all her wealth passed to Jack Ellison.

Across the gap of centuries the ring had come back to its owner. Nemesis had done her work.

The Creation of Worlds by the Word of God.

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

"Through faith we understand that all things were framed by the word of God, so that things which are seen were not made of things which do appear." How were the worlds framed? By the word of God. Reason cannot explain the origin of things, but faith grasps the truth of God's creative power in his word. "Faith cometh by hearing, and hearing by the word of God."—Elder J. N. Haskell, in *Signs of the Times*.

"And his name is called the Word of God. * * * Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. * * * 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. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. * * * God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds,"—Greek, ages, dispensations.

THE PASSAGE first above quoted, being Hebrews xi:3, does not read as quoted, but as follows: "Through faith we understand that *the worlds* were framed by the word of God, so that things which are seen were not made of things that do appear." The

Bible nowhere teaches a plurality of worlds. The Greek word *aionas*, here rendered worlds, never means anything else than a period of time; in Scripture use it means an age, a dispensation.

In speaking of the creation in the New Testament, the Word, or Word of God, is always Jesus or the Word that "was God," that "was made flesh and dwelt among us;" of whom it is declared that "All things were made by him, and without him was not anything made that was made." The making of the worlds (ages) had nothing to do with the origin of all things, of which this writer speaks. If by God's word they mean the Bible, which they generally do, it never creates anything.

Although the whole purport of the Bible, Old and New Testament, may be summed up in the Word, or Words of God, of which Jesus, the sixth, was the bread, it was said that man should not live, come into eternal life, by one word, "bread alone, but by every word that proceedeth out of the mouth of God." The worlds,—

ages, of the creation, or framing, or, as the Greek word used in the passage in question has it, the jointing down, or together, of these was by the Word of God, who is expressly declared to be the Son of God. These worlds—ages, are the twelve months of the great year of the equinoxes spoken of in Revelation, in which the Tree of Lives ripens its fruit every month—dispensation, “and the leaves of the tree are for the healing of the nations.” This Tree of Life, which was on both sides of the river of life, is the tree of human life.

At the end of every twelfth division of this cycle of the Zodiac, which means God’s animal, or the full period of the perfect development of God’s animal, or human life, there appears ripened fruit of the God life in humanity for the age. During all the periods of the age, this tree of animal or human life has produced no ripened fruit. Green fruit falls off the tree and rots, producing no ripened seed to plant and renew the tree. Only ripened fruit contains seed that will grow. The ripened seed of this tree is planted in the soil—humanity—that is fitted for it, good soil, and renews the Tree of Lives for the coming age. Jesus, coming in the end of an age, in New Testament language, in the end of the world, was one of these ripened fruits.

As the re-embodiment of those ripened fruits of the grand cycle that had preceded him, as the seed is the creator of the crop, Jesus had been the Creator of the worlds (ages) of the grand cycle of 24,000 years that had already passed, and as Paul declares of him, “He came once in the end of the world” (Greek, the consummation, or ending together of the ages), the age that ended the twelve ages of the grand cycle or Zodiacal year. As the divine seed whence should come the sons of God, “redeemed from among men,” those whom John saw on Mount Zion, in the end of the Christian age, the Lord was born holy. As that seed in the form of the Holy Ghost, he was planted in human hearts, subsequent to his translation; and by the growth of that seed, everything of the Christian age was created. Thus he was the creator, framer, the one that jointed to-

gether all worlds (ages) of the grand cycle, or Zodiacal age of twelve ages or dispensations. When He comes again, as he said he would, he will sow the seed of the Tree of Lives for another grand or Zodiacal cycle, in God’s Garden, the Garden of Eden. Seed time and harvest, the Bible says, should never fail.

When, in the end of an age, God comes among men as the Jehovah, there is always in the people that receive him into themselves as Holy Ghost, when he goes away, or is translated, “a time of refreshing,” Greek, souling up, or getting an accretion of soul power, “that comes from the presence of the Lord,” that is, from the Lord’s having been present in his humanity and gone away into Holy Ghost, which is his form as the God seed, that may go into humanity and soul it up, give it a new, a spiritual begetting again as Peter expresses it, for the birth of a holy body in the end of that age.

The dead old church that prays for a time of refreshing gets it; but, as results always show, not from the presence of the Lord. Seed time does not continue during the year. No more does the seed sowing of this higher, God seed in humanity continue during the cycle of its re-generation, or re-production, which Jesus plainly told us was the age in the beginning of which it was sown.

It is too much to expect of the unreason of the present belated theology, that it should know these things; but they are plainly written in the Bible, and entirely understandable to whoever has the key to their real import. God’s Word, his Son, frames the worlds and all things therein. After the end of every world-age, there comes a new world, age, new heavens and a new earth,—in which dwelleth righteousness, which, as at present, has died out of the old ones,—a new church and state. All these in their succession are created by God’s Word—his Son. An oppressed and toil-worn world will soon bless the New Name of God, which he always has when He makes a new creation, or frames a new world, when it awakes into the realization of such new creation.

In the Editorial Perspective.

THE EDITOR.

STIRPICULTURE is the science of race improvement; its principles and laws must be applied to save humanity from its present state of degeneracy and corruption. The human race has about reached the limit of dissipation of its vital energies; the old world has nearly run its course. The old cycle is closing; and humanity requires the application of some radical measures to restore it to life and longevity. This includes vastly more than is involved in the modern systems of mental healing, which is nothing more than temporary restoration to usual functions and activities of man. Humanity must no longer drift with the stream of sensuality; restraint must be applied through a knowledge of the laws of life and the necessity for the conservation of human vital energies, after a period of wanton waste which has culminated in a period of the densest darkness, mental mediocrity, and physical weakness, the world has ever

known! Dr. Schenck has gained a little notoriety in the world through an announcement of a vague idea of the pre-determination of sex of offspring, which seems utterly insignificant when contrasted with the great systems of ethnological blendings and the creation of new and distinct races in the past. Abraham understood the laws of race improvement; he stood at the head of millions. He introduced a system which he applied, involving laws which he enforced, the ultimate results of which transcend anything that the present world can comprehend! From a purely ethnological standpoint, Abraham made himself and his vital energies felt in the world to a greater extent than any other known character on the plane of human generation. He was the great Brahma, not in theosophic theory, but in actual fact. Abraham put forth what he involved; he entered into conjunction with the Almighty, and in the Abrahamic system

there began the generation of the divine Man as well as the generation of a new people. Jesus was the supreme result of the application of the laws applied by Abraham; Abraham was thus resurrected in Jesus, the head of a superior order. Jesus, through the application of the same laws in another domain, through Messianic functions, will produce a fruitage in humanity,—thousands of divine men like himself. The end of the great cycle is at hand. It devolves upon Koreshanity, which alone, of all other systems, possesses the knowledge of the laws of life applied by Abraham and Jesus, to begin the work of restocking the world with a superior race of human beings, to close the floodgates of dissipation, and pour out upon humanity the essences of life, and scientifically blend together the bloods of the world in the production of a perfect race of men.

A writer in a "mental science" journal has brought the world to judgment, and casts the poor people at its left hand as the goats, and the rich among the righteous. According to him, the millionaire is a saint, while the poor man is the devil. He says: "Not a poor man can you find among the wise and truly righteous. And why? It is because in the great field of business activity intelligence is in demand. Wise men (tried and true) are required as pillars of every financial scheme of transaction, and they get the plum of remuneration; they are wrapped in greenbacks for their services." He thinks he has discovered the cure for poverty; it is to will to get rich, and untold wealth will be the result, if that will is persistent and directed with a keen intelligence. These conclusions are the result of an assumption—the assumption that the commercial wisdom of modern times is backed by the mind of the Almighty, which mental scientists claim is the only mind there is. Then what kind of a mind has the poor man? The fact is that the commercial wisdom displayed in the *competitive* world is the wisdom of the devil, the perverted wisdom of commerce; it is one of the principal powers of hell in which it is applied; and "mental science" in encouraging the oppression and enslavement of millions who are helpless because the forces and advantages have been monopolized by the money gods, thus brands itself as belonging to the ranks of absolute fallacy, the effects of which have become insufferable to the masses and intolerable to the Almighty, and they will soon be wiped off the face of the earth!

A writer says that "the problem for us is to determine what Christ taught; and knowing that, to contrast other teachings with his. We must do this independently, each for himself. No man has the right to come in between any other man and the teachings of Jesus. He taught his disciples and the multitude." It is a world of chaos where each man is left to himself to fancy what is truth—a world of mental darkness and anarchy where no one knows, and where every one refuses to have the truth imparted to him. Jesus did not teach the multitude; he addressed them in parables. He taught his disciples so that they should come between the people and his truth. The Jews took the ground nineteen hundred years ago, that a new teacher was unnecessary; they had "Moses and the prophets," and it was not necessary that any man should come between them and Moses to tell them what was the truth! Yet it was through the apostles and disciples of Jesus that the substance of truth was communicated to the world. They were his appointed conductors to transmit the electric force of divine mentality from the central dynamo to the subjects to be charged. It was impossible to obtain it by any other means. A teacher is again necessary,—one who speaks with no less authority than did Jesus. The church has lapsed into ignorance and darkness, and it is as impossible for the masses to discover the meaning of the symbols of nature

and the Bible without a teacher today, as it was at the close of the Jewish dispensation.

A debate was recently conducted in Kansas regarding the condition of man after death, between a Spiritualist and an Adventist; the Spiritualist affirming that a conscious entity existed after physical dissolution with power of communication with the living, while the Adventist entered into a partial analysis of the human system to show that there could be no human consciousness outside of the human body; and the battle was waged on these lines. Neither was able to see that the other was right; *both* were right. There is no human thought outside of the human body; this fact alone, if the Adventist knew it, destroys all the modern theories of an infinite Almighty existing in space! The mortal man, on the other hand, is full of the spirits of the dead, in constant communication with the living. Thought is made up of entities of the dead. There is no other place than the human temples now living, for the spirits of all past to exist. The great volume of human life continues, passing from body to body, continually expressing itself in embodiments in human form. In the science of the human structure is the revelation of all the mysteries of human life, its origin, its destiny, and its perpetuity. While spiritualism and materialism are fighting battles and further segmenting modern systems, Koreshanity as a system of integralism, comes with the solution of both the natural and the spiritual worlds.

"Keep your individuality protected by your own aura. Be self-centered," are two sentences appearing in a paper devoted to universal harmony. On such a basis there could be no universal harmony, no organic unity in humanity. The physical universe has one center, and all the planets, stars, the atmospheres, and the earth are in touch with that center, and are centered in it. Likewise, humanity exists by virtue of the fact that at the end of every dispensation there appears in humanity a central personality to perform the function of the Messianic pole, for the purpose of transposing human life of one age into a higher sphere of a succeeding age. A plant could not grow if each cell should conclude to be independent and self centered. A physical battery has its poles; the human world generates its Messianic electric force through its positive pole, the Messiah. The Messiah leads a group of humanity to its destiny at the end of a cycle, just as the central corpuscle in a plant leads the progressive corpuscles to the destiny of its life in the seed. A plant full of self-centered corpuscles is on the road to death and decay; and the humanity which repudiates the Messianic law and personality is following a corresponding path to anarchy and death.

Moody looks over the world of fallacy, with its thousands of fragments illogically thrown together in the modern mental chaos, and exclaims: "Knowledge has greatly increased throughout the world!" He considers that this is a period of high civilization and enlightenment, a most satisfactory age in which to live, because of all the modern conveniences and inventions, and the marvels of the telescope and the microscope. He forgets the fact that all modern ingenuity is utilized by the gods of the money power. The discoveries of the nineteenth century are, one by one, seized upon by the devil and used for the advancement of his kingdom of death and oppression. The present civilization is but the partial taming of the inhabitants of hell. Moody virtually admits this in his question, "But do we increase in righteousness as we do in knowledge?" His answer is in the negative. The fact that the world, under the influence of modern education and civilization, does not become better but *worse*, stamps the character of the prevailing "knowledge" as fallacy, because it is impossible for fallacy to produce good

results; and truth could not be responsible for the miserable conditions and corruptions that prevail at the close of this dispensation.

The religious world is in gross ignorance of the nature of the Lord Christ, who appeared in the world at the beginning of the Christian dispensation. The laws of his generation and regeneration are unknown to the modern church. Some look upon him as a mere mortal man, an example to other mortals, while others presume to think that he was a manifestation of a great unknown God pervading infinite space. A writer filled with this idea suggests that Jesus "was more than a man, more than a Messiah, within the limits of human nature; more than a perfect example of the divine in human nature." And pray, what is a Messiah, and what are his functions? Jesus the Messiah was Jehovah, the seed man of humanity, the perpetuator of divine life; he involved the universe and was its Creator, as the seed involves the plant, and becomes the creator of the plant. When he entered into his disciples he began the work of the new creation, which is exactly like the old creation was when it was new. Jesus was God Almighty, the personal Deity, the human God; but the church has forgotten it, and worships a myth!

Why do fallacies advance so rapidly in the world, while Koreshanity finds it difficult to gain a foothold? Because the people are receptive to fallacy—they attract the substances of perverted thought, and repel the truth. Every system of fallacy that has come into the world has come by fragments, differing in part only from the popular views of the world generally. Fallacy finds ready acceptance by the curious and the ignorant, because it does not disturb the habits of the people, nor the social conditions of its followers. With Koreshanity it is different. Acceptance of it means a complete mental and moral revolution. It touches the very root of evil, and cuts the sensual ties which degrade the mind. Koreshanity refuses to drift with the popular tide, and it must withstand the force of the current and endure the resultant friction. For the reason that it is truth, with the laws of life for application in removing the very seat of sensual desire, it can never be a fad; its mission is to tell the truth to save the world from hell, and not to tickle the curious devils in it!

An exchange contains the following startling statements concerning the doctrines of Jesus; our readers will wonder a little at the source of the author's information or inspiration: "Jesus forbade priestly interference between man and God. He taught the people that they were all children of God; that all had one spiritual Father which we call God." This is the reverse of what his disciples said he taught! Jesus proclaimed himself divine; that he was from above; that the world at large was not divine, but was from beneath. However, it is true that humanity then and today is a brotherhood, with one spiritual father which the modern church and the world call God. What father is it? If we can determine which father is the father of the mortal world, we can determine whether the modern church worships God or the devil. Jesus said, "Ye are of your father the devil!" If the church desires to persist in worshipping such a deity, the satanic father of mortal man, she is at liberty to do so!

Mrs. Eddy, the founder of "christian science," holds that there is no matter in existence; but there are cases of court record which show that she has sued several persons for infringing on matter which she had copyrighted! The question might arise, What does it matter if others should republish what she has written? If there is no matter, on what did she write? On what were her books printed? Did the books, infringing on

her copyright, really exist! If not, why should anybody who has no body, be sued for something that was not done? If the universe should be entirely subjective, it would be subjective from the standpoint of Mrs. Eddy—that is, there would be no mind but Mrs. Eddy's; she would be all there is, universe and all. There could be nothing existing besides herself, or rather her mind. But it is strange that her mind should enter into so much litigation over a little matter!

Who is going to meet the infidelity and skepticism of the nineteenth century? It is obvious that the modern church will not, for she herself is falling into the awful chasm of avowed agnosticism. Modern scientific theories are honeycombing the religious world, and the Bible has become as vague and void of meaning in the popular mind as the universe itself. True science alone, the truth of the universe, in battle with the fallacies of the hour, will be able to overcome skepticism. When knowledge has overcome ignorance, the Bible is vindicated. Koreshan Universology is the science of the Bible, the science of the universe. Truth expressed in the laws of the creation and perpetuity of the human world, is the same truth as that expressed in the great external form of the physical cosmos, for the Author of truth and the Creator of the cosmos are one and the same.

The church is not a practical institution. It offers to the world no remedy for its multiplying evils; it is helpless in the face of relentless agencies which are reducing the world to poverty and ruin—it evades the great questions of the world's distress, and shirks responsibility in the hour of its greatest need. Why does not the church do something? Why does it not form a gigantic trust in favor of the poor on the basis of co-operation, and thus turn the principle of the trusts into a powerful channel of effective philanthropy? Because it does not desire to do so; it does not possess the spirit of communism. It has joined hands with the competitive world, and is supported by the influence and money of the wealthy classes, and it does not dare to move against the powers with which it is in league!

The editor of the *Blue Grass Blade*, a Kentucky free slash journal, has fallen into the clutches of Comstockism, under the charge of publishing an obscene periodical. Free thought papers are defending the periodical on the basis of the constitutional guaranty of free speech and free press. Of course, Comstock has no right to enter proceedings against a journal on trumped-up charges such as brought the journal in question before the bar of modern injustice. We do not believe in prosecuting a man for printing what he thinks; the Constitution of the United States allows him that privilege. If there is any refinement left in the modern mind, it should be sufficient to make itself felt against such low-type journalism as the journal referred to, without the necessity of court proceedings.

Japan is about to put on the cloak of modern Christianity—not that its people have been converted to its vagaries, for out of 44,000,000 only about 200,000 have assented to them; but because the nation desires to be able to join in all the projects of the nations of Christendom. Japan wants to belong to a "sisterhood, of nations," fearing that without adopting Christianity she will not be able to attain a high degree of progress in all the iniquities of the Christian world. Japan's hypocrisy will be complete when she puts the cloak of the sham of modern perverted Christianity on a nation of Buddhists and agnostics for the purpose of obtaining a greater prestige among the nations of Europe and America.

Going to heaven according to the modern church, is going to some other planet or star in the Copernican system of worlds. The most prominent Christian astronomers of the age have

endeavored to locate the throne of Deity on the star Alcyone, the central star of the Pleiades. In the mind of the modern Christian, a mythical conception of the Almighty is inseparably connected with a fallacious astronomy; but it is with the greatest difficulty, in the promulgation of Koreshan Universology, to make people see that the modern systems of astronomy and theology have any relation!

"I am inclined to think that the liquor traffic has got beyond the control of moral agencies, and Christian people must depend on supernatural help in order to overcome the saloon." Why has not the church thought of that before? But is potent supernatural help available to the modern church? This is the real question for the clergymen to answer. The Almighty is not operating in the apostate church; he has abandoned the old form, just as the seed finally abandons the stalk, heedless of the wail of weakness of the dying form!

Koreshanity is the only system in the world that does not borrow from some other system or fragment of modern thought. We do not, as others, simply differ on theology and accept a fallacious astronomy; nor differ on sociology while swallowing the vagaries of the modern church. Koreshanity holds nothing in common with modern fragments. It is not a fad to hook on, as a tail, to popular thought; it is decidedly original, and will revolutionize the world on all lines of human thought, affairs, and relations.

The so called reformer informs the people that the trouble with the modern world is corrupt government, rotten to the core; Koreshanity declares the truth that the trouble is with the corrupt people, rotten to the heart with sensuality and depravity. A righteous people could not have a corrupt government; neither could a corrupt people have a pure government. Therefore, true reform must begin at the seat of the trouble,—in the heart of man!

Modern mental science mistakes persistency in fallacious desire, to be the liberation of the divine ego in man; that the assertion of absolute individual independence is the restoration of the "I am" to his throne. Even the devil can will to have what he wishes, and obtains it through force of mental attraction; but he is a long way from God!

Before humanity can be saved from the present hells, the flood-gates of dissipation of the energies of life must be closed, and the laws of conservation applied in the individual, and in every plane of his activity.

The central and most advanced corpuscle or cell in the plant, is the leader and guide of all other corpuscles aspiring to reach the climax in the seed.

If the Copernican astronomy were true, the earth would be as much in the physical heavens as any star in the universe.

The whole world is turned by cranks; from the standpoint of the devil, the Almighty is a crank and a fool!

Both the astronomer and the clergyman are gazing into the physical heavens for other worlds.

You cannot understand Koreshan Universology if you do not want to.

All mind is supernatural; the human mind is the supernatural in man.

The Messiah is the "missing link" in the chain of evolution.

The greatest mystery in the modern mind is chemistry.

The Almighty is the eccentric of universal revolution.

Science is the Koreshan's secret of a happy life.

The millionaire refuses to take the gold cure.

Fallacy is insanity in disguise.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

"Some Cranks and Their Crotchets."

MOST LEARNED SIR:—Permit me to suggest for your careful perusal, Prof. Fiske's paper in the current number of the *Atlantic Monthly*. You will find it very suggestive and most instructive. It will be worth to you more than a great many Sunday *Tribunes*, etc. I would also be pleased to see your opinion thereof in *THE FLAMING SWORD*; but I hardly dare hope that you will comply with this request. I remain your much entertained reader,—PHILOSOPHICUS.

Though the above letter is interspersed between the lines as well as in the lines, with deliberate tinges of sarcasm, we have taken the pains to look up the production of Dr. Fiske referred to, and to briefly review the same for the benefit of our readers generally, rather than for the benefit of Philosophicus, because we know his attitude toward the radical measures employed in Koreshanity for eradicating fallacies and sensuality from the human mind.

Dr. Fiske devotes about nineteen pages of the March *Atlantic Monthly* to a rambling review of some good and bad ideas

promulgated by men whom he denominates as cranks. The kind of literature he refers to, he denominates "insane literature." He includes in his list, works on squaring the circle, perpetual motion, some attempts to overthrow the Copernican system of astronomy, books on the prophecies of Daniel and Revelation, the Bacon-Shakespeare discussion, Symmes' Hole, interpretations of the Great Pyramid of Egypt, unraveling occult mysteries and kabalas, theories of immortality in the flesh, etc.

We presume Philosophicus concludes that his suggestions will be of immeasurable value to us; as though we never saw a review of paradoxes before, and were not aware of the hundreds of vague concepts and theories promulgated in the world! Dr. Fiske himself is not original. Dr. De Morgan's famous "Budget of Paradoxes" has covered such points over and over again, while Proctor's "Myths and Marvels of Astronomy" contains chapters written in a similar strain. Dr. Fiske

imitates this method of reviewing paradoxes, from which all argument or proof of conclusions which he himself may entertain is conspicuously absent. The article under consideration is a sort of harangue; he even apologizes for its uninteresting style and tiresome *pol pourri* of exaggerations and ridicule,—interesting and tickling no doubt, to many unfamiliar with the world's eccentricities, as the relics in a museum are interesting to sight-seers; perhaps pleasing to morbid minds hunting for new ideas after exhausting mental capacities to originate new ideas themselves. But to those already familiar with the various phases of mental crudities and absurdities, as well as partial departures from popular views,—to those already having reached definite conclusions from demonstrated premises in Koreshan Universology, Dr. Fiske's reviews themselves are relegated to the category of "insane literature."

Such characters as Dr. Fiske lived in the days of Jesus; they have lived all

along through the ages past. The ultra-conservatives do not contribute to the world's real advancement; they have not sufficient mental ability nor the courage to depart from the popular drift of effete thought, nor to head a new movement of reform or revolution in human thought, nor to impulse a class of people in any marked lines of genuine progress. Nineteen hundred years ago, such men were as ready to denounce as insane, ideas advanced differing in any degree from the established systems of religion and philosophy. Jesus was one of the immortality cranks of nineteen hundred years ago; and in the eyes of the Jews, Greeks, and Romans, the writings of the disciples of Jesus belonged to the same class of "insane literature" in which Dr. Fiske places Dr. C. Piazz Smyth's valuable work on the Pyramid, the work of Parallax and others; or in which he would place the views of the restitutionists held by the writer of the above letter, or in which he would place the truth of Koreshanity.

We are living in a time exactly parallel to that of the close of the Jewish dispensation; it is a period of breaking up of old institutions, of disintegration of the age. It is not surprising that numerous ridiculous fallacies should originate in modern times. It is obvious that there are some fallacies entertained by so called reasonable people; it is impossible that they all possess the truth, and contradict each other. Each of the many fragmentary systems claims, in a way, to be the truth. No matter what idea is advanced in the world, it gains a following; no matter how *true* a system may be, it is always opposed, in its early stages of promulgation, and classed as fallacious, insane, and dangerous. It is a fact that every teacher that has ever come into the world has been ridiculed; truth always has a hard time to gain a foothold; and while this one fact is always appealed to by the originators of fallacies as a proof of the genuineness of their theories in their defense against the attacks of the conservative, it also subjects the promulgators of the truth to the same accusation of insanity.

It is far more creditable for a mind to endeavor, though it fails, to do things that are considered impossible by the masses, than to not attempt them at all. Such attempts ultimate in success. Man must experience the difficulties of solving so called impossible problems; he must experience defeat ere he succeeds. The hundreds of inventions now in the world, the hundreds of modern wonders, have been attempted many times before they were made *possible*; and they were attempted at

times when the world—such men as Dr. Fiske, laughed and ridiculed. Unsuccessful attempts to perform a work impulses and spurs the mind of succeeding generations to accomplish it. What Dr. Fiske considers as impossible in the lines of overcoming death and acquiring immortality here in this world, *was* accomplished in the flesh by Jesus. The squaring of the circle, which he now considers impossible, has been accomplished in the past, as demonstrated in the construction of the Great Pyramid. The process of incubating the sphere is operative in the hatching of an egg! What he considers as foolish attempts to overthrow the Copernican system of astronomy, has at last been accomplished in the successful demonstrations in the Koreshan System, in the obtaining of actual facts which may be perceived with the sense of vision, and demonstrated to the mechanical, mathematical, and geometrical senses of the rational mind.

Every idea that is not true is unsound; an unsound idea is an *insane* idea. Every fallacious system is the product of a phase of insanity. The only system that is sound, that is sane and rational, is the absolutely *true* one. Whatever part of the literature of the world contains fallacy is, the product of imperfect, immature, unsound, and perverted mind; most of the literature of the world is the product of *partial insanity*. If the prophecies of the Bible be accepted as true concerning the "last days" of the present dispensation, instead of the modern world being progressive and possessing sanity, mental soundness, and wholesome doctrine, it departs from rational conclusion, departs from the truth, and turns unto fables and fallacies, and becomes engrossed in selfishness, steeped in sensuality and debauchery to such an extent as to precipitate the world into anarchy and revolution. *Such* a world is insane. Doesn't Philosophicus consider that this is about the Apostle Paul's estimate of the modern world? Such men as Dr. Fiske and the writer of the above squib, and others who put themselves on record as defending the modern world and its institutions,—as drifting with the stream of the world's retrogression into the coming vortex of evil, identify themselves to that extent with the phases of insanity manifest in modern thought.

There can be no phase of insanity more dangerous to human society than fallacy; nothing can be more unsound or insane than the absolute antithesis of the truth. If the universe is a cell and limited, as all form must be limited, then there can be no more erroneous, no more

absolutely insane concept, no greater display of absolute ignorance and mental darkness and perversion in all the world than the modern concept of the universe as entertained in the modern system of astronomy and theories of creation. If, as the Bible declares, God is in humanity; if, as it proves, Jesus was the Almighty, the Creator of all things that are,—if he was Jesus the Jehovah, the Man-God, then all the modern concepts of Deity filling infinite space, having mind without brains, pediment, or continent, constitute insane bosh, and are unworthy of rational contemplation!

Is This the Nineteenth or the Twentieth Century?

EDITOR FLAMING SWORD:—"They" call this the "twentieth century;" yet it is 1899. Next year it will be 1,900 years from the beginning of the Christian era; and it will require 100 more years to be 2000, or to enter the twentieth century. According to this reckoning, this is the eighteenth century with 99 years in it; one more year it will be the nineteenth century, and then it will take 100 more years ere the twentieth century begins.

Am I right or wrong? If wrong, please show how next year can be the twentieth century, and what becomes of the nineteenth century if this is the eighteenth century. Edward Bellamy must have had in view a future of a few years over 100 years hence, when he wrote that strange book, "Looking Backward," from that future date. True, we are making history very rapidly, and old ideas as well as old customs are rapidly passing away, and new ideas and new customs are taking their place; yet even with such rapidity it will take quite a while to change the present into Bellamy's communistic or governmental fraternity. However, the change cannot be too rapid for me; I am waiting for it.—PROF. P. A. EMERY, Cal.

The above questions concerning the centuries may be clearly answered by a few suggestions. The confusion has resulted from the mere presence of the figures 1 and 8 in writing the years in the present century. The first century did not begin with the year 100, but with the year 1. Only one year of the first century contained three figures—the year 100, the *last* year of the first century. It was the first century until December 31, 100. The year 101 was the beginning of the second century; 201, the third; 301, the fourth; 401, the fifth, etc.

The year 1000 ended the tenth century; that is, 1,000 full years, ten full centuries, expired with December 31, 1000. 1001 was the beginning of the new century, the eleventh, though 1001 looks to be as much the beginning of the tenth century as 1801 does the beginning of the eighteenth century. The year 1800 ended eighteen full centuries, 1,800 full years. The century which ended with 1800 began 100 years previous, on January 1, 1701—just a moment after seventeen full centuries, or 1,700 full years had passed. On Decem-

ber 31, 1900, nineteen full centuries, or 1,900 years will end. A moment afterward begins the new century, the twentieth. The century which ends with December 31, 1900, began 100 years previous, or on January 1, 1801; it has been the nineteenth century since that date, for 1,800 years or eighteen centuries passed with the year 1900. So it will be the twentieth century for just one hundred years after January 1, 1901, or until December 31, 2000, after which the twenty-first century will begin.

This is not called the twentieth century, except in a prospective way, as "twentieth century civilization," "twentieth century methods," "twentieth century literature," because it is expected that methods, literature, and civilization obtaining at the close of this century will prevail in the next.

Except the days of the present corruption be shortened, the world could not be saved; it would get beyond redemption. At the end of every cycle there is a foreshortening of time, and a corresponding acceleration of human thought and activity. We are nearing the time of the ripening of the fruit of ages, and when the ripening begins there will be a greater activity in the human corpuscles in the great Tree of Life, the momentum of human progress will be increased, and all the energies of the world will be accelerated until the vortex is reached, when the New World and Order (not Bellamy's) will be born in a day; and the time is at hand!

Prof. Falb's Comet Collision.

I enclose an article clipped from the *Saturday Globe*, Utica, N. Y., containing some predictions of Prof. Rudolph Falb, of Vienna. I wish you would let us know what you think of them through the columns of *THE FLAMING SWORD*.—J. I. H., Winchester, Va.

The article referred to makes mention of a number of prophecies by Prof. Falb concerning cyclones and hurricanes, earthquakes and tidal waves, and the collision of the earth with a comet during 1899. From careful observations extending over a number of years, and from records made by others, of the periods of seismic disturbances, Prof. Falb is sometimes able to foretell earthquakes and consequent tidal waves. About every eleven years earthquakes occur with a little more than ordinary frequency; and from what is observed in the past, and *not* from any theory of a molten mass with tidal motions on the interior of the earth, earthquake prophets occasionally hit the year all right. Weather bureaus, from meteorological observations and records, can sometimes foretell when an unusual number of cyclones and destructive storms will occur.

But when it comes to predicting comet collisions, that is quite another matter. It is not to be disputed that cyclones and earthquakes sometimes occur; they occur every year, and any man can say, "There will be an earthquake this year," with some probability of hearing of its fulfillment somewhere in the earth. But no one has ever heard of a collision of the earth with a comet, from the simple fact that it has never occurred. If Prof. Falb had ever made any "scientific investigations into mundane anatomy," he would have found that such a thing as he predicts is utterly impossible. The universe has been in existence eternally and has never yet met with such a mishap, and it never will, because the earth is a concave sphere, and comets that are visible are mere particles of crystalline energy with trains or tails of sunshine! Astronomers generally do not entertain the idea of the possibility of the destruction of the earth by a comet. One astronomer has undertaken to compute the probable weight of a comet nucleus and tail, and finds, he thinks, that an ordinary comet with a tail 3,000,000 miles long, if reduced to matter, would weigh only one and a quarter ounces! Mattison considered that the largest comet tail would weigh only a few hundred pounds, while Newton thought that if the tail of the largest comet were compressed within the scope of a cubic inch, it would not be dense as common air!

Jupiter has been seen to pass through the tail of a comet, without disturbance or destruction. There is no more probability of the destruction of the people by a comet, than that the throwing of a handful of fog upon the surface of the ocean would kill the shell-fish at the bottom!

Jesus Did Not Ascend into the Physical Heavens.

(1) At the translation of Jesus, did the spirit of his body, or the Holy Ghost, enter immediately into his disciples, or did he have to ascend into the physical heavens and back again before they received the gift of the Holy Spirit? (2) At the translation of the Personality at the end of this dispensation, will those outside of the Koreshan Unity receive the baptism, or do we all have to be gathered into one place? I am a staunch believer in everything that is taught in *THE FLAMING SWORD*. Though I recognize in myself a very dim star, I am willing to come to the fountainhead for information.—J. A. R., Mansfield, Ark.

(1) As human mind cannot exist apart from human form, it was absolutely necessary that the spirit of Jesus pass directly into his disciples at the time of his theocrasis. Three personalities,—Peter, James, and John,—were the special vessels or containers, the three tabernacles built for Moses, Elijah, and Jesus, representing the three degrees of divine life, foreshown

at the time of Jesus' transfiguration. Jesus went at once into the interior mind of these three personalities, containing the three heavens of the highest spiritual world. Ten days afterward; the Spirit descended from that interior, first into a central group of disciples, thence into the thousands.

(2) Through years of teaching and impartation of truth, through discipline and development, through the application of the law of united life, government, and society, the Personality at the end of this dispensation prepares a central group of people for the reception of the highest degrees of the coming baptism. It is necessary for this group to become associated with him in his great work, directly connected with, and tried and weighed in, the organization and in the Ecclesia. When the central group is imbued with life through its dissemination after the coming theocrasis, its members will become ambassadors to the world at large, and thousands will receive, in their order, so much of the divine essences as they are capable of attracting.

* * *

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* * *

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Wishes Us Abundant Success in the Promulgation of Truth.

I have enjoyed the numbers you sent me very much, though your religious views are so very antagonistic to mine; but that may be because I do not understand them. I want the truth, no matter where it leads. As far as the scientific aspect goes, I am with you heart and soul. There is a paragraph in one of the *SWORDS* that particularly commends itself to me; that is where you say that the earth is eternal and that there were as many people at the time of the so called creation as at present. Well, Mr. Editor, I fairly screamed with delight when I read it; for it was the first time in all my life that I found any one to agree with me in that respect. I do think you people are the most unique and original of any I have ever known. I am glad to know you, and wish you abundant success in the promulgation of truth.—S.H.P., Quincy, Ill.

A Reader's Opinion of Hoover.

EDITOR *SWORD*:—After the Hoover eruption and outflow of gall in the communication you published in a recent *SWORD*, the pigmy should take a rest and recruit his wasted energies, review his petty efforts, and thus learn his own shal-

lowness and insignificance, in comparison with the exalted mind of the wise Teacher and great Founder of Koreshanity, and his talented disciple, the Editor of the incomparable FLAMING SWORD! Be strong and of good courage. Hooverism has turned itself inside out for the inspection of your readers and friends. I, for one, await the verdict of both friends and foes.—S. C. M., Allegheny, Pa.

Cannot Express How Much She Values the Flaming Sword.

By the date on the wrapper of my FLAMING SWORD, I see that my subscription has about expired. I cannot express how much I value THE FLAMING SWORD, with its precious truths; in short, it is a necessity in our home, and I should not want to miss one issue, for I realize that I am getting far beyond my money's worth. I enclose remittance for THE SWORD another year, and for the entire series of literature; the pamphlets of the series are for some investigators. With kind regards and best wishes for THE SWORD.—Mrs. C. V. H., New Castle, Pa.

The Most Advanced Publication of the Age.

I have been a reader of THE SWORD for some months. I regard it as the most learned and advanced publication of the age. Its staff seems to be really scientific and thorough in the realm of physical analysis, and the remarks by Prof. Morrow, concerning the present and past social, religious, and political conditions of the world, are strictly up to date. I have always had a supreme desire to know the truth and to communicate it to the people. If KORESH is correct, and I see no reason why he is not, I am glad that I learned but little of the old theories of astronomy.—J. D. P., Att'y., Marietta, O.

* * *

First Impressions of Investigators of Koreshan Universology.

A Glimpse of the True Theology Led to Investigation of Other Features of Koreshanity.

EDITOR FLAMING SWORD:—You ask the readers for their first impressions concerning Koreshanity. I answer, that when it was made clear to me that the Holy Spirit, shed upon the church at the beginning of the dispensation, was the substance of the translated body of Jesus, and that that was the process by which he entered his disciples, I saw how he could take up his abode in them as he said he would. When I found that out I began to desire more of Koreshanity, and as I searched I found and began to tell others.

At that time, in the summer of 1895, I was superintendent of a Sunday school, and I immediately resigned upon acceptance of Koreshanity. The pastor called a meeting of the board and requested me to be present; I went, and after hearing what I had to say, he tried to get the board to vote me out of the church as a member, but he failed. I voted myself out, however, and handed in my resignation. I was up to that time a strict Adventist, but Koreshanity has revealed to me the inconsistency of the Adventist doctrine. How absurd it is to expect a physical man to drop down from the physical heavens!

After nearly five years of close study of the Science of Koreshanity,—its theology, cosmogony, and sociology, I declare it to be the Truth. The Bible says, "With all thy getting, get wisdom." It is in Koreshanity. What are the people going to do with it? Are they going to let the Shepherd, the Stone of Israel, be unto them a "stone of stumbling and a rock of offense?" He brings to us the science of life. Let us hear him, and not be among those who have eyes and see not, ears and hear not the things which directly concern the welfare of every man. What we know of Koreshanity we know; what we do not as yet thoroughly understand we can accept on the basis of a demonstrated premise, the foundation of all the science brought to us by KORESH.

One reason why I love this Science above all other so called sciences, is because it is rational, and is just the opposite of the popular systems; every declaration of KORESH is just the reverse of what others declare, in fulfillment of just what the Almighty declared would come to pass, in Isa. xliiv: 25-28.—F. S. REDDING, Mass.

* * *

Get Frank Leslie's Popular Monthly for April.

Major-General Wesley Merritt, U. S. A., will contribute the leading article to the April number of *Frank Leslie's Popular Monthly*, published March 20th. "The Philippine Campaign" is the subject of General Merritt's paper—the foremost topic of the hour, treated in masterly fashion by the commander of the United States military forces which, in conjunction with the navy under Admiral Dewey, stormed and took the city of Manila, August 13th, 1898. This article is richly illustrated, constituting one of the most notable contributions to magazine literature. Another prime literary and artistic attraction for April is "The Romance of Rome," by F. Marion Crawford. Mr. Crawford was born in Rome, has been steeped from childhood in the romance and legendary lore of the Eternal City, and writes of her with the enthusiasm of a lover as well as the erudition of a student. His paper is illustrated with some beautiful views of Rome, and a fine portrait of Pope Leo XIII.

* * *

The World's News.

Wednesday, March 15.

American forces in the Philippines invading the interior, and establishing garrisons in insurgent towns.

Gen. Otis forbids negotiations of Spanish at Manila with the insurgents for release of Spanish prisoners.

Mohammedan pilgrimages to Mecca may be stopped to prevent spread of bubonic plague.

Cuban Assembly asks for recognition; delegation coming to Washington.

Thursday.

Authorities at Havana ignore Cuban Assembly; Gens. Brooke and Gomez confer; the \$3,000,000 gift to be paid to Cuban soldiers.

Cecil Rhodes, the South African imperialist, gets the favor of German emperor for the great African railway.

Scores of hold-ups operating in Chicago day and night.

Battle at Taguig, Philippines; 400 insurgents killed, 350 captured.

Friday.

St. Patrick's day!

Island of Layte, Philippines, joins in the rebellion.

Chicago political hotbed is germinating a host of corrupt candidates.

Spain makes a futile attempt to gain sympathy of Europe against U. S.

Joseph Medill, one of the founders of the republican party, and editor of the *Chicago Tribune*, dies at San Antonio, Tex.

Queen regent of Spain dissolves the Cortez and signs the treaty, alone assuming the responsibility refused by party leaders.

Saturday.

New political party on foot in Cuba; favors Gomez for president.

Famous Windsor hotel, New York, entirely destroyed by fire; 16 found dead, many injured, and 56 missing.

Senator Castelar reported confident that end of Spanish monarchy is near; parties clamoring for establishment of republic.

Pope's condition variable according to newspapers; out of danger today.

Sunday.

No hope for the Pope, the announcement in the press; diplomats discussing his successor.

Battleship Oregon arrives at Manila.

New satellite of Saturn discovered by Prof. Pickering, Harvard university.

Senator Mason meets a cool reception in Chicago for anti-expansion views.

Monday.

Fatal riot in Havana; Cuban mob fights the police; several killed and 30 wounded; result of action of Cuban assembly, and bad blood in Cubans.

Gen. Wheaton reports 2,000 insurgents slain in battles during past week; Otis and Dewey hope to soon crush rebellion.

War department proposes to test the Marconi system of wireless telegraphy.

Carlists reported uprising.

Tuesday.

John Sherman, ex-secretary of state, reported dying at Kingston, Jamaica.

Disorder continues at Havana; rioters keep up excitement and avow death to the police.

Philippine commission meets at Manila and drafts proclamation to the insurgents.

Pope reported growing better; well enough to officiate at mass.

Standard Oil men lobbying in House of Commons, London.

* * *

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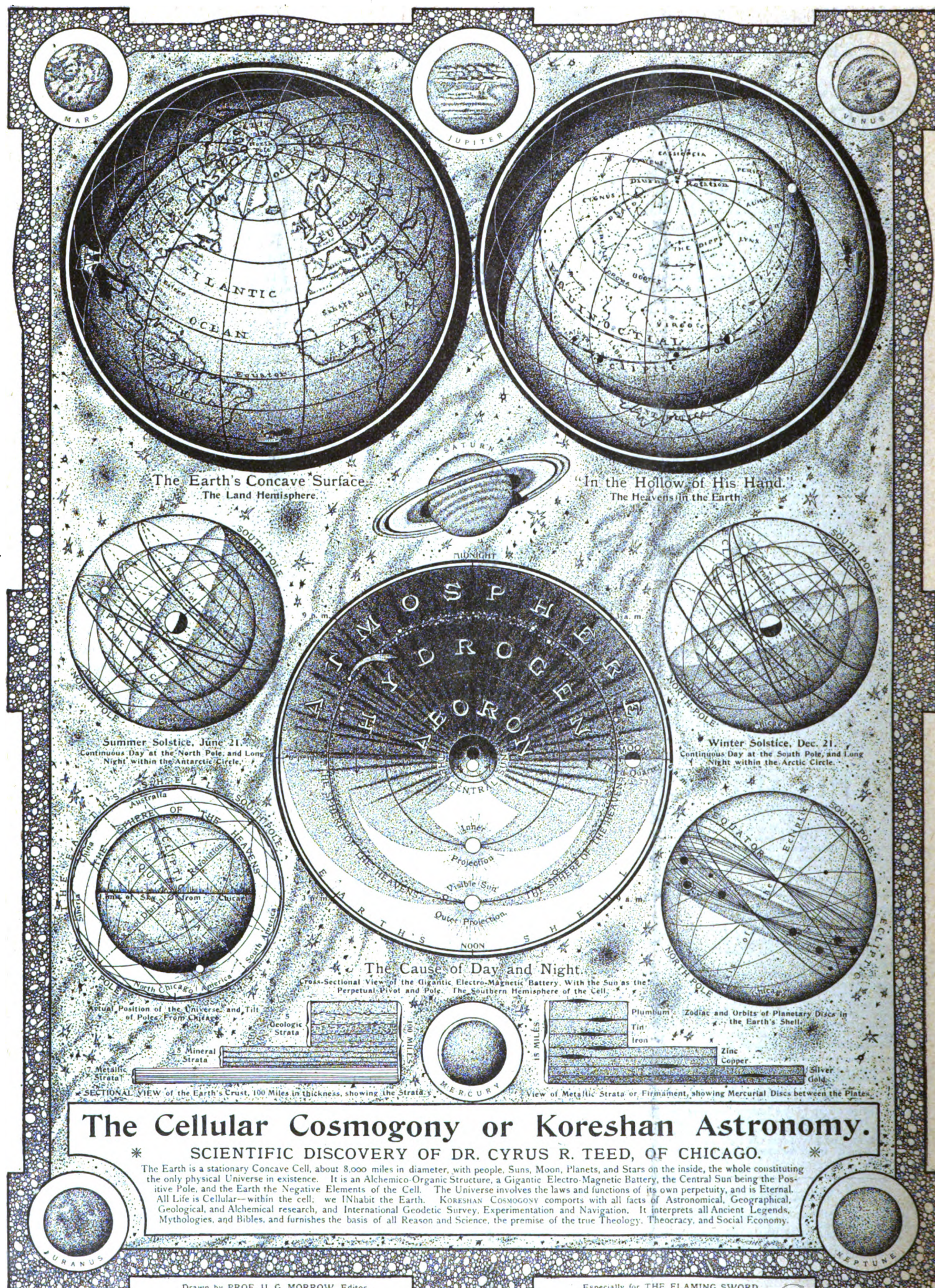
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THE FLAMING SWORD



March 31, 1899.

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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., MARCH 31, 1899. A. K. 60.

Whole No. 331

Fallacious Travesties on the Phenomena of Divinity.

Psychology of Evil Minds Operative in Counterfeit Systems; the Truth of the Judaistic and Christian Systems vs. Aggregate Mass of Fallacy.

THERE ARE people who say, "We take truths from all systems of ancient and modern thought and aggregate them into a composite whole, and are thus enabled to give to the world a system of philosophy which embraces all truth."

The devil, like a counterfeit bill, invariably attempts to represent the genuine by copying after the original; and he succeeds measurably well in leading the world in its wild goose chase after his ignis fatuus. The doctrine of the resurrection of the dead (reincarnation), of the ocrasis (absorption into Nirvana), and of metempsychosis (transmigration of soul) are all fundamental doctrines of the Judaistic and Christian systems; but as given in Buddhism, or theosophy, they are weak and spurious representations of the genuine, and not the real thing, therefore not truths but errors.

When Moses appeared before Pharaoh, he performed some supernatural phenomena because of his knowledge of the divine laws; these phenomena were counterfeited, not by the same law, but rather by a spurious imitation. As an illustration of this principle, we may note the facts of psychic power in the many efforts to pervert the doctrines of the Lord Christ and the teachings of his apostles, and reduce them to the common speculations of an avaricious age.

The operation of the Holy Spirit, proceeding from the Lord and shed upon his apostles and disciples, was a Word (Logos) upon the soul, hence it was psychology. The operation of this force resulted in peculiar phenomena, giving to the apostles wonderful powers. These powers were exercised invariably in a divine way, never

for personal aggrandizement. This psychological power from the Lord was the soul of God acting upon the soul of his people. The counterfeit of this power, the psychology of evil minds for personal ends, because an imitation of the genuine, is in no sense the truth. Buddhism is not the truth; it is, however, a deceptive counterfeit, and hence modern theosophy goes beyond Buddhism in the direction of a fallacious travesty on the phenomena of divinity.

The more closely a counterfeit bill resembles the genuine the more dangerous it is; and likewise, the more closely the diabolic mind of the atheistic and antichristian world apes the doctrines and phenomena of genuine Christianity, the more likely it is to lead men astray.

John the Baptist had great psychological power. Through it he transposed the soul of his being—the entities he had gathered into himself—into the life of the Messiah, in the psychic or soul baptism of the Lord, when the Spirit in the form of a dove lighted upon and entered the Savior. Modern humanity, of the most diabolic type, has the power to transpose spiritual forces (which are nothing more nor less than spiritual entities) from one person to another, and to counterfeit the higher spiritual and soul phenomena.

We have employed the term psychology (discourse on the soul) where, according to a more strict use of the term, pneumatology would have been better; spirit and soul power being two distinct principles, and manifesting two distinct classes of phenomena. We employed the term merely because it is the more common, as applicable to supernatural phenomena.

Hearing Voices From the Spiritual World.

How the Almighty Spoke From the Interior of Jesus; Processes of Internal Vibration of the Tympanum; Fallacy of the Idea of the Objective Spiritual World.

Dr. Teed says in February 3 issue, "No phenomena of mind ever can occur independently of matter." Several times I have heard independent voices in the air, talking or singing, all others present hearing the same voice at the same time, and all knowing there was no ventriloquist in the house.—D. E. S.

DID OUR correspondent ever know of *any* voice being heard independently of ears with which to hear? Where were Mr. S.'s ears, and what were they doing when he heard the voices? Did he hear the voices independently of the organs of hearing? If so, then let us have the proof. Voice or sound is a phenomenon which depends upon the ear and its functions, the tympanum and the auditory nerves being essential factors in the phenomenon.

Mr. S. declares that he has "heard *independent* voices in the air." It is a mistake. We do not question the fact of the phenomena of which the writer speaks; we merely question his interpretation of it. The tympanum may be acted upon from without or within. When vibrated from within, by the action of any spirit, the sound seems objective because the mind is trained to believe in objective phenomena. The communication of intelligence from one spirit to another within the brain cells, where spirits dwell, vibrates the cell or a group of cells which will vibrate a corresponding cell or set of cells in any other brain *en rapport* with the first cell acted upon, and the responsive vibrations are heard as objective sounds; but they are not transposed independently of a brain cell in which the voice originates, nor are they independent of a receiving cell to which the transposition of the sound is made.

Mr. S. is laboring under the same difficulty that confronts all materialists. He does not possess a spiritual conception, though he has a natural idea of space; he observes forms in space, and imagines a spirit

to occupy space as large as the body. This is purely a material idea. A spirit has no form, but it has that which corresponds to form; it occupies no space, but exists in a mental atmosphere which only corresponds to space. *The spiritual world is in man.* The hells and the heavens are located within the human organism. God is in heaven; God is in his holy temple. Where is this holy temple? "Ye are the temple of God, because God dwells in you." "God is in the generation of the righteous."

The world of heavens and also the world of hells are in man. They exist as facts;—the basis of these two worlds is the matter in which they rest. We are not disputing the existence of spirits and angels, nor their voices; but we are trying to eradicate some of the consummate ignorance of people regarding the character and location of these spheres, and to eliminate from the befogged modern mind, some of the cherished nonsense in which the world is merged.

Please explain Matt. iii : 17 : "And lo a voice from heaven, saying, this is my beloved Son in whom I am well pleased."

Jesus was the temple of God. "Destroy this temple, and in three days I will raise it up. * * * But he spake of the temple of his body." That voice was from the Father, of whom Jesus said: "I and my Father are one. * * * I am in the Father, and the Father *in me*." Did the Lord tell the truth? If so, then the Father was in him, the temple of God, and the voice was from his own interior, and was communicated to the interior of those who heard, impressing from within the tympana of the ears which heard. "Where was the organic cerebral structure?" The organic cerebral structure was in the cranium of the Lord Jesus, and in the crania of all who heard.

The Conflict of Astronomical Hypotheses.

PROF. U. G. MORROW.

ASTRONOMY has been considered as an exact science by millions of people unfamiliar with its history—its founding and progress. To the astronomical world, however, it is known to be very unstable and uncertain; its fundamental hypotheses are constantly shifting. When Copernicus undertook to account for planetary motions by the use of the hypothesis that the visible planets were viewed from a rapidly moving sphere instead of a stationary one, the sun was only 3,000,000 miles from the earth; and Copernicus never dreamed of the immense distances in space to which the

sun and stars were afterwards to be pushed by more energetic astronomers!

Kepler evolved his ellipses from the original circular orbits, and modified the system on the ground of a new hypothesis. At that time, the worlds were moved by the application of divine power, and no other solution for universal motion was thought of in Christendom until Newton took the matter in his own hands and applied the mysterious force of universal gravitation. This was a decided revolution in cosmogony; and up to the present century, Newton has controlled the worlds

by a hypothetical force, much to the satisfaction of his admirers. The question soon arose, if the motions of the universe could be maintained simply because there was nothing to stop them, why could not the universe have started of its own accord?

Attempted answers to the question resulted in the famous theory of Laplace, the nebular hypothesis, the idea that the solar system was once one great hot gas-ball, revolving, cooling, condensing, materializing. What set it on fire is a mystery! This theory was the logical result of the Newtonian hypothesis; for of what use would universal gravity be if it did not finally collect the atoms of ether and make worlds of them everywhere, throughout all infinite space? Why it did not begin operations long before it did, is not explained! The nebular theory has supplied the world with speculative material for over a century; and it has been accepted by the entire modern world, inclusive of the church! It has been the groundwork of all modern theories of geology and systems of evolution. The mysteries of creation were thought to be revealed through the Laplacement of universal matter, held by "higher critics" to be antagonistic to the Bible; but it has neither solved the problems of creation nor destroyed the ancient Volume.

Geologists have been so certain that the earth is an intensely hot ball of molten matter, ensphered by a thin crust of cooled land and water, that they have calculated the temperature of the earth from the circumference to the center; they have found that Jupiter is growing colder, and that the moon is past its days of usefulness and life, indicating the fate of worlds. After all these conclusions have been so nicely poised in the public mind as established theories, what a scientific disaster to have them all overthrown! Hypothesis has followed hypothesis in the past; and now the war of hypotheses has begun again; the world is about to witness another shifting of shadows, another disintegrative evolution and revolution in uncertain "science!"

Dr. T. J. J. See, the famous astronomer of the Lowell observatory, is the founder of a new system of world-building, which is announced as a complete refutation of the nebular hypothesis of Laplace. He has overthrown the popular system by some facts of observation and experiment. In the old theory, it was con-

cluded that the distant nebulae are composed of "glowing gas;" the spectroscope was thought to demonstrate their heat. Dr. See's observations and spectral analyses have proven the reverse. If the nebulae are cold, of course that settles the old hypothesis; but it does not prove See's conclusions that the order of evolution is from cold nebulae to hot worlds, instead of from hot nebulae to cold worlds. If the nebular hypothesis of Laplace is so radically wrong, why does Dr. See follow the parallel so closely throughout the line of his conclusions? His cosmogony is radically wrong; for there never was a time when the universe did not exist as an organic structure. The universe never began!

It will be interesting to the reading public to follow the new line of conclusions; necessarily, the idea is made to apply in geology as well as in astronomy. He claims that the earth is cold on the interior, beyond a certain depth; the old ratio of the increase of heat does not therefore prove intense heat in the center! The Doctor sees matter in the earth no hotter than melted lava. The old fungi are being broken off, and new growths are rapidly assuming proportions in the public mind; but in the meantime, thinking people will lose confidence utterly, in modern speculative astronomy!

The outermost objects in Copernican astronomy, under consideration by the astronomical world, are the nebulae. Away out and beyond all possibility of knowledge of their purpose, nature, or origin, modern science places the mysterious, fleecy forms. At the extremities of disintegrated fallacy, the battle of hypotheses is being waged! At the extremity of the great cycle, when the human mind has become resolved into nebulous chaos, disintegrated to the last degree of mental feebleness and misconception of universal form, the mental fog is being agitated concerning that portion of the Copernican universe which corresponds to the modern mind. The coincidence is striking, and the fact significant! The Koreshan System is established upon the pivot of rational demonstrated premise, and diverts the mind from scientific myths to the conception of the universe of eternal, organic form and function, with correlation of center and circumference, according to the principles of which the mind may be so organized and related to the great cosmos as to comprehend all of its mysteries, and make the man as eternal as the universe!

American Luxury and Discontent.

L. E. BORDEN.

THE BEAUTY of the visible world is shed abroad in strange contrast to the fevered unrest of human life. The fires of dawn, the sweet fields, the trees, the divine sky, the starlit night, speak peace and happiness, yet who is happy? The poet? Oh no; the poet has his critics, and the question of bread and cheese is as real to him as to other toilers. Shelley must starve himself for leisure to dream and write by the blue Gulf of Spezzia. The poet's larder is as bare as Mother

Hubbard's. His soul cannot find pure joy at the bountiful feast of nature when his body is weak from fasting.

So it comes that the lovely forms of nature, made to soothe and delight man, only aid his grief by hinting at some happier life meant for him, which alas! he cannot find. Why is it that so fair a world is so full of pain? Why must millions toil from day to day for a mere crust of bread?

"In twelve thousand written years," writes one, "the world has not yet built a House, nor filled a Granary, nor *organized itself for its own comfort*. It is so marvelous that I cannot express the wonder with which it fills me."

Surely the lavish earth yields enough for all her children, but chief among the lost arts is the art of distribution. How can we make it go around? Not so long as the lack of the many feeds the morbid fancies of the few. The plea that all may share alike is vain; that showed itself an idle dream in the wild days of stormy France. But a brief glance at some of these morbid fancies may excuse a strong plea for a distribution in equity.

All that is rare and costly comes to America. This truism is a source of pride to the people, but in most cases the treasures of the past—the gems and pictures and historic palaces that are now brought from the old world—do not come to enrich museums and galleries open to those who need inspiring glimpses of precious art; rather do they find place in the private collections of the very wealthy. One of our good Americans has paid \$400,000 for a superb pleasure boat, the finest sailing yacht ever built except the Defender. It is said the railway carriage of the Czar of Russia cannot compare with the private car of one of our millionaires, where the lamps and fittings are of gold or silver, and the hangings of costly stuffs.

The horse is a splendid animal, but although the ancients gave the palm to Minerva's olive tree, it must be said, judging from the vast sums squandered on race horses, that now, Neptune's gift is overrated. A California millionaire bought the famous Ormonde, once the property of the Duke of Westminster, for \$150,000, the highest price ever paid for a horse.

Aside from the pyramids and the mausoleums of royalty, no doubt the most expensive tomb in the world

is that of Mr. John Mackay in Greenwood cemetery, Brooklyn; this cost over \$300,000. Fabulous sums are spent on jewels. One of the Vanderbilts gave his bride a ruby necklace worth over \$500,000. Now a beautiful woman deserves a beautiful toilet, and a plain one needs the adjuncts of dress to redeem her plainness; but is it not a vulgar mistake to think that a gown must be costly in order to be artistic and becoming? Surely the limit of good taste is passed, to say nothing of the social wrong involved, when an American woman pays \$5,000 for a sable-lined opera cloak; and the Comtesse de Castellane, daughter of Jay Gould, flings away \$6,000 on a tea gown of heliotrope velvet, with trimmings of matchless lace.

Let no man, therefore, exclaim at the folly of women, and begin to shake his head over this piece of extravagance. Let him remember the yachts and horses and game-cocks; some of the latter bring \$2,500; moreover, there are importers who supply a brand of cigars that sell at five dollars apiece. As George Eliot says, "I'm not denyin' the women are foolish. God Almighty made 'em to match the men." The caprices of luxury are evenly divided between the two sexes.

One of the Boston papers from which some of these figures are taken, tells of a "Red Dinner" given at the Savoy Hotel in London, by an American millionaire. The flowers, lamps, napkins, chairs, and knife-handles were red; even the waiters wore red neckties. There were eighteen courses, and the expense was seventy-five dollars a plate for the forty guests. "The great man," says Emerson, "scarcely knows how he dines."

Think of the awful, needless waste, and then read how the other half, or to be more exact, how the other three fourths live! How can the American workman, seeing this riotous luxury, fail to take up the sad cry: "In my father's house is bread enough and to spare, while I perish with hunger"?

The Root and Heart of All Modern Vices.

The Pole of Evil Traced Beyond the Modern Saloon and Scientifically Located in the Root of the Corrupt Tree of Mortal Humanity.

BERTHALDINE, MATRONA.

1. Let the moral manhood of the nation recognize the fact that they have the same right to have the surroundings of their homes morally clean, that they have to have surroundings favorable to physical cleanliness and health, and the same responsibility for securing and maintaining them.

2. Let the fact already well recognized, that the saloon is both the forefront and the creative center of all forms of vice, be intelligently acted upon.

3. Let it be recognized that a man whom you would not, on account of lack of capacity, honesty, or morals, feel safe in making the executor of your estate, is not fit to be your representative in the government of the city where your home stands, and your children grow up.—*New Voice*.

THE FLAMING SWORD is a well-known advocate of total abstinence from the use of intoxicants, tobacco, and all polluting poisons. It also regards as commendable from a certain standpoint, all efforts to

awaken the vidual to a sense of moral responsibility for the well being of society. The science of the political economy which it advocates, dictates that all such efforts should be directed by a wisdom equal to locating scientifically, and therefore correctly, the "creative center" or cause of vice. Koreshanity, being the revealing light of divine or true science, emanates from such wisdom. This true science is found to be the sole reliable vindicator of all Biblical statements, and able to thoroughly furnish the rational mind with scientific reasons for intelligent faith in the statements of the Christian Scriptures, from Genesis to the end of Revelation, no matter how paradoxical or contradictory they may seem to the non-intelligent.

The X-ray of Koreshan Science goes deeper than the saloon, for the "creative center" of the vices which render society so corrupt. It confirms the statement of the Bible, that "The love of money is the root of all evil." I Tim. vi: 10. A root evolves from a seed of life. So "the root of all evil" must originate in the alpha and omega of all life, in the involution of all its forces—the seed of the tree of the knowledge of good and evil. We are told to lay the ax at the root of the tree.

The Ancient of Days, the Messenger of the New Covenant, possesses the renewing voice of the Science of all truth, the fruit of the tree of the knowledge of good and evil. By this light he locates the exact creative center of evil, and lays the ax at the tap-root of its commercial energies,—the love of money. He does not fail to recognize the three domains of the corrupting activities of this force, which he defines as the domain of sex commerce, the domain of religious commerce, and the domain of secular commerce.

Commerce is the central principle of life, and the nature of its activities determines the character of its most ultimate consequences. If its activities are equitable in primates, then they are equitable in ultimates. Money is the medium of exchange by which the circulation of the life elements is effected. If its face value lacks the marks of integrity because of its failure to defend and protect the basic principle of commercial equity,—value for value in the exchange of vital forces and resources as expressed in the products of labor,—then it is the abomination that maketh desolate, and every service of love for it bears a stench to the nostrils of the Almighty.

In the vitellus of all life, the domain of sex commerce, the Moneta to guard the exercise of its functions should be the true maternal instinct generated by the adoration of the Most High, Jehovah-God, made flesh to dwell among us. Woe be to the man or woman who disregards the *Flaming Sword* of divine science, which turns every way to guard the divine Maternity, the Tree of Life! Let every vidual who would secure a renewal of life that is life indeed for the human race, speak the truth in love to his own soul and to his dying race, and locate the cause of all evils at the vitellus of mortality, where the fires of lust burn, and consume upon the altars of hell the vitality of the animal life of God.

The sensuality of the mortal mind is the creative force that perpetuates the saloon; and today that force is as active in the church that bears the name of the Lord Jesus Christ, as it is in the brothel coupled with the saloon. The fallacies concerning the marital relationship, enunciated by thousands of modern Christian theologians, are as potent to perpetuate it as are the saloon and the brothel united; for these are but loathsome pustules revealing the innate moral rottenness of the body politic, which maintains a church corrupt enough to sanctify the subjection of woman to the lusts of man's mortal, lustful flesh.

True religion, undefiled, is manifest in the light, a child of the light of God. God's light is true science, the science of the Truth, pure river of the water of life, clear

as crystal, the medium of the manifestation of the unquenchable fire of divine love. The light of true science reveals nothing more clearly than the relationship of God and man, of the mortal to the immortal, of the microcosm to the macrocosm, and the laws of their perpetuity. True religion is the union of God and man, and is effected by the literal *Flaming Sword*, the theocrasis of the living Word or Voice of God, the vitellus of the commercial life of the entire universe.

An exchange of the truth for fallacies or false doctrines, in the domain of religious commerce, consigns spirit, soul, and body to an age-lasting hades, where, groping in darknes in continuous search for Truth, the traitor to it finds it an *ignis fatuus*, ever eluding his grasp but leading him a weary mortal round of unsatisfying existences, till as the wisdom of experience she really comes to his rescue, and in the form of the Ancient of Days gives sight to his blind eyes, hearing to his dull ears, and taking him by the hand, leads him to the altar of self-sacrifice before the throne of Truth, where the union of God and man is revealed and true religion is manifested as the Life.

Today, the people sit in darkness, and the Voice of a renewed Divinity in humanity is the supreme need of the hour,—a Voice that can give to truth seekers the light of true science, and cause them to know God in their elder brother, the Ancient of Days, who wields the *Flaming Sword* that guards the way of the Tree of Life in the domain of religious commerce.

In the domain of secular commerce, what demoniacal fiend backs the abominations that pervert all the exchanges of the goods of life, from their legitimate service of maintaining the lives, the liberties, and the happiness of earth's teeming millions, to the glutting enrichment of the few to the detriment of the many? Her name is *usury*, and her hell-born creature, the competitive system. May the Word of God give this *Flaming Sword* heaven-born language of sufficient force to express the denunciations of the Almighty against usury and her defenders.

Whether the banks issue gold, silver, or paper, it matters not; for usury is an enthroned principle in the seat of selfishness named Satan, the high priestess of competitive commerce, and all her issues bear the mark of Cain, who caused his brother's blood to cry from the ground.

The saloon is bad; still, it is but a minor sequence of that love of money which the Almighty denominates the root of all evil. The Voice of God in Chicago, by the Science of Truth inscribed in THE FLAMING SWORD, calls to *The New Voice* in New York to come up to the help of the Lord against the mighty, and use its voice to demand of every man who has dared to name the name of Christ by calling himself a Christian, that he forsake the abominations of the competitive system and espouse the cause of true Christian communism, which involves commercial equity. *The Flaming Sword* demands of every Christian that he lift up the standard of the law given by Moses and endorsed by Jehovah's fulfillment, and, by obedience to it, cleanse his temple and all its courts from the pollutions that defile it,—from its Holy of Holies to its outermost environment.

Koreshanity needs the service of moral manhood and womanhood—cleansed by the application of the science of truth to life. Saloons will then become but dim memories shrouded by the blackness of the night of our ignorance of the humanity of Deity.

In the Editorial Perspective.

THE EDITOR.

MENTAL ENERGY is the most potent force in the universe. Force is substantial, and is communicable. A man can will to strike a ball; he generates an energy of a specific quality, and he can measure the amount necessary to execute the desire. From the desire to the moving of the ball, the energy of desire has been successively transmuted to voluntary mental force, muscular force, and mechanical energy of motion. All of the mechanical force necessary to move the ball with rapidity and force is the *exact equivalent* of the original force of the thought! This conversion of energy from quality to quality is absolutely true and indisputable; it is a demonstrated fact. Man contains all of the elements of the physical universe in the same order and relation as they obtain in the great cellular structure. The matter of the human body has passed through series and cycles of experience in its ascent from the mineral, through the vegetable and the animal kingdoms to the human. Correlated human mind is therefore as much superior to corresponding physical energy in quality, character, and potency, as the substances of the human body are superior in refinement and degrees of experience. A single fundamental idea, laden with a purpose and projected from a positive mind, is sufficiently potent to impulse millions of human hearts, to move armies, build cities, and transform continents! Think of all the energy expended in the labor of producing such results, and you have the *equivalent* of the original idea, because the primary impulse is, step by step, transformed to all other energies active in the execution of the plans involved in the idea, in the manifestation of the idea itself on the plane of the material world. Jesus possessed the highest and most refined, the supremely potent mental force of the world; he involved the great cosmos. His mind was the perfect consciousness of the universe. He was the supreme positive *impulser* of all universal activity. He projected his mentality into humanity, and the same substances, transmuted to the plane of divided humanity, have moved millions and millions of human beings in the path of progress; nations have felt the force of his supreme power. From plane to plane, the divine impulses descend through the laws of actual transmutation of force until the energies reach the outermost kingdom of the universe,—the material, physical cosmos. All of the energies and activities in the physical cosmos are the exact equivalent of the supreme impulse of the mental force in the divine man. The transformed energies generated were mental; they are now correlated physical energies, and must write their impress in form and functions which exactly correspond to the microcosmic form from which they emanated, and thus record therein the laws of cause, the absolutely infallible index of the mind of God Almighty, who walked the hills of Judea nineteen hundred years ago!

Learn to think from basic principles and premises. There are no rational conclusions but those formed through the reasoning processes—through the application of the laws of analogy, correspondence, and logic. How few people in the world have ever undertaken to follow a single line of logic from a given premise to a conclusion! If you would let reason be your guide you must exercise your own rational faculties. Such a process is not in selecting such opinions as may suit you or fit preconceived notions instilled into the mind by the modern church and school; nor is it promiscuously rejecting what does not suit your fancy. Truth is absolute, and when understood it is the same wherever accepted, the same wherever rejected! Learn to take a single idea and see into how many lines of thought it

is applicable; you cannot study Koreshanity profitably without doing this. One fundamental difference between Koreshanity and modern thought is in the demonstration that the universe is cellular, and consequently eternal. Do you know to what extent this one fact, if accepted and applied in thought, would change all other theories in the world? Every modern belief in any way related to the usual theological beliefs (not necessarily related in the same mind, but as effect, traceable to a fallacious idea of Deity), undertakes to account for the universe and for existence of human life on the basis of the supposition that at some time in the past the universe and man did not exist. Modern theological theories—so called science of astronomy, physics, geology, anthropology, and ethnology are filled with this common and fallacious idea. Vagaries of every description have proceeded from it. Think from the standpoint of the laws of perpetuation of life, and you will not need to ask how Koreshan Science of the Cellular Universe changes or disturbs accepted beliefs in other lines of modern thought!

When once the genuine system of co operation encourages the working man by a demonstration of its possibilities, its progress in the world will be invincible and its force irresistible. This is one of the strongholds Koreshanity will take upon the world—that feature of providing avenues in which the industrial can enjoy the wealth he produces,—that feature of feeding the hungry and clothing the poor, and furnishing homes to the homeless, and befriending the friendless. There are millions of people in want, on the constant verge of destitution; and millions more would be reduced to absolute poverty if they were removed from the pay-rolls for a few weeks! Millions toil year after year, creating the wealth of the world; they build its cities and towns, construct the railroads, make the cars, and operate the systems; carry all the burdens of commerce, do all the work of the world, perform all the drudgery, pay all the expenses and salaries of those who do *not* produce wealth; besides pay the rents, taxes, profits, and interest, and supply the money gods with billions of dollars annually, without any return for the vast expenditure of energy, not even thanks, nor guaranty that opportunity to thus serve the merciless trusts, syndicates, and millionaires for a mere pittance, will be continued! What a volume of human energy the true system of industrial and social economy will utilize when once the interest and sympathy of the millions of present slaves are aroused and their efforts directed in the line of genuine co operation and industrial freedom! A *poor* system has engaged their efforts, and controlled the world; and it is encouraging to know that a *better* system will produce better results, and make happy hearts, active minds, able bodies, refined society, and a beautiful world!

Chicago astronomers have made some startling discoveries regarding Jupiter, which bid fair to forever settle, in the popular mind, the question of the habitability of the Jovian planet. From the basis of observations, it is certain that Jupiter is not an earth; its revolution at the equator is more rapid than at the poles; that is, the zone of its equator revolves a greater number of times in a given period than the regions near the axis. Similar phenomena have been observed on the sun, and the facts are not disputed in the astronomical world; it is known that sun-spots in the solar equatorial zone pass over the apparent disc in less time than spots between the equator and the poles. Solid spheres, are they—the sun and Jupiter? Observations disprove it. Many years ago the Founder of Koreshanity, in referring to the central sun, from which the visible sun is projected, de-

scribed it as possessing light and dark poles, with a middle vortex in the form of a diaphragm, dividing the sun into hemispheres and producing the solar vertical and lateral motions; the lateral motion being "very rapid, but less so at the back and front parts," of the poles. This description is now verified and corroborated in the visible image or projection of the sun, as well as in the planetary vortex known as Jupiter.

The attention of the world has been directed afresh to Pope Leo XIII through the reports of his recent critical illness; and in official circles of Catholicism his successor has been discussed. They have reviewed this subject before at similar critical periods, and may have opportunity to do so again; aspirants to the papal chair may find its present occupant more persistent in holding his position than in satisfying a successor. The present pope has attained to a greater age than any previous one, and has now passed a critical date indicated by a cabalistic calculation, which has luckily hit the date of the death of all other popes of the present century; the same methods applied now to Leo would assign him ten years more of pretended vicarage, perhaps a full century of life. The Pope of Rome is the center of the religious world; all roads in Christendom lead to Rome. His relation to the age now closing, his papal and family name, are all significant. He is Leo XIII, with the "lucky" number, and he was made pope just thirteen days after the death of his predecessor. He is the antithetical "man of sin;" his name, *Pecci*, means it. The Latin *peccare* means to sin; and the word "*Peccavi!*" would be a good one for him to utter as his last. His holiness has never been manifest; but his peccability is obvious!

The discovery of new stars in the physical heavens at present serves two purposes: It adds more mystery to modern astronomy, and a little fame to the discoverers. A consignment of photographic plates made at the Harvard Observatory-Arequipa, Peru, delayed six months by the Spanish-American war, has just been received in America, on which a new star appears. What a pity that such a discovery should be delayed! Hundreds of astronomers are straining at distant stars while swallowing the entire Copernican myth! During the past 325 years, fourteen new stars have appeared in the constellations. Is it not strange, according to the popular theory of creation of worlds, that gigantic suns should thus spring suddenly into existence? According to the nebular hypothesis, with its millions of years marking each successive stage in star development, the sudden creation of an enormous sun without previous nebular phenomena, would be impossible. In the cellular universe the creation of new vortices, and the change of character and dissolution of old ones, are but simple results of slight changes in the relation of the central solar radiations and parts of the earth, which supply the negative elements of the great universal battery.

It is a well-known fact that great men of any nation are the fulfilment of national ideals. The aspirations of a people focalize in leaders; the desire of a nation to become great finally finds expression in men who are masters of the situation, and who lead the people to the climax of their national impulse. Koreshanity teaches that a higher aspiration, a supreme religious desire, intelligently directed, in accordance with the same laws as are operative on the lower plane, ultimately produces men in whom the substances or forces of heaped up mental desire, projected through years of hope, find expression which corresponds with the character of the desire. The substances of hope of the Jewish people for the coming of the Messiah found personal embodiment in the form of Jesus the Christ, and a corresponding hope throughout the Christian dispensation for the coming of thousands, possessing the power and nature which Jesus possessed,

will ultimate in its fulfilment. The Almighty moves along the line of the supreme desire of the people in which he projects himself.

The last funeral of Columbus, the great Spanish admiral, has recently taken place in Spain, nearly four hundred years after his death; his bones have been removed from Havana to Seville. Columbus brought Spain to the new world, and now Spain in departing from America has taken the remains of the celebrated discoverer. Columbus was the dove sent out from the old world to cross the waters in search of continents. He entered upon a voyage of progress; and having turned toward America, the land of manifest destiny, with which his name has become inseparably connected, does any one think for a moment that the adventurer has relinquished his claims upon the civilization of the western world to follow his bones back to mediævalism? The life of Columbus is in the people of progress—he lives in America; his remains go back to the nation, whose condition is analogous to that of the remains of the man whom they feign to honor, but whose progress they envy, and whose life they hate!

In more ways than one, Rev. Dr. John Alexander Dowie considers modern competitive methods not only good, but holy enough to imitate. He is having a share of mushroom success in Chicago, and has established the Zion City bank, in which he expects his people to "trade until He comes." He has followed the old example of founding a modern church, into which he infuses some of his own ideas, and dumps many rusty theological beliefs of the dark ages. Then having made his will somewhat after the usual method, we presume he looks upon death as many others do, that it is not death at all; and that he expects to go out of the world the way of all the world,—only arriving at a different place. He says, after speaking of making his will, "Now, friends, I want a place that is a good place to live in, a good place to train the children in, and a good place to lie down and sleep in—we never die." Wait and see! The truth is he is already dead!

Is the world growing better or worse? is a question which continually agitates the mind of reformers. Notwithstanding the terrible conditions that exist in modern times, with the corruptions in government, in the church, in society, and in the vidual, a few writers and preachers are to be found who praise the institutions of the nineteenth century. There is no doubt that there is a measure of civilization existing today; there is a small improvement over the past centuries in the present dispensation; but the refinement is the mere refinement of hell according to the *devil's* code of morals,—an effort on the part of the ruling powers of hades to exalt hell to the very kingdom of heaven in its power. The highest civilization of the nineteenth century is simply the manifestation of the highest degree of refinement to which diabolism is able to attain,—the mere making of a hypocritical showing of conceit in church, state, society, and in the vidual!

We have before us some of the evidences of the fact that the founder of "christian science" has changed her mind in numerous instances during the past twenty-five years. The successive editions of the work, "*Science and Health*," show marked changes as she matured in her fallacy. At first she repudiated the idea of church organization as a wrong principle, detrimental to progress and paralyzing to religious life; and afterward founded one. At first she thought that Jesus and the apostles would have nothing whatever to do with organizations, and then proceeded to build up an organization, whether Jesus would sanction it or not! Fallacy changes, and assumes different attitudes. Koreshanity has never changed its doctrines of the abso-

lute truth, nor departed from its original purposes, and it will never do so.

The modern world resents the accusations of truth. It is the easiest thing in the world to offend the sense of false modesty of humanity. Hypocrisy is manifest everywhere—that of desiring and endeavoring to appear to possess goodness and strength of character when evil and weakness are obvious. Koreshanity reads human nature, and throws the searchlight on human character, and makes enemies. It reveals the fact that the world is ignorant; that the mortal man is sensual, that he is inhabited by devils, and that he resides in hell. These facts are too much for the superficial smartness of a corrupt generation, and it assumes the same attitude toward the truth at the end of this dispensation that it did at the close of the Jewish age, when Jesus rebuked humanity for its depravity in terms of bitter denunciation.

Many of the crudities of modern educational methods are being laid bare for public inspection by Dr. C. Hanford Henderson, through his pen and lectures, as a man may throw aside the curtain and expose a crime without being able to restore the injured or catch the criminal. Dr. Henderson demonstrates that education has become a mere machine, seriously out of line; it is a system that submits the youth to educational processes and then leaves him before maturity to enter lines of work quite out of the educational current. Modern education is not practical; it kills the faculties of originality by stuffing the mind with effete thought, and paralyzes ingenuity by forcing the mind into ruts and beaten paths of the world's disintegration.

War is the most external and material form of argument; it is analogous to waging a mental warfare in the promulgation of truth against fallacy. Men battle without force of arms; we often hear of the "big guns," who are able to effectually handle the adversary in debate or diplomacy. Koreshanity has the most formidable mental batteries in existence; it has turned its artillery against the world of fallacy. We are bombarding the modern world with mental entities, the force of which is irresistible; and the persistent firing of bombs filled with mental dynamite will finally batter down the forts and citadels of death and hell!

The physical cosmos is the tangible language or material expression of the mind and character of Deity. The mind that is capable of interpreting this infallible language, the true and indisputable expression of cause, reaches the knowledge of the laws of cause, and infolds its consciousness. The modern astronomers understand neither, and admit that they do not,

thereby proving the fallacy of the system, and the obvious impossibility of its directing the mind of man to the origin of the universe.

The clergyman, statesman, and the professor of the university alike, assert that enlightenment is dangerous to the oppressor. True; but is it to the credit of the "enlightenment" of the nineteenth century that it has placed the entire world in bondage to the money power, and is constantly adding facilities to increase the oppression?

The people of the world will continue to die until the desires of the sensual humanity are reversed, its appetites restrained, and the so called personal liberties of mental outlaws and desperadoes are curtailed, and the world's ignorance is destroyed by the force of the absolute truth.

Many people who object to the attitude of THE FLAMING SWORD toward the sensual world and its customs, presume to believe that the Almighty is more likely to compromise the case with the devil and fallacy than is the Founder of Koreshanity!

America will rule the world when, through the applied science of Koreshanity, the plumb-line of commercial integrity is suspended, and the vidual, the church, and the secular world are made to conform to its righteousness.

The greatest men of the American nation and of the world were made through hard lines of human experience, rather than by the artificial methods of modern education.

Both angels and devils inhabit the human brain. There are angels in some rough exteriors, and devils in many a polished gentleman.

It is said that one man and God make a majority. God himself is *more* than a majority; Jesus was the involution of the whole world.

True genius is always attempting the apparently impossible—and finally succeeds.

The gauge by which the value of property is measured is the mortgage.

Trusts are gigantic mushrooms generated in the hotbeds of competition.

Easter has Lent much color to the egg theory of the universe.

Oppression must continue until it becomes intolerable.

The orthodox church bells are fire alarms!

All modern roads lead to revolution.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Analogy of the Ovary of the Flower.

EDITOR SWORD:—The answer to my question concerning the relation of the Founder of Koreshanity to the ripening of the fruit of the Tree of Life, was so clear that I wondered why I had not studied it out myself; but I remembered that in several months of study I did not do so, and a strong inclination to learn all I can as soon as I can, prompts me to ask a further question concerning (1) the analogous function of Victoria Gratia. (2) What will be the effect of the coming theocrasy upon that portion of humanity that does not attain to immortality?—M. A. P., Antioch, O.

(1) The pistil of the flower terminates in the ovary. The pistil is finally absorbed entirely by the terminal base containing the cells for the construction of the seed. The personality prepared to receive the highest influxes from the coming conflagration will constitute the center of absorption of the anthropotic pistil, and will contain the seven genera from whence the seven orders of the sons of God will be projected into natural existence. The functions of construction are feminine.

The construction of the New Order of life and its fruitage is analogous to the formation and ripening of fruit or seed.

(2) Through the activities of the positive pole of evil, the world has gradually degenerated to its present condition in the scale of morality. Through the operation of the positive pole of life, the world will gradually become restored to health and happiness. The sons of God will be ministers of life. Through their activities in going in and out of the spir-

itual world, they will precipitate into mortal humanity a degree of life which will banish all sickness and destroy sensuality and ignorance. The influence of truth will finally reach the whole world, every stratum in its order, until humanity will be elevated and refined to the extent of their aspirations and obedience to law.

The coming baptism will not directly and immediately influence the world at large. The energies must pass down through the various planes and orders before the uttermost parts of the human world are reached. The benefits finally obtaining to the lower planes of humanity will correspond to the commercial, societal, and other relations sustained to the central government. During the coming ages the spiritual world will be reduced to a state of order, and once more humanity will be a brotherhood; and every man will be saved to the extent of his aspirations.

Where Did the Ascending Spirit of Jesus Go?

(1) Please explain what is meant by the term "arch" in Arch-Triumphant, arch-natural, etc., in the writings of KORESH.
(2) The entire spiritual world being or having its home in the human brain, how is it that the animal life of God, that is, the energy of the body of Jesus, the Holy Spirit, descended into humanity, while the Spirit of Jesus ascended to the central consciousness of Deity. Where did the ascending part go?—S. H., Concord, Wash.

(1) The prefix "arch" is from the Greek *αρχη*, which means the first, chief, highest. Our use of the prefix is in accordance with its definition. An arch-angel is the highest angel. There are numerous words in the language where the prefix is used: as arch bishop, arch-enemy, arch fiend, etc. The Society Arch-Triumphant is the first or chief society of the New Order, established through the triumph of truth. The arch-natural is the highest condition of human existence. Jesus was born the true natural, immortal man; when he arose from the tomb, having subdued every element of death, and possessing all power to dematerialize and rematerialize, he was in the arch-natural condition.

(2) There are three planes of human consciousness corresponding to the three atmospheres of heavens of the physical cosmos,—the outer, middle, and most interior; the first atmosphere is the highest atmosphere. The three planes of human consciousness constitute the three anthropic heavens,—the outer, the spiritual, and the celestial. The descending Spirit of Jesus, in its operation during the age, passed down into the external life of man, through which process Jesus crossed himself with the sensual humanity. The ascending life passed into the most interior

realm of human consciousness, the celestial world, the solar realm of Deity, which is as distinct and separate from the external consciousness as the central atmosphere of the physical cosmos is distinct from the external atmosphere and the earth. At the end of the dispensation, the two degrees of life are conjoined through the messenger of conjunction, Elijah the prophet, which results, first, in the purification of doctrine; then through the application of the knowledge of the truth, purification of life, which is the final overcoming and resurrection, to be scientifically achieved here in the natural world.

Several Motions of the Sun and Moon.

I would like a little information regarding the motions of the sun and moon. In a public debate as to the merits of the Koreshan and Copernican systems of astronomy, my opponent grew desperate from lack of points, and said that the sun had three motions, and the moon five. How could this possibly be true? Please explain their motions.—L. M., Ashley, W. Va.

The central sun of the physical universe has five motions: Rapid vertical, on an axis extending through its light and dark poles; lateral (diurnal), the revolution of the light and dark hemispheres every 24 hours; orbital (diurnal), being slightly excentric; oscillatory (spiral), north and south in the direction of the magnetic axis of the cell; and vibratory (rocking), the changing of the direction of the axis of lateral rotation, due to the pendulation of its projection. The visible projection has corresponding motions, axillary rotation, diurnal, spiral, and annual revolutions.

The lunar motions are too complex for analyzation here; they involve a combination of elements and principles of relation between the solar, lunar, and planetary spheres of force, and the earth itself. However, the visible moon, the lunar pole, has a number of motions: axillary rotation, libratory movements, diurnal and monthly revolutions, rotations of the lines of the nodes and apsides, besides numerous perturbations and excentricities.

In the Copernican system, only a few of these motions find place, because of the perversion of the principles. The hypothetical motions imposed on the sun and moon by the theory of gravitation, such as the sun and earth, moon and earth, and sun and other suns, in revolving about common centers of gravity, are fictitious and are excluded from the Koreshan System.

How Oil and Gas Get Below the Coal-Beds.

I am not quite satisfied with your answer in regard to oil and gas in THE SWORD of February 3. I cannot see how the pressure on the coal-beds would put the oil and gas where they are found in the different strata of sandstone so far below the

present coal-beds. Were there at one time, coal-beds in the places where oil and gas are now found, and are we to understand that nearly all of the coal was transformed in the processes of the production of the oil?—C. L. J., Floyd, Pa.

Petroleum is not a product of the coal-beds that are now found near the earth's surface; the pressure is not yet great enough to transform them. Through excessive pressure upon the beds from which the oil was produced, the coal was decomposed or transformed. The coal-beds thus decomposed were below the present coal-beds—far enough to subject them to the pressure of the earth above. The oil is now always found where the coal existed—oftentimes below it. If the strata of earth and sandstone in the oil regions were uniform and regular, the only way the oil could get below the beds would be by percolation; but the strata are irregular and broken up, and the oil was forced along seams until cavities between the strata of sandstone were reached, where subterranean lakes of oil are formed, from whence the oil is obtained by pumping or by force of pressure through the wells.

Lacks Mental Perception.

Dear Sirs, Please do not sent any more Flaming Swords to my address, And if I am right, I tink that I sent for it, for only three months, I would like to have you discontinue them, and sent no more of them. I cant make anything out of them, I have them to a friend, And he could not see through them, and refused to take anymore, I am to strong a Bible scholar to read a paper that contacits itself, like the sword. Yors respectfully,—A. A. S., Lynu, Mass.

We publish the above letter *verbatim*, with all its peculiarities. It is such a pity to tax the strength of such a "strong Bible scholar" with the profundities of Koreshan Universology, that we discontinue sending him THE SWORD as requested. He and his friend consider THE FLAMING SWORD to be a very ignorant and contradictory production, no doubt; and it would not be worth while to endeavor to convince such a man that he needs to know the truth, when he considers himself master of the great Biblical problems, though unable to understand simple solutions of them!

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Against the Church.

Action of a Prominent Member of a California Baptist Church Offends the Preacher; Reasons Given for the Koreshan Faith Within Him.

DEAR DR. F.—It seems that my action on Monday night at the M. E. church, South, calls for an explanation; and as I was not at home when you called, I will try and write you one. In the first place, let me disclaim any thought of impertinence or disrespect, either to you or to Mr.

C., in what I am about to say, or in what we did on the occasion mentioned.

It has been one of my severest trials through life to have to run counter to any one whom I respect, even when conscience demanded it; but on the other hand, my religious convictions were such that I dared not stultify my conscience.

The reason why I did not stand up at the request of Mr. C., I will give in as few words as I can. When Mr. C. announced his text and proceeded to expound it, it at once occurred to me that he was placing himself in the same category of what Job calls mockers, for he says that his friends may "mock on;" and Elipha proceeds to do so, a part of whose words Mr. C. took as his text. But suppose that the words were appropriate and good; did Mr. C., after he exhorted us in the words of the text to "acquaint ourselves with Him," inform us who "He" was? Did he tell us what the demands of His doctrine and life were? I trow not! But he related emotional stories that tend to work upon the feelings of the hearers, rather than upon the rational faculties. The Lord Christ's teachings were: "He that heareth these sayings of mine and doeth them," and "He that loveth me will keep my commandments;" "I came from above; ye [all mankind] are from beneath;" "I came forth from my father, ye [all mankind] are of your father, the devil, and his works ye will do."

No; Mr. C. did not teach "the thing that is true of the Lord, as did his servant Job," and had he done so, nine tenths of his hearers would have left in anger as they did nineteen hundred years ago, when they were told the truth by the Lord Jesus. Seeing these things in this light, I could not stand up and thereby give sanction to what he said.

I know all this will appear very strange to you; but let me repeat that what I have done and said, is in all sincerity and without the least shade of bitterness or anything but due respect to yourself or Mr. C. My wife also tells me that in your talk with her you spoke of "that strange doctrine," and that you "would not be led astray by it." Did you ever stop to think, Doctor, how strangely different in color, shape, and general appearance from any other part of the tree the blossom is? Yet it is evolved from and is a part of the tree. Just fancy in the spring time, when the buds are getting ready to break forth into blossom, that a conversation is held between the corpuscles, and a retrogressive one of the group should say to one making an effort to become a blossom corpuscle: "I think it is a strange procedure; I would not be led astray in that way!"

Koreshanity is the evolution of primitive Christianity, just as Christianity was the evolution of Judaism. Christ was the true seed, the seed of God, the seminal essence of Deity, and like all other seeds he was subject to the laws of propagation and reproduction; like all other seeds, in order to reproduce more seeds just like him-

self, he had to die in the soil in which he was buried,—his church, and pass through the several gestative stages until the end of the cycle, now near at hand, when he will come forth as the 144,000 sons of God, just like himself. This coming forth is the resurrection.

The church today is the counterpart of the Jewish church nineteen hundred years ago. Then the Lord God had to lament, "Ye will not come unto me that ye might have life." And now, ye will not hear, ye will not even investigate for fear of being led astray; though it occurs to me that it does not speak very well for one's being "grounded" in knowledge of the truth, when such a one is afraid to investigate a new doctrine for fear of being led astray by it. The Bible exhorts us to "try the spirits and see if they be of God." Your unruly brother,—JNO. M. LANE, California.

Becoming More Interesting Every Issue.

DR. C. R. TEED:—

I want to thank you for the punctual way THE SWORDS come to me, as I am deeply interested in the kind of literature they contain. I think they are becoming more interesting every issue.

I feel as though you have pursued a scientific course to prove your claims; and to my mind, you have proven them to be correct beyond a doubt. But like all past advocates of the Truth, you will suffer persecution. I hope you will be sustained until the world acknowledges your claims, and yields to the truth of your System.

I should be more than pleased to receive a copy of the latest edition of the CELLULAR COSMOGONY.

S. F. TEED, M. D.
New York City.

Cellular Cosmogony in Texas.

Introduced to the Faculty of the University at Austin by Our Agent, and Put the Members in a Sportive Mood.

I have had two interviews with Rev. E. M. W.; the first was in regard to the CELLULAR COSMOGONY. He objected to the \$100,000 challenge, saying that true men of science would be turned away by such "buncombe." When asked where the true men of science were, he said that he had not found any, but such men as Agassiz were true men of science. He confessed that the book was the record of a brilliant start; but that it would have to be gone over with the opposing people present, and that he himself would have to see these things before he could believe them.

I have been in the university twice, but

up to date have apparently wasted my time. The president had no time; four other professors looked at the book, and made considerable sport of it. Only one, Judge C., ventured to say that it was out place to make sport of anything they did not understand. There are about twenty professors, so there are others to hear from, but I do not expect anything but snubs, as that is all I have had so far. They (the faculty) seemed possessed with the idea that wisdom was all with them, and all science must originate with, or at least be revised by, them. The devout church people are the same way. Strange as it may seem, the church people say that Koreshanity does not agree with the Bible, therefore they cannot believe it; while the atheist says that it does agree with the Bible, therefore he cannot believe it! There are a number of "Millennial Dawn" people here, who are disciples of C. T. Russell, besides other Adventists. They are as set in their beliefs and ways as plaster of paris!

All the copies of the CELLULAR COSMOGONY you sent me (three dozen in all) have been disposed of except five. You have my order for the 50 copies for the Gam-mel Book Co. They sold seven copies in two days—all I had to give them. This is the best firm to handle books in this city (Austin). I expect they will do a good business with them as soon as this matter becomes thoroughly worked up. The books that are out have occasioned considerable comment pro and con.—R. W. GRAY, Texas.

* * *

The Flaming Sword Warmly Welcomed.

Watching the Predictions of the Flaming Sword.

EDITOR SWORD:—I have been steadily and quietly watching the predictions as issued in THE FLAMING SWORD for some time; and I see how they are silently but certainly doing their work. It calls to my mind the dream of Nebuchadnezzar and the statement that a "Stone shall be cut out of the mountain without hands," and crush the kings and powers of nations and usher in the new kingdom. It looked for awhile as though the Stone might be rolling up hill; but now it has reached the top, and its movements from henceforth will be so rapid and terrific as to crush and uproot fallacy and error; and soon there shall be a "new heavens and a new earth wherein dwelleth righteousness!"

I like to read the letters published in THE FLAMING SWORD. They do us good, and strengthen us until such time as we can join you. I noticed in January, as soon as I obtained this year's forecast of the planets, that nearly all the planets would be in conjunction in Sagittarius this year. Now Raphael says a little on the subject: "Toward the close of November the grand conjunction of seven planets in one sign will be approaching, an event

that does not occur once in a thousand years. This conjunction will mark an epoch, and begin a new cycle." I often wondered what great events it would produce in the world,—that is, I could not grasp the meaning until my mental question was so plainly and thoroughly answered in THE FLAMING SWORD of March 3, page 10, and the papers recording the formation of a number of trusts every day.

—EDWARD BROOK, Utah.

Berthaldine's Article Stirs Up Old-Time Enthusiasm.

EDITOR SWORD:—Berthaldine's article, "In the Battle Against the Competitive System," in the last SWORD, stirs up my old-time enthusiasm. If I were as young and strong as I was nearly forty years ago, when I enthusiastically joined Peter Armstrong's little community (Celeste) in the mountains of Pennsylvania, I would be "one of a thousand to arise and put on the whole armor of God, and organize for the restoration of commercial equity through scientific co-operation." But alas! my physical powers are about gone; and it is strong and vigorous soldiers that are wanted. I have a ten-acre ranch here in town, from which I manage to get a living; but I am unable to join the ranks of active fighters.—D. EDSON SMITH, Cal.

Cellular Cosmogony Simply Unanswerable.

I have read the CELLULAR COSMOGONY, and I must say that I consider it simply unanswerable! It is certainly the greatest work of modern times; its evident destiny is to revolutionize the world. I have one copy, but it is out doing missionary work; I want another copy where I can refer to it constantly. With best wishes for the success of Koreshanity,—C. H. HUNT, Oregon.

* * *

The World's News.

Wednesday, March 22.

The kidnaped, 3-year-old child, Gerald Lapiner, found at Painesville, O.
Connecticut oyster trust formed at New Haven, with capital of \$5,000,000.
Cecil Rhodes, the Transvaal imperialist, visits England.
France and England sign treaty settling their African dispute.
Spanish federalists see future Spanish republic.
Pope is well again.

Thursday.

Big \$7,000,000 telephone trust formed to wage war against the Bell company.
Interstate grain growers in convention at Fargo, N. D.
Italy prepares to make a naval parade in Chinese waters.
Caceres, ex-president of Peru, banished to Argentina, returns to overthrow the Pierola government.

Friday.

Washington scientists entertained and amazed by Tripler's exhibits of liquified air.
Ten negroes lynched in Arkansas for alleged attempt to start a race war.
Bill permitting municipal ownership passed Michigan legislature.
Munkacz, Hungarian artist, who produced the famous "Christ before Pilate," reported dying in insane asylum.

Saturday.

Free country post delivery pronounced a success.

500 Filipinos slain in fierce battle near Caloocan.

Mark Twain banqueted in Europe.

England and Russia reach partial agreement on Chinese question.

25,000 people participated in Princess Kaiulani's funeral pageant, at Honolulu.

Sunday.

Battle raging in vicinity of Malabon, Philippines; insurgent forces retreating toward Malolos, Aguinaldo's capital.

Ohio mob, met to lynch two murderers, fires on troops at Hoyteville.

Friends and foes of Dreyfus engage in riots in Paris.

Gov. Roosevelt denounces cauned beef before inquiry board.

Monday.

Filipino insurgents routed from Malabon, preparing for defenses at Malolos.

80,000 people homeless and starving in Armenia.

Mohammedan revolt in northwestern China.

Pope resumes his daily work; his physicians declare his health satisfactory.

Tuesday.

Insurgent stronghold at Bulacan, Philippines, shelled by American gunboat; insurgents fire the town and retreat.

Armour's \$400,000 felt works in Chicago, burn.

Gen. Otis purchases 13 Spanish gunboats in Philippine waters.

Fierce battle fought on Moroccan frontier by Djehde and Mehaja tribes; 400 killed on each side; 800 Mehajans made prisoners.

* * *

THE SONG OF THE TRUSTS.

Let us corner up the sunbeams
Lying all around our path;
Get a trust on wheat and roses,
Give the poor the thorns and chaff.
Let us find our chiefest pleasure
Hoarding bounties of today,
So the poor shall have scant measure
And two prices have to pay.

Yes; we'll reservoir the rivers
And we'll levy on the lakes,
And we'll lay a trifling toll tax
On each poor man who partakes.
We will brand his number on him.
That he'll carry through his life;
We'll apprentice all his children,
Get a mortgage on his wife.

We will capture e'en the wind-god
And confine him in a cave,
And then, through our patent process,
We the atmosphere will save.
Thus we'll squeeze our little brother
When he tries his lungs to fill;
Put a meter on his windpipe,
And present our little bill.

We will syndicate the starlight,
And monopolize the moon!
Claim a royalty on rent-daws,
A proprietary noon;
For right of way through ocean's spray
We'll pay just what it's worth;
We will drive our stakes around the lakes,
In fact we'll own the earth.—Ex.

Supremacy of the English Language.

Expression of Superior Life and Character; Location of the People of Progress.

English is written more than any other language. Statistics for 1898 emphasize the fact that more letters are written in English than in all of the other languages together.

To be more exact, three fourths of all the letters that go into the mails of the world are in English. This remarkable fact is the more impressive when we remember that only about one fourth of the civilized world speaks our language. There are substantially 500,000,000 persons who speak the ten chief modern tongues, and of these 150,000,000 speak English. But the number is increasing rapidly—beyond all proportion as compared with the growth of other languages—and as the English-speaking people increase in number, not only do the letters in the language increase, but the number of letters per capita also increases.

At the beginning of this century about twelve per cent of the civilized world spoke English; at the middle of the century it was nineteen per cent, and now, at its close, it is thirty per cent. The increase in letter writing has been far more rapid than this, and now out of the enormous number of 10,640,000,000 letters posted last year, 8,000,000,000 were written in English.

The march of intelligence headed by the English-speaking races, the wonderful decrease of illiteracy among them, and the demands of commerce, with these same races in its van, have brought this result. Commerce has extended the post-office system to all parts of the globe, into every nook and corner of the civilized world, and its language has been evolved from the English tongue. All races that enter into commerce of necessity learn more or less of the English language, and to some considerable extent carry on their business correspondence in English. Anyone who goes among the native merchants of Hong Kong will be impressed by this fact.

If you move with the world you must do it in English. Then, English-speaking persons write more letters because more of them know how to write; for while ninety-one per cent of them have this accomplishment, but a little more than one half of the persons speaking other modern languages can write their names. This is why the mail matter of the world for last year held thirty-one letters for each English-speaking person. German came next with twenty-four, and French followed with seventeen for each person.

In the United States alone, last year, there were mailed thirty-seven letters for each inhabitant, which aggregated forty per cent of all the letters written in the world, and equalled the number written by all of the nations of Continental Europe.

Next to the English with its 8,000,000,000 letters written last year, comes the German, with 1,300,000,000; French, 1,000,000,000; Italian, 220,000,000; Russian, 180,000,000; Spanish, 120,000,000; Dutch, 100,000,000; Scandinavian, 80,000,000, and Portuguese, 24,000,000.—Ex.

Honesty is the best policy, but a man who acts on that principle is not an honest man.—Bishop Whately.

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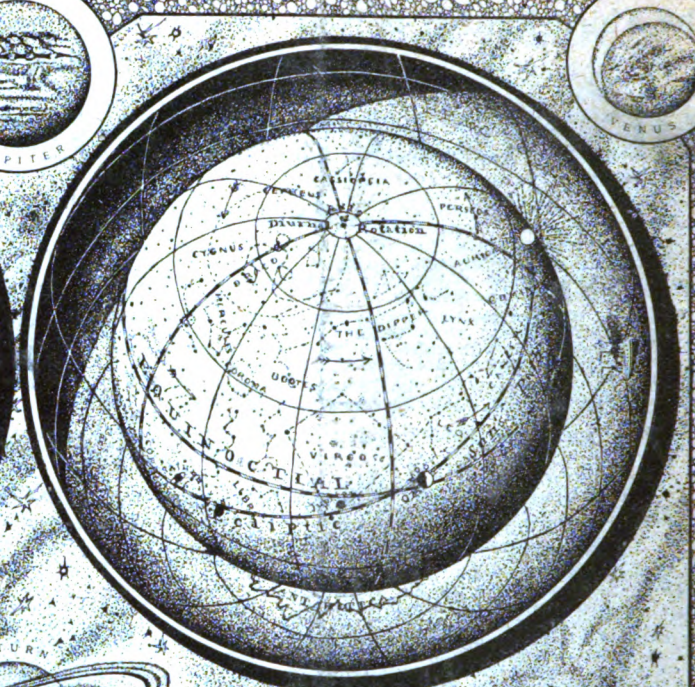
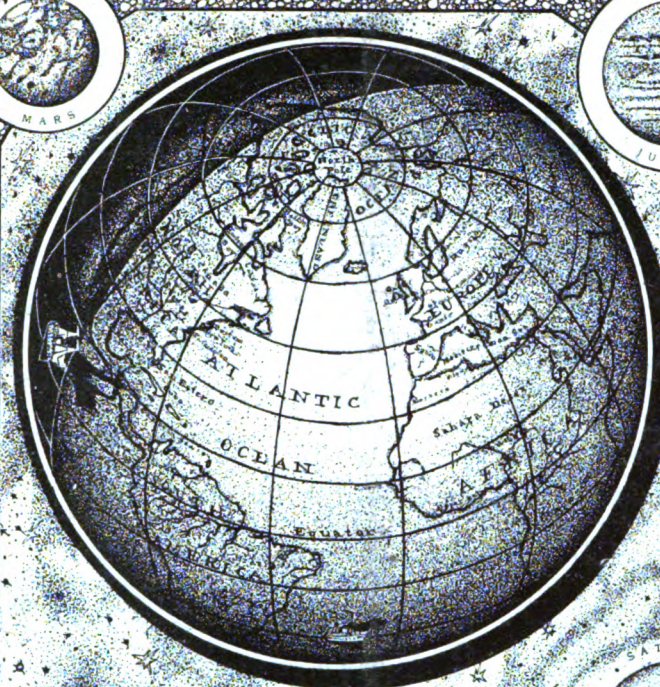
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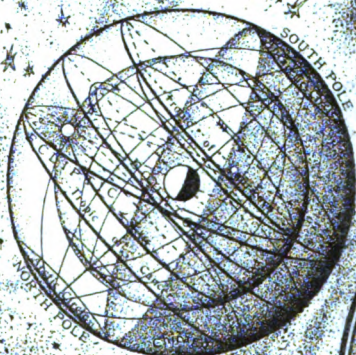
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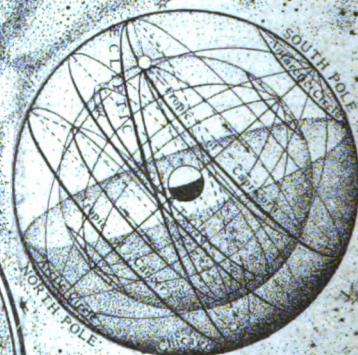


The Earth's Concave Surface
The Land Hemisphere

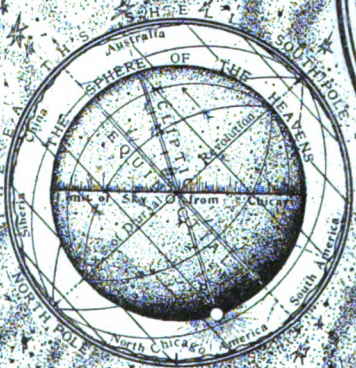
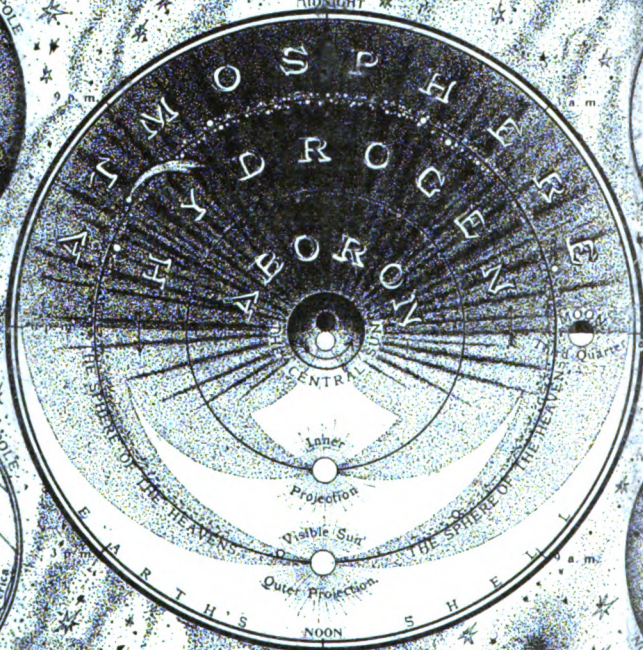
"In the Hollow of His Hand."
The Heavens in the Earth



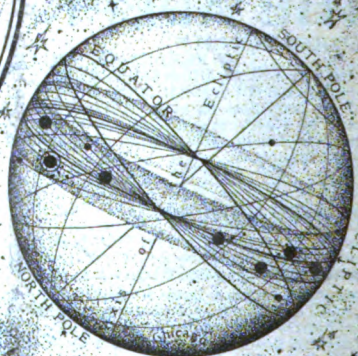
Summer Solstice, June 21.
Continuous Day at the North Pole, and Long
Night within the Antarctic Circle.



Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.

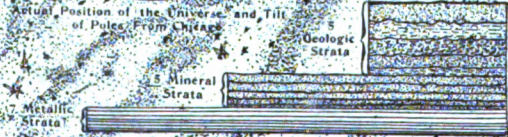


Actual Position of the Universe, and Tilt
of Poles, From Chicago

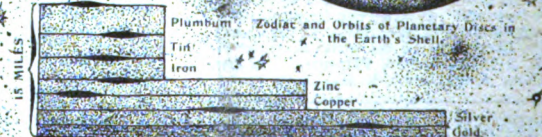
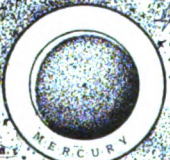


The Cause of Day and Night

Cross-Sectional View of the Gigantic Electro-Magnetic Battery, With the Sun as the
Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata

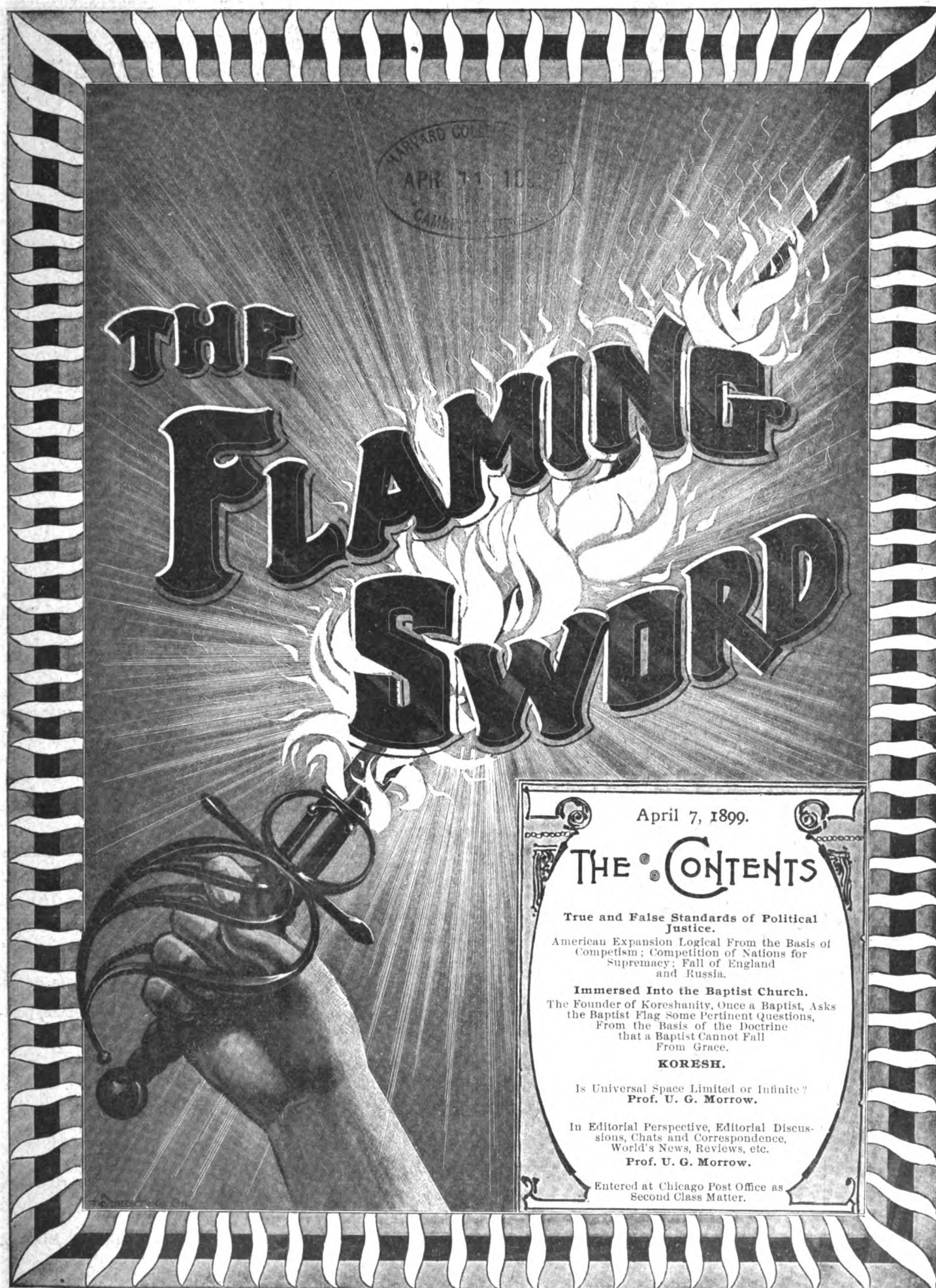


View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates

The Cellular Cosmogony or Koreshan Astronomy.

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

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



April 7, 1899.

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Is Universal Space Limited or Infinite?
Prof. U. G. Morrow.

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World's News, Reviews, etc.
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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. xiii. No. 21.

CHICAGO, ILL., APRIL 7, 1899. A. K. 60.

Whole No. 332

True and False Standards of Political Justice.

American Expansion Logical From the Basis of Competism; Competition of Nations for Supremacy;
Fall of England and Russia.

THERE IS considerable conflict of opinion regarding the course pursued by the government toward the people of the territory acquired by our war with Spain. Every administration is open to the criticisms of the opposing party, and to some extent justly; but the general opposition of parties out of power, to the administrative policy, is upon the ground of a vigilant search for, and discovery of some weakness which is made a party issue. If the republican party favors expansion, the opposing one is quite certain to advocate the opposite policy, and *vice versa*.

There ought to be some standard of administrative virtue, aside from the political perversions of men who fatten at the public crib, and whose political ribs become conspicuous in proportion to the enforced restraints of the controlling party. There are but two great standards of possible political justice; one of them is righteous, the other is unrighteous. The first was suggested nineteen hundred years ago by the great Humanitarian, who instituted for and through his followers a practical communism as a true exposition and application of the principle of love to the neighbor; the other was exhibited in the speculative procedure of the men he overthrew in the courts of the temple, where they plied the craft of money-getting, impelled by the love of money, which is the root of all evil. The modern impulse to commercial activity is the latter. Can there be a question as to which is righteous?

If commerce on the competitive basis is correct;

and if men possess the moral right to compete with one another for financial mastery, and corporations and governments are amenable to this principle of selfish aggrandizement, then we possess a standard of political and international virtue. The financial prosperity of any country must depend upon its power to successfully compete with other countries or nations; and the power which gains the advantage and maintains it, must ultimately destroy and absorb the weaker competitor. If this principle be true, then whatsoever means may be required to accomplish the triumph of the successful competitor is legitimate.

If there could obtain the principle of equilibrium without violent revolution, under the enforcement of the competitive law, then we might talk of the injustice of the apparent republican expansive policy. Competitors in international commerce cannot ultimately compromise. They may appear to for a time, while there remains anything which the great commercial pirates have not already appropriated; but when the spoils of the last conquest have been distributed as agreed upon by the powers, then the stronger of the piratical alliance must prey upon the one first crowded out of the international fellowship.

It might seem regrettable that the American government could not perceive the justice of the Cuban cause until the blowing up of one of our great naval structures, and that the battle cry could not have been "Cuba Libre" instead of "Remember the Maine." Our

war against Spain was impulsed by commercial incentives, but the energy enforcing the enthusiasm of our navy and military was revenge. Whatsoever results accrue to the people of the conquered territory, the world may rest assured that the wisdom directing these events is the intellectual power dominating commercial interests; and providing the competitive spirit be righteous, then the course of the republican administration is glorious. "The heart is deceitful above all things, and desperately wicked;" and for this reason the struggle for national aggrandizement and supremacy progresses in an accelerated ratio, and the augmentation of national greatness must result in the triumph of the people possessing the most polished corruption. If the competitive system be the correct one, then there is no course open to the United States but to acquire and hold whatever possessions will conduce to the general commercial control.

The most conspicuous international conflict now in progress, is between the Anglo-Saxon and Russian nations. One or the other of these powers must succumb, or in the final conflict both will be annihilated. If the competitive system be right, and the Anglo-Saxon nation the fittest to survive, it will achieve its victory on no other ground than the alliance of England and America,—the conflict resulting in the destruction of the Russian power. This is the specific point of our difference with the class of people who look for the Lord's coming in the restoration of the old Jerusalem and the establishment of Anglo-Saxon supremacy.

The British lion is the perversion of the principle of the lion of the tribe of Judah. The lion is the *power* of commerce. The power of commerce, as illustrated by the Lord, was involved in the principle of communism. Its opposite principle is competitism, of which the Anglo-Saxon is the supreme representative. The bear is the symbol of truth and good in ultimates, which constitute the power of these to restore human rights, not on the basis of the competitive impulse, but rather on the surer foundation of united life. Both the lion and the bear are symbols of Divinity; and the union of the principles symbolized by these, in the ultimate of organic union in the perfection of the kingdom of righteousness in the earth, should be looked for by all who desire the manifestation of the sons of God.

The class of people of whom Professor Totten is a representative, predicts a coming clash of arms between the lion and the bear; and they believe that the lion will

destroy the bear, while the fact is, the lion and the bear, both perversions of the primary elements of life, will destroy each other, and the *Eagle* will devour the carcass of each.

We remember the account of a conflict between a huge bear and a wild boar. The man who witnessed the conflict heard a tramping and rustling of dry grass and leaves in an open space a little distance from the thicket where he had been inspecting his fox traps. He climbed a sapling from which he could view the opening in the forest, and immediately caught sight of a huge bear and wild boar tramping in the foreground, describing a segment of a circle,—the bear traversing the outer circle, the boar a circle of lesser circumference. When the bear, describing the large circle, would turn to retrace his steps, the boar would turn and continue until the bear repeated the maneuver of doubling his tracks. Upon further investigation, the man espied a sow with a litter of small pigs; these were nestled together as the pivot of the belligerent gyrations of the bear and the boar. The boar maintained the position of his circle, while the bear, in a sort of a spiral convergence, narrowed his, constantly approaching the boar.

While the witness of the approaching conflict was cogitating in his mind the possibility of victory for the boar who was anxiously guarding his helpless offspring, the bear made a sudden lunge, and the conflict was on. They fought desperately for a while, when victory seemed to perch upon the spine of his swine's bristles. The illusion was brief, however; for while the bowels of the bear protruded from a laceration made by the tusk of the boar, the bear had also inflicted a mortal wound. They turned from the conflict at the same time, and at a little distance from each other both parties to the conflict lay down to die.

There is a possibility, when the conflict between the bear and the lion reaches the point of the final struggle, that both will succumb to the prowess of each; for both represent the false principles of life, and the one is not more fitted to survive than the other. Both of these great powers represent the prostitution of the Word:—the great northern bear, the prostitution of the religious and social principles of life; while the other, the lion, is the most fitting illustration of the abomination of desolation, as pertaining to the secular commercial power.

The coming of the Son of Man in the clouds of heaven, in power and great glory, will witness the fall of both Russia and England.



The root of the tree of evil is every form of selfishness proceeding from the love of money, which, in an internal sense, is the love of sensuality.

The kingdoms of the world are mere fragments of a once glorious Kingdom, originally instituted and reigned over by the Lord God.

Immersed Into the Baptist Church.

The Founder of Koreshanity, Once a Baptist, Asks the Baptist Flag Some Pertinent Questions, From the Basis of the Doctrine that a Baptist Cannot Fall From Grace.

A REPRESENTATIVE and aggressive Baptist periodical, the *Baptist Flag*, is published at Fulton, Ky., and from its standpoint is radical and alive. It is an out and out Baptist—and should be. If the Baptist doctrines were right a hundred years ago, then they are right today; and no honest Baptist will compromise the truth with the devil for any purpose whatsoever. If the church is not up to the times, and requires a restatement of any of its propositions, then it would follow that its previous position was wrong, and no readjustment of interpretation would help the church.

In another column we reprint some extracts from *THE FLAMING SWORD*, with comments from the *Baptist Flag*. We herewith desire to thank the *Flag* for its "admiration" for our boldness, and we congratulate it for its adherence to principle. We insert here a quotation from the aforesaid publication:

No true Baptist, in any country, will ever agree to the acceptance of men or women to church membership who have never been baptized, and who never expect to be. Yea, further, we may say no true Baptist church will ever accept to membership such men or women as have received a so called baptism from any of the sects. Baptist churches were authorized to do all the baptizing the Lord ever commanded, and they don't have to receive it from anybody else.

Good! Now, why does the Baptist denomination admit the general run of Protestant denominations to be Evangelical? Let us not stop here. Was the Baptist church ever authorized to baptize men who were liable to become freaks and promulgate "vagaries"?

The Founder of the Koreshan System was raised in the Baptist church; his grandfather was a Baptist clergyman, and many of his relatives were ordained clergymen in the Baptist church. His parents also were baptized members of the Baptist denomination, and he was baptized at the age of seventeen, after struggling for years to attain a conversion after the formula of the Baptists. He submitted his experience to be passed upon by ordained men who, being appointed of God for their special service, ought to have been directed by the Holy Ghost. He submitted his case, with his experience, to the Holy Ghost ("who is God") working in and moving these Christ-anointed men who decided—of course, under the power of the Holy Spirit—that the said experiences were the true witnesses with the Holy Spirit, that he (the Founder of the Koreshan System) was born of God. They said that he had given genuine evidence of

his adoption. Now, if we understand the Scriptures, a man having once been born of God cannot fall from grace.

We present two or three questions for the consideration of these good Baptists: Was the Founder of Koreshanity a good Baptist from the age of seventeen to thirty years, during the time the Baptist people fellowshiped him? If he was not a good Baptist, then is the spirit which actuates the Baptist people of sufficiently good authority to be a safe counselor for the denomination? Do the Baptists believe the Scriptures, which say that "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God"? According to the Baptist formula and the testimony of many members at a covenant meeting of the Baptist church, it was the consensus of opinion that your humble servant was born of God, as evinced by the testimony of experience offered. If he was born of God, then how did he succeed in falling after such a reformation,—despite the Scriptural declaration that a man cannot sin after being born of God?

If he was not born of God, then how could the Holy Spirit so far forget himself as to lend his testimony to witness with the spirit of your servant, that he was born of God? At that time your servant accepted, dubiously, the testimony of the church as to his heirship to an eternal inheritance, because it seemed to him—at the age of seventeen—that to be regenerated from the Lord, through the operation of the Spirit, he should have become a new man. It seemed to him that to be born of God was to become a son of God; and he was fearful lest he was not a son of God in the true sense of these terms. His doubts of his heirship followed him in the church until the fall of 1869, when he received illumination from the God of heaven. In making this declaration we do not claim more than every Baptist claims, who says he is converted; for every Baptist in the church says he is regenerated; he is born of God; he has attained the new birth, and that the Lord God, the Holy Ghost from heaven, has enlightened him. We have merely employed the Latin word illumined, which means the same thing.

While we maintain that we are enlightened from the God of heaven, we do not claim to have yet attained to physical immortality. This is yet to be put on; for this corruption shall put on incorruption, and this mortal shall put on immortality. The change will be wrought here in the flesh, through obedience to the law of God,—an obedience which is ordained of God, and the possibility of fulfilling it denied by the church.

Is Universal Space Limited or Infinite?

Considered From Mathematical, Geometrical, Metaphysical, and Cosmogonical Standpoints; Irrefutable Proofs of the Limitation of Form.

PROF. V. G. MORROW.

SPACE is considered by the majority of modern minds to be illimitable or infinite; it is held that the great room of the universe, the great openness, is absolutely boundless, and that in any direction, one might go on an imaginary journey in a straight line without ever reaching a limit. The question is often asked, Can you think of space as having bounds? The usual conclusion is that if we try to suppose an end or bound to space in any direction we will perceive that nothing could ever be a barrier; that any supposed end or bound would but mark a place from which, think as we like, there would still be a space beyond, for it is unthinkable otherwise. Therefore, if we strain our imagination and stretch it to the utmost, it is claimed that we can never conceive of the vastness of infinite direction.

If we were to illustrate even the greatest span of infinite space which can be reached abstractly by any mental process, it would not suffice to form an adequate conception of endlessness. Suppose a vast globe one decillion miles in diameter filled with atoms of matter; take the atoms, one by one, and place them in a line, so that each one shall be a decillion miles from the other, until every atom is removed from the globe and arranged in the line. The vast extent of the line thus formed would be but an infinitesimal part of infinity!

The idea of illimitable space has grown out of fallacious astronomical concepts, licensed by the Euclidean system of geometry, in which it is held as fundamentals that two straight lines cannot enclose finite space, and that parallels can neither meet nor diverge in space, no matter if extended eternally. In astronomy, the size of the universe has been constantly increasing since the days of Copernicus, and its space has correspondingly enlarged. The telescope has never enabled man to see the barrier; perpendiculars from a convex earth have never reached imaginable bounds. On and on, the bounds of the universe have been extended until they are removed altogether; and the idea is prevailing that infinite space is filled with worlds, and that the stellar universe reaching beyond the Milky Way, is as a mere atom of existence compared with the vast field of constantly whirling orbs and systems,—worlds without end in a limitless, formless universe!

Euclidean Geometry Rejected by Modern Mathematicians.

Strange as it may seem to many minds drifting with the current of popular thought, and enamored with the idea of the infallibility of abstract space speculation, there are many able men in the world who *deny* that space is illimitable. It is a well-known fact that all of the able mathematicians of the present century reject the geometry of Euclid as untenable and defective; the fundamental axioms of the old Grecian

system were assumed,—a conclusion now generally conceded in mathematical circles. The old theory of parallels has been declared to be fallacious by such men as Gauss, Bolyai, Reimann, Helmholtz, and others. The modern geometries, which have supplanted the Euclidean, known as the non-Euclidean, reject the postulates of Euclid as being untrue, and hold that parallels may meet and diverge, and that properties of space may be regarded as limited.

The old geometry considered only the "space of experience," founded upon fixed planes; in the non-Euclidean systems it is held that the space of experience does not extend in absolutely straight lines, but differing slightly from the zero of a plane surface so that a point which should move forward in a Euclidean straight line shall ultimately arrive at the same point, having traversed a circumference. In the great Reimannian system of geometry it is maintained that there is no necessity, from a geometrical basis, for considering space as infinite; that space itself has such a curvature that what *seems* to us to be a straight line returns to itself, something after the manner of the surface of a sphere, containing only a finite number of square miles.

Astronomer Newcomb says that the idea of the finitude of space, although transcending his conceptions, does not contradict them; and the Standard Dictionary concludes that it is possible that some of the non-Euclidean systems of geometry may represent space more nearly than the old system, if we conclude that the difference is so slight as to be incapable of detection by any means in our power. Thus the greatest geometers of the nineteenth century deny the infinity of space; they hold from geometrical principles which have supplanted the postulates of Euclid, that there is no such thing as continuous and infinite direction in fact, and that therefore space is limited. Following the idea of the limitation of space, there is a growing opinion among able astronomers that the *universe* is limited; for it would be inconsistent to hold that finite space could contain an infinite universe. Newcomb has reached the conclusion, which is shared by others, that the modern telescope has reached the confines of universal dimension; and now the question may be asked of the Copernican as well as the Koreshan astronomers, What is on the outside, if the universe and its space are limited?

Metaphysical Proofs of Space Limitation.

Idealists, ignorant of the relations of mind and matter, have held that space is purely ideal, having no objective reality, it being merely a subjective condition. We are willing to grant that "infinite space" is a subjective condition only, admitting that absurd and impossible things may be conceived through application of the principles of fallacy, in which the thought is per-

verted and the mind made to conceive the exact *opposite* of that which really exists. And as long as truth is not possessed by the mind, various conceptions will be entertained concerning the properties of space.

Real space, the space with which we are acquainted, is extension or room, the three dimensions of which are length, breadth, and thickness. These dimensions are properties of form, as well as properties of space, a demonstration of the fact that space is the extension or room of *form*. Dimension is a general property of form, and limitation is a specific characteristic of dimension. Space therefore, is the property of extension of existing things, the room which they occupy, and is not to be considered apart from form; for if space is a property of extension of form, only form can occupy space, and space cannot be conceived of except in relation to form.

Size is determined by the three appreciable dimensions of space. The mind has faculties of conception of form and size; if these are qualities of the mind, and are also properties of natural things, they demonstrate the correlation of mind and matter, and consequently the relations of form and formation through the continual descent and mutation of spirit to matter, resulting in the complete expression, with all of the qualities of the mind, in variety of forms and relations of the physical cosmos. The mind can appreciate the properties of form, the dimensions and limitation of form and its concomitant space; therefore, the limitation of form and space is *thinkable*; illimitability is *not* thinkable, and in consideration of the laws of the relations of the metaphysical to the physical, the relations of mind and matter, the conclusion is inevitable that that which is unthinkable has no existence. From a metaphysical standpoint then, it is demonstrable that illimitability is neither a property of matter nor space, and does not belong to them, and therefore space, which is the property of extension of form, and which comprises dimensions of form, is limited.

Mathematical Roots and Evolutions, and the Geometry of Cosmic Egg.

Mathematics demonstrates the unity and the harmony of the universe, its completeness, its limitation and variety of relations, and the immutability of its laws; its principles inhere in the very laws of being, and are expressed in all the forms of existence. Mathematics is the exact and infallible language of cause, and its terms are susceptible of translation, with equal absoluteness and infallibility, into every realm of the universe. It involves the laws and principles of logic, synthesis, and analysis, the laws of analogy, symbolism, correspondence, and correlation; its definitions are exact, and its conclusions are absolute and unvarying; it is finite, complete, and perfect. The applied principles of mathematics translate qualities of thought to correlate forms and motions, and qualities of life to human language; and correlate physics and metaphysics, mind and matter, cause and effect, man and cosmos. Mathematics is the infallible logic of relations.

Mathematical roots and evolutions, equations and progressions, are manifest in all domains in the universe. Their principles are the fundamentals of life and existence, the principles of the relations and qualities of existence. Cause is complete, hence finite; its functions are mathematically correlated, and its possibilities are equal to, and no greater than, the measure of its potential energy. The ultimate evolutions of all roots represent perfect numbers, therefore are limited in number. The universe, the analogue of man, as the ultimate expression and evolution of its inherent life is mathematically perfect, complete, and limited; and its concomitant space, possessing definite mathematical relations and geometrical qualities of extense, is therefore limited. The very fundamentals of mathematics are thus resolved into an irresistible protest against the popular unthinkable misconception of space, an infallible refutation of the idea of an infinite universe; for if the universe were infinite, and if its space were infinite, there could be no mathematics!

Geometry is the mathematics of form; it treats of space and its relations. The etymology of the word defines the greatest form to which it is applicable; it is from *γεωμετρία*, from *γε*, earth, and *μετρος*, to measure; it is the mathematics of earth-measurement. *Ge* or *gava* in Hebrew means body, the human form as the microcosm, and its correspondential and analogous earth-body. Geometry is the mathematics of the human form and of the earth or macrocosm, demonstrating the Koresshan conclusion that the earth is the *form* or body of the universe. Geometry is the mathematics of *existing* forms and their actual relations; it is founded upon the laws of the universal, structured cell. The principles of geometry are applicable only to form and its properties of space, dimension, and limitation; and as geometry cannot *possibly* be applied to infinity, the conclusion is inevitable that neither the universe nor space is illimitable. Geometry infallibly demonstrates that the universe and its *room* are limited.

The great room of the universe is cellular; the great cell occupies its own space, all the space there is. It is a structure of form, a structure of limitation. The earth is the material boundary of exterior space. We can thus conceive of the limitations of universal form, the limited boundary, beyond which there is no space. In nature there are no flat planes of any considerable dimensions; and any system of geometry founded on planes is defective and fallacious. The positive surfaces in the natural universe; on which parallels enclose finite space, are concave, convex, cylindrical, and conical. Natural parallels in the universe are curves, embracing space which returns to itself, the largest dimension of which is the 25,000-mile circumference of the earth. In the demonstrations of the Koresshan Cosmogony, the old geometrical system of Euclid is overthrown, with the resultant unthinkable and impossible propositions of the infinitude of space, and the equally absurd systems of astronomy which have endeavored to fill the space which fallacy, in its ignorance of the true geometry of form, has presumed and failed to create!

In the Editorial Perspective.

THE EDITOR.

REVOLUTION is at hand! There is a growing expectation in the mind of the world that radical changes in the conduct of human affairs are about to occur. The signs of the times, written on the scroll of humanity as well as in the physical heavens, dimly read by an oppressed people, are scientifically interpreted in Koreshanity; a new age is at the doors, bringing to humanity its freedom from oppression and bondage to ignorance and death! The world is full of disappointment; its ideals of liberty and freedom are shattered. The founders of the American republic fought for liberty, but they have not realized it; instead of "life, liberty, and the pursuit of happiness," they have found death, bondage, and the pursuit of misery and discontent under the wings of monopoly! The common people are being rapidly reduced to poverty; the agencies are merciless and relentless. Hundreds of thousands fought for the freedom of the negro; and the colored man was made to rejoice, as did the revolutionary fathers; but a worse thing than plantation slavery has overtaken them. Instead of freedom of the negro, resulting from the civil war, there came a greater freedom to capital! In the proslavery days, capital furnished homes, food, clothing, and implements for the negro; now the negro must furnish the homes, the food, clothing, and implements, and toil for the capitalist for a mere pittance! In slavery, the negroes were never treated as cruelly as they are today; in "freedom" they are cursed, lynched, tortured, and burned at the stake. A remarkable statement is made by Judge Price, of Chicago, an ex-U. S. treasurer, that he expects resumption of negro slavery,—not by force, but through the voluntary act of the negro, "the natural act of a weaker seeking for the aid and protection of the stronger race in the hellish times that are fast coming upon us. I said when Lincoln was inaugurated, that we were entering upon the day of judgment; the time of waiting is almost over, and the New Jerusalem in America will pass through its final trials and emerge victorious with the true Church Triumphant!"

An Adventist exchange objects to the "sky kingdom" of modern Christianity, and considers as impossible the usual idea that the souls of people go off in the sky somewhere on the search for a resting place. It says, "Do away with the sky kingdom, and you have no need for the ethereal, immaterial man." Did our cotemporary ever consider the impossibility of the human body of Jesus going off into the sky somewhere, whence he will come again through the physical clouds to the earth? Suppose, while dropping the idea of the sky being inhabited by immaterial saints, it also drops the idea of the inhabitation of the sky by the physical personalities of Jesus, Enoch, Elijah, the Almighty, angels, and others. Jesus showed his disciples plainly enough when he was tangible, *where* God was; the Almighty was *in* Jesus, to the fullest extent of his Being, for Jesus was the "fulness of the Godhead bodily," really and corporeally. When Jesus left the tangible world, he told his disciples that he would be with them until the end of the age. How with them? In spirit; Jesus was reduced to spirit, and entered them as the bread of Life. They ate him, as was symbolized at the Passover. When Jesus entered his disciples as Holy Spirit, God began to dwell in the church, in his temple, and not in the sky!

At the call of the Czar of Russia the disarmament congress is to convene at The Hague. The peace feature of it is the mere shell, the ostensible purpose enclosing the real heart of the scheme. The nations are preparing to form a stupendous federa-

tion for the purpose of checking the forces of the inevitable. Thrones of corrupt nations cannot last long; perhaps they imagine all might endure a little longer if they stand together rather than singly. There is greater danger to the present governments of the world through revolutions from within than there is in nations fighting each other. The greatest overturning the world has ever known, the most stupendous revolution, "the time of trouble" foreseen by the prophets of old, will result from the struggle between capital and labor. The disarmament congress cannot stamp out the forces of revolution; the volcanoes will continue to smolder, with ever-threatening upheaval, until the final hour. The real meaning of the Czar's proposition it to seal up the craters; this very act will shorten the time, for thereby the pent-up forces will the sooner break forth and destroy the old world!

The freethought press is continuing to ridicule the idea of miracles, and endeavoring to show that they are absurd and impossible. Is a wonder impossible? There are hundreds of wonders in the world; a miracle is simply a wonder, a marvel. Dewey wrought a miracle in Manila Bay, and Schley, an astonishing one at Santiago,—so astonishing that if it had occurred 2,000 years ago and been recorded in the Bible, it would be laughed at by agnostics of the present century. The world is full of miracles today; Edison is working miracles right along. One of the latest wonders is Tripler's liquified air; his recent exhibition of a few of its possibilities before Washington scientists filled them with wonder. Such things are always wonders (miracles) to those who never saw them before. There has never been a miracle performed, in ancient or modern times, out of harmony with the laws of nature, but in strict obedience to them. It is possible to accomplish a few things in the world which fossilized freethought of modern times considers impossible and cannot explain!

The missing link has at last been found. It is the missing link sought for by Darwin; it is also the missing link in the solution of the labor problem. Genius has endowed the machine with the faculty of taking the place of human hands, and hundreds of people are forced out of employment in lines which have been invaded by muscles of iron and steel. Still another factor is being introduced—directly related to the Darwinian evolution, a demonstration of the process of transformation of the monkey into man. It costs money to employ ordinary human beings to tediously pick the cotton from the bolls. It is now proposed to train monkeys for this work; the experiment has been tried and pronounced a success. Monkeys cost but little; they need no clothing, but little food, and cages are cheap. Monkeys have no ambitions, their contentment is superb, and their imitation is highly developed. The step is taken, the evolution is in progress, and the monkey from the jungle is being transformed to the laborer on the southern plantation!

The trusts control nearly all of the commodities of America and of the world. Soon it will be impossible to purchase a single article without paying tribute to the trusts,—without helping to pay the dividends of the gigantic corporations. The government undertakes to pay its running expenses in peace or war, out of funds received from a little tax and tariff. The profits on all the commodities of the world, paid by the people and pocketed by corporations, exceed scores of times the amount of tax imposed by all the governments of the world! In fact, labor must not only produce all that the trusts control, but

must purchase at extortionate prices, the very things it has produced! The laboring man must pay many times over for what he uses in sustaining life, for the purpose of living that he may continue to toil for capital, that he may produce more articles for those who do not labor, and that he may purchase a few of the things which he himself has already earned in producing them!

Babylon of old fell while the aristocracy feasted and the masses starved and suffered under oppression; the handwriting on the wall—read and interpreted by the prophet—declared the kingdom at an end. The wanton waste of millions of dollars in New York, offends the dignity of the victims of oppression. Clubs, banquets, and balls annually waste more than hundreds of thousands of people receive for years of toil and hardship! The two Vanderbilt weddings in Gotham city this week, where the presents aggregate over \$1,000,000, are examples of the social and economic scandals which are rapidly multiplying. The handwriting again appears on the walls—on the walls of Wall street; the startling declarations are read and interpreted by the Prophetic Voice of Koreshanity. The time is at hand; the end is near, and the kingdoms of the old world will soon be no more!

An agnostic church is proposed, called the New Church of Humanity, and it is likely that many people will join it. Thousands of little schemes will be put into operation in the simultaneous order of fallacy at the closing of the great cycle,—the same schemes that have appeared throughout the history of the world in the successive order. The world has already witnessed the influence of both apostate Christianity and freethought. In the one the world had the Inquisition; and in the other, the famous "Reign of Terror" of France. The new church scheme originates with the "liberal university" in the West. As a sample of its liberality, it says that the rules of the new church will be very strict; thorough conversion is necessary to fellowship, and backsliders into the barbarous methods of Christendom will be immediately placed outside the gates by these latter-day Puritans. Mental anarchy, with the whips of oppression and ignorance, is as dangerous out of the old church as in it!

The world wants some one to edit the Bible, and is looking for a satisfactory editor. The Bible is entirely too severe on human depravities, and contains so many contradictions to mortal nature and perverted reason. The idea is to make the Bible a sort of soothing syrup, full of promises for the meanest man living, and free passes into heaven for everybody. It might be an easy thing to take the scissors and fix up a book to suit the masses; but the Bible is an expression of something that cannot be so easily scissored. Suppose the Bible should be clipped here and there, and the many things which the modern mind cannot understand should be eliminated, how much of it would remain? The laws and the very inherent principles of being and existence would be operative just the same; and the artificial Bible would be worse than useless!

The principal of a Milwaukee school, infatuated with the idea of democracy in all the affairs of human relations, introduced a system of self-government in his school, electing pupils as officers and police. The scheme resulted in oppression and juvenile chaos; and the principal was directed to return to the usual imperialism. Democracy in the nation is on a par with democracy in the schoolroom, so far as justice and order are concerned. If the universe should adopt the principles of democracy for a few days, it would be reduced to absolute chaos. At present, the universe is governed in accordance with the

principles of solar imperialism, and we are certain that it has always been so.

Pappadakis, a Greek philosopher and patriot, is over from his native country, endeavoring to convince the professors of Yale college that the old Ptolemaic astronomy, and not the Copernican, is true. Although he has deposited \$500 in the bank subject to the claim of the man who proves that the earth moves, no one has ventured to accept his offer; not that his money is not worth as much as any one's else, but an obvious impossibility stands between the astronomer and the money! It is equivalent to offering \$500 to the man who will jump to the moon. The same difficulty would be met by the noble Greek if he were to undertake to prove that the earth is convex, for the purpose of obtaining our reward of \$100,000!

Every form in the universe, in the order of perpetuity of natural things, is constructed according to the laws of order, the natural laws of universal construction. A perfectly natural order of human government and society must be constructed in accordance with the same laws, with analogous form and function. Every government in the world today is unscientific, because not founded upon the principles of order and natural relation.

The process of civilizing the natives of the Philippines involves many factors, and it may require a few years' application before the effects are fully manifest. From the hands of America, the most advanced Christian nation in the world, the Filipinos receive war and whiskey, bombs and Bibles, missionaries and money, open door and oppression, salvation and slavery!

The Czar believes he has found the egg from which the white dove of universal peace is to be hatched; and the disarmament congress has been called to "set" upon the precious oval at The Hague, and await the results. Of course it is an egg all right, and it will hatch; but when the product is manifest to the world, it will be the stupendous vulture of the money power!

Every idea originating outside of the sphere of divine activity is fallacious. The modern church reaches the conclusion that the agnostic scientist can solve the problems of nature and discover the truths of creation, as well as the Christian. Koreshanity denies that truth is entertained by either the agnostic or the modern churchman.

The agnostic cannot believe the Bible, but he can readily accept the vagaries of modern science, believe everything he sees in the daily press, and everything he hears in neighborhood gossip, and eagerly seeks the outflow of gall and prejudice of the enemies of Koreshanity.

Physicians lead their patients along numerous by-paths from the cradle to the grave: Allopaths, Homœopaths, hydro-paths, electropaths, astropaths, osteopaths, phrenopaths, massopaths, mentopaths, psychopaths, and hypnopaths; and there-
sults are path-etic!

Truth must reach its antithet through its own vitiation, in the field in which it began operations. The positive pole of truth was located in the primitive Christian church; but the modern church contains the pole of fallacy.

A modern theorist finds a wheel of some anthropostic clock of past dispensations, and mounts it for his friends. It runs nicely under manipulation; but we might ask, of what use is it? Can you keep the time of the ages with it?

Much is said today concerning the Fatherhood of God and the brotherhood of man. With the coming of the sons of God of the Golden Age, the world will witness the Brotherhood of God and the Fatherhood of Man.

Rapid transit in the horseless carriage of the earth, at the rate of 65,000 miles an hour, is cheap now. The franchise is about to terminate, and the Copernican monopoly will soon be asked to surrender its charter.

Searching for the Almighty in the vast fields of infinite space of modern astronomy, is looking a long way from the home of Divinity. God is at the center of universal impulse, in progressive humanity.

Two great systems of astronomy are promulgated in the world—the Copernican and the Koreshan; the former is great because it has an immense following, but the latter is the greater because it is true.

Koreshanity has the monopoly of truth; it is the scientific trust, the divine corporation chartered under the laws of the universe.

The disarmament peace congress proposes to render humanity helpless by removing its arms; then the nations will go to pieces.

Anybody can walk on the water today—providing it is frozen. Modern imitations of Jesus are parallel instances!

Some men are endeavoring to introduce the new age by running over the Niagara Falls of the river of fallacy.

The synthetical science originates in the synthetical mind, the focus of universal experience and aspiration.

Judging from the condition of Chicago politics, the city needs some genuine ward healers!

Life is the opposite of death. The only way by which death can exist is for life to die.

Astronomers cannot make a clean world by sweeping the sky with the telescope.

The waters of fallacy are from the sewerage system of the mental world.

Perhaps the spring of the year turns the Copernican universe.

Jesus was tried and condemned to death by a corrupt Jewry.

The salvation army would like to bombard the Filipinos.

Truths hatched from the Easter egg are excellent.

American liberty is reduced to the fourth dimension!

When man returns to dust he will be industrious.

Saloon-keepers and lawyers are bartenders.

Allopathy is not the all-opathy.

Land owners are men of deeds.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Conscious, Individual Immortality.

EDITOR SWORD:—I am patiently and laboriously studying the Koreshan Doctrines as expounded in *THE FLAMING SWORD*; but the subject is so stupendous, so utterly overturning all old ideas, that it takes me a long time to fully grasp it. How any one desiring the truth can so hastily denounce your ideas, as the majority do, is beyond my comprehension.

You have been very patient and generous in answering my numerous questions; and although I do not fully comprehend all your answers, I intend to keep studying until I do. As long as you keep inviting the inquirer to ask more questions, I will keep on asking you to solve my difficulties. Of course, if it is a truth that I cannot have an individual, conscious immortality, I have to accept it whether I want to or not; and I cannot see any other logical conclusion from your teaching.

If there are two or many spirit entities inhabiting my brain, I do not know it. If man has existed in this earth from all eternity, and we find no conscious, tangible individualities who have consciously lived more than 150 years, it would logically follow, I should think, that no individual, conscious immortality would obtain in the future eternity.

I wonder if you get my meaning, and if you can answer me in language that I can comprehend? Of course, I understand that it is not your fault if I cannot comprehend your explanation, any more than it is the fault of a little child if it cannot understand a clear explanation of a problem in Euclid. Yours for more light,—D. EDSON SMITH, Cal.

The kindly, truthseeking spirit manifest in the above letter is indeed highly commendable. A sincere disposition to know the truth is shown; and if our correspondent continues in this desire, with its accompanying persistency in the study of the problem of life from the Koreshan standpoint, he will, in time, reach a comprehension of it; it lies in the path of his destiny. We think we get the meaning of the questions asked, and will endeavor to answer in language and by means of illustrations that can be readily understood.

We think we see where our correspondent misconceives the Koreshan Science of immortality; he concludes that we teach that man can have no individual, conscious immortality. On the contrary, Koreshanity teaches not only that such a state of existence as conscious, individual immortality, is possible but also the divine consciousness in the man attaining to immortality. It is true that, while in the present mortal and dying condition, such consciousness cannot be attained; and that there are now no tangible individuals possessing a memory of past embodiments; but it does not logically follow that a memory of all past embodiments will not obtain in the future.

The corpuscles of a growing plant are mere segments of the seed. Their con-

sciousness is confined to their limited experience since formation; they are not conscious of having passed through death, and have no memory of past existence; but the life they contain was in the seed, and was conscious on a higher plane than when segmented in the cycle of evolution between the sowing of the seed and its harvest or reproduction. When the seed has reproduced itself, when it has gathered and infolded all of the entities into itself again, every corpuscle regains the consciousness it had in the past seed, as well as of all intermediate experiences in segmentation; for the seed is the summing up of all of the experiences of all the corpuscles it has infolded. The corpuscles are resurrected in the seed, and enter the state of biunity or immortality. Every seed is immortal, whole, complete, and perfect, with inherent functions of self-reproduction.

The mortal man is a mere segment of the perfect life; his consciousness is a mere fragment of the integral mind. The mortal man has no individual existence; he is *vidual*,—divided, and will continue to be as long as he propagates his life on the mortal plane. The line of divine progression in humanity through a dispensation, is the Tree of Life. Jesus was the immortal seed sown. In the transmutation of Jesus, his life was resolved into

ascending and descending degrees; the spirit entities which belonged to the descending degree, and which were in unity in the mind of the perfect Seed Man, were disseminated and took up their abode in thousands of viduals, and multiplied and divided more and more as the race has multiplied. In the various states of segmentation, embodiments, or quasi-incarnations, the entities do not retain consciousness in the external mind, of past embodiments, and therefore cannot regain consciousness of the past until the final aggregation in the immortal 144,000 sons of God, who will appear in the world as the coming of the saints, clothed with the divine nature, at the beginning of the new dispensation.

Every ego and every entity reaching the perfect, divine temples will possess the perfect, individual, immortal consciousness, the memory of all past embodiments, the consciousness of all past incarnations or resurrections. Millions of entities of the Jewish dispensation were resurrected in Jesus, and reached the highest elements of the ascending degree of divine life. Millions of minds which have progressed during the Christian dispensation in the line of divine activity, resulting from the sowing nineteen hundred years ago, will put on the divine nature and enter the Godhood, the temples of the resurrection, the immortal state. In the final absorption into Nirvana, in ascension into the most interior realm of human consciousness, every entity retains its individuality, putting on the consciousness of the Almighty in the sphere in which it is emplaced. This absorption is into the plane of eternal life, higher than immortality, whence there is no descent nor break in the continuity of being; for them there is no more death, for they are absorbed into eternal Being! There is no such thing as continuous immortal forms, living from age to age; every immortal form is a seed, created for purposes of reproduction of its kind of life, and for the salvation of entities in the next lower kingdom; the seed appears and disappears; its lower life dies, its higher life is continuous,—it possesses interior consciousness and persistency of being which never end. This is true of the vegetable kingdom; it is true of the divine.

Every man is conscious of having an external consciousness. The mind of man is made up of spiritual entities; every thought is an entity, susceptible of transmission and metamorphosis, and capable of making impressions, and of materialization in the corpuscles of the body. The mind is like a world, like a kingdom. It has its central governing ego, and subcen-

ters which preside over the functions of the body. The brain is inhabited by living entities; without them there could be no thought; they preside over man's senses, and make up his character and form his destiny. The mortal man is an aggregation of entities in organic form; in each embodiment he possesses different entities, but retains his central ego; as the ego progresses, it attracts higher qualities of thought, the man becomes more refined, until at the close of definite cycles he is ready to merge into a higher plane, the plane of conscious, individual immortality, instead of conscious, vidual mortality.

Every man possesses life, which has passed down through ages from ancestor to ancestor; every man is a re embodiment of human entities. The stream of human life does not cease; its currents flow to the interior, thence to the exterior—from the natural to the spiritual, and from the spiritual to the natural, throughout mortal existence, through series of dissolutions or disasters. The continuity of relations is broken, and the memory destroyed and not regained until the ego enters the fulness of life.

Atmospheric Refraction and Magnification.

EDITOR FLAMING SWORD:—I have long intended to write you regarding a phenomenon often witnessed in southern Texas. The people here call it mirage, but it does not conform to the description of mirages as recorded in the books that I have seen. From where I live, looking north, ordinarily the horizon is not over three miles away; but several times this winter I have been able, on clear, frosty mornings, to see miles farther. It is said that the railroad is 20 miles from here, and I have seen several miles beyond the railroad, as proved by the smoke from a running train some distance this side of the horizon, as seen on such occasions, which would show that I could see 25 or 30 miles, instead of three or four, as ordinarily.

The country on these occasions seemed to rise up as a hill from the ordinary horizon line, sometimes showing objects not distorted in the raised territory; at other times making objects, such as trees and houses, appear much taller than they should. On one occasion, when the objects brought into view were especially distinct and nearer in appearance,—houses that ordinarily appear closer than they are, seemed suddenly to have moved farther away.

I have often wondered, when looking at this phenomenon, whether the country north of here could be seen in ordinarily fair weather through a telescope. Can you tell me the true name of the phenomenon I have tried to describe? I should be glad to have an explanation of the cause of it. I should also like to have readers of THE SWORD, who have the use of good telescopes and who live where the kind of phenomenon I speak of occurs, try

whether a good glass will bring the distant country into view above the ordinary horizon, in usual as well as in unusual states of the atmosphere, and report to THE FLAMING SWORD.

I have had atmospheric refraction suggested many times, to meet the Koreshan statement that after a ship has passed out of sight it can be brought back by a telescope. Please define atmospheric refraction, and whether it can cause objects behind a hill to be visible above the hill in their natural form and proportions. I believe in the concavity of the earth's surface, but am not able to answer all the questions that others as ignorant as myself may ask; I do not have to. They must disprove the correctness of the Florida survey by some other means than ignorant questions.—J. L. TRAUGHBER, Texas.

The phenomenon referred to above cannot be used as an argument against the Koreshan premise of the earth's concavity, as demonstrated by experiments in restoring vessels to view with the telescope, which have disappeared beyond the horizon. Let it be noticed that the appearances recorded by our correspondent were seen with the naked eye, and not with the telescope; under the circumstances, had a telescope been used the objects would have appeared larger, and the horizon would have been still farther extended. The experiments of the Koreshan Geodetic Staff consisted in contrasting appearances of vessels to the naked eye and in the telescope. If refraction obtained when the telescope was applied, it would also obtain a minute before or after, to render the vessel visible to the naked eye. The kind of refraction that works intermittently to suit the telescope, stopping immediately upon use of the naked eye, is the mere refraction and distortion of mental rays in evading the subject! It is a mere subterfuge!

The phenomenon referred to is named in the heading of these paragraphs,—atmospheric refraction and magnification. It does not belong to the mirage, though it is related to the mirage in just this way: In a mirage the images of distant objects are reflected from the under surface of a heated stratum of atmosphere and are inverted; in such a phenomenon as the above, the distant objects are magnified by looking through the stratum and are seen right side up; the stratum causes an effect like that seen through a lens placed somewhat obliquely, throwing the images somewhat out of position, magnifying them a little, and extending the horizon. The visual substance tends to follow the curve of the stratum, and is consequently projected farther out on the concave surface; hence the extended view and the raised appearance of objects rendered visible by these abnormal conditions. This accounts for the magnified appearance of some objects, and the sudden diminution of others in

different parts of the field of the lens-like refraction.

At the same time, if the eye were brought a few feet below the stratum, the appearance would have been a mirage with inverted images; and with the eye at different altitudes in the stratum, different appearances would be presented to the eye,—as distorted views and elongated objects. Objects on the prairie, which are ordinarily out of view because of the rolling surface or slight bulge of earth in the distance, are sometimes brought into view by the kind of refraction we refer to; but in such cases they are visible to the naked eye and not in the telescope alone. We are familiar with all the phenomena observable on land and water resulting from the various atmospheric conditions. Special observations were made daily at the Koreshan Geodetic Operating Station in southern Florida, with the view to arriving at the facts of these various phenomena and the conditions under which they may be seen.

Area of Daylight and the Poles.

EDITOR SWORD:—The sun shines on some portion of the earth all the time; when it is night with us, it is day somewhere else. In the Arctic regions, during the long night, it is never totally dark; the light is said to be similar to our twilight, so that the people in high latitudes can attend to their outdoor avocations somewhat as the New Englanders do their "nightly chores," as Whittier said in "Snow Bound." To the inhabitants of the earth, the horizon looks to be the boundary or edge of our globe. Thus, is it not easier to consider the sun to be on the outside, rather than on the inside of the earth?

You have to exercise a great deal of patience with beginners and investigators, for we were early taught that "The earth is round, and like a ball seems swinging in the air." Our teachers showed us on the orrery how the earth, with the other planets, revolved about the sun; also that the size and distances can be estimated with mathematical precision, so we may know the size of the sun and its distance from the earth. Of course, according to their view, it is impossible to get the sun and stars inside the earth; that settles the question with the "knowing" ones!—Mrs. S., Cal.

When the Copernican system was introduced to the world, the people considered that it was easier to account for the phenomena of the heavens on the basis of the system with which they were familiar. The acceptance of a new system involves the work of reconstruction of mental conceptions, and until the mind learns how to apply the principles and place the conclusions in order, it will seem easier to account for the existence of things in the old way. It is easier for the common people to account for the universe by saying

that "the Lord did it," than to apply the mind to a comprehension of the laws of creation, involving theology, cosmogony, biology, geology, anthropology, correspondence, etc.

In the Cellular Cosmos, the sun's rays descend according to the laws of circumradiation and illumine a concave hemisphere. When the sun is on the equator, the area of daylight reaches from pole to pole; but when it is $23\frac{1}{2}^\circ$ south of the equator, the area lacks $23\frac{1}{2}^\circ$ of reaching the north pole; and at such time, in the Arctic regions, it is practically twilight for several months. The breadth of twilight increases from the equator to the poles; in our latitude the breadth of twilight is about 18° , or a little over one hour's time, equal to over 1,000 miles of the earth's surface, between sunset and darkness.

When the mind becomes familiar with the principles of Koreshan Astronomy, the subject becomes clearer, and the usual phenomena are the more readily accounted for, and the more easily explained to the student. The horizon is the vanishing point of lateral vision; it is the point where the space between the eye and the earth's surface is vanished by perspective, on the same principle that space is apparently annihilated, in the distance, between the metallic lines of a railway track.

We are patient with investigators and students of Koreshanity; this department is specially devoted to answering questions and removing difficulties encountered in the study of the System. We always take pleasure in answering as fully as space permits, all questions, suggestions, or criticisms of our correspondents.

Wireless Telegraphy and the Earth's Curvature.

EDITOR SWORD:—Permit me in all earnestness, to ask you a question; and will you kindly answer the same in your paper? Why is it that Signor Marconi, in his successful wireless telegraphy, has found it absolutely necessary to use high vertical poles? He has found that the distance to which messages may be flashed varies according to the square of the length of this vertical conductor. If the earth is concave, why any need of these high vertical poles? Now, honestly, does this not prove that your view is not correct?—J. STADE, Chicago.

In all that we have seen published regarding the Marconi system of wireless telegraphy, we have observed nothing that is in conflict with the already demonstrated fact of the earth's concavity. If the work of Marconi were a demonstration that the earth is convex, the astronomer would be the first to recognize it as such and announce it to the world. We would suggest here that it will not be re-

ferred to in scientific circles as a proof in favor of the popular system, because it is *not* a proof.

Marconi has found it necessary to use as rare a medium for transmission of electric forces as it is possible to obtain; the atmosphere near the earth being too dense for long distances. The distance to which Marconi's messages can be sent, sustains a certain relation to the altitude of the transmitter and receiver; the altitude is required because of the decrease of density, and it does not sustain any relation to the curvature of the earth. It stands related to the decrease of resistance, which is according to the square of the altitude of the transmitter. He has found that if a stratum of atmosphere will transmit a message a certain distance, that a lighter and higher stratum, charged with a greater amount of positive atmospheric electricity, will transmit a message to a greater distance. The electric energies follow the atmospheric stratum; it is the path of least resistance; and the energies will reach the receiver in the same plane, or at the same altitude, providing it is constructed to respond with a corresponding rapidity of vibrations; no matter whether the atmospheric stratum is related to a convex, flat, or concave earth, the results would be the same; the currents would curve with the curve of the earth,—the curve of the atmospheric plane or stratum in which they were transmitted.

If the altitude of the transmitter and receiver, and the distance to which the messages may be sent, were related to the ratio of convex curvature, it is obvious that the poles would have to be lengthened in proportion to the square of the distance in miles, multiplied by 8 inches. Marconi proposes to send messages across the Atlantic Ocean from an altitude of 1,000 feet. If the question of the curvature of the earth were taken into consideration in his operations, his vertical poles at London and New York, in order to place the transmitter and receiver on a line which would escape the bulge of the Atlantic, would each have to be *300 miles* in length! Unless, in sending messages across the Atlantic, he finds it necessary to place his points at this altitude, it will not even be a suggestion that the earth is convex.

* * *

As Others See Us.

The Baptist Flag Expresses Admiration For the Aggressive Spirit of the Flaming Sword.

We are making an open fight for the truth. We do not hesitate to publicly say that we are authorized to publish to the world the Science of immortal life. If we had not force enough to arouse the enmity and even the aggressive opposition

of the world of error, we would be compelled to relinquish the fight and retire from public notice.—FLAMING SWORD.

While we have no confidence at all in the peculiar vagaries of Koreshanity, of which faith the FLAMING SWORD is the special representative, we do have admiration for the spirit expressed in the above. No man ever yet succeeded in maintaining truth without exciting antagonism, no difference as to the point from which he may approach truth. If any advocate of the truth proposes to become nervous and faint-hearted because some opposition arises against him, he had as well retire from the field. The truth needs men, fearless men, men who will dare to have an opinion, and who will contend for truth at all hazards. Those who pander and fawn at the feet of gaping crowds, with all possible apologies for their faith, are unfit for the kingdom of God. Give us clean, brave men.—*Baptist Flag*.

The Flaming Sword the Leader of the Few Who have the Honest Boldness to Unflinchingly Condemn Apostate Religion!

The Pope of Rome claims to be Christ's vicar on earth, and to have committed to him the keys of St. Peter; but while the Protestant nations and peoples silently laugh at the assumption, they publicly bow to his papal majesty, honor the dignity and authority of his claims, tremble at his power, and kiss his toe.—FLAMING SWORD.

There is entirely too much truth in that statement, especially with regard to the politicians of the country. There is a painful pandering to the whims of Catholicism in order to secure political support from that quarter. Everybody knows that Catholics are in conscience bound to be enemies to our free institutions, because our free institutions are enemies to their religion. Yet comparatively few will have the honest boldness to speak in unflinching condemnation of this apostate religion. The *Flag* has no sort of respect for the blasphemous claims of this man of sin and son of perdition, who is worshipped as a "vicar of Christ" by those who are guilty of idolatry.—*Baptist Flag*.

* *

Chat With Readers.

The Cellular Cosmogony in Cuba.

The success attending the publication and the sale of our 200-page illustrated work on the hollow globe, the CELLULAR COSMOGONY, is surprising to both our friends and enemies. We have printed three editions of this work since September, 1898, and the third edition, from which we are now filling orders, is meeting with a ready sale. Orders are coming in from individuals who have had their attention called to it by means of circulars, friends, or notices in papers; our friends are talking the subject up with their acquaintances, and we are placing them with booksellers and news-agents. Our traveling representative, Rev. U. Gordon Mitchell,

resumes his work in the state of New York, after several weeks' cessation from canvassing, during the coldest period of the winter.

We were pleasantly surprised this week to receive an order for 320 copies of the CELLULAR COSMOGONY from Havana, Cuba, where one year ago the Spanish colors did not guarantee safety to Americans. Our energetic representative there purposes canvassing the city of Havana, and advertising THE FLAMING SWORD and Koreshan literature in Cuba.

If the same energy that will be necessary to make a success of canvassing for our publications in Cuban cities where the Spanish language prevails, were applied by our friends in American and English cities and towns, we would reap a harvest of marvelous success! We desire it, and you want to see it; we work day and night to that end constantly, under the conviction that our people, our friends, and subscribers possess the tact, the ability, and the opportunity to push our work to rapid recognition in the world; and it will be attained if their noble enthusiasm and courage will arouse to accomplish deeds of daring in the propaganda of Truth!

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.

We are receiving the popular and well-known *Leslie's Weekly*, a superb 16-page illustrated journal, with double-page supplementary illustrations. It is one of the best and finest popular weeklies published, now in its 88th volume, 44th year. It reviews the great events of the times, the people talked about, and discusses popular questions and issues. The April 6 issue is the Easter number, and contains illustrations of the Filipino war, funerals in Cuba, the wreck of the Windsor hotel fire, and the Astor battery in Japan. The extra double-page illustration is "The Last Rehearsal" before Easter celebration. We are pleased to place this magnificent production before our readers; it is an excellent journal from which to gather information of great national affairs in the study of Universology and the various phases of human life. The subscription price is \$4.00 per year; in a future issue we will announce clubbing rates. Address, LESLIE'S WEEKLY, 110 Fifth ave., New York, N. Y.

The Cosmopolitan.

The *Cosmopolitan* for April is a valuable number, containing the finest photographic reproductions. The paper by M. Verestchagin on Napoleon in Moscow is of rare merit and interest for all admirers of the character of Napoleon,—especially the Koreshan, who is able to trace the force of Napoleon in the Koreshan movement. Striking illustrations show Napoleon's first

view of Moscow, his watching the burning of the city from the walls of the Kremlin, and his receiving bad news from France. Tolstoi's new novel, "The Awakening," begins in the April number. Keely's inventions and his mysterious force are discussed. John Brisben Walker's "Building of an Empire," an illustrated history of the development of Mohammedanism, is attracting much attention.

Frank Leslie's Popular Monthly.

The leading article in the April number is Gen. Merritt's "Our Flag in the Philippines," a graphic description of the capture of the city of Manila, and of the life and character of the natives. Another notable feature is F. Marion Crawford's "Romance of Rome," eloquent in its descriptive characterization of the Eternal City, St. Peter's and the Vatican, and of Pope Leo XIII. The number also contains articles on the Filipino leaders, a description of the headquarters of Moravianism in America, views from a private car through Mexico, and other interesting matter.

The Chautauquan.

The *Chautauquan* for April contains an illustrated article on "Women at the English Universities," which will be of interest to womankind. An excellent article on the resurrection of Jesus appears, proving from the stupendous influence the divine character has exerted in the world that the personality existed, that he was the head of the primitive Christian church; and shows the integrity of the character of his followers from the courage and fortitude displayed by them in receiving persecution from their enemies; and that it is unthinkable that men from the common walks of life would endure such treatment for the sake of anything else than their firmest convictions. A denial of their testimony concerning the resurrection of Jesus cannot be explained from the standpoint of comprehension of human character. Get this number; it is full of interest.

Success.

Those of our readers who have obtained *Success* through us are pleased with the publication. It continues to be full of interest, full of sketches of men who have succeeded in their undertakings. The Easter number contains excellent illustrations of prominent Cubans, and of the "Training for Money Kings,"—the utilization of juvenile aptitude in the transactions of Wall street. \$1.50 per year; both it and THE FLAMING SWORD, \$2.

* * *

The World's News.

Wednesday, March 29.

Famous Libby prison museum, Chicago, closed; present site to be occupied by new coliseum.

Americans moving aggressively against Filipinos.

Disgraceful crimes against humanity reported in British colonies in western Australia.

Marconi's wireless telegraphy a success; messages transmitted across English Channel.

Thursday.

Silver issue said to be alive and ready for campaign of 1900.

River steamer sinks in Mississippi; 30 persons drowned.

Americans and Filipinos engage in battle at Guiguinto, north of Manila.

Crisis reached in Samoa; American and British warships bombard capital and villages; rebel chief sustained by German consul; international difficulties may result.

Lieut. Bell, British officer, captured, killed, and eaten by natives of Congo Free State.

Friday.

Malolos, capital of insurgent republic, Philippines, taken by Americans; Aguinaldo and followers had fled; city partly burned.

\$50,000,000 iron mill combine is on foot, with headquarters at Chicago.

Russia is planning to suppress socialism in its territory.

Spain in process of disintegration by spirit of secession of its provinces.

Saturday.

Philippine republic in chaos; rebellion reported near an end.

Scores perish in steamer disaster in English Channel; vessel runs upon a rock and rapidly sinks.

Revolt and disloyalty in imperial army of China; rebellion spreading.

Nicaragua favors annexation with U. S. 5,000 church musicians in Belgium strike for higher wages.

Sunday.

Annexation sentiment said to be growing in Cuba.

President Harper asks for \$9,000,000 for Chicago university.

Prof. Herron is stirring up the clergymen of Chicago.

Archbishop of Canterbury, England, heads a crusade against Sunday papers.

Germany seizes Port of I-Chou, China, to protect foreigners against attacks of Chinese mobs.

Monday.

U. S. Army officers take up wireless telegraphy to be employed in transmitting army messages and signals.

Philippine insurgents in hiding; vain searches made for the enemy by scouts.

Pope reported entirely recovered.

Pope advises Belgian Catholic editors to fight socialism.

Tuesday.

Samuel M. Jones re-elected mayor, Toledo, O., on independent ticket favoring municipal ownership and economic reform.

Philippine commission issues proclamation to Filipinos, that supremacy of U. S. will be enforced.

Pope not so well today!

Carter H. Harrison re-elected mayor of Chicago; endorsed by the people for opposition to street car corporations.

Men cannot live by loaning money to each other.—Ruskin.

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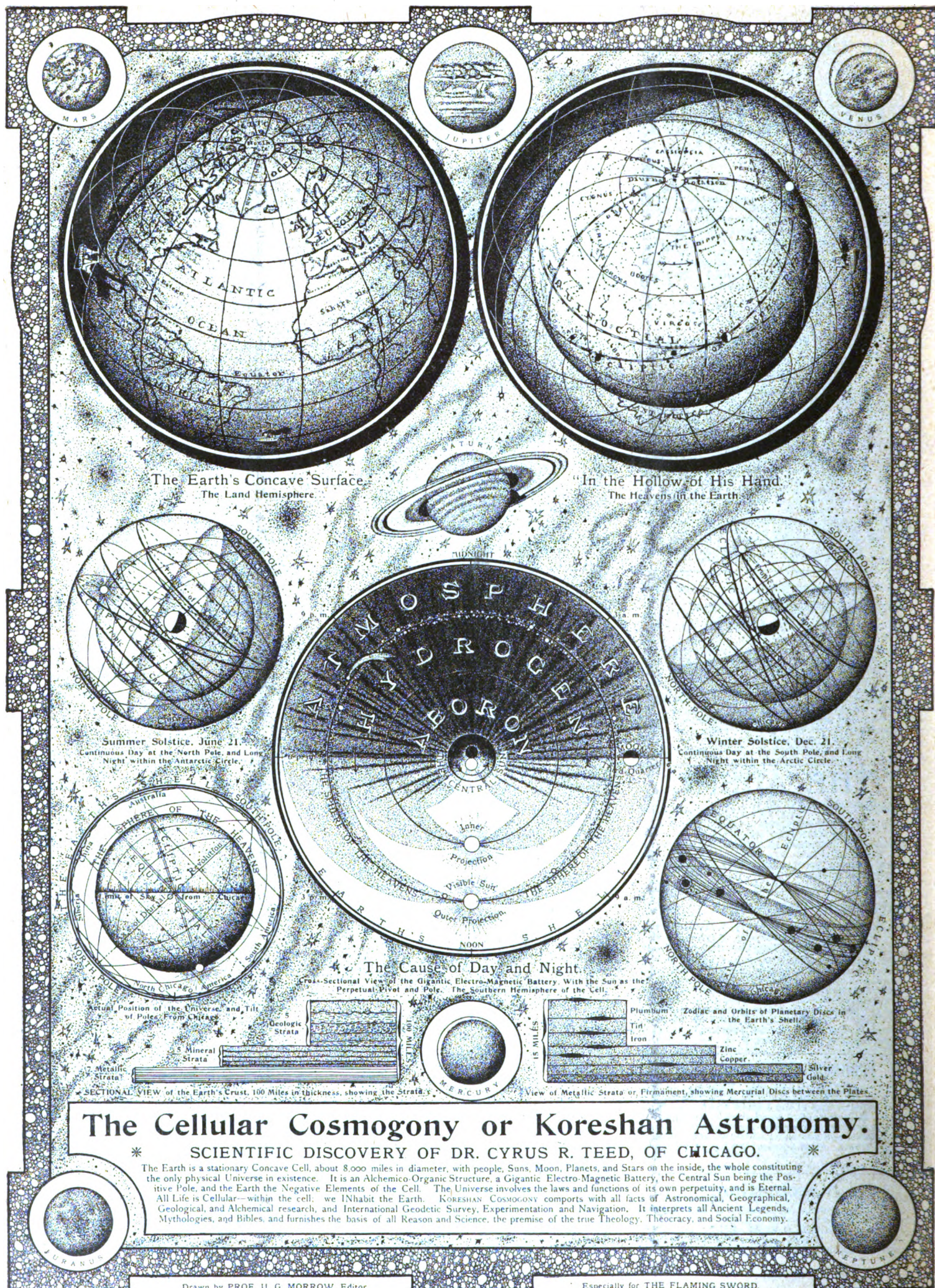
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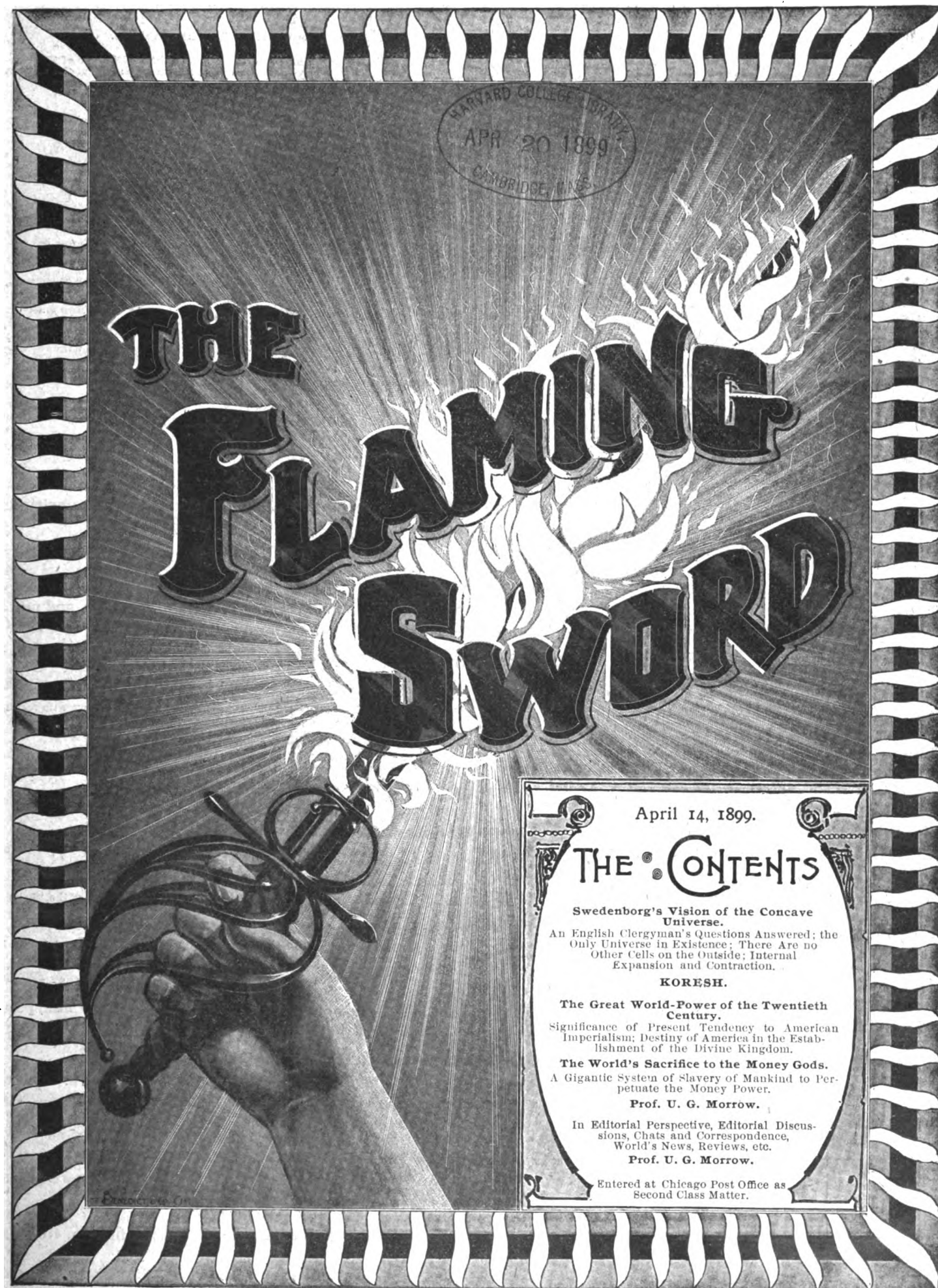
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The Flaming Sword

"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 14, 1899. A. K. 60.

Whole No. 333

Swedenborg's Vision of the Concave Universe.

An English Clergyman's Questions Answered; the Only Universe in Existence; There Are no Other Cells on the Outside; Internal Expansion and Contraction.

WE ANSWER with pleasure, some of the points contained in the communication of the Rev. G. H. Lock, which appears in another department of THE SWORD. He says: "When the laminae are contracted, there must be outside room to allow of expansion."

1. The encephalic mass of the vidual brain constantly expands and contracts. This expansion is not toward the circumference, but rather toward the center and cavities of the brain. In the universal cell, contraction and expansion are correspondentially governed by a rigid environment, the very nothingness of its limitation.

2. "Is it not rather an extreme position to take, that this cosmic cell is all—that there is nothing outside of it?" It certainly is an extreme position, and that is precisely what the occasion and the truth demand.

Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things [the Lord Jesus, the Christ of God]; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, be dry, and I will dry up thy rivers: That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid. Isaiah xlv: 24-28.

There are no other cosmic cells. There may seem to be, from a misapprehension of the specific law of corre-

spondential analogy. The human brain and body are constituted of thousands of cells which lie contiguous to one another, and, from a superficial view of the analogical law, it might be inferred that the universe was comprised of an illimitable number of contiguous cosmogonic structures like the one we inhabit.

The cosmos we occupy is characterized by possessing within its circumference millions of stellar points, each one corresponding to a corpuscle or cell; and on the circumference of the cosmic structure, there are millions of human beings which correspond to the stellar nuclei. This is before the egg is incubated. When the great egg develops the kingdom of human righteousness, the new kingdom assumes the form of the man, after which the cells are aggregated into the form of the human, instead of occupying a position around on the circumference of the shell. The universal humanity—when perfected as the Grand Man, or the kingdom of righteousness—is the analogue of the alchemico-organic world (physical universe), but is no longer in the shape of the egg or cell, but takes the incubated form.

3. "Christ is the express image of the divine substance, as the sun is the focalized expression of the stellar nucleus; but although the Father is involved in Christ, the term conveys a larger idea than can be limited to any one form or manifestation." This is the great mistake made by all of the so called wise men of the world. We concede that the power of any great man extends far beyond what appears to be his per-

sonal individuality; but we will not concede that his power is not projected directly from that personality. We may take the central stellar nucleus as an example; it is a point from which radiate all the energies of the cosmos. There is nothing above or more central. It is the cause point of activity, the nucleus of all. Upon its individuality depend all the activities of the sun, moon, planets, stars, and earth. Back of it, or supporting it, are the stars, planets, sun, moon, and earth. Their energies all flow into it, precisely as the energies of all minds—directed from the whole human family—flowed into the Son of God as the stellar center and glory of human mentality. He was the Father by virtue of the fact that he could plant the seeds of regeneration from himself, into that humanity receptive of the Holy Spirit, the seminal essence of Deity, he being the source of that regenerative (reproductive) essence. He is the Father from no other cause than that, being the "promised seed," he could plant himself in the race, and thus regenerate (reproduce) the sons of God.

4. "The Father is that which is behind all cyclic avatars, and is, so to speak, a more universal principle which unifies the avatars." If I plant a seed, it dissolves, loses its identity as a germ, and its life passes into the blade; but the identical spirit which was in the seed planted, reappears in the product at the top of the stalk. The father comes in the offspring, for the seed produced becomes, in turn, the progenitor of the succeeding germ.

Our reverend friend cannot see the necessity for reincarnation, and says the Bible does not help him any. The Bible unmistakably teaches the doctrine of the resurrection of the dead. "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." It matters not what may be found in the spiritual "sense" of the Word. "The Word is in its fullness, in its holiness, and in its power in its literal sense." Take this for granted. No interpretation of the spiritual "sense" of the Scriptures can agree, except by correspondence, with its literal "sense." According to the literal "sense" of the Word, there will be a resurrection of the dead, not of some other dead, but of the same dead; hence the people, including the Lord, who lived nineteen hundred years ago will stand in the flesh at the end of the age. The doctrine of the resurrection, taught by the Lord and his disciples at the beginning of the dispensation, will reach its fulfilment in the regeneration of the sons of God in humanity, and the production of the firstfruits of the resurrection. This will be the resurrection, the reincarnation. Its purpose is to perfect what cannot be perfected without the progressive experiences of the material contacts of existence.

5. "If Swedenborg makes anything clear, it is that the perfecting of man can be and is carried on in the

spiritual world, in which case reincarnation becomes unnecessary." When it is understood that the spiritual world is nowhere but in man, then it will be seen that the progressive states of the spirit keep pace with the progressive states of the form in the flesh, which must environ the spirit.

6. There is a constant irregularity about the progress of the planets through the heavens; that is, an apparent irregularity associated with a regularity. The biological planetary appearances correspond. We would recommend the pamphlet on the "Mission of Swedenborg," to our correspondent. It embodies a better presentation of the mission of the great Seer than can be found in any publication of the so called Swedenborgian church.

7. "There are some points in the System which at present seem arbitrary. (a) That the external metallic shell is gold. If this is a result of the law of correspondence, one can understand it. If the law is, that the heaviest substance gravitates to the ultimate, why should not, say platinum, constitute the external of the firmament?" Outside of the gold stratum there are bands of other metallic substances. They are not in the form of the cell or shell, but are narrow ribbons or tires. These with the metallic strata are arranged according to the laws of correspondence; but this fact does not militate against the associate fact, that there are certain gravic and levic principles in operation, which determine their emplacement.

8. (b) "That the next atmosphere is of pure hydrogen." Nothing can produce water but the union of hydrogen and oxygen. There is no free hydrogen in our atmosphere. The atmosphere is composed of oxygen and nitrogen, but not enough moisture to produce the rainfall to which it is constantly subject. The higher the altitude the less moisture. The clouds from which proceeds the rain, must be either the result of hydrogen mixed with oxygen, or the result of energies that meet where the cloud is formed, which embrace hydrogen and oxygen in ethereal solution. It cannot be the former, for the very composition of the atmosphere at the altitude where the cloud is formed precludes it. What then? There must be hydrogen somewhere in combustion, which produces hydrogen energy that enters into the composition of the cloud. The fact that hydrogen when confined in a balloon immediately ascends, indicates the hydrogen condition above our atmosphere. According to the law of correspondence, there must be three atmospheres between the envining shell of the cosmos and its nucleus. This Swedenborg observed and described in his "True Christian Religion," paragraph 76.

"Then, also, there was fixed in our minds [this is the language of the inhabitants of the spiritual world] another idea, which was, that all things were created by God out of nothing; and yet we now perceive, that nothing is made out of nothing; and our minds have not yet been able to extricate themselves from

these two ideas, and to see creation in any light, how it was effected; wherefore, we have called you out from the place where you were, that you may disclose your meditation concerning this subject."

On hearing these words I replied, "I will do so." And I said, "I meditated on this subject for a long time, but to no purpose; but afterwards, when I was admitted by the Lord into your world [the world of spirits], I perceived that it would be vain to conclude anything concerning the creation of the universe, unless it be first known that there are two worlds, one in which angels are, and another in which men are; and that men at death pass out of their world into the other; then also I saw that there were two suns, one from which all spiritual things proceed, and the other from which all natural things proceed; and that the sun, from which all spiritual things proceed, is pure love from Jehovah God, who is in the midst of it; and that the sun, from which all natural things proceed, is pure fire. Knowing these things, on a certain time, when I was in illustration, I was enabled to perceive that the universe was created by Jehovah God, by means of the sun in the midst of which he is; and because love cannot exist except together with wisdom, that the universe was created by Jehovah God, from his love by his wisdom. That it is so, is evinced by all and everything that I have seen in the world where you are, and that I have seen in the world where I am, as to the body.

"But to explain how the progress of creation was made, from its beginning, would be too prolix; but, when I was in illustration [he was not always in illustration], I perceived that by means of the light and heat [wisdom and love] from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and a third for the angels who are in the lowest degree; but because this spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun, from which all natural things proceed, was created at the same time, and by this, in like manner, by means of light and heat, three atmospheres, encompassing the former, as the shell does the kernel, or the bark of the tree the wood; and at last, by means of these, the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earths, which consist of loam, stones, and minerals."

In the above, Swedenborg has described—while in a state of illustration—the inside theory, defining the three atmospheres of the natural cosmos, as corresponding to the three degrees of the spiritual world.

9. (c) "That there is an inner, as well as an outer, focalization of the stellar nucleus—two suns, in fact." Swedenborg also describes three spiritual centers or nuclei,—a sun of the celestial center, the inner, in the

midst of which is the Lord, the spiritual sun, in the midst of the middle degree, which is pure fire; namely, love and wisdom. If the spiritual world has an inner and an outer sun, why should not the natural or physical cosmos possess two suns also, in correspondence? We wish to say, however, that our discovery of a sun for every material atmosphere—of which there are three surrounding the central sun—was not made upon the basis of anything Swedenborg has written, for we never knew of Swedenborg until long after our discovery was made. The laws of refraction and reflection, as applied to the radiations of energy, determined this fact for us.

10. (d) "That the moon and planets have their origin in mercurial discs between the laminae. If their origin is practically the same, why should their correspondent effects be so entirely different, as they are known to be?" Our friend's doubt, as expressed in the foregoing, arises from a misapprehension entirely of our proposition. The laminae are seven layers of the seven distinct metallic substances. A mercurial amalgam disc floating between gold and silver, is quite different from a disc floating between two other metallic substances; and these discs vary according to the character of the amalgams. The moon is the product of the reflection from the under side of the five mineral layers, or a disc between the metallic and the mineral strata.

11. "The intelligence refuses to receive such matters on authority; and as yet, no body of reason has been supplied to substantiate the statements. One yearns for further light." Yet the reverend gentleman accepts Swedenborg on authority, and he certainly accepts the Copernican theory on authority, while at the same time the author of the system declared it to be an assumption in which he himself did not believe; and we further venture to state that our correspondent derives nine tenths of all he professes to know, on mere authority, without an application of his reasoning faculties, precisely as do the majority of men.

The Great World-Power of the Twentieth Century.

Significance of Present Tendency to American Imperialism; Destiny of America in the Establishment of the Divine Kingdom to Rule the World in Peace.

PROF. U. G. MORROW.

THE WORLD is about to enter a new era of experience, an age which transcends the conceptions of the modern mind. Humanity knocks at the door of the twentieth century; standing at its threshold we anticipate what lies beyond the veil that separates centuries and cycles. Destiny hinges on the golden gates of the new age; when the great doors swing ajar, the scenes will revive the hopes and cheer the hearts of millions! To the modern mind the world is an enigma; the very

approach of the new era brings both fear and joy; for it brings its condemnations and its blessings. The scroll of the old dispensation is rolling together, involving the fruits of progress; the departing age leaves the key which unlocks the treasures of life and destiny.

The attention of the world has turned anew to the western continent; America is assuming unexpected proportions in the scale of world-powers, having expanded to cover one half of the circumference of the

globe. Today it contains the manhood of the world, the vigor of humanity's maturity, the strength of the new man, the new age, the new world! In the colonization of America, the nations of Europe were sifted for the strong and the courageous for the pioneer work of transforming an entire continent; during a period of four hundred years, the stream of emigration from the East has flowed to the West, until every nation in the earth has contributed material for the construction of the new world-power.

Nothing in the history of the world has ever equaled this great movement. It has been a stupendous work; it is of stupendous import, involving the greatest possibilities that can be conceived by the human mind. Of all the nations of the world, the United States now possesses the greatest wealth, the greatest facilities, and the greatest resources. It represents ages of progress; it is the summing up of the world's aspirations. It is the field of the greatest activity, and its people are charged with the greatest responsibilities, and will achieve the greatest victories for human liberty in the attainment of the ideal system of righteousness. Already the United States is a world-power; it assumes responsibility for a score of nations on the American continent and adjacent islands.

But this is not the climax of American glory; taking advantage of the marvelous activities and possibilities of the western world, perverted commercial wisdom has created gigantic octopi which have fastened themselves upon the institutions of the new world. The nation as it is, is not a realization of human liberty; its people are now under the curse, the results of which have so thoroughly saturated the human heart and have so persistently clung to humanity, that the successful attempt to remove it must involve the extermination of the very root of all evil, the liberation of the human mind, and the purification of the fountain of life. Corruption prevails in the chaos of elements which have flowed promiscuously from all nations into the Columbian laboratory, in preparation for the great battle of Gog and Magog. The promiscuous ingredients, coarse and crude, are being placed in the great crucible of revolution; already the vulcan fires of humanity are smoldering. The final warring of elements is at hand; and from out the vortex of transmutation will arise the new world, the new humanity of the Golden Age!

The transformation will involve more than a change in economic affairs,—more than America, as a world-power, as now conceived to be the climax of national

supremacy; it will involve all that nations have desired, all that prophets have foretold, all that Jesus declared would be ultimately realized as the result of his mission to save the world. The forces of heaven and earth have conspired to produce and select the material for the new humanity, and for the discovery and development of the continent destined to contain the Paradise of the new age. Ages have yielded the fruits of progress and focalized them in a new field for expression in new forms of life and government. The great life of Deity is unalterably bound up with that of America; and the climax of his power must be reached on American soil, in American hearts!

The kingdom that Jesus taught his disciples to desire, is about to come; the kingdom that is to fill the whole earth, is at hand! America is about to be transformed into a stupendous system of imperialism: already it shows on the dial of destiny. The world will rejoice at the coming of that life and light for which Christians have waited for nearly two thousand years! The Almighty is overshadowing the world with the wings of Scientific Truth, to achieve the great victory over death, and the consequent natural resurrection and attainment of immortality in the tangible world. The great civilization of the Golden Age, the millennium of human hope, is dawning upon humanity through the marvelous truth proclaimed to the world by Koreshanity! The desire of all nations stands just beyond the veil of revolution. A new race or genus of men—the offspring of Deity—is about to be manifest in the natural humanity.

The throne of Deity is being founded in America; his government is a Theocracy, the unity of church and state, and will constitute the great Pan-American Empire, expanding more and more, until it reaches from pole to pole. The great world-power is at hand, the kingdom of righteousness, the Divine Imperialism. Humanity needs it, Koreshanity proclaims it; and the application of its Science will bring freedom and redemption in the restoration of humanity to its perfection, glory, life, and power. It will be the *true* world-power, the power of universal peace, the restoration of the dominion of the divine humanity over all peoples in the conduct of all human affairs; over the hells and the spiritual world, and over the forces of the great structured cell in which we live. The great world-power, the power of the universe, the power that creates and perpetuates universe and man, is coming to guide the world; its coming is inevitable, its truth invincible, and its force irresistible!



The world is upon the verge of a tremendous revolution. Empires and kingdoms will be dissipated as the chaff of the summer threshing floors, and the old dissolute church will go up in smoke,—the smoke of the torment of prostitution and wrath. Empires, kingdoms, and democracies will dissolve in the great conflagration, but from their *debris* will arise the glorious Theocracy.

The law of unitary and indissoluble conjunction through which the Son of God enters into the unity of the nucleus and center of consciousness, is the White Stone "which no man knoweth saving him that receiveth it." This law applies also to as many as are given power—through obedience to law—to become the sons of God—the firstfruits of the Tree of Life.

The World's Sacrifice to the Money Gods.

A Gigantic System of Slavery of Mankind; Ingenuity, Modern Science, Church, University, Society, and Government Forced to Perpetuate the Power of the Gods of Gold.

PROF. T. G. MORROW.

THE WHEELS of industry are turning more rapidly today than ever before in all the history of the world; both machine and man are active to an extent that was never dreamed of in past centuries. The world contains one great system of industry, involving the production of the necessities, comforts, and luxuries of human life, engaging the energy, muscle, and skill of millions and millions of human beings. The entire civilized world is the field of marvelous activity in hundreds and hundreds of lines of business and employment; on the hills and in the valleys; in the villages and in the cities; on the oceans and in the mines, millions labor year after year; and the results are all that contribute to the use and the abuse, the happiness and the misery, the hope and the disappointment, the luxury and the poverty of the human family!

In contrast with the vast amount of wealth produced yearly, is the *poverty* of the masses that produce it. The situation is anomalous in the extreme; the streams of industry all flow from the circumference of production to centers of accumulation of wealth,—and they do not return. The world has learned how to produce, but not to equitably distribute, the goods of life. Wealth represents human energy; it is human energy transformed into the goods of commerce. Wealth represents power; and the power of man over the modern world is proportioned to the value of his holdings. The millionaire possesses the supreme power in the external affairs of humanity; he stands at the head of a gigantic system which controls all of the products of human labor; and the spirit of his purpose, his supreme incentive, pervades the entire system. He is the natural and logical result, the inevitable reflex and focus of the immense volume of human selfishness; he is the product of human momentum, the incarnation of perverted commercial wisdom, the *money god*, therefore he attracts and controls the product of human activity.

Selfishness is the supreme motive of the modern world; to obtain that which will gratify self is the supreme incentive; the "love of money is the root of all evil." When we locate the principles of selfishness in the masses, and its central expression in the few who control the world, we describe the limitations of a gigantic system which involves every factor of modern civilization. It is our purpose to show what these factors are, and how they all contribute to the wealth of the gods of money, in the corporations, syndicates, and trusts of the nineteenth century!

The multicolored garment of the modern world is woven from the threads and lines of human relations. All of the departments of human society are indisputably related to the whole, and specifically related to the industrial system of the world. There is no question but that the governments of the world sustain particu-

lar and intimate relations to the men who control the money of the world. Every nation has its bonded indebtedness. To whom are the nations indebted? To the individuals who have the money. The world of nations owes the *few*, the men who have *stolen* the wealth which the nations are compelled to borrow! Real estate that secures a debt is mortgaged; bonds on the resources of the nations cover every square mile of territory and every dollar's worth of property in the civilized world! To begin with, the whole world is mortgaged, through its governments, to the power of money. The governments themselves are pledged to the use and control of the millionaires; legislative bodies make laws in their favor, and facilities for the more rapid accumulation of wealth are constantly being provided for by national, state, and municipal authorities. The governments are governed by this aggressive power behind the thrones!

The money power has monopolized every line of industry, and employs every factor of modern civilization to sustain the gigantic system which impoverishes the world. Inventive genius has rendered a greater service to the manufacturers and syndicates than any other one factor. The money power has seized upon every invention that has been put forth in the nineteenth century. It controls the thousands of printing presses; the great dailies and newspapers of the world exert a stupendous influence in behalf of the corporations and the institutions of the modern world. The steam-engine and the telegraph are companions in the great railway systems; the telephone and all electrical apparatus and appliances are being used extensively in the many lines of commerce. There is not an invention of modern times that has been introduced in any line of industry, that has not passed into exclusive control of the syndicates. Every invention has become a labor-saver, which saves to the millionaire the wages of human labor, and crowds out of employment thousands of laborers yearly. Millions are thus cursed by the ingenuity of their brothers, through the modern system of oppression!

Modern science yields its homage to the modern gods; astronomy guides the ships of a perverted commerce from port to port; and chemistry converts the human corpuscle into gold and fills the horns of plenty—of the bulls of the markets who have the horns! Every so called discovery of modern times is used to make smoother the roads to wealth, to increase the facilities for transporting products from the farm to the factory, and from the mine to the mint.

A prominent factor of modern civilization, under the influence of the men who control the world, is the great system of education. Thousands of great institutions are being built, furnished with the latest appli-

ances and apparatus, for the education of the rising generation. What is the purpose of this education? It infuses into the mind the spirit of the times, and prepares it for activity in the lines and on the planes which will contribute to the wealth of the wealthy. The modern university is not antagonistic to the interests of the millionaire; its influence on his behalf is *acknowledged* when he endows it with his millions! A little deeper in the heart of the millionaire than the superficial showing of a false philanthropy, lies the real purpose of his contributions to the various modern institutions,—factors of civilization, factors of concentration of wealth.

The millionaire supports the modern church; moral institutions in the great system of perverted industry and society, are necessary. Elements of contentment, elements which sanctify the love of money, are sought for and maintained. The institution baptizing the world with the idea that the Almighty prospers the rich and despises the poor, that infuses into the mind the spirit of the philanthropy and charity which the crimes of the millionaire make necessary, the institution which will cover up the evils of the world with the cloak

of religious hypocrisy, is the institution that is specially desirable, specially supported and remunerated! The priests of the church are the priests of the power which fills it! They are priests of the money gods!

The world renders homage and worship to strange gods! The mind cannot measure the vast volume of human energy expended to enrich the sanctuaries and the courts of the devil. It cannot estimate the extent of the great sacrifice of the modern world to the gods of gold. The forces of the physical world are made to contribute to their glory and power. The sun moves, day and night, and the seasons come and go,—the universe itself contributes to the existence of the powers of hell; it is compelled to yield the sceptre and crown of prosperity to the false authorities and perverted heads of humanity. The end of the reign of gold is at hand; a revolution is impending; the old world is being dissolved, and the new world,—the new age, is forming. The Koreshan System is unfolding its departments in the world, imbued with the love of humanity; to end the reign of competition which demands the sacrifice of the world to the money gods, and to introduce the Equitable Commerce of the Golden Age!

In the Editorial Perspective.

THE EDITOR.

THE POPE of Rome, in a recent letter defining his attitude toward Americanism in the Catholic church, affirms the infallibility of Catholicism and his purpose to perpetuate its doctrines without change or modification, declaring that they are doctrines delivered and committed to the church at the beginning of the age and faithfully preserved in their purity. Dr. Lyman Abbott, in reviewing these declarations, takes issue with the pope; he admits the self-consistency of the Roman church in holding to an unchangeable dogma, but takes the ground that truth is adaptable and must be suited to the genius of the times. He holds that the kingdom of God is like a seed planted in the ground, forming the plant which grows until, ceasing to grow, it ceases to be the kingdom of God; and that there is no middle ground between his position and that of the pope. He asserts that Protestantism will never be self-consistent until it stands with equal courage for the opposite doctrine—adaptability of religious institutions to changing circumstances, and with continual change of dogmatic definitions of doctrines and practices. The question arises, Who is to adapt the truth of primitive Christianity to the genius of modern times? Who is to place the truth on equal footing of authority and potency with that originally obtaining in the personality of Jesus? The clergymen of a corrupt church, without self-consistency and courage to assume the authority of truth, can never do it! Protestantism has evolved from the Roman church; and in its state of disintegration it has never been able, and will never be able, to unite its fragments into the symmetry of truth. Moses formulated a system of truth,—adapted truth of authority and purity to a chosen people of the Jewish dispensation; he transformed the Egyptian religion because he involved its life. The system founded by him served its purpose during the age, through various stages of evolution, until only the form was left of the Jewish church at the time of the coming of Jesus. Jesus was the fruitage of the old dispensation; he was the door of the

new dispensation, the head of a new church, the founder of a system of truth adapted to the genius of the people to whom he came. The church has become old again; truth and life must be renewed; and in the light of the science of progress of truth in the past, we affirm that the transposition and adaptation of the elements of truth and life to the people of the twentieth century, which inhered in the early church, can only be accomplished through the *Messianic function* which Koreshanity proclaims,—which Dr. Abbott and the entire modern church ignore. The Science of Christianity is announced to the world through the true Messianic and Apostolic Succession.

The daring of the present administration of the American government has accomplished what political intrepidity would have shunned. It was a bold venture to seize upon the colonial possessions of Spain and to enter upon a campaign of conquest and territorial expansion. The venture has offended the out-of-date sentiments of Jefferson and Jackson, as well as created a mighty impulse in the direction of imperialism. Near the close of the eighteenth century, the nation considered its authority sufficient to declare independence, and obtained it by war; at the close of the nineteenth century, it has exercised the prerogatives of national progress in the declaration of war, a new declaration of independence among the nations, and even supremacy. In startling contrast with the proclamation of independence and the proclamation of emancipation, seems now the proclamation of conquest, the declaration of the power of empire! Why may not America expand, even by conquest? The landing of Columbus was the beginning of the work of conquest. The republic came into existence through persistent aggression against the natives of the American continent—it was the path of destiny; and in the accomplishment of a grand purpose in the development of a powerful factor in the impending revolution and preparation of the world for the great era of peace and

civilization, it may conquer the Filipinos, who may live or die as they may regard or disregard America's proclamation of conquest. The prophetic declarations of the Bible may offend the republican sentiment of the millions who accept the Book; but we believe that they foresee the political subjugation of all nations by the great Pan-American Theocracy, and that the principles of the divine kingdom in the tangible world will be declared in a world-wide proclamation of conquest, with the power behind it to demand and obtain recognition and submission!

Herronism, in its declaration of the democracy of power, has developed into a phase of religious, political, and social anarchy. His idea of virtual liberty is absolute and unrestricted license for every man to believe and do as he pleases. He mistakes the manifest disintegration of the age for progress of humanity along the line of truth, and is working enthusiastically to patch up its defects. Though he advocates democracy and clamors for a distribution of power whereby the virtual will be made subject to the will of the majority, he declares that "there cannot, by any possibility, ever exist a stable order in the world, when that order subjects men in any form to each other. There never lived a man who had the right to rule any other man; there never lived a man who could be trusted to rule any other man; there never lived a man into whose hands the welfare, religious, political, or economic, of another man could be committed." This is a rebellion against the demonstrated laws of organic unity. Moses instituted a system of government of which he was the head; the Christian world acknowledges that he was divinely authorized to rule over other virtuals and oversee all their affairs, as the supreme autocrat. His system was a Theocracy; he was the man into whose hands the welfare of thousands was committed. This was imperialism, instituted by the Almighty through Moses, through whom he gave the law, and through whom it was enforced. David was a king; Solomon was a king; and the divine government of the twentieth century will be, not a democracy nor a republic, but a kingdom in which the Christ will rule the world with a rod of iron!

An author, in an exchange, writes about the "spiritual egotist," and assumes that no man should possess any of the following characteristics which he enumerates, and which we make applicable to a majestic personality. Jesus was the spiritual egotist. It was impossible for Jesus to grant to the multitudes whom he taught, the same rights and privileges which he demanded for himself. To him the truth was as clear as sunshine, because he was the truth, and understood himself. He was scathing in his rebukes, and all received a share of his condemnation for not conforming to his measuring line; he was ever trying to run other peoples' affairs, and his wisdom consisted in his conceit and extraordinary claims, and he had a much higher estimation of himself than others had of him. The only method by which he could recognize in others what he had in himself, was the way which the laws of being compelled him to adopt,—giving to all who believed in his name the power to become like himself, at the end of the dispensation, in the resurrection. Jesus stood supremely above the mortal world, as far above it in quality of thought and life as the central star of the universe is above the earth; and those who become sons of God will stand as high in the divine order, constituting the solar realm of the natural, immortal humanity. They will be the supreme egotists.

There is a great lifting of church anchors and the spreading of new sails to suit the modern wind, in progress; a great breaking loose from old creeds and joining in the rapidly accelerating movement toward church federation and entire abandonment of

any prescribed faith necessary to salvation. In a recent Methodist conference, it was declared that the church, as an organization, is not profiting by the spread of Christian sentiment; that the clergy need conversion; that the members are dropping out and taking up with fads; that the church has become a weak factor in the world, and that "there is no need to go far for proof of the evident failure of Evangelical Protestantism to take advantage of its opportunities. Doctrinal tests for admission must be abandoned. Christianity must regain its hold on men, or society will go to pieces." The modern church is at low tide; it is on the down grade, with wrecked hope and power!

A movement is on foot to convert the Mormons through undenominational and interdenominational missionary effort, and the confidential plans have been laid before a number of prominent religious journals of America. The noble *Baptist Flag* is disgusted with such clandestine work, reveals the secret, and remarks that it is but an effort to convert the Mormons "to an irresponsible, liberal, broad-gauged, mother-Hubbard sort of a goody-goodness, that is really no better than the Mormonism it is seeking to undermine." It has the boldness to refuse to join in with other Baptist journals, and says that "if every paper on this green earth should go into such a namby-pamby combine except the *Flag*, it would still wave in the glory of its isolation. The *Flag* would rather be right than popular, and will never betray itself and the truth in such an alliance." The great FLAMING SWORD guns salute the *Flag* of courage!

The Rev. Moody has been preaching in Salt Lake City and investigating the Mormons. The reports of his experiences and discoveries while there, prove rather more favorable to the Mormon people than otherwise. The Mormons and the Gentiles are getting nearer together; the people of the church treated Moody kindly, and opened the doors of the great tabernacle for his meetings. If there is any difference in the moral and social conditions of the Mormon and the modern Christian, it is in favor of the Mormon. The civilization of Utah at least equals, if it does not excel, that of any other part of America. The social system of Mormonism excels that of modern Christendom; it provides for its people. The Mormon fraternity is a brotherhood; their interests are one, and they have no poor!

Chicago is said to be the great medical hub. We should thus be able to locate the point of the greatest medical skill, robust health, lowest rate of mortality, and greatest longevity. We find none of these; it is simply the point where the greatest number of allopathic diplomas are issued, licensing their possessors to afflict the masses. Chicago is the point of the great medical trust, which lobbies in the legislative halls for the purpose of helping to make decrees ranking all other practitioners as criminals. If Jesus were to come to Chicago and begin the work of healing the thousands as he did nineteen hundred years ago, he would be arrested and convicted for committing the crime of curing the sick without having learned to do so in the modern colleges of medicine!

Dr. Fiske has undertaken to solve the problem of evil by means of the hypothesis of modern evolution. He holds that evil is necessary and that all knowledge is by contrast, which is true; but he denies that there is a personal devil, and believes in a "personal God." If we take his declarations and place them in logical form, we force his admission that it is impossible to know God because all knowledge is by contrast; and according to his view there is no antithetical character with which to contrast the divine! If he had discovered the laws of antithesis he would have applied them to the problem of evil; but they were discovered by the Founder of Koreshanity, and of course Dr. Fiske is content to do without them!

The modern church is being honeycombed with skepticism and infidelity. There is nothing in the perverted doctrines of Christianity that can be pointed to any longer by the leaders as being absolute truth, and hence the tendency to independent thought and conclusions. There is no unity of thought in the church; no oneness of mind and purpose, no harmony of action in the religious organizations. The church has resolved itself into a form of republicanism; brotherhood no longer exists. Between the denominations there is nothing but competition, and the same spirit descends to families and individuals!

If vegetarians should become as merciful to living organisms in the vegetable and mineral kingdoms as they feign to be to those in the animal kingdom, they would be compelled to starve to death. Every higher kingdom in the universe appropriates the life of the lower, destroys its forms, and lifts the substances to its own plane.

The greatest field of universal activity is viewed from the highest mental altitude; the view is broadened or narrowed according as one ascends or descends in the scale of comprehension of truth. Koreshanity is the center of circumspection, and therefore views the entire circumference of the divine perspective; it is a Universology.

The difference between THE FLAMING SWORD and the common journals of reform is, that instead of filling its pages with news of the world's shortcomings as a proof that the present systems of the world are wrong, we demonstrate what system and what conditions are right. Logic is the Koreshan road to conclusion!

When government surveyors admit that the phenomenon of the disappearance of ships' hulls is due to optical illusion, a mere "trick of the eye," it is time for astronomers to cease using it as a proof of the earth's convexity.

The efforts of fragmentary reform to usher in the new day by grumbling and going on a strike, are on a par with the efforts of the mule to bring daylight by braying and kicking at the sun!

The spiritual world is beyond the bounds of space and time; not beyond the external, but the internal bounds of the anthropotic universe.

The Science of Koreshanity is not buried beneath the rubbish of the age, nor hidden in mysticism.

Dewey discharged his duty through the big guns in his fleet of warships on Manila bay.

The people pay the premiums on national policies, and the capitalists get the insurance.

Republicanism casts the cloak of equality over the people to hide a multitude of fools.

What the agnostic condemns about the Bible is his own misconception of it.

The goal of human destiny is reached only by those who can locate it.

The fall of man was in the autumn of the human world.

The greatest age to be attained is courage.

We advertise to advert eyes to the truth.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Coming of the Lord and the Resurrection.

(1) Did not Jesus the Messiah predict that he would come again visibly, as the lightning; that every eye should see him, and they also that pierced him? Has KORESH come in this way? Has every eye seen him, and was he pierced nineteen hundred years ago? Did not the disciples see the Christ ascend to heaven bodily, and did not the angel say, "This same Jesus shall so come again"? If the body of Jesus was dissipated, as taught in THE FLAMING SWORD, was not the angel mistaken and his testimony misleading? May it not rather be that KORESH is mistaken and his testimony misleading?

(2) Did not Jesus teach a bodily resurrection from the dead? Did he not rise bodily from the tomb? Is not the Israelitish hope of a bodily resurrection very different from the reincarnation as taught in THE FLAMING SWORD? If different, which is the truth, and on what authority does the answer depend?—LADY BLOUNT, England.

The above questions indicate that our friend does not understand the claims of the Founder of Koreshanity, nor his doctrines concerning the coming of the Lord and the resurrection. Jesus was the true seed, sown in humanity nineteen hundred years ago, and as the seed, he died in the

human soil in which he was sown for the purpose of reproducing himself into "much fruit,"—multiplying himself into 144,000 Christs, or Saviors, who shall come up on Mt. Zion,—immortal beings just like himself. These immortal men, constituting the return of Jesus the Christ, the coming of the Lord in his saints, have not yet appeared. The Messenger of Truth now proclaiming the science of immortal life, the laws of the resurrection, is not the personality of Jesus, and his coming is not the return of the Lord Jesus, but the Sign of his coming, a man in heaven, in a state of intellectual illumination. Every clergyman claims to be illuminated; and if we do not misjudge the writings of Lady Blount, she also claims to be a Christian, illuminated by divine light, and in a measure able to comprehend and proclaim divine truth.

Men who have no faculties of intellectual perception of truth have no "eyes;" there were many such in the days of Jesus. We could not expect minds whose sense of perception of truth is deficient or absent, to see either the Sign or his Truth; to such the lightning, or intellec-

tual light from the rising of the new Garden of Eden, would not be visible. The coming of the Lord in its various stages, from the appearance of Elijah the Prophet, the forerunner of the Lord's appearing in glory, to the culmination of his work, will be seen by every "eye" that is able to recognize the Messenger; to all others his coming will be as a "thief in the night." His "lightning" will be visible only to those whose senses respond to its vibrations.

The disciples did not see Jesus ascend into the physical heavens, but into the spiritual heavens. They saw him go into the spiritual world by looking on the interior, where only it was possible for him to go, as the bread of life, to vitalize and nourish the church. Neither the testimony of the angel nor that of KORESH is misleading; for their testimonies are one and the same. Jesus went into the spiritual world, and will come from it in like manner as he went away, observed, not by the world at large, that cannot "see," but by those who have followed him in the regeneration. It seems astounding that the human mind

should conceive so great an absurdity as the idea that Jesus went physically and bodily into the physical heavens, through the atmospheres; that he has maintained his existence in open space, or in a material heaven above the earth on some star or sun, for nineteen hundred years, and that he will descend through the physical clouds to the earth again! Lady Blount is a rank materialist, having no conception of the spiritual world nor of the qualities of life and energies, the sublimation of the Lord's body, which was poured out on the primitive church. Jesus promised to come again in their day, not as a personality, but as Holy Spirit; therefore the substances of the Holy Spirit were the substances of the immortal structure of Jesus. The Holy Spirit was God Almighty sublimated by the divine fire.

(2) Jesus taught a bodily resurrection—the only kind of a resurrection that has ever, or can ever, take place. He taught a "resurrection from the dead," a resurrection out from the dead and mortal humanity. Jesus himself was resurrected, not simply in the marvelous victory over death at the hands of the Jews; but he was *born* resurrected, the first born from the mortal world, the first *born* from the dead. He came down from heaven; he was made flesh, which is incarnation; and when he appears again as a result of his planting in humanity, he will be made immortal flesh again, and that will be *re-incarnation*. David spoke of himself when he declared that his soul would not be left in hell; God promised to make of David his first born, and Jesus appeared as "the first born," therefore David was resurrected in Jesus, together with millions of spirits who had lived during the Jewish dispensation.

Jesus was the great resurrection of the past. He was born immortal, resurrected from humanity by a process of human generation through an age. Jesus came from heaven; mortal men came from hell; if it is possible for Jesus to come from heaven through a process of generation, is it not clear that the heaven from which he came was in humanity? If mortal men come from hell, and if they are *born* from the human mortal world by a process known to the world at large, does it not prove that the hell from which they come is in humanity? And if the father of the mortal world is the devil, is not the life of the devil constantly embodied in the mortal world, and is not the propagation of the devil a constant embodiment and re-embodiment, generation after generation? Jesus did not teach that mortal bodies of men, having died and rotted in

the physical earth, would ever constitute the forms of immortal life. There is no process of human or divine activities that has ever, or can ever, give birth to human forms from physical elements. There never has been, nor ever will be, a manifestation or resurrection of human life on any plane without the function of motherhood!

If the Jews had an adequate conception of the resurrection, why did they not accept the fact of the resurrection of Jesus? The Israelitish hope was true so far as it was revealed in the Jewish dispensation. The gospel of Jesus added a new phase of the resurrection; and the Christian gospel differed in concept from the gospel of Moses, only as a clearer and fuller view differs from a less clear vision. The apostles saw as through a glass darkly; the resurrection as taught in Koreshanity differs from the apostles' view, as the specific comprehension of the laws of the resurrection differs from faith and hope that the resurrection is to come. Koreshanity reveals how the resurrection is to take place, and possesses the power to accomplish it. "The light shines more and more unto the perfect day;" even the prophets foretold many things that they could not comprehend.

The authority on which answers to questions were given by Jesus and the apostles, was the authority of truth—the authority of Jesus. To the Jews, the teachings of Jesus appeared to differ radically from the teachings of Moses; they were one and the same; Jesus differed from the fallacies of the Jews, the vitiation of the truth of Moses. The gospel of Jesus was the Mosaic law infolded and expressed in another degree; it was truth progressed another dispensation. The authority of the answers given by KORESH and his disciples, is the authority of truth itself; Koreshanity is the truth of Jesus reinvolved and expressed in the scientific degree; it is the truth progressed through an experience of nineteen hundred years. It is the metamorphosis of philosophy to science. Koreshanity is the truth expressed by the authority of the man who is able to express it and demonstrate it; it is the authority of KORESH.

The Days of Creation.

(1) The Bible says that God created the earth and everything therein in six days and rested on the seventh, which he called the Sabbath. Now does the Bible refer to 24-hour days, and to the Sabbath that people are accustomed to keeping?

(2) From what or where do people receive evidence of a change of heart in so called conversion in the modern church?

(3) What kind of people inhabited the earth before Adam, and of what class were they?—E. C. D., Cedar Lane, Pa.

(1) The Bible account of creation has no

direct reference to the physical earth, but to humanity; and the days of creation were not 24-hour days, resulting from diurnal revolution of the sun. Generally speaking, the days of creation are the seven periods of divine progress in humanity during a cycle of 24,000 years.

The seven days are the seven illuminations of the human world in a given cycle. The light of humanity is intellectual light, and proceeds from the anthropotic sun. Jesus was the light of the world; he was the sun of the human world, and in that domain was as real a sun as the central solar sphere is to the physical earth. The seven illuminations are from seven divine manifestations or Messiahs in humanity. In the supreme sense, the days of creation are the seven divine manifestations. The Latin *dies* is day, and *Deus* is God. Jesus was the sixth day, or the day of the world in its sixth degree, because he was the sixth manifestation of the light; but the seventh day brings the promised rest to humanity, the great Sabbath, earth jubilee. "For if Jesus had given them rest, he would not afterward have spoken of another day," manifestation, or Messiah.

The sabbath is the seventh principle of being; the seventh principle in man is the seed. The conservation of sex potency is the keeping of the sabbath. In the restoration of humanity from death, the seventh day or divine manifestation, Elijah the Prophet, has specifically to do with the seventh principle of man; he teaches man how and what to overcome. The Messenger of the Covenant is the seventh day, of which the 24-hour Sabbath of the Mosaic dispensation was a type. Creation is continuous; and the processes are in progress just as much today as they ever were.

(2) Conversion in the modern church is the mere result of psychological influence. Man becomes negative to the influence of the church, and receives substance directly from the people with whom he religiously associates and experiences a superficial change of mind, not a change of heart. He becomes baptized with the spirit of the church; if it is a Methodist church he is a Methodist because he receives Methodist spirits; if a Baptist church, he is a Baptist. The Holy Spirit baptized the early church into one mind; the unholy spirit received from the corrupt modern church, baptizes the people into as many minds, or divisions of religious sentiment and fallacy, as there are denominations.

(3) There were just as many different kinds of people living in the earth before Adam, as there are in the world today.

Every 24,000-year cycle brings similar results in humanity; the present world is practically the same as it was at the close of the last great cycle, thousands of years ago, just before the Golden Age.

Sky and Horizon Viewed from the Convex Earth.

EDITOR FLAMING SWORD:—Would the appearance of the sky and horizon be different if we lived on the convex instead of the concave surface? If so, what would be the difference in appearance?—A Subscriber, Ohio.

Application of the principles of optics demonstrates that the earth is concave—that the phenomena observed in relation to the earth's surface are the natural appearances of a surface curving upward at the ratio of 8 inches to the mile; also that the phenomena of the sphere of the heavens, convex as it is to the surface on which we live, appearing like a dome arch overhead, are the natural phenomena obtaining within the great cell of the universe.

In the concave earth the horizon is the vanishing point of lateral vision, the vanishing point of space between the eye and the concave surface. We see out and beyond the apparent horizon, higher than the eye; but every foot of space in the actual limit of lateral vision, every foot in the great circle of the horizon, has foreshortened, and the size of the circle is correspondingly reduced in size and drawn down toward the eye in the direction of the curve, and apparently depressed below the horizontal extending from the eye.

Beyond the vanishing point there is no more surface visible to be subject to foreshortening; therefore the foreshortening must apply to the space above and beyond the vanishing point, and the ratio of increase of foreshortening beyond the vanishing point is as to the square of the distance. And a succession of vanishing points in this ratio, apart from consideration of any curvation of "lines" of vision, would extend to the limit of vision on the sides of the convex sphere of the heavens above us, vanishing the space between earth and sky; hence the apparent meeting point in the horizon. We see about 180° of the heavens in any one horizon in the earth.

The organ of sight is the *eye*; the pictures are implanted on the concave surface of the eye, and the impressions are received in the mind. The foreshortening, in fact, has not taken place in space, nor on the surface of the earth and sky; the foreshortening has taken place within the eye!

Now, what kind of an impression would a convex earth and concave sky

make upon the retina of the eye? Suppose with the same kind of an eye we now possess, we look out over a convex earth. There is no concave surface in this view to be foreshortened and drawn down; the circle of the offing or bulge of the earth would, nevertheless, be reduced apparently in size, and drawn toward the eye, not downward, but upward. The convex surface becomes the ground-line for foreshortening. We begin the view with its curve or offing visible before the vanishing point is reached. We have a different kind of a horizon to deal with; and as the vanishing point is not reached, the perspective apparently raising the offing, would lack something of being reduced to the vanishing point, and hence would appear to be *above* the horizontal extending from the eye—as much above as the horizon in the concave earth appears to be below it.

The line of successive vanishing points from the offing, as applied to the rapidly vanishing space above the earth, would extend upward and outward at an accelerated ratio until, no matter how far away the celestial sphere or boundary of stars may be supposed to be, it would reach the arc at an altitude or angle of about 45° from the horizon of the observer; so that in reality we could see only about 90° of the circumference of the heavens in any one horizon, and the period of daylight caused by the sun passing over that 90° would be just one half that which obtains in the concave earth.

How any one can suppose that he can look out over the sea horizon and see a star just rising above the offing or bulge of water, with the star trillions of miles away, and claim it to be a fact that it is in a direct and straight line with the horizon, without consideration of the principles of foreshortening as applied to the space above the horizon, is more than we can conceive to be possible for the rational mind!

If, as physicists claim, the light of the sun is generated in the atmosphere after the rays enter it, the sun must appear to be at the upper stratum of our atmosphere, or not be visible at all as a sun. If visible only at an altitude of 50 miles, we would have a period of daylight of about a couple of hours, and the arc of the heavens would be limited to about 30°, and we would miss the grand stellar display in the scope of 180° of the arc in all directions. If the sun is not visible at the upper stratum of our air, neither the sun, moon, planets, nor stars would be visible as points of light, and the sky would be perfectly blank. Quite a difference, you see!

First Impressions of Investigators of Koreshan Universology.

An English Clergyman's Experience in Investigating Koreshan Universology.

DR. CYRUS R. TEED,

MY DEAR SIR:—Please accept hearty thanks for remitting the Koreshan literature, which I have greedily devoured. Although only a few days have elapsed since the book and papers arrived, perhaps one's thoughts may be sufficiently formed to permit of a letter upon the subject. You invite first impressions to be expressed, and the following may possibly interest you:

Some 12 years ago I read "Parallax," who satisfied me that, whether the earth was flat or not, it certainly could not be —on our side of it—a convexity. Without sufficient evidence in any definite direction, I therefore fell back upon the opinion that the earth must be much more "miya" than is usually supposed, in correspondence with the "real appearances" of Swedenborg's spiritual world, in which things appear, and are, according to the states of affection and thought of the inhabitants. Later, I caught a glimpse of a pamphlet entitled "Gravitation a Pushing, not a Pulling, Force." This idea left a strong impression, but without intellectual form. Now comes your book, which is convincing so far as anything can be, to one whose information comes without ocular proof.

The first feeling was one of intense relief. In the case of one always interested in universal themes, the extremes between mental contraction and expansion have been most painful. On the one hand, the mind has sought to expand to grasp the infinities involved in the Copernican system; and on the other, to painfully return from infinite remoteness and vagueness to meet the intellectual requirements of the common life, which have no correspondence with the former. You will perceive that in such case the limitation (for us) of the universe is most refreshing. It becomes possible to summarize the universe, on both physical and psychical sides, with one sweep of the imagination. Under the old system such a process was impossible.

I say "limitation for us," advisedly, for while it is readily conceded that this cellular cosmos is quite large enough to satisfy our mental and spiritual ambitions, the stated limitations seem too great for all purposes. Let me explain: You speak of the expansion and contraction of the metallic laminae; this change of condition must be considerable in a body of 8,000 miles diameter. There is then a margin of room (space) represented by the difference between the two states. In other words, when the laminae are contracted, there must be *outside* room to allow of expansion. If this room or space exists, then there is conceded a something which may be extended indefinitely. In fact, there may be other cosmic cells varying in nature from our own, yet related to it

in some magnetic and psychic manner. This, at present, seems to me a perfectly legitimate hypothesis. Is it not rather an extreme position to take, that this cosmic cell is *all*—that there is nothing outside of it?

Christ is the express image of the divine substance, as the sun is the focalized expression of the stellar nucleus; but although the Father is involved in Christ, the term conveys a larger idea than can be limited to any one form or manifestation. The Father is that which is behind all cyclic avatars, and is, so to speak, a more universal principle which unifies the avatars. If this be so upon the divine plane, may it not be true—is it not most probable, that there are *other* stellar nuclei, suns, and universes—cosmic manifestations which are all unified by one general divine Being? At the same time, it is willingly admitted that *our* universe is quite sufficient for our own purposes. But the margin of difference between contraction and expansion *may* involve even more on the cosmical scale, than the geodetic survey has involved on *our* universal scale.

The cellular principle appeals at once to me, and most vividly, because of its harmony with the laws of correspondence, which I have sought in vain to apply, except in the most general sense, to the old system of astronomy. It may interest you to know that I have recently issued a little work, "Maximus Homo," proving that divine man, humanity, and universe exist in correspondence, and that the three constitute the complete universal man. The divine man is inmost; humanity is to Him as soul; and the universe is as body; so that divine man becomes complete man on all planes; thus, that all being is a unit.

The doctrine of reincarnation has always been a pill that I could not swallow. It is not clear to my, perhaps dull, apprehension that the cyclical reincarnation of the Lord is parallelized by the reincarnation of common men; in other words, that the latter does not necessarily follow upon the former. The Bible does not help me. In relation to the man born blind, the Lord said he had *not* sinned (as in a possible previous life) that he should be born blind; it was for the glory of God—i. e., a temporal and temporary event. If Swedenborg makes anything clear, it is that the perfecting of man can be, and is, carried on in the spiritual world; in which case reincarnation becomes unnecessary. The Bible appears to refer reincarnation solely to reappearances of the Divine Man.

The sun entered Aries by precession, about the time of the deliverance of Israel from Egypt. The Lord came when the sun had passed through about three fourths of the sign. The spiritual sense of the Word came via Swedenborg, when the sun was nearly two thirds through Pisces. Something is said about a present Koreshan Messiahship, about 150 years after the Swede. There is thus an irregularity (apparent at any rate) about these manifestations, which, if cyclic, I do not comprehend.

Pardon a most respectful and tentative reference to the personal affair. Many have said: "Lo! here" or "Lo! there." There have been many claims to Messiahship; and the world has been often deceived. This fact has given birth to a rooted suspicion in regard to such a subject. Harris claims to be the "pivotal man," and has written some amazing books full of (suppositious?) revelations. Schlatter was a won-

derful phenomenon, reminding one most forcibly of Jesus Christ, both in physical type and in function. What is one at a distance, and without personal evidence to think? I will be utterly honest with you; my thoughts are these: Schlatter I could love; something in Harris always repels me; there is a sensuousness about his writings which gives rise to a subtle feeling of abhorrence, or which at least prevents any spiritual grip.

Now, here is CYRUS R. TEED. He has a good, calm, clear, strong, rational face, with eyes which speak of affection. That is all the personal element one has as a guide. Then follows the question, Is the revelation of this new and apparently true System (true upon the whole, or maybe altogether) sufficiently great to guarantee the reappearance of the Messiah? That question will not resolve itself in a hurry. For Swedenborg brought a divine message, yet called himself the "servant" of the Lord Jesus Christ; wherein lies the difference between the two men? I do not know. Is this the time for a reappearance of the Messiah? I do not know, although he is sadly needed to set things right. There are some points in the System which at present seem arbitrary:—

(1) That the external metallic shell is gold. If this is a result of the law of correspondence, one can understand it. If the law is that the heaviest substance gravitates to the ultimate, why should not, say platinum, constitute the external of the firmament?

(2) That the next atmosphere is of pure hydrogen.

(3) That there is an inner, as well as outer, focalization of the stellar nucleus—two suns, in fact.

(4) That the moon and planets have their origin in mercurial disci between the laminae. If their origin is practically the same, why should their correspondential effects be so entirely different, as they are known to be?

The intelligence refuses to receive such matters on authority; and as yet no body of reason has been supplied to substantiate the statements. One yearns for further light. With the altruistic side of Koreshanism, I am most heartily and completely in accord. Trusting that this expression of an individual view has not wearied you, I am yours in the cause of Truth,—G. H. LOCK, England.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, April 20.

With enterprise that would do credit to a metropolitan daily, *Leslie's Weekly* has had Admiral Dewey interviewed at Manila in reference to his nomination for presidency; the interview covers a page, and is interesting to those prospecting the future political field. The war in the Philippines is profusely illustrated by photographs taken on the battlefield, including one of the most remarkable pictures ever taken—a trench full of dead Filipinos, an awful view, disclosing the horrors of war. Also the U. S. soldiers are shown on the battlefield, in the trenches, and the rice-fields near Manila. Other features are the culmination of the Samoan difficulties; seizure of a Spanish filibuster, a page of illustrated personals; also double page picture, "The Gay Panorama of Life in Havana." The April 20 number is of rare interest. In the issue of the 13th, we counted not less than 40 fine photographs of the Filipino war. The publishers are endeavoring to keep ahead of competitors

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Word and Works, St. Louis, Mo.

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The Open Court.

The April number contains an excellent article on the Science of Education; Prof. Levy-Bruhl, of the University of Paris, has an article on Rousseau, the founder of modern pedagogy; while Dr. Carus writes on the Education of Parents by the Children. A celebrated psychologist discusses the Origin of Speech. The articles on Americanism and Expansion and Americanism in the Roman church, we are specially interested in: and the Cross in Central America, with illustrations of bas-relief work by aboriginal Americans, is valuable to those peering into the past by means of relics. Open Court Publishing Co., Chicago, Ill.

The American Electrician.

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* * *

The World's News.

Wednesday, April 5.—Philippine commissioners confirm Gen. Otis' advices concerning waning of Filipino forces.—U. S. forces under Gen. McArthur advancing north of Malolos.—Gen. Alger visits Jamaica.—Pope is omitted from invitation to be represented in peace conference because he has not an army.—Newspapers still running the Spanish revolution.—Cuban assembly decides to disband Cuban army.—Strike of 20,000 workmen in Sweden threatening.

Thursday.—U. S. cruiser Charleston bombards town of Dagupan, Philippines.—Reports current that Germany will crown Prince Henry as king of Chinese province Shantung.—England favors holding Chinese empire intact.—German newspapers assume a defiant attitude toward England over Samoan affairs.—Serious labor troubles and strikes in Russia.

Friday.—\$50,000,000 combine of paper mills under way.—German, English, and American commissioners appointed to settle trouble in Samoa.—Archbishop Ireland visits the Pope, and reports "his holiness" in good health.—Monument to Empress Elizabeth of Austria unveiled at Cap

Martin.—Chamberlain of England wants to suppress Oom Paul Krueger, president of Transvaal.—Empress of China issues proclamation that Christianity is permitted in China; forbids murder of missionaries.

Saturday.—Proposed plan to unite all Presbyterian churches in one church of 35,000,000 communicants; convention to meet in Washington.—Gen. Montenegro, influential leader of Filipinos, slain in battle.—Race riot in Hawaii; Chinese and Japanese laborers engage in serious combat.—Rockefeller proposes to build a great bank, rivaling bank of England.—Excitement in Wall street; stocks take a tumble, and a crash follows.—Chamberlain burned in effigy in Jamaica; inhabitants discontented with English rule.—Professor of international law at Munich declares the Czar's peace plan a swindle.

Sunday.—Gen. Billot of France admits that Dreyfus was condemned by secret and false evidence.—Gov. Roosevelt visits Chicago.—London starts two great Sunday papers, the *Telegraph* and *Mail*.—Turks and Zaidis fighting at Sana, Arabia.—Private advices from Rome say Pope can't live long!—Wall street men patching up fall in stocks.

Monday.—World's diplomats at Washington endeavor to snub and freeze out ambassador from Mexico.—Little labor riot in Chicago.—Justice Stephen J. Field dies at his home on Capitol Hill, Washington.—Yacht Alsmuth sinks in Irish waters with 25 persons.—Gold standard league advocates currency expansion to provide for future growth of America.—Chinese burning Catholic and Protestant chapels and torturing missionaries at Hangkow, China.

Tuesday.—Gen. Lawton captures Santa Cruz, Philippines; 100 insurgents killed.—Alger may resign secretaryship, and become an ambassador.—Riot between white and negro miners at Pana, Ill.; about 15 killed and wounded; troops ordered to restore peace.—German-English war cloud seen by diplomats.—Baron Hirsch monuments to be erected in several cities of Austria.—Railway employees in Cuba on a strike.

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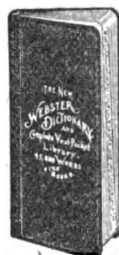
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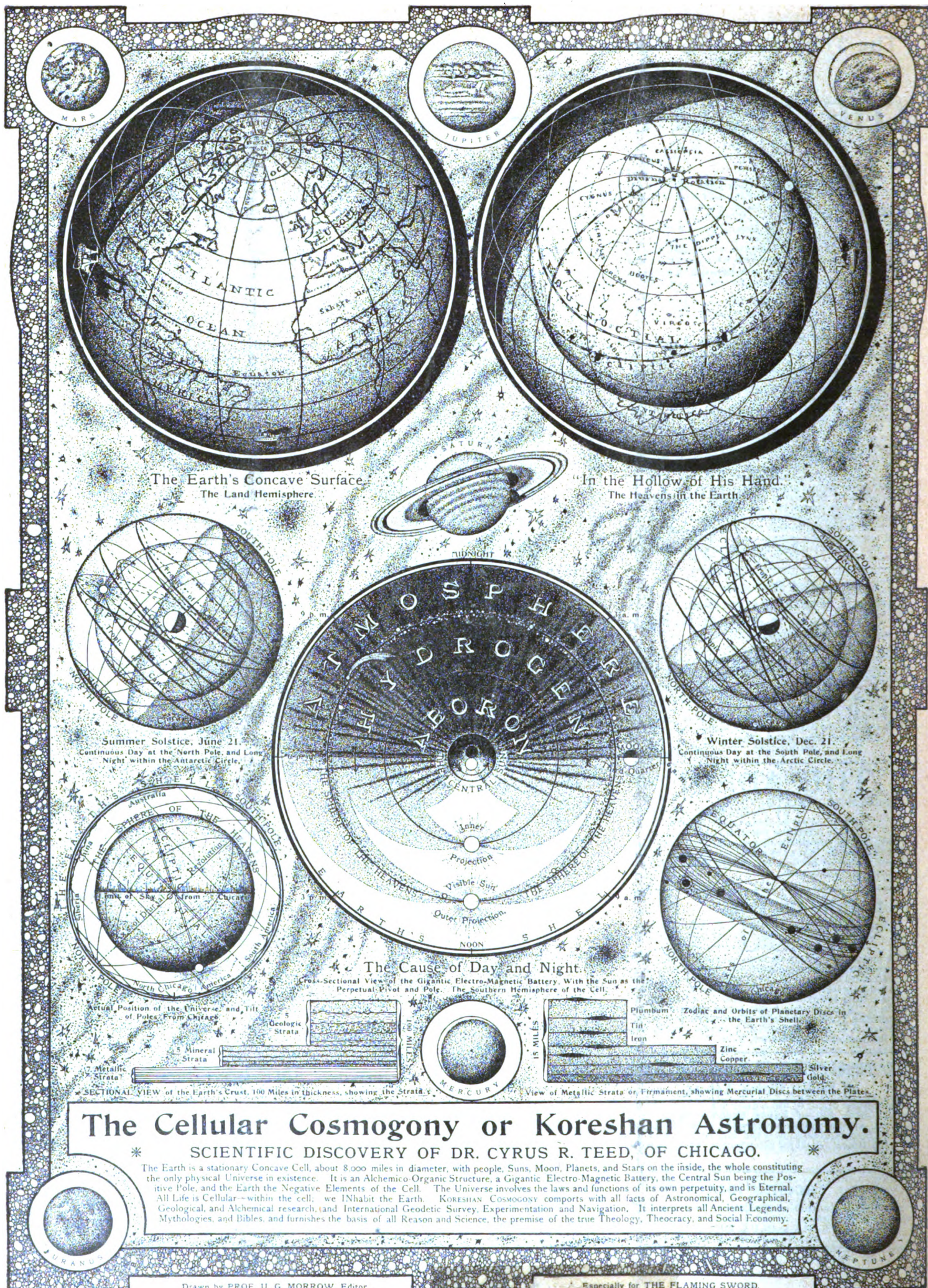
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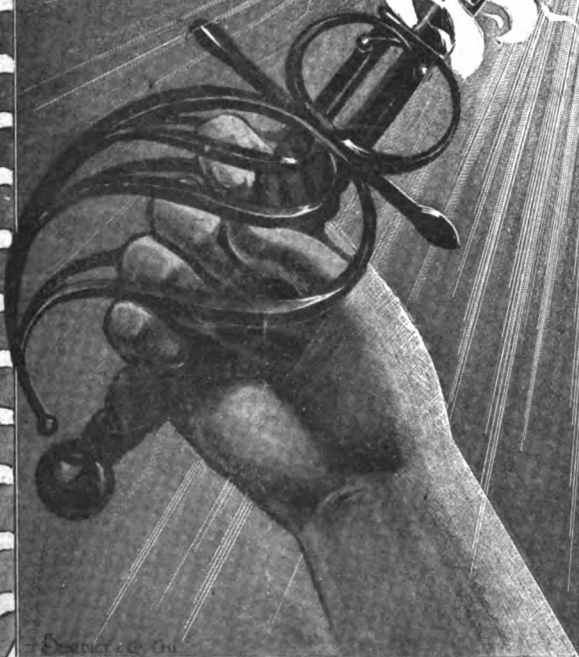
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The Flaming Sword

"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. xiii. No. 23.

CHICAGO, ILL., APRIL 21, 1899. A. K. 60.

Whole No. 334

The Alchemy of Human Life.

Scientific Analysis of the Divine Fire; Difference Between the Atoms of the Mortal and the Immortal Man; the Psychology of Matter; Atomic Experiences in Progress of Life.

WHEN the Lord passed away from the visible and material presence of his disciples, through what the New Testament has denominated translation, he accomplished a pneumo-psychic phenomenon which, though belonging at that time to the philosophic field of demonstration, can be accounted for on wholly scientific principles, with the possibility of repetition.

In giving a scientific exposition of the theocrasis (translation) of the Son of God nineteen hundred years ago, we are not assuming, hypothetically, a possible explanation with the hope that the reader may condescend to think as we do, on a correspondingly hypothetical basis. We are merely declaring a great truth which we absolutely know to be a fact, a knowledge of which must constitute the basis for the hope of human redemption.

The atomic theory of matter, in so far as it maintains the indestructibility of the atom, is false. We do not *think* it false, we *know* it to be so. Of course, we are declared to be the champion egotist of the world. We would not be justified in attempting to teach the world what we *think*. There are too many people engaged in that business, and we are free to admit that the "scientists" of the world are modest enough to instruct the world in what is *believed* rather than what is *known*. We do not propose to teach assumptions.

When matter is reduced to its smallest, indivisible point, it immediately dissolves as an atom of matter and becomes energy. Atomic destruction is the source of energy. All energy has been matter, and all matter

has been energy; therefore every atom of matter is capable of being dissolved to energy, and the quality of energy depends upon the character of the matter before the process of solution.

The composition of the Lord's material form was the same as that of any other human structure, except that the atoms of oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, chlorine, fluorine, sodium, calcium, potassium, magnesium, aluminum, cuprum, etc., possessed psychic elements not common to the atoms of the ordinary human;—the difference residing in the quality imparted by a constantly exercised purity of thought and life. This difference may be illustrated by the alchemical distinction between organic and inorganic calcium. From the ordinary chemical and electrical tests, they cannot be distinguished, but their action upon vegetable life demonstrates a radical distinction which the chemist does not define.

Every atom has its soul; and the psychic qualities are modified by the experience of the atom, by contact, in relation with other atoms. Every atom of calcium in an organic body, where it is in consociation with other atoms of organic life, is impressed with the soul element of every other atom. This experience of contact or touch gives to it a psychic complexity which does not belong to the so called inorganic atom. Mental impressions, good or bad, are psychically imparted to atoms of organic life. The pure mind imparts to the atom of the organic form in which that mind resides, a

psychic force and power which an impure mind could not enforce. It is thus that the corresponding atoms of the Lord's body could possess a psychic quality not possessed by mortal men having mortal organisms, in contradistinction to the immortal body of the Lord.

Vibration is Destructible to Atoms.

Every atom of matter can be destroyed as matter, through vibratory action. It cannot be destroyed as substance, for though it be changed from matter to energy, it remains as substantial as before the dissolution of the atom. Energy produced by vibration is more or less intense, in proportion to the rapidity of the motion to which the atom is exposed. This is as true of mental as of physical energy.

A tree may fall to the ground and gradually decay by exposure, and the process of change reduces the tree not only to its original alchemical elements, but in the transformation, through the process of decay, energies are generated and liberated from the hitherto alchemical environment. Throw the tree into the fire, or subject it to the friction of motion induced by the production of flame, and it is rapidly reduced to energy and dissipated. The light, heat, electricity, and magnetism generated and manifest in the flame, are but the substances of the material elements previously composing the wood of the tree.

The Visible Form of the Lord Jesus was Transposed from Material to Spiritual Substance.

Mental energy is more potent than mere physical energy. Mental energy is pneumatic and psychic. It is spirit and soul energy. The principal source of spiritual energy is intellectuality; the principal source of soul energy is affection. The intellectual energy corresponds to electricity, but the energy of desire, that is, of affection, corresponds to magnetism. Human magnetism is derived either from pure love or from bestial lust. They are radically different in their effects upon different people. The magnetism of a sensual person repels a pure-minded person by the contrariety in their magnetic qualities. The greatly intellectual man devoid of love for humanity, is electrical but not magnetic. The man who loves his fellow men and is full of human sympathy, if he knows how to wisely conserve his devotion to the race, is magnetic.

Jesus was magneto-electric; so intensely so that his love was of the deepest and purest kind, and his electric power of the most thrilling character. His mental vibra-

tions were so intense, that his mental forces aroused the vibrations of the inner souls and spirits of those who heard him, and the responding vortex dissolved his body in what the world has known as his translation. Every atom of the Lord's body was reduced to pneumatic energy. That energy has been denominated the Holy Spirit. The Holy Ghost not only proceeded from the personal Lord, but it was the product of his dissolution, hence it was the veritable substance of his body; and when it was absorbed by his followers, they became the temple of the Holy Ghost because they had partaken of and appropriated his life, that life being an aggregation of spiritual entities.

The Lord was absorbed by his church. His external and visible form was absorbed into his intellectual and affectional invisible interior, it being centralized in the anthropotic astral nucleus of being in its ascent, while at the same time there was a radiating, or descending, energy of absorption. He entered the throne and altar of universal potency and dominion, as the imperial Majesty of the universe; at the same time, through the powers of the animal life of Deity, he precipitated himself into the race, which he impregnated for regenerative action.

"I am the bread which came down from heaven, which if a man eat he shall live forever." "My flesh is meat indeed, and my blood is drink indeed." The spiritual interpretation of this passage, is not the most important one, for the reason, as Swedenborg says (not because he said it), that "The Word is in it fulness, in its holiness, and in its power, in its literal sense."

Literally, the Lord was eaten. The phenomenon was accomplished through the dissolution of his body,—its reduction to spiritual energy, the Holy Spirit, and its absorption by the Lord's disciples. The theosophy of today, derived from a mere theoretical and false interpretation of Buddhism, has a vague conception of the principle of absorption into Nirvana, but it has no scientific exposition of its phenomena. The Lord was absorbed. We do not *think* it, we know it. We not only know it as a fact, but we know the laws by which the phenomenon was accomplished; and we have many times, in the Koreshan literature, defined the specific character of the mental factors and processes essential to the theocrasis of the individual, and of the thousands who shall consume by the electro-magnetic combustion, in which the anthropotic world is about to be conflagrated.



The pouring out of the Holy Ghost, which was one of the witnesses that those who received it were the sons of God, was the influx of the *spirit* of Abra-

ham into that which should ultimately become the *flesh* of Abraham; the *spirit* of Christ into that which should ultimately become the *flesh* or body of Christ.

Fulfilling the Cubical Number of the Man.

Wisdom of the Prophet Who Counts the Number 666; Its Relations to the Mathematical Cube of the New Jerusalem; the Amplification of Zodiacal Evolution.

WE ARE requested to explain Rev. xiii: 18. This, like all other passages of the Bible, is subject to many phases of interpretation, all of which are correct, depending upon the specific domain to which the interpretation is related. There are four primary degrees of interpretation that are true, with as many antithetical correspondences that are false. To enter into all these expositions at this time and in a *FLAMING SWORD* article, would cover too much ground for the occasion; hence the inquirer must be content with general suggestions of the significance of the verse in question.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." This beast represents the power and spirit of the dragon (the serpent), because it is said and they worshiped the dragon which gave power unto the beast. The dragon power in the domain of secular activity is the wisdom of commerce. This is the controlling wisdom of the world, in the opposite sense from the divine wisdom. In the divine sense, the wisdom of commerce is that which determines the control of the commercial act in every domain, for the good of the world in the administration of its highest and most perfect uses.

"Here is wisdom." Where? Where is found the mind of understanding; for this mind counts—that is, fulfils the number of the beast. The man who has understanding, and in whom is commercial wisdom on all the domains of commercial activity, fulfils in himself the termination of the beast (animal) life; that is, the animal life of God, and reaches the point of transition from the animal domain to that of the spiritual divinity. The number six hundred three score (60) and six, is the number which fulfils the numerical value of the cube,—the symbol of righteousness, and the circle, the symbol of truth. The cube indicates that which is absolutely square in all directions; it has six surfaces, each surface being the square of ten, which is the cubic root.

The Decalogue is the cube root of righteousness. The number is ten, the square of this is one hundred. As the cube has six surfaces, there are six times one hundred, that is, six hundred. This six hundred is related to three axes of the cube, having six poles. The three axes represent three principles,—length, breadth, and thickness, which can be translated from geometrical to moral qualities. Length has reference to the science of law; breadth to its application, and thickness to its results; they also signify knowledge, will (determination to perform), and performance of the law. To know, to will, and to do, are signified by three score, or sixty. In

the man who knows the law and wills to do it, may be found the end and the beginning.

Everything that has form has length, breadth, and thickness; but as there can be no numerical equation without the knowledge of the fourth dimension (which determines limitation) as well as the three other properties of matter, this fourth property must necessarily be understood. These three dimensions are embraced in the fourth. The three primary dimensions determine limitations in space, while the fourth defines limitations in existence. The end and the beginning determine limitation, and these constitute the fourth dimension of matter. Time is limited co-ordinately.

The New Jerusalem lies four square,—the length, breadth, and height being equal. This is a cube; it has no reference, however, to a geometrical cube, but rather to a mathematical cube, the number being the cube of its numerical cube root, which is ten, the primary evolution being six hundred. (We employ the term evolution, where the ordinary mathematician employs the term involution).

The Zodiacal circle in the physical heavens is a type of the beast. It is the cycle of God's animal life; the word *zodiac* means this. It begins with Aries and terminates with Pisces. Man develops all the stages of progress toward his divinity, through the corresponding anthropotic cycle. When he terminates his progress in the involution of his divinity, he completes his animal being and is transited from the divine animal life to his spiritual or man (divine) existence. When the apex of the individual being is attained, then the zodiac of his career is complete, and he stands forth in the culmination of the beast (animal) life. Having overcome that phase of being, he enters by absorption into Nirvana. This is Elijah the prophet, the end of the cycle. He is the man who has wisdom; he has understanding, and fulfils the number of the beast (the cycle of God's animal.) He is the man of sin, the man who took upon himself the sins of the world; he who "was made to be sin," yet who knew no sin. Of him it is said:

"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;" and also, "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 [because the city, the New Jerusalem, is in him], which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

This city, which lieth four square and is the number of a man, has for its second power from the definite cube root (the root of righteousness), the number ten, six hundred and sixty-six, or six hundred three

score and six. This is the New Jerusalem, found in Elijah, the prophet of this age. This fulfils the number of the beast; he counts it, that is, he fulfils it. We have given a mere outline, a suggestion only, of the significance of this verse. A volume might be written, and then its significance would be merely hinted at.

In the Lord's descending degree, he entered the race and took upon himself its sins. At the end of the age

he is born in sin and shapen in iniquity,—like all other men; he overcomes his sinful nature as the man of sin, and becomes the man of righteousness, when through theocrasis he sits upon the throne. This is the tabernacle which was passing through the process of cleansing from 1839 until 1870—born into the world in 1839, and illuminated in the fall of 1869 and the beginning of 1870.

The Mutations and Limitations of Time.

Consideration of a Quality of Extension of Existence Analogous to Space; the Geometry of Time; the Mathematics of Dispensations and Cycles of Solar Precession.

PROF. U. G. MORROW.

THE USUAL conception of time is analogous to the popular fallacy concerning space; both time and space are considered as absolutely infinite, endless. It is thought that space is infinite extension—eternal extension in any and all directions, independently of the existence of the universe. Likewise, time is held to be continuous duration, and considered to be entirely independent of existence; that if there were no universe, time would go on unceasingly at the same rate,—seconds, minutes, hours, ages without end! We have already demonstrated in a previous article that both the universe and universal space are limited; and we now purpose demonstrating the limitation of time.

Philosophers of all ages have considered that time and space are related. They are properties of existence; it is impossible for one to exist without the other. It is obvious to all minds, that the universe of existence occupies both space and time; and the mind can conceive of the impossibility of existence apart from either time or space. Hence, it logically follows that neither time nor space is an independent property susceptible of continuity of extension apart from the universe. Existence has the property of extension in duration, as well as extension in space; and when we scientifically consider the fact that space is the *room* of form, we are forced by the logic of the relation of space and time to consider time as correspondingly limited.

If time and space are related; if they are corresponding properties of existence, they have corresponding relations to the world of existence. If space is susceptible of the application of the principles of geometry, there is also a corresponding geometry of time, which as definitely limits timic progressions and evolutions as the geometry of space limits its extense. If it be admitted that space is so related to form as to force its largest dimension to return to itself, perchance even a casual glance may reveal to the reader that the stream of time flows, not in straight lines, but in circles or cycles, returning to itself with return of events in the repetition of cyclic history and life, after a succession of periods or epochs, evolving and involving itself in the form in which space is made to return to itself in the completion of its circumference.

Space in the physical cosmos corresponds to time in the human world. The physical cosmos involves itself in the central sun; the evolved form is the circumference, the limited amplifications of its geometrical root of evolution; and a corresponding evolution in humanity proceeds from an involute point or pole, and that evolution progresses in the course of time and reaches its amplification in a definite period. If we can trace the properties of space and time in the physical world and the universe of man as corresponding properties, can we trace space and time to their origin? The stream of time flows on; but every stream must have its source. Father Time is not meaningless; and in the hour-glass the sands of time run through the conjoined cones and the time is made to return to its chamber. If we can trace the universe to the source of its existence, we are able to trace its every function, its every property and quality of life and existence to a prime Cause, and thus solve the problem of dispensations!

What marks the dispensations? What makes the epochs? What writes itself in human history? On the scroll of humanity life writes itself, its mutations, and its times. In the physical cosmos there is both space and time; in the human world there is time, and that which corresponds to space. There is no progress without that which corresponds to space; there must be progress in a given direction. Life ascends and descends; there are the lowest and the highest conditions of humanity. When the Most High is reached, we have the limitation of ascent. The lowest stratum is the outermost; it is down in the scale of human existence. From the very commonest use of language, it is obvious that space in the physical world corresponds to *life* in humanity; and the scientific translation of the properties and terms of time into qualities of human thought, is truth. The relations of space and time are analogous to the relations of life and truth.

Truth and life in their relations as the absolutes of being and existence, are prior in quality to time and space in the physical world; time and space in the great cellular form are but the expressions of qualities which inhere in thought and life in humanity. If the truth and the life, from which the universe with all its properties

of space and time is evolved, are perfect, it follows that space and time are alike limited to the form and duration of that which proceeds from truth and life. We may move along the line of logic from the outermost expression, limited in form and space, limited in its cycles of evolution and revolution, back to the Cause, and find the conclusion forced that life has perfect mathematical roots involved in the central cell, while truth has its corresponding geometrical form in the cube; or we might take the perfection of the sphere and cube of life and truth, and through a definite mathematical process, reach the amplification of their evolutions in the logarithmic scale of correspondingly limited space and time.

Time, in the physical world, is measured by astronomical revolutions, precessions, and cycles; eternity is made up of successive limited periods of duration. Time begins and ends, but time is always; it is the successive duration of orders and creations. The great clock of the universe keeps the time of the ages, and measures cycles as limited spheres of duration. A cycle of the solar precession begins with Aries, and completes its revolution in 24,000 years; it is a great cycle of time, measured in the circumference of the space of the universe, the Zodiacal belt. When the geometrical space of the solar precession is covered by the sign, a *space of time* is terminated; when the great circle of space returns to itself, the great cycle of time returns and brings a repe-

tition of events, involved in the great Head of humanity, in whom truth and life, space and time are conjoined, and from whom truth and life, space and time are again expressed in a new order, a new cosmos, in a new age.

The universe is cellular; its space is limited. Its form is spherical, and its greatest dimension is circular. The truth of the universe is the Cellular Cosmogony. Its life is developed in the cell, and expressed in rhythmic harmony in logarithmic spirals to its limited mathematical and geometrical amplifications of quality, degrees, functions, forms, and time; and its time is derived from cyclic impulse, which expresses the time it involves and repeats in the order of obedience to the laws of being.

Times change, truth progresses; truth reaches its ultimates in the science of the universe, and correspondingly, *time* reaches its culminations. The mutations and limitations of time are analogous to the mutations of life and truth as humanity moves forward in progress toward the goal of destiny. We are nearing the end of a great cycle; the sphere of time is nearly fulfilled; and as humanity nears the vortex of revolution, there is an increase of human momentum, and *time foreshortens*. The old time is passing away, and the new time is at hand! The Ancient of Days, the ultimate of Life and of Truth, has appeared in the culmination of a great cycle, bringing the period of universal day, the scientific light of the Golden Age!

The Story of the Resurrection Told by Koreshan Science.

L. E. BORDEN.

THE EASTER music rings out gladly, and the story of the resurrection comes again with its wonderful message: "He is not here, he is risen." The crowning miracle of the great Master's life is luminous with holy light shed over it from the new dawn of truth in earth.

It is no longer a blank mystery, when it is understood that the bitter cry wrung from the Man of Sorrows on the cross, told the moment of separation between his inner and his outer consciousness. The divine power in Jesus was his inner mind; this was the Father to whom he prayed. Think of a perfect mind where love and truth unite—love that is the very music of the spheres, so pure the highest known is but its faint reflection, as some fair shore is dimly mirrored in the moonlit waves. Think of such a mind poised for a few brief years in perfect human form. The powers of darkness mass their legions, and the fateful moment comes; death and the grave exult in gloating triumph, and the spirit slips from its shrine to find a resting place prepared, an inn where it may tarry for a night.

As it began to dawn toward the first day of the week, the Lord rose from the tomb. The mighty power of love came back to dwell in its own temple. The spirit, treasured while he slept, in his disciple's mind,

was strong to recreate, put death to flight, and choirs of angels sang the victory won.

On that first Easter day, one whose countenance was like lightning and his raiment white as snow, rolled back the stone from the door of the sepulchre and said: "Come see the place where the Lord lay, and go quickly, tell his disciples that he is risen from the dead." So the mystery of death was disclosed for all time; the door of the tomb was opened by the power of heaven.

Death is separation, not only of the physical atoms, but of the mind atoms; these fly to other minds of living men, whither attraction draws them. There is, it is true, a central nucleus, the *ego*, which is indivisible, and remains a unit in seeking a new dwelling place; otherwise there is a general breaking up of the mind, to which that of the body is analogous. In the death of Jesus, no such dispersion of mental forces took place. The God-mind, as a perfect sphere, entered into the brain prepared for its reception, and when three days had passed, the love of Mary, who visited the Lord's tomb and wept over his body, poured out the spirit that was in her; the soul returned to raise up its temple.

That crystal sphere of rainbow-tinted truth, that pure thought-world of bright, celestial spirits who compose the mind of God, finds ever in some human brain,

its holy place. The transcendent idea of a suffering God who became obedient unto death, even the death of the cross; who was mocked and scourged and wounded, but for the love that was in him, *despised* the shame; who made himself of no reputation and was numbered with the wicked in his death; who in the hour of nameless anguish cried in pity, "Father, forgive them, for they know not what they do,"—such an idea of love and heroism is the most sublime that religion can furnish or the mind conceive. And yet, lacking a groundwork of scientific knowledge to establish the events of our Lord's life as facts not poetry, even a conception so lofty, is losing its power to sway the hearts of men. It may be fairly questioned how many gathered this Easter tide, in the beautiful churches filled with light and fragrance, find peace or comfort in the story of the resurrection. The fiat of materialism has gone forth: "Miracles do not happen," and the

higher criticism has devastated the Bible narrative.

The science of miracles is told by Koreshan truth in a reasonable way that to many minds illumines the life of our Lord. One of our earliest and keenest passions is the thirst for truth; we want to see how things are done; and the child who takes his toy to pieces to find what is inside, is but an epitome of the man who questions the mysteries of life and death. If facts contrary to present experience are seriously recorded in the most ancient and remarkable of religious writings, we must ask whether science may not disclose laws that govern such facts; whether the conditions under which these events occurred may not again arise and the facts themselves be repeated. "We never shall know and we never can know; let us eat and drink, for tomorrow we die," is the attitude of some minds. Others more wisely are waiting, expectant and receptive, ready to catch the first rays of dawning truth.

In the Editorial Perspective.

PROF. U. G. MORROW.

THE ELIXIR of Life has been searched for from time immemorial; the persistency of the human mind in the direction of its discovery, is indicative that it will ultimately be discovered and applied. A European scientist announces that he has discovered a process by which he will arrest senility and make man young again; it is a galvanic system, by which rejuvenescence is claimed to be assured. He claims that electricity is the life-fluid, which he can send forth from the poles of his battery. The modern mind is in utter ignorance of what electricity is; it is as much a mystery as God himself, and as long as its nature and origin are unknown, it will be enveloped by halos of modern scientific superstition. The scientist supposes that electricity, wherever it is found, wherever it is generated, is a homogeneous something, always the same in quality, whether in sun or star, mineral or man. There are just as many different kinds of electricity as there are different kinds of matter, and just as many different qualities of electricity as there are states of experience of matter. The lowest quality is from the lowest mineral or metallic substances from which it may be produced; the highest, is mental electricity, the light of the mind, substantial, potent, and human. It is ignorance which places the energy resulting from the alchemic destruction of the atoms of zinc on a par with the human intellect and soul, the electricity and magnetism generated in the cells of the body and brain! The highest quality and kind of alchemic force ever generated in humanity was poured out upon the primitive Christian church, the sublimation of the body of Jesus the Christ. The Elixir of Life is Life! The great catholicon is human vitality! The panacea is *in* not *out of* the human form! There is but one way to destroy senility in humanity and to overcome death, and that is through the conservation and polation of sex potency, in the formation of a biological battery, and the baptism of the world with its energies. The key is Alchemy; the process is Messianic, and the result is physical immortality.

When we view the field of modern reform, we observe in the hundreds of movements, but weak efforts to destroy economic and other evils. "Reform" is obviously chaotic, where energies are misdirected, and the theories fallacious. It is evident that

reform must be made in all departments of the modern system of human relations. As many schemes are projected to effect changes in society, government, and the church as there are departments. Must these changes come by fragmentary efforts? Suppose the world should adopt, piece by piece, the various schemes suggested to save the world from its bondage? Would the plans fit in one great system of life? Suppose a man sick with a complication of diseases, should undertake to use all of the remedies in the world to cure his illness; would he be likely to recover? Who could harmonize in practical application the various theories of reform which cannot be harmonized in the mind? Who is to adapt one plan to another in a unity of effort? Would a sensible mechanic undertake to construct a machine from promiscuous selection of wheels, journals, and forms which were never intended to be joined together? The hundreds of reform schemes will never comprise a system; yet many reform journals undertake to advocate ideas from all of them! There is not a fact in human history to show that any great successful movement in any line of human activity has ever resulted from patching up an old order. What the world needs is one great system of reform which will, in its harmony, cover in its application the entire world of human relations, with the power and authority of the truth, with the force to promulgate it and to establish itself in the actual control of humanity in one government of righteousness. The Koreshan System is not partially, but wholly revolutionary; it does not propose to patch up the old world, but to clothe the world of the new age with new garments!

Talmage fastens the festal flowers of all the chapels and cathedrals of all Christendom into one great chain, to bind Easter with the great closing Easter of the world's history, the resurrection. He applies rhetoric to the rising righteous; ages have rolled round, and the great clock of the world's destiny strikes ten, eleven, twelve!—when time shall be no longer! Behold, the great archangel hovering; he takes the great trumpet and kisses into it one long, loud, terrific, thunderous, reverberating, resurrectionary blast. Look at the graveyards! Tombs are tumbling, graves are gaping, coffins are cleaving,

And bones of bodies are breaking through! See, they rise! the dead, the scattered skeletons; souls and spirits are selecting the reviving ruins; magic and miracle mold new matter, dead and decayed, into flesh and forms; and spirit and soma, soul and skeleton become united. Chemistry creates clothing for the ascension into the sky of the radiant righteous. The procession begins; the brilliant bonfire of the burning earth begins, the bonfire of victory. Upward and away! Christ comes and carries the Christians carefully under the cover of his wings, battalion after battalion, nation after nation! Up, up! On, on! to the everlasting gates, to the peace of paradise beyond the systems of suns and stars. Open! open! with the keys, and let the conquering hosts come in! Judgment, joy! Palms, peace! Resurrection! Resurrection!

An evolutionist concludes that if God is self-created, there must have been a time when he did not exist, and hence a time when he began to exist; and that there are certain existing things which antedate the Almighty, some of which are infinite space, eternal time, and equally eternal matter. It is a fundamental doctrine in Koreshanity, that God creates himself; that life in any domain is perpetuated through the seed of its life. Wheat creates itself through its seed; the Almighty creates himself and perpetuates his existence through the Seed-man, the Messiah. Jesus the Christ was "the beginning of the creation of God," not only the beginning of the work of creation, the new creation, but he was the "beginning of the creation of God;" the generation of Jesus was the process of the making of God Almighty! The outer sphere of divine activity is limited by the outermost plane to which life can descend, the limited physical cosmos, with its limited space; the cycles of time necessary for the Almighty to create and reproduce himself are the limited spheres of time, measured in humanity and in the co-ordinate physical universe, the cycle of the precession of the equinoxes. The physical universe is eternal; it has always possessed its life; it was never dead. Any system of evolution which starts with the hypothesis that effect can be infinitely greater, or any greater or less than cause, is nothing but a vagary!

Along with the trusts and combines, is manifest a tendency to municipal trusts for the manipulation and control of public utilities—for the benefit of political rings, and not for the people. As foreshown in THE FLAMING SWORD at the close of 1898, the present year is marked by the success of the many antithetical movements in co-operation. The capitalists are co-operating, the syndicates are combining, and trusts are forming; America is expanding, nations are uniting, and churches are preparing for a great federation. Clubs, leagues, societies, unions,—organizations of every description in every line of human relations,—are multiplying; every trade is forming a brotherhood of workmen, and every line of business is concentrating its forces. The world is preparing for a great contest of forces, a great battle—the battle of Gog and Magog. The tendency to municipal ownership is the manifestation of a determination of certain elements to fight the trusts; other movements are for the purpose of preventing trusts, that competition may be perpetuated. The old house is divided against itself and cannot stand; revolution and ruin are inevitable, when the keystones are removed from the supporting arches!

It is a proof of the unity of humanity in Jesus, that the primitive Christian church contained doctrines similar to every ancient system of religion and philosophy. It is equally a proof that each of the many systems of philosophy in the days of Jesus was a mere fragment, from the fact that it did not and could not find place for what the others contained. If Jesus had the ability to put together and harmonize the features of the

fragmentary systems, he manifested a profundity of thought and mental perception and comprehension of truth that the founders of other systems did not possess! With equal force, the argument is applied to the Koreshan System of Universology, the evolution of the philosophy of Jesus. It would require generations to put together, by external processes, all of the fragments and beliefs of the world. Libraries would have to be searched, the journals of all the world perused, and advocates of thousands of views consulted. Koreshanity has not come by such a process; but the fact that it contains the unity of all truth of the universe, demonstrates its supreme authority, and the marvelous capacity of the mind which involves and expresses it!

There is nothing in the popular theories of world formation to indicate that the earth's axis has ever changed its obliquity to the plane of the ecliptic. If the earth was thrown out from the sun, or if it was pitched from the hand of the Creator, or evolved from whirling vortices, its planes of rotation and revolution would remain the same continually. Astronomers generally agree that there has been no marked change in the tilt of the poles since the beginning. There are, however, many facts discovered which disprove the statement that the earth's ecliptic and equator have always sustained their present relations. There is abundant evidence demonstrating that the north and south polar regions were once tropical. The facts of astronomy, geology, and cosmography point unmistakably to the truth of Koreshan Science, and as directly and unmistakably refute the popular conclusions. The change of the ecliptic and equator is the simple result of the change of the earth's magnetic centers, and consequent change in the direction of the axis of revolution of the heavens.

The *Baptist Flag* asks, referring to our statement that the refinement of this age is "the mere refinement of hell according to the devil's code of morals," if THE FLAMING SWORD has "been living all this time in 'hell's half acre' in Chicago." Hell covers a greater area than a half acre—not only the entire city of Chicago, but the country and the world! It is not simply hell on the half shell of the world, but the entire hollow! We cannot conceive of this present mortal and corrupt world being any less hell than it was nineteen hundred years ago; then it was a generation of vipers, children of the great serpent. Jesus told the truth when he declared that the mortal world was from beneath, its father being the devil. Hell's domain is the devil's, a never-ending legacy to his children. It is the domain of death; it is the home of the devil, the home of death, the home of the present dying world. Of course, hell has its focal points; Chicago is one of them,—and the old Jerusalem in the time of Jesus was another!

The modern churches, both Jewish and Christian, are asking themselves the question, How can we enlist the young people in the church? A paper recently presented before the central conference of American rabbis sounds a note of lamentation, affirming that careful observation reveals the fact that for the most part it is not religion that attracts the young; that beneath the thin varnish of piety, club methods are resorted to, and that the only thing that points to heaven is the church steeple! It has been said that everything else but a desire to know the truth, calls the rising generation to the temples and synagogues. The life of the church has long since left it; only the shell remains, and now it is breaking up by forces before which the leaders are helpless to do aught else than federate the remains, as the foundry gathers up material for the heap of scrap-iron!

Modern charity is a system of false philanthropy. In the present social and economic system of competition, the wealth of

the masses is stolen, and small sums given back to the classes who suffer most from lack of employment and substantial support. An exchange says that by recent investigations it has been shown that two thirds of the money given to charity bureaus, is used in paying salaries of charity officers. Charity work is an auxiliary of the iniquitous system which prevails in the world. It is called Christian work; it serves to make a showing in church and society reports, to make the poor feel contented while more wealth is being taken, and to cover up a few dark blots on modern society and government!

Inconceivable distances are traversed in the limited cell of the universe. It is estimated that all of the blood in the human system passes through the heart every three minutes. The mileage of blood circulation reveals some astonishing and undreamed of figures. With the average 69 heart-beats in a minute, the blood travels 207 yards in 60 seconds, 7 miles an hour, or 61,320 miles per year. If a single corpuscle could move continuously for 100 years, it would cover a distance of over 6,000,000 miles; and the aggregate distance covered by corpuscles in all the 1,500,000,000 people of the world in 100 years, would be over one quintillion (1,000,000,000,000,000,000) miles!

How strangely the world perverts the facts of the universe. Under the world-wide delusion that no man ever lived before Adam, a Philadelphia professor speculates what language Adam spoke. He purposes discovering it by isolating 100 children in an experimental colony, allowing them to communicate their thoughts in ignorance of any known language. What language did Adam speak? He spoke the language of God Almighty, for he was the Almighty! It is sheer absurdity to undertake to discover the divine tongue by experimenting on the children of the devil.

A great trust of nations may result from the Czar's peace conference—the great peace syndicate, the United States of Europe! This is obviously the year of federation of the world's great forces; combines of great industries, formation of syndicates for the control of the products of labor, the federation of the churches, and the conjunction of the planets. What a remarkable year in the history of the world! What startling signs of the times,—and who can read them?

Koreshanity scientifically defines the great issues in the campaign of righteousness; it makes sure the calling and election of its candidates. It bombards fallacy with truth; destroys sensuality with purity, and its antidote of death is the Elixir of Life. The turning point is the vortex of revolution; its result is peace, and its reward is natural immortality in the tangible world.

The ancient Jews believed in re-embodiment, and Jesus taught it: "Whom do men say that I the Son of man am? Some say, Elijah, and others Jeremiah, or one of the prophets." The

genealogy of Jesus marks out the line through which he came down from Abraham, the personalities in whom he had existed during the Jewish age.

The democratic party cannot constitute a factor in the divine kingdom; it is opposed to American expansion. According to Bible prophecy and the Koreshan scientific forecasts of the world's destiny, the government of the twentieth century will expand until it fills the whole earth!

A Chicago electrician has invented a plan to prevent fraud on the part of the purchaser of articles from the slot machines; but genius hesitates to make application of any device to prevent fraud in the board of trade and stock exchange!

The world itself, not simply its methods, must be reformed; it would be as impossible for a corrupt humanity to exist in a new order of divine light, as it is for a system of righteousness to prevail in the nineteenth century.

With war in the Philippines and a war cloud growing in the zenith of Samoa, the Pacific Ocean is not peaceful; its waters are agitated by American and British warships.

The difference between alchemy and chemistry is, that alchemy demonstrates that matter is destructible, while chemistry holds that matter cannot be destroyed.

The mill cannot grind with the water that is past; present thought only is of use, present life only is available. Existence is always in the present tense.

Alchemy is the light of transmutation, chemistry its darkness. Al means light, and chemistry demonstrates its character in omitting the prefix.

When the new world is ushered in, there must be a new humanity with a new mind to inhabit it.

The church is in a sorry plight; it does not know where Jesus is,—it has lost its head!

The false shepherds of the church keep the wool pulled over the eyes of the sheep.

The man who undertakes to borrow truth, increases the rate of interest on fallacy.

The competitive system is maintained by the beast and the false profit.

Plutocracy and power are combining against the people and poverty!

Even the image of the earth's surface in the eye is concave!

The white man's burden is the white man!

The Elixir of Life is human vitality.

Death is the devil's trust.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

What Does the Sphinx of Egypt Signify?

EDITOR FLAMING SWORD:—I saw in a recent paper that some noted scientist has discovered that the Sphinx in Egypt was erected to commemorate the winter solstice, as explained in the enclosed clipping; but it does not look reasonable. Can you give a more rational explanation?—A. H. C., Cass Lake, Minn.

The paper before us announces the theory rather than the discovery of Prof.

Beswick, that the Sphinx is a monument to Spring, erected to commemorate the lengthening summer days. The idea is founded on the fact that the body of the Sphinx is like a lion, with a man's head; and that the corresponding constellations, Leo and Aquarius, are in the horizon at midnight of midwinter.

The great Light of Egypt is reflected

from the face of the Sphinx. The Egyptians were concrete in thought, and embodied their wisdom in symbols such as the Sphinx, the Great Pyramid, the obelisks, etc. The Sphinx is a monument of Bio-Astronomy; it is a gigantic prophetic symbol, and it has stood during all the ages in which its declarations have been successively fulfilled.

The Sphinx represents the culmination of the great cycle of Mazzaroth, the power of truth in ultimates, which is Leo, and the commercial uses of life,—Aquarius; these are the constellations in the horizon of the Sphinx in midwinter, and Leo and Aquarius are opposite constellations and opposite signs in the Zodiac. In a reflex sense, the Sphinx represents the Anglo-Saxon race; England is the power of the lion, which is the power of commerce; and the power to control the multitudes, which is Aquarius. The Sphinx also represents individuality, specifically in America, and the man who introduced individual liberty into the world,—George Washington. The face of the Sphinx resembles Washington's.

The word sphinx means the throttler, and portrays the law which governs the resurrection of the dead. Jesus was the Lion of the tribe of Judah; Judah is the heart, the lion is the heart, and the sign Leo indicates the heart. And one function of the heart is to throttle, because it chokes off the currents of venous and arterial circulation, and regulates their flow; the circulation of the goods of life is commerce; therefore Leo is the power of commerce, while Aquarius is the science of government. This principle of the lion not only applies to secular commerce, but also to church and sex commerce. Consequently, the Sphinx signifies the throttling of human passions in the control of sex. Jesus was the great Sphinx, who, by virtue of the operation of the Holy Spirit, communicated the power of the lion to throttle the passions; it is through this power that man overcomes death and rises in the resurrection.

The Sphinx was used as a chapel; there is an underground passage-way leading to the subterranean chamber, the hell, of the Great Pyramid; from thence extends the "well," to the mouth of the Grand Gallery which, according to the chronology of the Pyramid, enters the Grand Gallery at A. D. 33; representing the resurrection of Jesus, which typifies the resurrection, or harvest, of the Christian dispensation.

As the constellations Leo and Aquarius are in the horizon both morning and evening, while the sun is in Capricornus, so the Sphinx, with the body of a lion and head of a man, represents the beginning and the end of the present dispensation,—the Lion of the tribe of Judah, Jesus; and the great Teacher at the end of the dispensation, the water-carrier, Aquarius, the container of the universal solvent, scientific truth, which solves all problems. Prof. Beswick is ignorant of the scientific language of symbolism; and

therefore his theory, while partially true, applies in a remarkably limited sense, compared to the Koreschan interpretation of all the phases of prophecy and truth of the great stone image in the desert.

Where Has Jesus Been During the Past 1800 Years?

(1) You say that Jesus the Christ was transmuted to spirit and was planted in the race; then according to that there was no more Jesus Christ in existence, only in a segregated condition; but the Scriptures say that he is the "same, yesterday, today, and forever."

(2) You also teach that when he comes again he will not be the same individual that he was while in the world, and that he ascended after his resurrection, but will come in the 144,000 personalities. But the angels said to the disciples that the same Jesus would come again in like manner as they had seen him go away.—S. L. B., Cal.

(1) If Jesus, born into the world as a natural man, went away bodily into the clouds, taking with him his substance, his life, and mind, he was neither the promised seed, nor the bread to be eaten by the church, nor did he impart his life to his disciples. If Jesus did not enter the church as he said he would; if he did not go into his disciples as he promised; if their mortal bodies did not become the temples of his own individual, divine life, then he was neither the life-giver nor the divine seed, and consequently could not be the Messiah to baptize his people with himself.

The only way by which Jesus could get into his disciples as the substances of divine life, was by reducing himself to spirit; and if he entered his disciples, he did not go off into the sky. A seed enters the soil and dies in it; it comes again in the order of its reproduction, and the multiplied seed stands forth with the same life and consciousness. Wheat is sown in the soil; it dies and comes again in the harvest; it is the same wheat, the "same, yesterday, today, and forever," and it is ever the same by virtue of its own functions of reproduction, which is in and through death. This is the law of the resurrection of God Almighty. Jesus was segregated; his body was broken up as the bread of life; the Shepherd was smitten and the sheep were scattered into humanity to bring forth much fruit. The animal life of Jesus has not lived since it died in the mortal church, but his central spirit "ever liveth;" it is that part of the Almighty which never dies, the most central, the highest consciousness of the universe,—Elohi. The external life of Jesus has been in the church during the age; he died in it, fell away and apostatized with it, just as the external life of the seed must become the stalk to dry up and decay, while its interior life becomes re-

newed in the seed at the end of the season.

(2) What matter is it if the same personality of Jesus does not return? Did he not say that if, as the seed, he should remain out of the ground and should not die, he would abide alone? If he abided alone, there could be no salvation of humanity, no more sons of God, for the same reason that if there were only one grain of wheat in the universe, and that one should be kept intact out of the ground, there could be no more wheat! If the body of Jesus went into the sky, there is no resurrection, neither can there be any. When Jesus came into the world nineteen hundred years ago, did he have the same body he possessed before he came? If he multiplies himself into 144,000 sons of God just like himself, he will be 144,000 times more glorious than in one. Jesus was the Godhead; and the perfect structure of the Christ necessitates the Godbody, with perfect members of the divine Man, the completeness of himself, in the amplification of his life in the divine evolution. The harvest of abundant yield is more glorious than the one seed sown! The resurrection is the harvest; it is the resurrection of Jesus' own life, the resurrection of God! The same Savior is come again in the field in which he was sown; and God and man will again become conjoined, not in one man only, not in one resurrected being, but in 144,000, who will overcome death and become sons of God through the power given them when the divine life was sown in them at the beginning of the age.

Substances of the Immortal Flesh.

EDITOR FLAMING SWORD:—(1) If there is no immortal body in the earth at the present time, and has not been since the flesh of Jesus was changed to Holy Spirit nineteen hundred years ago, how can you determine by analysis what substances composed the Holy Spirit? Is there no difference in the combination of elementary substances in the mortal and the immortal flesh?

Modern scientists teach that there are from 69 to 73 elementary substances, and that all or nearly all of these are found in the human body. If they are found in different proportion in different bodies, and yet we find no immortal flesh, how do you know how many elementary substances are contained in the immortal body? What are they, and in what proportion are they found?

(2) What part of the body contains the crucible in which they are melted and compounded? What is the kind of fire used, and who is the refiner?—E. E. L., Curtis, Neb.

(1) Concerning the difference between the mortal and the immortal flesh, we refer our correspondent to the article by KORESH in this issue, "The Alchemy of Human Life," a scientific analysis of the divine fire, showing the difference between the atoms of the mortal and the immortal

man, the psychology of matter, and atomic experiences in the progress of life.

In the analysis of human life, more things are to be considered than the mere so called elementary substances. Common chemical analysis can detect no difference between organic and inorganic elements. The problem of the life of matter has not been solved by the chemist; alchemy alone is able to trace life in its ascent and descent through all the planes of experience from the mineral to the man. In the study of this subject, every vestige of the theory of chemistry must be eradicated from the mind.

The immortal man is the complete involution of the universe; he is the summing up of universal experience, and involves all its "elements," and possesses its functions. Whatever is in the great world is in the world in its least form—the perfect man. If we can understand the universe, its form and functions, we can know definitely the functions of the immortal man, what he contains, and the relations of all his parts.

(2) In what part of a plant is the crucible in which its life is elaborated and renewed? In the seed. The seed is formed by processes of involution of life, through aspiration of corpuscles. Analyze the seed in its relation to the plant, and the secret of the elaboration of life is known. In the generation of mortal life, the fires of sensualism burn in body and brain; in the generation of immortal life, it is the divine fire which burns and purifies. The transformation of mortal life to immortal life is Messianic; the Messiah of the new dispensation is the crucible. The divine fire, the theocrasis or translation, burns up the Messiah of every dispensation; it burned up Enoch, Moses, Elijah, and Jesus.

At the end of this dispensation the fire will be communicated to thousands, and the result will be the so called translation of the saints. It is to be applied scientifically; immortality will come through the destruction of the conarium or pineal gland of the human brain. The Messenger of the Covenant, Elijah the Prophet, is the refiner to purify a people for the new age.

Severing Mortal Relations for Immortality.

(1) In order to overcome death in the body, is it required of one to forsake father, mother, wife, and children; and must one enter the Ecclesia? Or can one remain with father, mother, wife, and children, and by living a chaste life still overcome death?

(2) When a man dies and his spirit enters the spiritual (mental) world, is the individuality of the departing spirit lost, and if not, does it retain consciousness of its previous existence?—E. C. D., Cedar Lane, Pa.

(1) The laws of life are no more immutable than are the laws of death. Ties that are not severed for life are severed by death. One cannot leave this world of present relations, either to enter the spiritual world or the immortal condition, without severing all present ties and relations.

Nineteen hundred years ago, it was declared by Jesus emphatically, that unless a man forsook his father, mother, brother, sister, wife, children, houses, and lands, —everything, he was not even worthy of being his disciple. Do you suppose that a corpuscle in the plant could ever enter the seed if it chose to remain with the retrogressive corpuscles? Do you know what becomes of such? Corpuscles that choose to stay together in the relations in which they grew, go to make up the stock, and they all ultimately die together; while the progressive ones, severing all ties, unite in the seed with newer and higher relations.

Unless a man leaves all, he cannot even be a soldier of the U. S. army! Can he remain at home and fight the enemy? Unless a man leaves the influences and the ties which bind him to the mortal plane, he can never become immortal; the two planes are distinct; the one is hell, and the other is heaven. He cannot serve two masters, two directly opposite influences; it is either one or the other. The change of the devil's flesh to the immortal flesh, the flesh of God, must be complete or not at all. If a man cannot cease to be a devil, then he cannot become a God. Jesus enunciated the two great commandments on which depended all the other principles or laws of life, when he said that one must love the Messiah supremely, with *all* the soul and strength, and the neighbor as one's self; and there is not a power in the universe that can change the conditions or laws through which immortality obtains. There must be no other gods placed before the true Pole of Life, when manifest in the world with Messianic function.

(2) Mortal man is not individual; he is already vidual. When he dies there is a dissolution of his body, and a corresponding dissolution of the soul; however, the central ego maintains its viduality, and the entities of the mind retain their consciousness, but not their memory. Individuality is not reached until the resurrection, and not until then is memory of past embodiments regained. See reply under head of Conscious, Individual Immortality in issue of April 7.

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ACTIVE SOLICITORS WANTED EVERYWHERE for "The Story of the Philippines," by Murat Halstead, commissioned by the Government as official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific, with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, H. L. Barber, Gen. Mgr., 356 Dearborn St., Chicago.

Living Inside the Earth.

Prominent Scientists Now Claim that We Live Inside Instead of Outside the Globe.

The Detroit Journal Favorably Reviews the Cellular Cosmogony.

The question of the form of the earth is one that has never ceased to be an interesting scientific problem. While the school books teach us that this globe we inhabit is almost round, and treat all contrary theories as ridiculously obsolete, there are still many people to be found who, even today, will persist in asserting that the old astronomers were entirely wrong in their conclusions. They admit that the arguments advanced by such ancient philosophers as Pythagoras, Copernicus, Galileo, and Newton were based upon theories that might reasonably have seemed to be correct at that time, but they insist that that time has passed, and hold that those who now persist in teaching children that the earth is a sphere, are morally guilty of a great crime.

The probable shape of the earth is a question that has always puzzled philosophers and scientists. It is a subject for which great and good men have suffered; and yet it still appears to be a problem on which all scientists are not agreed, for just as we had the matter nicely settled, another company of philosophers has appeared to tell us that we are all wrong, and that our duty to ourselves and to posterity should compel us to unlearn all we have learned and begin over again.

It is true that the antagonism to these generally accepted laws comes only from a limited number of persons; but there was a time when even Galileo and Newton were in the minority, and one would be narrow-minded indeed, to refuse to listen to the arguments advanced by those who are struggling to persuade the world to change its mind upon this subject, however fanciful their theories may appear.

It was only the other day that one of some repute advanced the opinion that the earth is square, and he presented what probably seemed to him to be indisputable evidence in support of his theory. In the same way, there are people who today believe that the ancients had the only correct view of things, and that the earth is really a flat, circular body, floating on water. Others believe that the Ptolemaic system was correct, when it declared that the earth was immovable in the center of the universe, while others again hold that the earth is in the form of a long cylinder.

A Scientist Finds a New System.

All these theories have been exploited so many times, however, that they can be passed with the merest mention; but the newest and most astounding proposition of all is worthy of more consideration. This theory is to the effect that the earth is a hollow sphere, and that we are living on the crust inside.

Dr. Cyrus R. Teed is the scientist who has evolved this new system; and while the road that he has mapped out has proved too hard a one for many of the best thinkers to tread, he has found no difficulty in winning converts to his theories, so that it may be said that there are some reasonably sane people today who believe that "Koreshanity," as he calls his system, is the only solution to the old problem of the earth's shape.

Dr. Teed's system is quite an elaborate one, for it embraces not only the form of the earth, but propounds entirely new astronomical laws. It teaches that we do not live on a convex surface, but that the earth is a vast concave sphere, on the inner surface of which we exist. This sphere curves concavely eight inches to the mile, being 8,000 miles in diameter and 25,000 miles in circumference. The evidence to prove the correctness of this theory has been found by the use of a new and curious instrument called the Geodetic Rectilineator.

This wonderful device for measuring the earth is the invention of Prof. U. G. Morrow and while scientists of the best repute have laughed at the pretensions of the inventor, it is nevertheless claimed as a fact that the standing challenge of \$100,000 to be paid to any recognized leader of scientific thought who will demonstrate that the instrument is in any way inaccurate, has not been claimed. From the basis of measurement taken by this Geodetic Rectilineator, all other calculations respecting the universe are made.

Its Principal Features.

One of the most important items in connection with the amazing theories of Dr. Teed, is that of the central invisible sun. This is a body that, it is claimed, rotates on its axis, and is nothing more nor less than electricity in essence, having a positive and negative side. When its positive side is toward us, it projects its energies in currents throughout the sphere; and the rays, passing through the various atmospheres, which act as lenses, produce light and heat. The appearance of the negative side produces night.

According to the teachings of "Koreshanity," the shell which we call the earth is 100 miles in thickness. It is formed of metallic and mineral strata, containing all the principles of an electrical medium, the energies generated being stored in the invisible sun. As we live on the inside of the shell, so the continents and the seas cover the inside, just as they are now supposed to cover the outside of the earth.

Dr. Teed treats the heavenly firmament on lines that are just as new and novel as his theories in regard to the earth. He explains that the sun, the moon, and the stars are focused at different points of degrees of intensity, quality, and origin. The stars and the planets are but little points of focalized energy, spheres in the process of combustion, their diameter being very small. In the same way, the comets are nothing more than lenticular reflections of the sun's rays through lenses, and they do not fly off into space and return. They simply plunge back into and feed the sun. Eclipses of the sun occur by reason of the conjunction of the sun

and moon causing an eclipse of the sun by a reflex of its own self.

According to the Koreshan theory, there is nothing beyond the outer crust of this hollow globe. The shell within which we live is the limit of the universe. Nothing more exists.

Objections Ingeniously Explained Away.

However ridiculous the theories of Dr. Teed may appear, it must be admitted that he has some quite logical explanations of the different phenomena, and all the objections that might ordinarily be raised are explained away very ingeniously. For instance, there is the old school book example of the ship disappearing behind the hill of water.

To this "Koresh" says, that when a ship has sailed to the vanishing point of the space equal to the altitude of the eye from the water, all the ship's hull embraced within that vertical space will become invisible, while the sails above that horizontal visual line will be still in view. Extend the visual line of power with the telescope, and the vanishing point is pushed farther away, according to the power of the eyepiece, and the hull is again brought plainly to view.

The reason why we cannot see across the hollow globe, Dr. Teed tells us, is because the atmospheres intervene. They are of different composition and different density, and refract rays of light and vision. In fact, we are told we can see but little farther than the upper stratum of our air, and the reason why we can see the sun, the moon, and the stars so plainly, is that they are near the junction of our own atmosphere and hydrogen.

Such is the theory of the earth's form and substance; and if we are not prepared to admit that all we know about astronomy and the other sciences is not worth knowing—as one must do before he can accept the doctrines of "Koreshanity"—we must allow that the theory is an ingenious one, and that the man who could develop such an idea into a quasi-practical science is at least entitled to some consideration.—*Detroit Journal*, March 18, 1899.

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Surveying Air-Lines in the Minds of the People.

Among Government Surveyors, Teachers, and Clergymen; Excitement over the Cellular Cosmogony.

I have disposed of 63 books in this place (Carthage, N. Y.); could have sold 25 more if I had them to spare, but I only had 40 left for two other places on my route before another order is received. The whole town is excited. One government surveyor, who with others is surveying the new ship canal, told me today that the disappearance of vessels on the sea was "only a trick of the eye." Have sold books to six teachers in the public schools, and to three ministers. The teachers are talking CELLULAR COSMOGONY to their pupils, and the ministers are talking it to their people. Do not fail to have 150 books at G—, on the 7th; in fact you ought to ship the books at once, as I must have them right away. I gave away six books here, where I know they will do good; one went to the government surveyor.—REV. U. GORDON MITCHELL, Traveling Representative of Guiding Star Publishing House.

A Surveyor Changes his Mind and Purchases Two Copies.

A surveyor who had refused to purchase a CELLULAR COSMOGONY or to have anything to do with it, after reading the cir-

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* * *

The World's News.

Wednesday, April 12.—U. S. ready to pay Spain \$20,000,000 for the Philippines.—Electric trust forming in New York.—Gen. Lawton's men still chasing Filipinos.—Chicago plumbers on a strike.—Pope prays for peace.—England and Russia agree on terms in China.—Agitation in England and Germany over Samoa.—English house of commons deplores lawlessness of English clergymen.

Thursday.—English and American officers and marines massacred by Samoans; rebel chieftain encouraged by German consul; excitement in Washington; British cruiser and gunboat ordered from Australia.—Italy sending warships to China.—President of Bolivia forced to flee from capital; insurgents win a battle.—Aguinaldo says he will keep up the fight for ten years; insurgents yet on the run.

Friday.—Bryan declares for 16 to 1.—Cubans agree to fall in line with American occupation and be peaceful.—Skirmishes with Filipinos continue.—McKinley may call for volunteers.—Single-taxers cheer a prayer, at a banquet, for defeat of America by the Filipinos.

Saturday.—Floods in Wyoming drown a score of Indians.—U. S. consuls notified to return to Spain.—Anarchy and riots in Asiatic Turkey.—Germany is taking steps to punish Chinese for massacre of missionaries.—American railway association adopts uniform code of rules.

Sunday.—A French physician reports discovery of cancer microbes.—21st anniversary of Pope Leo's coronation.—Cruiser Raleigh, of Dewey's fleet, arrives in New York, and is cheered by thousands.—Filipinos concentrating near Pasig; campaign of the jungle mostly over until after the rainy season.—Compressed air applied to street cars in New York.

Monday.—A \$200,000,000 whiskey trust is forming.—Gen. Otis proposes to exchange Filipinos for Spanish prisoners.—China asks for representation at disarmament congress.—American and Cuban soldiers sent out to find bandits operating in the country.

Tuesday.—Chicago river on fire; from it three bridges are ignited; petroleum the cause.—Leading Filipinos to confer with American officers at Manila regarding terms of peace.—Riots at Spanish elections; troops restore quiet.—A wife of the Sultan runs away with an Englishman.—Cardinal Rampolla wants to be pope when the time comes.

* * *

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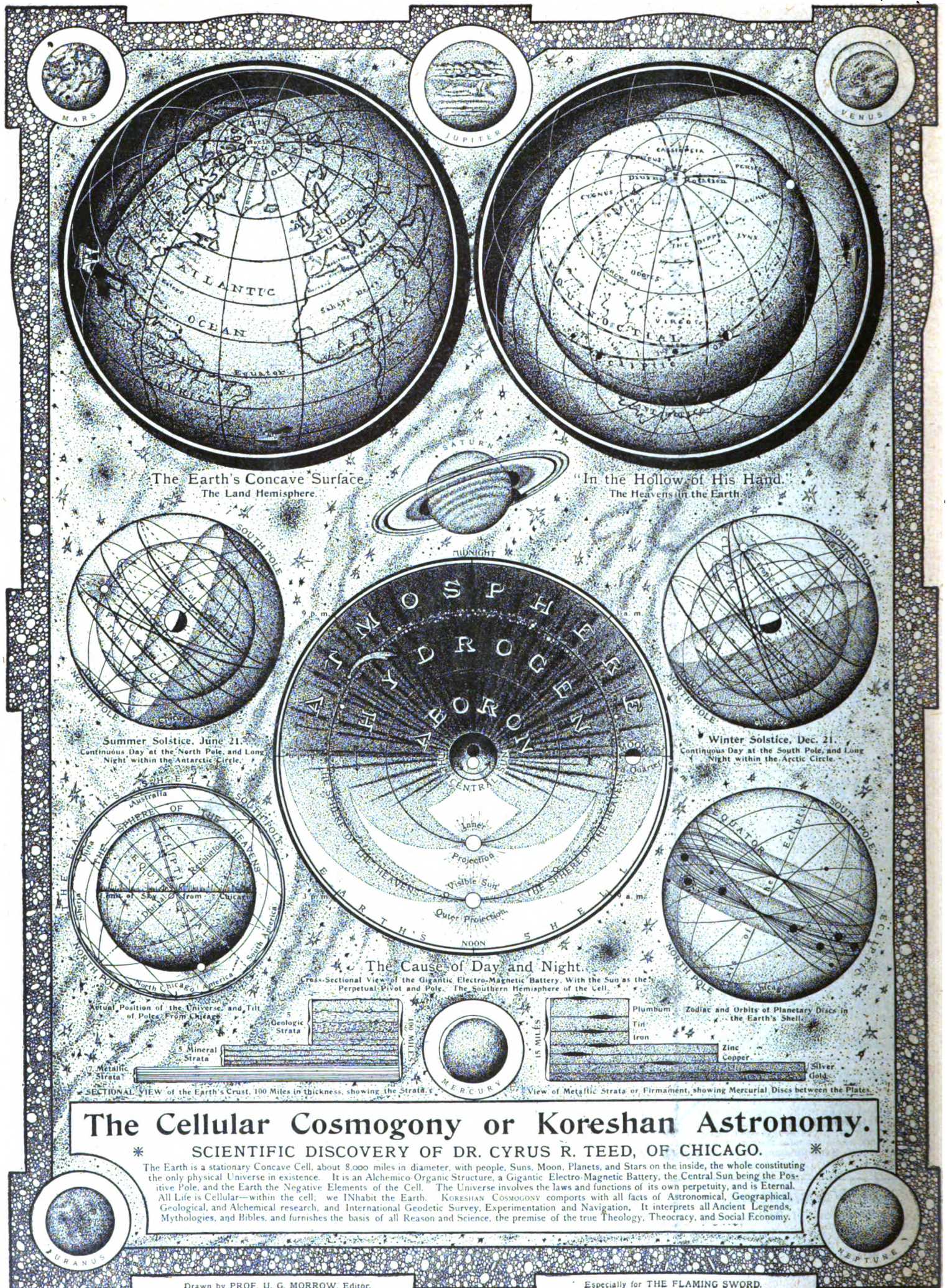
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The World's Irrepressible Conflict and Revolution.

The Inevitable Convulsions of Society; Prognosis and Cure of Humanity's Malady; Final Messianic Manifestation With the Great Panacea.

VOLUMES have been and are being written upon the subject of the tendency of the competitive system, toward that abomination of desolation involved in the conflict between the producers of wealth and the accumulated capital—so called—hoarded by the monopolist. There is an irrepressible conflict between the money power—created by the wage slave—and the slave himself, which not only threatens, but which will utterly disrupt the present foundations of a social fabric built upon the quicksand of commercial greed.

We can add nothing whatsoever to the portrayal of the causes and tendencies of a system conceived in hell and gestated in the depths of human depravity. While we may add nothing by way of diagnosis in the case of the sick man of the Christian age, our prognostications differ widely from those of the medical experts who have had the case in charge,—and their name is legion,—for we entertain no hope of recovery from the religious, moral, and political leprosy gnawing at the very vitals of the dying man.

The world is rapidly hastening toward its vortex of disintegration. We are at the end of the age, and are entering upon the times of dissolution and violent revolution. Knowing the inevitable, we can but commiserate the poor fools who are trying to lull the world into the peaceful and false security of an artificial slumber, and the greater idiots who delight in the influence of the soporifics administered by the soothsayers of a moribund Christian civilization. The an-

cient prophets were the "calamity howlers" of their times, but they declared the truth and were stoned by those to whom they were sent; and the Son of God—very truth and very life—died most ignominiously where Golgotha's rock drank the innocent blood which issued from the altar of Jehovah, destroyed by those who professed to long for his appearing.

There is nothing so repulsive to the majority of mankind, in any age of the world, as the naked truth. A lie is the sweeter morsel, when compared with truths demanding sacrifices to the essential end of the closer walk with God, and the evolution of a human brotherhood in the fellowship of a divinely united life. Religions prosper which soothe the conscience, stultify the moral sense, and diminish social obligation. That social life is the most attractive which contributes to the lower nature, and affords the greatest pleasure to human lusts and passions. The most consummate intellectual force is directed toward those commercial possibilities which enable the possessors to degrade the race and create a generation of bondmen (wageslaves) who, if it were possible, should be forever ground beneath the iron heel of a commercial despotism.

The love of money is substituted for the love of God; in fact, human loves are all devoted to the worship of mammon in many of his hydra-headed forms. Modern Christianity has so far degenerated as to be known as Christian only by the variety of labels placed conspicuously upon the forehead of the animal repre-

senting the phase of religious conviction which each sect has prostituted. Men are dishonest, hypocritical, and seductive. Our religious liberty, what little we enjoy, is indebted more to the force of atheism and infidelity, than to religious toleration from the sectaries forever at war on some technicality of religious statement; and yet, from this dumping ground for the debris of centuries of prostitution, the reform philosophers of the age would conglomerate and build a new and lasting social fabric!

The Christian world, upon the basis of commercial interest, fosters the growth, manufacture, and commercial distribution of the greatest curses to social righteousness; and these tendencies are augmenting proportionately to the amplification of that secular and mercantile spirit upon which depend the greatest activities of the times. The most Christian of them all, in some of the phases of Latin supremacy, and under the auspices of Christian pretension, has trodden under the feet of religious intolerance and commercial despotism the millions of so called heathen that have been educated into their conception of the Christian belief, from the irony of the Olive Branch in the mockery of the symbol of peace on earth, good will to men.

The commercial spirit and power, upon the basis of competism, comprise the dominating control of the age. The social and moral reformers know this, but they think to change the leopard and his spots by taking off his skin and substituting the skin of a butchered lamb. They expect to take the body and soul of an apostate and prostituted life, without a religious and moral transformation, and make of it either a Christian or an antichristian socialism. Old Christianity is dead; the only thing it lacks is inhumation. Its stench is an abomination in the nostrils of Jehovah.

The remedy is not in the progressive evolution of a religious and social perfection, in the order of the further development of modern civilization. Our civilization is a prostitution of Christianity; it is the product of a mongrel consortation of Christianity and paganism, without even the semblance of a Christian life. The world demands a revolution, in the recognition of the promised Messiah, through whom will come the higher and final baptism of the Zodiacal cycle, and the inauguration of such a religio-socialism as shall portray the construction of an organic unity, divinely imperial and

permanent, because ordained of God through the regeneration of the race.

Modern Christian socialism is a farce; it grows as a theoretical system, without any practical momentum, because it is a farce. "Barnum's greatest show on earth" was the supreme attraction of its kind, because he put his energies into the introduction of some new humbug in his show and upon his posters, and the attraction was in proportion to the spuriousness of his claims. It is the same with all the modern efforts to gull the world into some new social or religious conviction. But the birth of the coming kingdom is well defined in the symbolic language of Revelation xii:1,2.

The remedy for human ills is in the presence of Elijah the prophet, who comes "like a refiner's fire and like fuller's soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [the sons of conjunction with God], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "For behold, the day cometh that shall burn as an oven." This is a conflagration of men, originating in the Messenger of the Covenant (conjunction), and communicated to the thousands who shall enter the fire to be consumed and transformed into eternal sonship.

Another overshadowing of the Holy Spirit is the purifying remedy for this degenerate age. God alone is the great Physician, and he alone, in his final Messianic manifestation, will supply the world with the efficient force of its revolutionary power. Every pretended reform is merely the putting of a new patch onto an old garment,—in which the rent is greater than before,—and the filtration of new wine into old bottles. The doctrine (wine) of the coming age is new wine, and it demands a new bottle with a new name.

The Christian age is full,—full of corruption. Let it perish with its pollution. Christianity ends. God will give to the world another religious system, suited to the genius of the new section of the grand cycle. It will involve and evolve from Christianity, as Christianity—by involving the Lord Jesus and evolving the Christian system—was the product of Judaism. As Christianity succeeded Judaism in the progressive evolution of the race of men, so the coming system will succeed and be substituted for the defunct Christianity. Remember the declaration of the prophet. The world will be baptized with a new outpouring of the divine fire, which will burn (dematerialize) the thousands who will enter it.



The administration of one of the functions of government has been, hitherto, 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.

Change of thought so radical as to completely revolutionize desire, purpose, and possibility,—the essential change upon which the transformation of society depends,—cannot be insured except through anatomical and hence physiological transformations.

The world cannot and never could tolerate the truth.

The Regathering of Israel.

The Pilgrimage of the Lost Tribes to the New Jerusalem; Their Course From the Old to the New World Through Ethnic Infiltration.

PROFESSOR TOTTEN is still Jew's-harping on Israel's return to Palestine. There is but one thing that can possibly restore Israel to God's favor, and this must constitute the basis of many radical changes before there can be a recognition by the Lord of his people under the title Ammi, "my people;" for through Israel's apostasy from Judah they became "Lo Ammi," "not my people." This transformation from Lo Ammi to Ammi, has its specific force in the application of the principle of circumcision, of which the circumcision of the ancient Jews was merely a type. From what we know of the theory of the Anglo-Israelites, we judge that they know nothing of the true significance of circumcision; and they do not and cannot define the anatomical and physiological changes to which the old circumcision pointed, and which constituted the means to an ultimate end.

Israel was lost through ethnic infiltration. The ten tribes did not escape. They were absorbed. Ephraim shall go away into Assyria. Ephraim shall be eaten up by Assyrians. This prophecy was literally fulfilled in the intermarriage of the people of the ten tribes with the Medians, Persians, and Assyrians, the product of which we find in the Gentile race, culminating in the Anglo-Saxon.

The peoples embracing the Christian church are no longer Christian. They constitute the great apostasy, from the head—the Catholic church—to the tail—the Swedenborgian. The ten tribes apostatized when they departed from the ceremonials of the Jews. There can be no restoration until the deeper principles of circumcision are known and applied, for this is the only thing

that can constitute one a member of the true House of Israel. The Germanic family is the product of the racial blending of Israel with Media, Persia, and Assyria. They are not Israel, nor can they be until they return to circumcision.

This is God's absolute declaration; and if Professor Totten, *et al*, had as much mental acumen on other lines as they have on chronology, they could easily perceive the force of this statement. Their chronological tables are somewhat to the point, but their applications are all off.

God's people will never be restored to the typical Palestine. The center of the Lord's Kingdom is in America not in Africa. The Christ appears in America, —in the new world, not in the old. In America, the first-fruits of the resurrection will be manifest. In the new world, the sons of God, the new genus or race of men, will come to fruition. In the New World, all things will begin to be made new. "Behold, I make all things new." "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 [not the old], which cometh down out of heaven from my God; and I will write upon *him* [not them] my new name."

Professor Totten is too rank a materialist to comprehend this language, in contradistinction to his non-Christian and non-spiritual, and even unnatural conception of God's truths. The Anglo-Israelites are doomed, like the ordinary Adventists, to utter disappointment regarding the character of the coming of the Lord and the establishment of his kingdom.

The Hastening Doom of Modern Monopoly.

Every Act of Oppression Hastens the Downfall of the Money Power and Prepares the Way for the Establishment of the Kingdom of Righteousness.

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

WHEN, in the struggle between freedom and slavery in this country, Chief Justice Taney judicially decided that the negro had no rights which the white man was bound to respect, he officially rang the death knell of American slavery. The slave power was so dominant everywhere, at the time of this legal announcement, that the daring abolitionist who prophesied the speedy downfall of that system of despotism, was considered a crank and a dangerous lunatic, scarcely fit to run at large. Yet a very few years saw that colossal power of despotism utterly destroyed; and, as there is

no remission of sins without the shedding of blood, the whole country, North and South, was dotted with nearly a million graves of the nation's best beloved sons.

It is safe to predict now, when Attorney General Griggs—the highest legal light in this government, which our fathers framed after seven years of cruel war with the mother country against the imposition of an insignificant tax on tea—formally decides that it possesses no power to protect its citizens against the extortion of a new kind of legal beings, the invention of cunning lawyers, which one of their number has fittingly

characterized as insatiable appetites for pelf and power, that he pronounced the doom of monopoly, if not of the government that thus meekly announces its inability and want of disposition to protect the rights of its citizens to life, liberty, and the pursuit of happiness, which, according to the declaration of the fathers, was its only apology for its right to exist.

When it suits the desires of those in authority, governments do not hesitate to declare and act upon the declaration, that the clear and manifest duty to perform an act carries with it the right to do it. If we grant that there is no specific provision in the Constitution, in this case, which we do not, this fact cannot relieve the government from responsibility to act where all the rights of the citizen are at stake and being trampled under the unhallowed feet of conscienceless legal entities, of which the framers of the government had no knowledge. What recognized and legally protected right to life has a man when, by the acts of these freebooters, every opportunity to obtain the means of sustaining that existence is closed up? What liberty can he enjoy, when his means of sustaining life are taken away? What pursuit of happiness is left to him, when life and liberty are gone?

In view of such results of the handiwork of the cunning lawyer, how apt, as always, is the fateful denunciation of the Lord Jesus: "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers;" and to the guilty recipients of the fruits of such criminal denial of the rights of the governed by the government, comes the weighty denunciation of impending calamities that threaten those who avail themselves of this dereliction of government, to oppress their fellow men, and heap together ill gotten riches for themselves.

"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 treasures together for the last days [end of the age, now at hand]. Behold, the hire 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."

When a government thus formally announces that it has given up the legitimate business of governing, it has no reason to complain if a higher power takes it at its word and closes its office.

An old proverb runs as follows: "Satan finds some mischief still for idle hands to do;" and it is not to be expected that an organization with all the power of a modern government should be idle. When it has ceased to perform the proper functions of sovereignty, it will turn its power to the promotion of unrighteous ends. We ought not to be surprised to learn that when it has found an official exceptionally careful, and conscientious, and correct in fulfilling the duties of the office held,—the only requirements in office, if the rights of the people are in the care of government,—it removes him because of his religious opinions. It would seem that an intelligent power ought by this time, to have found out that persecution only strengthens the persecuted; and if they have the truth, only makes that truth more certain and speedily to triumph. Every act of oppression, instead of strengthening monopoly, only hastens its downfall and prepares the way for the ushering in of the kingdom of righteousness.

The one variety of the robber trusts that furnishes the sinews of war and the incentive for all of them,—that of the money-changer or banker,—is the very one that Jesus turned out of God's typical temple, pouring their money into the street, and characterizing their calling as robbery. He laid the ax at the root of the tree, and declared that every tree which did not bring forth good fruit should be hewn down. In the establishment of the kingdom of which He planted the seed, thus laying the foundation, which time is now at hand in the beginning of the new age, this accursed plant will be eliminated, root and branch, together with every other growth that has for its chief end the accumulation of that the love of which he declared to be the root of all evil. No wickedness can be destroyed or greatly crippled, until that which by the love of it is the incentive to all evil, is entirely removed. In the announcement of Attorney General Griggs, the world has the intimation that the time of such removal is at hand.

The Proclamation of Conquest.

"He Conquers Who Overcomes Himself;" the Conquest of Death; the Establishment of the Divine Kingdom and Its Expansion Throughout the World.

BERTHALDINE, MATRONA.

THEODORE PARKER, under the title "How to Move the World," relates this little story:

One day, a philosopher came to Athens from a far country, to learn the ways of the wonderful Greeks, and perhaps to teach them the great lore he treasured in his heart. The wise men heard him, sought his company in the gardens, talked with him in private. The young men loved him. He passed for a wonder with that wonder-loving people.

Among those that followed him, was the son of Sophroniscus, an ill favored young man, a mechanic of humble rank. He was one of the few that understood the dark oriental doctrines of the Sage, when he spoke of God, man-freedom, goodness, of the life of the immortals. The young man saw these doctrines

were pregnant with actions, and would one day work a revolution in the affairs of men, disinheriting many an ancient sin now held legitimate. So he said to himself, when he saw a man rich or famous: "Oh, that I were also rich and famous. I would move the world so soon. Here are sins to be plucked up and truths to be planted. Oh! that I could do it all. I would mend the world right soon." Yet he did nothing but wait for wealth and fame.

One day the Sage heard him complain with himself, and said: "Young man, thou speakest as silly women. This gospel of God is writ for all. Let him that would move the world, move first himself. He that would do good to men, begins with what tools God gives him, and gets more as the world gets on. It asks neither wealth nor fame to live out a noble life at the end

of thy lane in Athens. Make thy light, thy life; thy thought, action; others will come around. Thou askest a place to stand hereafter and move the world. Foolish young man; take it where thou standest, and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. Fear not thy work shall die!"

The youth took the hint; reformed himself of his coarseness, his sneers, of all the meanness that was in him. His idea became his life, and that, blameless and lovely. His truth passed into the public as the sun into the air. His acorn became the father of forests.

Nineteen hundred years ago the creative Deity, in form perfected man, passed by the new and living way into the spiritual realms of human mentality. He became the divine Idea, the God Ego, of the most progressive sphere of humanity. That divine Idea expressed in Holy Writ, as the legal measure of the perfect man, is found in the summary of the Decalogue in the form of two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The fulfilment of these two commandments produces the perfect man. The God to be so loved is revealed as the supremely lovable by the science of the universe. The neighbors to be loved as the self are God's neighbors; these are thy who love him as we love him.

The Science of Universology is the priceless possession of the Koreshan. This is his light, and this it is for him to make his life if he would become a true reformer of the world that lies in wickedness. It is for him to make the Koreshan motto a living epistle: "He conquers who overcomes himself," by a manifestation of daily victories over selfishness.

To the children of the light, true science is the glory, the radiance of God's throne, which is no less than the divine human mind perfected by light made life. "To him that overcometh," said Jehovah, "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." To walk in the light of this throne is to overcome; to overcome is to be absorbed into the Deific mind. "Enoch walked with God: and he was not; for God took him." To be absorbed into Deity, to become the life of the divine Idea, is to find the rest point of the power that moves the universe, and to become the generator of all life and all light.

The divine use of the Science of Universology is to produce the Gods, that the universe itself may be perpetually reproduced in ever-varying cycles of unique glory; and that God may be all in all, for God is in

everything after its kind and degree; but his eternal throne is the mind of Jehovah, the perfect man, the divine human, the overcomer, the reformer. "Let this mind be in you which was also in Christ Jesus."

Humanity is transformed from glory to glory, by the periodic renewal of its mind, by the Holy Ghost, product of the transmutation of the life in the flesh of the overcomer, the reformed man. The supremacy of glory is reached by Jehovah, in the sacrifice of his supreme self by death in the mortal race, through obedience to the law of the cross, the central law of universal life. His life is taken again, or reformed from mortality, by the process of overcoming all the natural tendencies of the descending energies of the mortal flesh. By this process the race of Jehovah, those begotten by the spirit of the divine human, is saved to the outermost, the vile body of the mortal being clothed with immortality, and its corruptions transmuted to incorruption. This outermost salvation reforms and translates the fallen Lucifer to the throne of imperial Deity and supreme glory, and recovers the universe from perdition, and transfigures it by the power of the glory of the divine environment, the sons of Lucifer, the bright and morning Star.

The true reformer, the overcomer of this age, is the Shepherd, the Stone of Israel, the rising Lucifer, the cross-bearer, the High Priest of the order of Levi, who, as the Messenger of the New Covenant, sits as the refiner and purifier of the sons of Levi, the God-begotten mortals in whom the spirit of Jehovah begat a living hope, that they should be reformed in his image and likeness.

This Messenger is Lucifer, the light-bearer, the true Scientist. In his hands (the powers of the truth he brings), all the would-be sons of Levi must become as clay in the hands of the potter, and be molded by yielding to every demand of the science of the law. They must be washed by the waters of regeneration, the pure river of the water of life, and purged of all dross by the refining fires of the crucible of the divine Alchemist, the Ecclesia of the Rock, in which the love of God must be kindled and burn till his image and likeness alone remain of all that is cast into it. Then will the God-Man stand forth reformed,—as the way, the truth, the life, and the light of the world, in the glory of his divine Motherhood, and "She shall be called the Lord our Righteousness," and the sons of God shall stand reformed in the presence of this supreme Jehovistic glory, the unity of the Lord and his Bride,—the Church Triumphant.



Each dispensation culminates in its own peculiar order of fruit, no two dispensations of the same zodiacal series terminating in the same or exactly similar fruition. In the culmination however of a complete evolutionary series, the fruition corresponds in its every specific character with the full fruition of the preceding series.

The final fruition of the biogenous cycles of the physical and terrestrial domain, is a fruitage developed for the express purpose of transposition; and when the fruit of immortality is ripe, the angelic heavens appropriate it, and re-impregnate the terrestrial biogenous cycle for the gestation and production of another harvest.

In the Editorial Perspective.

THE EDITOR.

COMPARATIVE ANATOMY is the science of the structured relation of different types of organisms. Osteology is a branch of anatomical science, relating to the framework or skeletons of organisms. The laws of construction are so *uniform* throughout the entire human and animal kingdoms, as to enable anatomists to calculate the size of the structure of a man or an animal from a single bone; and not only animals with which they are familiar, but also of species that have become extinct. The correspondence of all organic structures is so complete and absolute, that whole structures may be articulated and developed with mathematical certainty; and a man is not considered an accomplished anatomist until he is able to describe a complete form from the basis of fragments of skeletons. Recently Prof. Kollman, a distinguished German archeologist and anatomist, discovered fragments of a human skull of great antiquity, and was enabled to reconstruct the skull and develop the face from the phrenological and physiognomical indications of the fragments. A further application of these principles develops *comparative analogy*, the laws of correspondence of forms and functions of structured organisms in all domains. We maintain that modern research has not been able to apply these principles to the full extent of universal analysis and synthesis. The climax of scientific achievement in comparative analogy is in the articulation and development of the anatomy of the structured universe, from the basis of the laws of construction of any organism in the field of comparative anatomical or analogical research. The greatest discovery of the age was made by the Founder of Koreshanity,—the discovery that the physical universe is the *analogue* of man, and that the laws of construction, so clearly observed, scientifically defined and absolutely applied in the human and animal kingdoms, demonstrate the form and function of the great physical structure which we inhabit, to be cellular. Koreshan Universology is the great synthetical system, complete in doctrinal articulation, analytical in application, definite and specific in its collocation of all parts of truth. Anatomists will ultimately come to recognize the certainty of its conclusions by means of laws and methods which they partially apply in the material analysis and synthesis of the human and animal structures. Application of these laws to the great universal structure must be admitted to be in the field of comparative analogy, and its ultimate conclusions possible to the logical and rational anatomist.

A glance at the numerous so called occult and metaphysical journals reveals a state of mental chaos; and the mind that begins a tour of investigation and search for truth among the isms of fallacy becomes lost in a maze of inconsistencies and contradictions. We see repeated over and over again, the statement that to reach the ideal state of comprehension of divine truth, one must assert the authority of the vidual ego,—assert the "I." This "I" is considered to be all there is of the Almighty, and though many claim to reach its consciousness, it does not seem to reveal anything concerning the universe or the laws of creation; it only reveals ignorant conceit. The fad "I"—Almighty is supposed to be in everybody; but he cannot communicate directly with his pediment, and must do so through a journal of metaphysics! Another class teaches exactly the opposite, holding that God is not the vidual ego, but the impersonal all-consciousness; and that to attain to it, it is necessary to drop the "I," and destroy self-consciousness; and that no attempt must be made to drag down the all-consciousness to the level of the fragment. Koreshanity proclaims the Messianic law, which

demonstrates that viduals can no more obtain the divine consciousness without the Messiah, than corpuscles of a plant can obtain the consciousness of the seed without obeying the laws of polation in the direction of the central cell which moves toward the goal of renewed life in the seed. Nineteen hundred years ago the divine consciousness was available *only* through Jesus. In the modern mental chaos the "eye" is blind; the ego is lost in the darkness of fallacy!

Rabbi Sale, of St. Louis, reviews the present social conditions and predicts an impending revolution. He desires the restoration of the Mosaic commonwealth, and urges that "our present economic system be supplanted by the principle of the old Mosaic dispensation; that the principle of co-operation and of justice and equity take the place of greed and grasping, heartless, conscienceless competition." Was Moses right in the administration of the principles and laws of the Jewish social economy? The system of Moses involved more than mere co-operation in industry; the Mosaic government was a Theocracy, a kingdom; and Koreshanity maintains that if the system of Moses was true in part it was true as a whole, and that the social economy of Moses cannot be restored and applied successfully, without the application of all other principles of truth and life contained and expressed in the Mosaic law. Do the Christian and Jewish believers in the Bible believe that the government of the Almighty, through Moses, was a terrible *mistake*, to be corrected by a few American insurgents 125 years ago, in the introduction of republicanism? Were they inspired to establish the divine kingdom, or even a semblance of it? The pattern of the system of Moses was the form of the physical universe, the form of the human body; it is the pattern of true government, the foundation of Koreshanity.

The modern social scientists, as well as the sluggard, would profit by going to the ant and learning his ways—his government and social economy. The principle of the monarchy pervades the ant colony, and imperialism prevails in the bee-hive. The hive is the type of industry, where nothing is wasted and none are in want. The hive is ruled by the queen—ruled in equity. Production of common wealth and equitable distribution are under the supervision of the government; and the recognition of the authority of the queen is the bond of organic unity of the government and all its departments. The ant colony is communistic and co-operative; among the ants there is a unity of purpose and determination; their little cities thrive with industry; its members reap a harvest in the summer and lay by stores for the winter, and all enjoy the products of their labor together. Imperialism is a natural law; in nature there is no republicanism. The divisions of the universe are kingdoms, and the imperialism prevailing in all domains must ultimately prevail and restore order in humanity!

Materialism and "christian science" occupy extremes of concept concerning the nature of the universe; the one holds that all is matter, and there is no spirit, and the other, that all is spirit and there is no matter. If all is spirit, it is concluded that spirit is mind, and mind is God, and that mind is immortal; all is life and there is no death. Strange that materialists should make similar assertions; it is asserted that "all nature proclaims that there is no death; even decay is life, growth, chemical forces creating a new body from the atoms of the old; and yet you call that death; it is immortality!" Koreshanity has no such extremes, no such fallacies; it is the *rational* truth

of the universe, the truth taught, lived, and demonstrated in the course of human development and progress for ages past! Death is a stern fact, a disaster to the mortal man; Koreshan Science, instead of filling the mind with the delusion that there is no death; proclaims the laws by which the disaster of dissolution may be overcome and averted.

Any other form of government in humanity than that which prevails in the individual man is unnatural and unscientific. All of the cells of the human body are governed by a central cell; all mental entities in one mind are governed by the ego, the *king* of the personality. The human body contains all of the activities which correspond to the commercial, religious, social, and economic phases of human relations in external humanity; it has its commerce, its industry, its natural and spiritual realms,—all comprised in the imperialism of the psycho-physiological structure, the natural government of man. If the natural government of one man is imperialistic, it is obvious that the same system of order is the only natural system for humanity. Koreshanity declares its laws; they are the laws of government of man and cosmos.

The American government should feel grateful to the numerous prophets who are arranging programs of unparalleled prosperity and national supremacy; for would it not be a terrible misfortune to have America devastated and ruined as a result of plots of prophets? Prophetess Mlle. Coussodon, a Parisian "mouthpiece of the archangel Gabriel," sees the American flag waving over the entire western world, the colors of one great republic. It requires but little knowledge of human history to make general predictions about America, in view of its growth of territory and power during the past century. We concede that many are able to read a little of America's greatness; it is in the atmosphere, it is national, it is world-wide. It would be strange that any should be so blind as *not* to see it!

A strange thing about popular prophecies of American development and supremacy is, that prophetic spirits speaking through their mediums are ignorant of the social and economic conditions of the world, and cannot foresee the great impending revolution, the great struggle between capital and labor, the discovery of the great concave universe, the scientific achievement of the resurrection, and the manifestation of God Almighty in the human world. True prophecy is always in harmony with itself; it must agree with prescient views of philosophers of all ages past. The only system of prophetic science in the world today that reads the past, the present, and the future, in the actual possession of its power to fulfil all past declarations, is Koreshanity!

Martin Luther, modernized by a Dean of a college of spirits, honors Chicago with the most stupendous display of light from the sky and pillars of fire on earth, on December 25, 1899, the world has ever seen! Letters of light are to appear in the sky over Lake Michigan, and columns of light one mile square and twenty-four miles high; great council towers of heavenly powers are programmed to form a circle 400 miles in diameter, centering about the great column in Chicago. He fixes the day, hour, and minute of the coming of the Christ in the clouds, and attendant blotting out of the sun, moon, and stars, so the pillars of fire can shine the brighter. Won't it be wonderful—until the date and disappointment come!

A church bulletin announces the topic, "Refilled With the Holy Spirit." *Re*-filled? What became of the *first* filling at Pentecost? Can the clergymen find any record of any one being refilled? "It is impossible for those who were once enlight-

ened,** and were made partakers of the Holy Ghost,** if they shall fall away, to renew them again." The old church has given up the ghost; the old skins have become worthless, and new wine will not be placed in the old vessels; there is no such thing as being *re*-filled. There is but one sowing of the divine seed in a given dispensation, and that is at the beginning; the harvest is at the end. Men do not sow wheat every day of the year!

The Chicago *Record* says that "Competition is still effective to give the people protection against extortion." Protection against extortion? The competitive system has made possible in modern civilization and perversion of commercial wisdom, the most gigantic forms of extortion the world has ever witnessed; and competition is still effective in stealing the wealth of millions of producers of wealth. Perhaps taking away all that a man produces is not "extortion," but something which demands a stronger term! Extortion may be outdone; a man may be protected from further torture by merciless butchery—a protection that is effective, but not desirable!

A spiritist medium of New York recently overdid the matter of receiving communications from the spiritual world, but produced results as reliable as many other messages from the unseen. When John Sherman was dangerously ill on board a vessel at Kingston, Jamaica, it was reported that he had passed away. The enterprising medium, desiring to keep up to date with communications from fresh arrivals in the world of spirits, received a message from the spirit John Sherman; but it turned out that Sherman did not die, and the conclusion is inevitable that either the medium made up a humbug communication, or the spirit prevaricated concerning his identity!

As the Seed planted in the soil of humanity, the Almighty dies, goes to sleep, grows weak and helpless, until humanity comes to his rescue; Jehovah becomes lost, loses his own soul, and awaits a savior. When the Almighty is weak and helpless, he invites the people to "come up to the help of the Lord against the mighty;" after his agical sleep he awakes, discovers the corruptions of the world, and wages war on his enemies; in the processes of his deliverance the people are asked to "stand still and see the salvation of God."

Emerson said that "nothing divine dies; all good is eternally reproductive." If he were a true philosopher he would have uttered the same truth that Jesus, the great philosopher uttered nineteen hundred years ago, that "Except a seed fall into the ground and die it abideth alone." Jesus was the Seed-man, divine man; and the only way in which his divine life, his divine good, could be reproduced was through the death of the seed in the soil of humanity. Divinity must die in order to perpetuate divine existence.

The spirit of '76 proclaimed independence from the tyranny of England, and won it; the *Spirit of '76*, a Tacoma journal, proclaiming social independence, has met defeat. It was wrongly named; it did not possess the true spirit of revolution. It failed to unify the fragments of reform parties, and leaves the scenes of chaotic strife in the reform field to enter oblivion.

The church is looking for the resurrection to take place from the cemeteries. The life of humanity is not planted in the mineral earth! What would you think of a man who would thresh his wheat, plant the straw, and expect a resurrection in the harvest? The straw of humanity is not worth anything; only the life is fit to live.

Automatons in the modern pulpits have waited until superficial reform begins to move with a wave of popularity before committing themselves. Reforms never originate in an apos-

tate church; preachers join reform movements after the danger line has been obliterated!

It is impossible to overthrow the facts of nature. The government of the physical universe is a kingdom. Republicanism is a fallacy; its application to the affairs of humanity is a failure, and the evils which the entire reform press is clamoring to cure, are the result!

The man who is able to discover a great concave earth, and actually explore its domains and people it with a race superior to that world from which he came, is a greater Discoverer than the man who only sees with the telescope, worlds which he is unable to reach!

Koreshanity, when contrasted with modern Christianity, in the reform press, is placed entirely on the side of righteousness in its advocacy of Equitable Commerce, co operation, and social economy.

When the Israelites were battling with the enemy, Moses had a hard time finding men to hold up his arms; from which we judge that he had never been in Chicago!

Two kinds of American expansion are advocated; one is the expansion of territory by conquest, and the other is the expansion of currency in the free coinage of silver.

The Filipinos are new American subjects for discussion, in the final settlement of which the Filipinos may be forced to concur with the conqueror.

The same kind of competition exists in the field of reform journalism as exists in the world of business.

The republicans are endeavoring to civilize barbarians, while the democrats want civilized money.

There are two classes of quacks in the world with large bills, —ducks and doctors!

The petition that has the greatest number of names attached to it is competition.

The most powerful monopoly in the world is the monopoly of truth and life.

There is no unity in co-operation as long as there is competition of idea.

The geometry of commerce demands square dealing.

Truth reveals what is under the mask of hypocrisy.

Mental light shines in brains, not in space.

The mathematical mind is in a figurehead.

Truth is always orthodox.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Has There Been No God Since Jesus' Translation?

(1) According to the Koreshan theory, it seems to me that there is no God now, nor has there been since the translation of Jesus; for then Jesus was annihilated, so far as his personality was concerned, and the substance distributed to his disciples.

(2) If this is true, who was it that John saw on the Isle of Patmos, after the day of Pentecost? Who was it that Saul of Tarsus saw on his way to Damascus, and whose voice that said, "I am Jesus whom thou persecutest"?

(3) You seem to teach that only those who received the Holy Spirit at the beginning of the age will be resurrected sons of God. Have none received the Holy Spirit of late years?—S. L. B., Auburn, Cal.

(1) In the theocrasis or transmutation of the personality of Jesus, the substances of his body were not destroyed; the substances were still the substances of his life, and the life was his life as much after his translation as before. He came into the world to project his life into sinful humanity to save it; he came to work in men and fulfil the laws of reproduction. In every man in whom the divine seed was sown, there began to form anew the same Christ who had been dissolved; in every one a new Christ in embryo began his career.

In this way Jesus took upon himself the sins of the world, not figuratively, but actually, entering the planes of mortal life and obeying the laws of death during the

age. This was his cross, his crossing with mortal man, through infusion of his life into them, that through the laws of higher generation he might become regenerated or multiplied. The central spirit of Jesus was exalted to the highest consciousness of the universe, and given a name above every name; and during the age his ascending life,—Elohi, has shone as the sun in the celestial and spiritual worlds. Jesus became divided in his theocrasis; his animal life went down, his higher life went up, not in the physical heavens, but in the spiritual heavens, from whence the New Jerusalem is to descend.

(2) Stephen, Saul, John, and others did not see Jesus in the external world, but in the internal world—they saw him in the spiritual world through the spiritual senses, awakened by the operation of the spirit of Jesus. The voices they heard were not produced by external vibrations, but by vibrations from within. In both seeing and hearing from the spiritual world, there were produced the same sensations in the brain, by internal activities, that are produced through the eye and ear from the external world; and hence they as really saw and heard, through interior channels, as men see and hear in visual and auditory communication with the external world.

(3) There is but one sowing of seed during a season, but one outpouring during

an age. There is but one Lord, one faith, and but one baptism from the one Lord for any given dispensation. The divine seed fell into the ground and died; the divine life was sown through the operation of the Holy Spirit. The substances have performed their work in humanity as the substances of a seed perform their work in the earth,—building up new corpuscles, and multiplying cells for the manifestation of more seed in the harvest. When the seed is sown, it is the opportunity for transposition of elements of the soil to the plane of the plant and seed; through the death of the seed, the elements of the soil are revived by electro-magnetisms, and move in the direction of the new centers of generation; they become saved out from the soil, through the one opportunity of the season; the energies of the seed are not imparted again until another planting. There have been no baptisms since the impartation of the divine life from the divine personality nineteen hundred years ago, and cannot be any until another translation.

Diverging Perpendiculars and the Earth's Concavity.

EDITOR FLAMING SWORD:—I am a very recent reader of your paper; also have your book, the *CELLULAR COSMOGONY*, pamphlets, etc., and like to study them. They contain (to me) many new and interesting ideas. I cannot say that I agree with you on all points, for I have not had

time to thoroughly investigate the System; but I will say that I am interested and pleased. I am a bricklayer, and like most people, I have a question to ask, with perhaps this difference from many others: I ask simply for information. Please explain why two perpendiculars, at a height of, say 200 feet, are farther apart at the top than at the bottom. I have always attributed it to the convex form of the earth.—T. J. N., Mt. Pleasant, Ia.

There is no warrant, in fact, for the supposition that perpendiculars are farther apart at the top than at the bottom; the assumption has never been proved by actual test. The work of construction of buildings does not involve factors exact enough to manifest any difference in the direction of two perpendiculars. What difference exists, is of course in conformity with the ratio of divergence of the radii of the earth's diameter. A little mathematical calculation will be sufficient to dissipate a general misapprehension on the part of builders, that any divergence is large enough to be made apparent between walls.

Two straight lines extending from the center of a sphere 8,000 miles, and diverging 12 inches in 4,000 miles radius, would diverge at the ratio of 568 billionths of an inch per foot, or 284 millionths of an inch in 500 feet; that is, there would be a difference of only 284 millionths of an inch in two plumb-lines, suspended 12 inches apart from an altitude of 500 feet.

With a larger arc, the angle of divergence would be less acute. Two plumb-lines suspended 500 feet apart from points 500 feet above the earth would diverge only .142 of an inch; while from an altitude of 200 feet, 200 feet apart, the difference would be considerably less. Two plumb-lines, suspended from an altitude of 10 miles, 12 inches apart, would diverge only .03 of an inch, or only .3 of an inch in 100 miles. We hold that no measurements sufficiently accurate, have ever been made of parts of tall buildings, to determine the direction of the divergence. The results of our practical demonstrations, embracing an arc of 4 miles in length, demonstrate not only the fact of the earth's concavity, but also the relation of the plumb-lines for every mile of our geodetic survey, showing that the natural perpendiculars converge *above* instead of beneath, as usually supposed. The center of the earth is 4,000 miles overhead, not 4,000 in the opposite direction.

Is There Anything in Phrenology?

EDITOR SWORD:—Do you endorse the Fowler system of phrenology?—M. G. W., Terre Hill, Pa.

We do not endorse anything as a science that is incomplete; phrenologists do not now claim that any modern system of

phrenology is complete as a science, or perfect as an art. There is as much difference among phrenologists about the so called faculties of the human mind, as there is between astronomers concerning the nature, origin, and purpose of the universe. The Fowler system is founded upon the conclusions of Dr. Gall, Spurzheim, Combe, and others; the usual theory begins with the supposition that the mental faculties are shown upon the surface of the head or skull.

While the term is phrenology, meaning a discourse on the mind, judging from the methods employed, the term craniology would be more appropriate. The fact that the hollows on the inside of the skull, agreeing with the general shape of the brain, do not correspond with the elevations on the outside, is a demonstration of the fact that the popular idea of the supposed significance of cranial protuberances is a fallacy. The methods of phrenologists are entirely empirical; they proceed from the basis of hypothesis, without a specific analysis of the functions of the organs of the brain. Their readings are only approximately correct—the merest outlines of human character. The fact that phrenologists do not agree, is proof that they have no demonstrated premise; or the conclusions would be in agreement, —always the same. Logic applied to an absolutely true premise produces invariable results.

The Koreshan cerebro-mental classifications are made from the basis of specific analyses of the laws and functions of the brain; it begins with a comprehension of what the mind is, and is consequently able to correlate mind and matter, not empirically, but analogically and analytically. No man can properly read human character who does not understand what mind is,—its qualities and its laws of expression. Even "mental scientists" do not understand the mind, and materialists are in ignorance concerning the real constitution of matter. The true analysis or reading of human character involves the knowledge of the laws of correspondence, the keys of which have escaped discovery by modern phrenologists, and are left to be applied through comprehension of Koreshan Universology.

* * *

First Impressions of Investigators of Koreshan Universology.

A Writer Misapprehends Koreshan Science of Immortality; Jesus Overcame Death, and Promised His Throne to Another Overcomer.

EDITOR FLAMING SWORD:—As a basis of communication I will take one of your editorials, beginning with "Koreshanity wages war against the tomb!" And I

would ask, What do you mean by the tomb in this connection? If you mean what the tomb was to Christ, do you not forget that it was the field where his greatest victory was demonstrated? Who would not be willing to encounter the tomb on his journey, if a like victory could be won? But perhaps you mean the grave. I will answer, that even the grave as a resting place for a spirit worn almost to the breaking-point by years of ceaseless conflict in behalf of one's convictions, may be the rarest boon the universe can give; for such a spirit should have attained the power to preserve its tabernacle against decay. But the context of the article goes to show that what you really mean is death as a defeat, as an interruption, a disaster through which the individual loses, by the corruption and decay of his physical organism, all direct connection with the physical universe through any channel of his own. If Koreshanity wages war against this all too common and supposedly universal conqueror, all honor to Koreshanity!

There is one thing that I miss in your article, which seems to belong even in so brief a treatment of this great subject; and that is a recognition that Jesus actually accomplished the victory which, if I understand you rightly, Koreshanity merely looks forward to accomplishing. If there was any actual mark of failure in what he did, then some one else must go further and do better; but was there any such mark? Would you call attention to the lack of his personal presence upon the earth as sufficient evidence that he did not attain to physical immortality? Many would do so, and the attempt to refute such evidence generally leads to the kind of contention that causes white-winged peace to fly away, and with it the possibility of locating the star sought for on account of the perturbations in the atmosphere.

Laying this one aside, the writer of this letter makes the definite, positive claim to have conquered death in the sense described above, viz., death as a defeat, an interruption, a commencement of bodily decay. He is aware that others have claimed as much, so far as words could do it. He is distinctly aware of the stupendous nature of such a claim; nevertheless, he makes it, and has been making it in a quiet way for years. The gradual ripening of his convictions, after years of fruitless search for a fellow-conqueror, that he stands alone among his kind, led to his taking a pronounced position about two years ago,—one that he continues to hold.

A friend who resides in a neighboring city has visited your colony and quotes the Founder of Koreshanity as saying, science and religion are one; to which my answer, drawn from intuition was, Yes, and he would say that one is science. My pathway has brought me to that point where I would say if religion and science are one, that one is religion. While I have not examined for myself the Koreshan Cosmogony, I extend to all lovers of the truth and the right, a most friendly hand.—HENRY SEWARD HUBBARD, Cal.

An Infidel Finds Satisfaction in Koreshan Universology as the Whole Truth.

EDITOR SWORD:—I was brought up by a Methodist mother, and was taught to read the Bible; but I could never make the teachings of the clergymen and the teachings of Jesus harmonize; the doctrines of the church were not in accord with what I understood to be the doctrines of the Christ. So as I grew to be a man, the more I searched the Scriptures the less I seemed to understand, until I drifted into infidelity.

But there seemed to be some inward feeling that I had not found the truth in agnosticism; so I read everything that I could obtain, until one day a friend of mine in Oklahoma gave me a copy of THE FLAMING SWORD; I read it and re-read it, and read it again, and became convinced that I had found something different from anything I had ever heard of; so I procured all of the Koreshan literature, and began its study. My mind has become satisfied, for I know that I have found the truth this time!—truth that will make us free. We have come to the time when the "mystery of God" is finished,—to the time of the destruction of the old system of competition, the time of the establishment of the new kingdom, wherein dwelleth righteousness.—JAS. A. READ, Ark.

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The Flaming Sword Warmly Welcomed.

Reader Expresses His Appreciation of Our Inimitable Journal, and X-Rays Hoover and Others.

EDITOR FLAMING SWORD:—I would not be without THE FLAMING SWORD for any amount of pecuniary consideration. It is a source of much regret that I did not hear of the Messenger many years ago, when I had the means to enable me to avail myself of the benefit of all of his teachings, and to enable me to do something in the way of communicating the glad tidings to others. It would have relieved me of much painful anxiety, and caused me to rejoice through all those years of doubt and uncertainty. I have always believed that man's destiny would be such that his existence would be a great blessing to him, and that his present experiences were either necessary to his highest happiness, taking his existence on the whole, or that the nature of the case was such that they were unavoidable.

It has always seemed to me a self-evident fact that God was necessarily and unavoidably a being of unbounded goodness, and that he would adopt the best course that was open to him to insure the highest possible happiness of created beings. THE FLAMING SWORD has relieved me of all doubt and anxiety in regard to the many questions that have engaged my thought for many years, and I have to a considerable extent experienced the truth of the statement that "the truth shall make you free."

A few days ago I sold a copy of the CELLULAR COSMOGONY, and gave a copy of

THE SWORD to a man who lives in the northern part of this state, near a high school, who promised to show them to the professors who have charge of the school, and also to his most intelligent friends. I hand all my extra copies to intelligent travelers, or mail them to intelligent parties. It is wasteful to give them out indiscriminately to parties in this vicinity; with very few exceptions they are very ignorant and superstitious, and full of prejudice. I have no doubt that they refuse to read THE SWORD because they are afraid that it teaches the truth—the preachers especially. Without a single exception, the idea that the kingdom of righteousness is soon to be established in the earth, has had a depressing effect on preachers, and not one of them would talk on the subject.

It is embarrassing to me to say one copy of THE SWORD is better than others, but the copy of March 31 seems to me to be entitled to that distinction; it is perfect in every department. Owing to the fact that I have only a common school dictionary, I had a hard time studying Koreshanity, especially during the first few months. I studied night and day, but did not get angry like some of the other unfortunate ones, for I had no doubt that KORESH was the true Messenger of the Covenant, and that he knew the proper style of communicating the glorious truth to the world.

Now, didn't that man Hoover put his true inwardness on exhibition, and win the supreme contempt of every truly good man that witnessed it? When a man deliberately accuses another of hypocrisy and fraud, in the face of the best possible evidences that can be given to the contrary, and without a shadow of evidence to sustain the accusation, as in the case of Hoover, Blodgett, and others, he gives the most convincing proofs of his own weakness. I do not believe that Hoover thinks Dr. Teed and Prof. Morrow possess just the characters he described in his writings, for a man of Hoover's intelligence, though far from being a Solomon, knows that men of such very superior intelligence and business qualifications would not devote their lives to the practice of deceit and fraud without some reason to hope for some kind of reward for their services; and he knows, and knows that they know, that if they are practicing wilful fraud, they have not the shadow of reason to expect anything but disgrace and utter ruin in a short time.

The unreasonable course Hoover pursued from beginning to end, has hurt him a hundred per cent more than he thought he was hurting Dr. Teed and Prof. Morrow. Before I got through with the first paragraph of his filthy vomit, it occurred to me that it would be a good plan to add a special department to THE SWORD, for such filth and rot as that, and call it the "Devil's Corner" or some more appropriate name. With best wishes for Koreshanity, and for your personal happiness and prosperity, I am,—M. H. ZELLNER, Ala.

A Physician Enjoys Reading The Flaming Sword More than Any Other Journal Received.

DEAR EDITOR:—I wish to renew my subscription to your revolutionary weekly, THE FLAMING SWORD, for which enclosed please find express money order for \$1. I enjoy reading your paper more than any other I get. It is intellectual food and drink to the weary soul obliged to live in this perverted world. The universe is

perfect, but the majority of its inhabitants are perverts and degenerates!

No one can prove the Darwinian theory of evolution of man from the monkey, but the premise in proof of the opposite theory that men are fast becoming monkeys is demonstrable!

I have not yet succeeded in making many converts to the Koreshan Universology, but I never lose an opportunity of taking, like David of old, a pebble of truth from the babbling brook of life, and putting it in my sling and hitting the Goliath of stupidity right in the center of the forehead. The giant falls to the ground,—only to rise again the next day! I am glad to see so many hopeful signs that the good seed sown by you, in season and out of season, is springing up in a bountiful harvest. Speaking only for myself, I know it has found good soil in my heart. Yours sincerely,—GEO. D. CLIFT, M. D., Nova Scotia.

Sword Deals Nobly With its Subscribers; a Reader Doesn't Want to Miss a Number Long Live the Sword!

EDITOR SWORD:—I expect you are getting tired of the quarter by this time, having so many papers to wrap; I have been expecting THE SWORD to send me the message, "No quarter," for some time, but I have been nobly dealt with, after all! So I have concluded to send for it for a year, and pay you the \$1.25 (as advertised) at the end of the year, if you are so disposed. Please begin with the next number, as I do not want to miss an issue. Long live THE FLAMING SWORD!—MRS. S. H. P., Quincy, Ill.

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Surveying Air-Lines in the Minds of the People.

Strange the Scientists Do Not Accept it!

I have read the CELLULAR COSMOGONY. The strange thing to me about it is, that it is not eagerly seized upon by the scientific world, if it is true. I have come to the conclusion for myself, that I do not know anything about either the inside or the outside theory—that is, I do not know when it is proved. Twenty years ago, if one had announced to the scientific world that in a few months he would be able to take pictures of an object through a wall, he would have been hooted at; yet, that was not a more startling discovery than that of the Cellular Theory; the X-ray had the advantage, however, of being made apparent to the several senses, and therefore was an easily demonstrated fact. To me the whole thing has resolved itself into an algebraic problem which permits of two solutions, according to the premise from which we work and the methods of developing these premises.

I enjoy reading the Editorial Perspective; there is good, sound sense in it. But I could no more comprehend the articles in the first department, than a child could comprehend the theory of comet orbits.—C. K., Cal.

Perfectly Delighted With the New Edition.

DEAR FRIENDS:—We are all perfectly delighted with the new edition of the CELLULAR COSMOGONY; the "Dedication" by KORESH is soul-inspiring, and the four ad-

ditional pages under the heading of "The Koreshan Unity," is quite a feature. The diagram on page 191 is wonderful. Who got it up? We thank you for your best wishes for our success in canvassing; every good wish is a substance that reaches and helps us, you know. We are more and more determined to do our utmost to get the people interested in the Koreshan System. The circulars are very taking; they are so different from those usually circulated, that they are always recognized the second time they are seen.—Mrs. L. P. CANNON, Cal.

Expects to Use the Local Press in Stirring up Interest.

Framingham and Wellesley (Mass.) are close by, each four miles away; the latter is somewhat famous for its female college, and is a center of culture and intelligence, as the world interprets them. I am planning to put in some work there, as I find opportunity.

As to Framingham, I want to arrange with a news and periodical dealer to handle the CELLULAR COSMOGONY. Here then, are three places where, with the aid of the local press, I hope to awaken an interest in the transcendently glorious gospel of our Messenger! With tongue, pen, and pedals, why may I not be able to do something? I can only promise myself that I will try. To this end I am applying myself constantly to the study of the Koreshan Cosmogony and the teachings of THE FLAMING SWORD, that I may be able to present the Koreshan System as I understand it, acceptably to such few as I find who are able to receive it. But oh, what darkness and prejudice envelop the minds of the vast multitude? And yet I find many feeling about in their darkness, trying to find the door, yes the Door!—EDWIN COOMBS, Mass.

The Pacific Ocean is not Convex!

For the enclosed \$1 please send THE FLAMING SWORD one year to Mr. I. K. J., Longbeach, Cal. Catalena Island is 20 miles out in the ocean from Longbeach. Mr. J. says that he has distinctly seen the white houses at Longbeach when he has stood on the shore of Catalena Island. No house in Longbeach is 200 feet high; they are all one-story cottages. Another straw! —D. E. S., Santa Ana, Cal.

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Chat With Readers.

Removal of Office of The Flaming Sword.

Our readers noticed the conspicuous announcement on the last week's FLAMING SWORD, of our intention to remove the office of THE FLAMING SWORD and printing plant, and consequent omission of issue of May 5; it is also as conspicuously announced this week, but giving a different new address.

Upon further consideration of our business interests, we have decided to occupy 312-316 West Sixty-third street, within one block of the place we have occupied for the past two years. We have decided to occupy three large store rooms, instead of one, thus providing for a greater indus-

try, expansion of our work in every way; and we believe that the next issue of THE FLAMING SWORD from our new quarters, will show improvement and progress.

We desire the hearty co-operation of all our friends and readers in expanding our work, not only here in the industries in which we are engaged, but in all parts of the world; we need greater facilities in dispensing the truth contained in our literature. We desire to see hundreds of agents, representatives, and workers introducing THE FLAMING SWORD and our books in cities, towns, and villages everywhere. With our removal the work begins anew, in the line of greater progress, more rapid spread of the Koreshan scientific gospel, and more rapid development of the great work of the world's reformation. If you admire our persistency and courage, remember that we shall be highly pleased to see the same characteristics manifest in our great circle of readers and friends!

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The World's News.

Wednesday, April 19.—Men from gunboat Yorktown captured by Filipinos in ambush, on east coast Luzon; rebels refuse to say what is fate of Spanish and American prisoners; Yorktown on mission of rescue of Spanish garrison at Baler.—200 American Indians want to help fight Filipinos.—Number of strikes in Belgium.—Empress of China prohibits publication of news in the kingdom; newspapers must contain other matter.

Thursday.—Gang of counterfeiters caught in Philadelphia; private banking firms still making money!—Filipino and American forces aggregating near Malolos; battle expected.—Railroad tax bill passed in Wisconsin.—Abel Dykstra thinks he is Abraham, and offers up his son with a corn-knife near Chicago, and becomes a raving maniac.—\$1,000,000 fire on island of Guadaloupe, West Indies; 2,000 people made homeless.

Friday.—Two children killed by Chicago fenderless car.—Speaker Reed resigns.—Belgium strikes concern 40,000 miners.—Pope growing weaker again—in the newspapers!—Germany suggests a European governor for Samoa.

Saturday.—Big chair trust forming.—Quay acquitted on charge of misuse of Pennsylvania state funds; farcical act of governor in appointing Quay senator.—England anxious to win trade of South America.—2,652d anniversary of founding of Rome celebrated in the Italian capital.—German press advocates action of Europe against England and America.

Sunday.—Prof. Green applies Marconi system of wireless telegraphy in Chicago.—London in an uproar over publication of new Sunday papers.—Gen. Otis charges treason against prominent Americans and officers; seditious messages sent to Philipines.—Author of Cyrano de Bergerac reported insane.—Prominent Europeans say Czar's peace conference will be a failure.—Filipino junta dissolves at Paris.

Monday.—Missouri river on the rampage; parts of cities on the raging stream threatened with destruction.—Furious battle between Americans and Filipinos at Quingua; several Americans killed and wounded; insurgents retreat.—Germany offended at speech of captain of cruiser Raleigh.—Georgia mob tortured and

burned a negro to death at Newnam.—Strikes cause coal famine in Belgium.

Tuesday.—Reported prosperity boom in Kansas.—Chicago city council proposes 4-cent fare on street cars.—Heavy battle expected at Calumpit, Philippines; Americans planning to capture Aguinaldo.—Students of Champaign (Ill.) university burned Gov. Tanner in effigy.—Submarine railroad planned from England to Ireland; tunnel 40 miles under water.—Belgian strikes spreading.—Transvaal preparing for war.—The Georgia mob at Palmetto, completes its dastardly work in lynching Rev. Strickland, alleged accomplice of Hose, tortured and burned yesterday.

LOYAL HEARTS FOR KORESHANITY!

Give us men!

Men—from every rank;

Fresh, and free, and frank;

Men of thought and reading,

Men of light and leading,

Men of loyal breeding,

Men of faith and not of faction,

Men of lofty aim and action;

Give us men—I say again,

Give us men!

Give us men!

Strong and stalwart ones;

Men whom highest hope inspires,

Men whom purest honor fires,

Men who trample self beneath them,

Men who make their country wreath them

As her noble sons,

Worthy of their sires!

Men who are true to our colors,

Men who never fail their brothers,

True, however false are others;

Give us men—I say again,

Give us men!

Give us men!

Men, who, when the tempest rages

Grasp the standard of the sages

In the thickest of the fight;

Men who strive for truth and science,

(Let our enemies bid defiance),

God defends the right!

True as truth, though lorn and lonely,

Tender—as the brave are only;

Men who tread where saints have trod,

Men for freedom and for God;

Give us men! I say again, again,

Give us men!

—Revised.

The New Voice.

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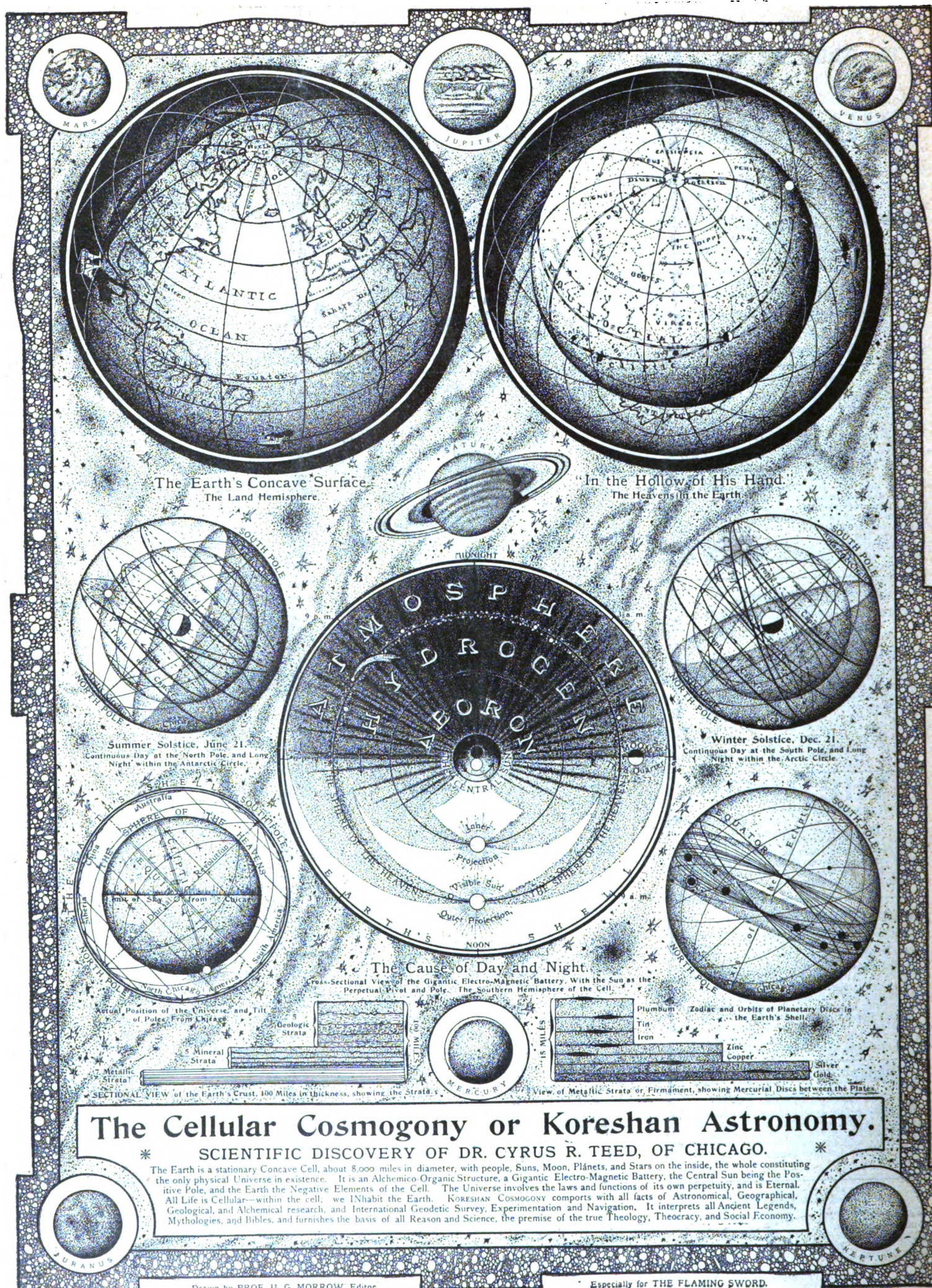
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It would be impossible in our limited space, to set forth the processes of mental operations leading to our premise. The reader should consult the Koreshan literature to obtain a correct comprehension of the laws of alchemy, as the premise for the logic of this presenta-

tion. Primarily, the mental energies comprised of the two general departments of encephalic activity, namely, intellectuality and affection, are transmitted from mind to mind, even while these minds are active in the organic and physiological structures of their existence. After the demise of the person, the remaining spirit is also transposed to the minds of the living, through the activities of the principles of mental attraction. Succeeding the evacuation of the form by the spirit inhabiting it, the body passes to alchemical decay. Every atom of the organic form is transited to alchemico-magnetic or electric energy, the qualities of which must conform to the character of the organism while in a state of mental and physiological activity.

In every so called chemical transformation, there is a destruction of the atom and the mutation of that atom to its corresponding energy. This is true of both organic and inorganic (so called) chemistry. We substitute the term alchemy. If a man passes through the ordinary physical decay and corruption in what is called death, the body not only decomposes, but is literally transmuted; the matter of the organism passing into energy, while some of the energies entering into the process of combustion are deposited again as matter. This is true of the organic as well as the inorganic changes occurring in death.

A man may tumble into the maw of a man-eating shark, where he may pass through the ordinary process of the shark's digestive apparatus. It may be read-

ily observed that the substance of the man's body becomes the substance of the shark's body, by the common law of physical metamorphosis. The question might arise, upon the basis of the modern Christian idea of the resurrection, "How will the Almighty resurrect, at the day of judgment, the poor fellow who is so unfortunate as to have taken this circuitous route to heaven—or the other place?" The ordinary Christian answer, "Oh! all things are possible with God," will not do for this investigative period of the world's progress and history. If the man eaten by the shark is to be resurrected, then there must be some specifically scientific process through the operation of which this feat is performed. We do not question the doctrine of the resurrection; if we did, we would denounce the entire theory of the fall and recovery of men; but we ask, by the force of what law can it be accomplished? This question we purpose to answer scientifically. We will present our proposition in broad and general terms before proceeding to advance the argument, because we desire to impress upon the mind, first, the facts and laws of possibility.

The Physical Stars in the Physical Heavens Constitute the Graveyard (Cemetery) of the Physically Decomposed.

The astronomical field is the burial place of the dead, because the stars constitute the focal points of the convergence of all physical energy. After the spirit—the most vital part of the personality—has left the body, there still remains the organic structure. Every atom of this body is psychically impregnated and impressed with the character of the organ, whether it be the heart, liver, lungs, kidneys, muscles, bones, etc., in which the atom is deposited. When the body decays through alchemical dissolution, the atoms are reduced to energy in quality corresponding to the atom. If an atom of matter from the heart, liver, lungs, etc. is dissolved to energy, it retains, as energy, the character derived from the original organic form; and thus all the organs maintain a correspondence to the organic character from which the energy is derived. From this fact, the conclusion follows that as the energy is liberated from its material condition by transmutation, though transmuted from physical form to physical energy, it retains its human character as energy, without mental character or force. This energy passes on the converging currents of electro-magnetic conspuration, to the focal stellar point to which it belongs, under the inexorable and inevitable law of astro-biology. Hence some particular star or constellation receives the energy of the remaining form of the man, after the primary spirit has left its tenement.

It should be constantly borne in mind, that mental energy is the product of organic structure; that the forces transmitted from mind to mind are the products

of the destruction of atomic substance in the encephalic laboratory, and that these substances are carried up to the brain from every part of the body, and therefore represent the organic structure as a whole. Hence men are being transmitted from themselves constantly, while yet existing as vital forms. Every generation is the mental product of the generations preceding. Not only is this true, but, through the law of propagative transmission, the generation is projecting itself into the succeeding generation. It is seen, then, that both mentally and physically, one generation projects its life into the following one. The succeeding generations are so related astro-biologically, as to derive the stellar influx from the stars and constellations to which they are and were related, and to appropriate the bodies of the past dead, which were previously dissolved from matter to energy and transited to the star. We most emphatically declare that the physical (alchemico-organic) stars do not contain the mental forces of human existence. These are perpetuated and transmitted from generation to generation of human life. In the above, we have merely given a general statement of the facts regarding the laws of the resurrection of the dead.

Every Organic as Well as Every Inorganic Thing is Constantly Eliminating Energy.

A tree may be planted at the head of a grave, where the root of the tree passes—as it develops—through the entire length of the body, until the root has assumed the form of the man. Every atom of the organism has passed into the circulation of the tree and into its fruit. This fruit may be eaten by many. How is it possible for this man, no atom of whose body remains in the grave, to arise in the resurrection? It is possible for the original energies to enter into a star or group of stars, whence this energy may reflow to the person born under the influence of the group or of the star, whence he may derive into himself the veritable substance which this identical mind dwelt in as a body in a previous incarnation. Every tree performs the functions of respiration. It not only inhales oxygen and exhales carbon, but, in the activities of its life, it is constantly generating its electro-magnetic energies which pass, on the currents of physical energy, to the stellar points to which the tree is related. If a tree has absorbed the substance of the remains of a human being, in giving out its energies, these energies are focalized in their star and returned properly to the reincarnate form of the individual mind and form of the reincarnate existence.

In the above, we have intended merely to submit a general outline of facts and processes of the resurrection or reincarnation of the man, including the law and possibility of the restoration of the most material and physical part of his being, thus confirming the gospel of the resurrection of the dead, despite the effort of the material and infidel world to disparage this fundamental of the Christian theory of reincarnation.

The World's Great Prince of Peace.

The Pseudo-Peace Congress; the False Prince of Peace; the Age Culminates in Revolution; the Day of Vengeance is at Hand!

PROF. U. G. MORROW.

PROPHECY is the forecast of history. The spirit of prophecy projects itself in the channels of its fulfilment; it reads the future in its own energies, and ultimately expresses itself in the events of the world. The truth of prophecy is obviously demonstrated when the events predicted have transpired; and the integrity of the prophet is established when his visions have materialized in the external world. Prophetic delineations have found no more fruitful field of fulfilment than in the humanity of the nineteenth century. The entire modern world is filled with startling and surprising things; great events of peculiar significance and relation occur together. Students of history all over the world are expecting stupendous changes. The focal point of prophecy is approaching; the world is nearing a crisis—the crisis of history!

The civilized nations of the world are sending representatives to the Czar's peace congress, in the hope of declaring and creating universal peace. If universal peace could be declared and actually attained, and humanity's bondages and oppressions removed as a result of international agreement to go to war no more, it could be heralded as the greatest triumph of Christianity! If the Czar could inaugurate a movement that would ultimate in the redemption of nations from the horrors of war, and introduce a new order of civilization, he would be the world's great Prince of Peace, the great philanthropist of modern times. If the Czar undertakes to fulfil prophecy by the introduction of measures for the suppression of war, he should be careful to see that the integrity of seers of the past is vindicated in the fulfilment of all other prophetic declarations concerning the culmination of the age. The entire disarmament movement is full of significance; it is one of the great events of modern times. It does fulfil prophecy, and it portends the hastening end of the dispensation!

The tendency of the world is to monopoly; there is a rapid federation of all the forces of fallacy. The World's Parliament of Religions was for the purpose of breaking down competition of the great religious systems. The formation of syndicates and trusts characterizes the close of the dispensation. Fallacy finds greater facilities for promulgation when its elements are leagued together; and the money power multiplies its strength through the formation of trusts. And the nations, without changing their real character, may increase in despotism and corruption through the formation of a *gigantic trust of nations*. If they can agree to be at peace among themselves, they will be the better prepared to fight the subtle and internal forces of revolution.

The plan of the Czar is to perpetuate the old order, not to introduce the new. His cry of peace was foreseen

by Jesus and his apostles. There is no peace, and the cry portends the immediate and inevitable destruction of empires. It is a false cry of security by the false prince of peace! The councils of peace are the councils of war! Universal peace cannot be brought to the world by mere decree. The great questions of the hour have not been settled; human greed and despotism have not been eradicated, and the bondages of the people have not been removed. The wrath of justice is not appeased; the great volcanic fires of social discontent have not been extinguished; the restless sea of humanity has not been calmed!

Events of the modern world were foreseen and outlined centuries ago. The present religious, social, political, and economic conditions of humanity were anticipated by both the Jewish and the Christian prophets. The factors of fulfilment were indicated, and the results foreshown. The great prophetic system of primitive Christianity outlined the course of the church, its apostasy and perversion. It anticipated a new age; it predicted the establishment of a universal kingdom. It foretold peace; but it also foresaw a stupendous revolution, a reign of terror, a time of trouble, a day of vengeance, the great battle of Gog and Magog, a time of tribulation such as never was in all the history of the world; it foresaw the smouldering fires of revolution, the lawlessness and corruption in both church and state, anarchy and chaos in society, and the final societal upheaval and fall of nations. Jesus and his apostles are directly responsible for these declarations, couched in the strongest, the most emphatic, and positive terms.

It is obvious that the effort of the so called Christian nations to inaugurate universal peace is *not* in accordance with the prophecies of the great Head of the Christian world. Does the Christian world desire to set aside the great course of events which must transpire before real peace is realized by humanity? Does it desire to repudiate the predictions of the Christ concerning the fate of iniquitous nations at the close of the dispensation? If the millennium of peace be introduced without a struggle, where is there room for the great war of revolution? Where is the great time of trouble and tribulation? The nations cannot sweep away their own iniquities and corruptions in an effort to put an end to war. The powers cannot escape the terrible chastisements for their crimes of centuries. The judgment of church and state is inevitable!

The candid student of prophecy and history cannot fail to read in the conditions of modern humanity the very elements of revolution. The money power, the church, and the state are federating their forces; they belong to the one great system of corruption, and will oppose to the bitter end every measure looking to their overthrow. Capital will finally marshal to the great

field of conflict all of the institutions and departments of church, society, and government, in its support and defence against the forces of labor! The masses will endeavor to reclaim the wealth they have produced, and to dethrone the despots who have usurped the power of the world and controlled the wealth of millions. There has never been a period in human history when the world is so ready for the world-wide conflict as now,—never before so ripe for revolution!

The prophecy of Jesus and his apostles is being fulfilled to the letter, right in the face and eyes of the modern world. The age has been one of war; the forces of life projected into humanity at the beginning of the age, began the warfare—the warfare of life against death, truth against fallacy. The war of the church militant began *in the mind*. The mental revolution wrought in the heart and soul of a group of progressive humanity, through the operation of the Holy Spirit, must ultimately express itself in the most external affairs of the world. War will not, cannot end, until it is fought in *every* domain, and victory won for righteousness. Ominous war clouds, with increasing blackness, are arising from the horizon of the religious, social, political, and economic fields of the old world. The victory achieved must be in the highest domain, the victory over the arch-enemy of mankind—the last enemy, death; and from thence, win throughout the world. All of the affairs of humanity are linked together in the great system of human existence; peace in any department of human activity would be short-lived without peace in all.

The one great battle for human freedom covers the entire ground of human relations. The reconstruction of society and government, after the awful vortex of revolution is passed, is the work of true science; it must, in short, involve the climax of divine wisdom in its application to man. The entire Christian world professes to believe in the coming of the true Prince of Peace to restore to humanity the long expected Golden

Age of universal peace; but it inconsistently repudiates the idea of the establishment of a kingdom of righteousness, in its efforts to perpetuate the modern fragments of power, and in its answering to the beck and call of the false prince of peace, a despot of darkest Russia! The church no longer desires the reign of righteousness; and it undertakes to blockade the way of the coming of the new era.

Koreshanity takes up the threads of prophecy, interprets current events, and removes the veil of obscurity from the future age. It is the golden chain of truth which links the primitive Christian church with the dawn of universal light and peace, through the application of scientific law. Koreshanity proclaims the same truth that Jesus proclaimed; it heralds the coming of the world's great Prince of Peace, not from the clouds of the physical heavens, but from humanity; not a despot guilty of crimes against humanity, but the ideal and the real man of integrity and ability to achieve the victory of the world's freedom! Death as well as oppression must meet its defeat at the hands of the man of science, the Prince of Peace. The reign of Jesus in the hells of the Christian age has been a militant reign; David's throne must be succeeded by the throne of Salem, the throne of the antitypical Solomon,—the Shiloh of the scientific age.

The prophecy of the great false cry of peace is being fulfilled in current history; the fallen church, the corrupt nations, and the money power seek to insure safety by a treaty of the great trust of nations. The unerring index finger of Koreshan scientific prophecy points to the approaching fulfilment of the prediction of swift destruction of the powers that raise the false cry of peace and safety! It insists upon the truth of primitive Christianity, the truth of the prophecies of Jesus; and with Him it declares that the day of vengeance is at hand; the age is closing; the time of trouble is approaching; the elements of war are being drawn toward the seething vortex, and the final revolution is inevitable!

The Prescient Eye of the Poet.

The Work of Shelley Contrasted With that of Voltaire; The Positive Element in Shelley's Poetry; the the Triumph of Prometheus Presages the Conquest of the Christ.

L. E. BORDEN.

IT IS the poets who have kept alive the heavenly vision in the sad-eyed world. They alone, unmindful of the grim realities of pain and sin, looked forward to the golden dawn of peace in earth. The hope of philosophy was lost in the fogs of speculation; that of religion lay fathoms deep in a stagnant sea of dogma, but in every age, some poet's listening ear has caught sweet echoes from life's discords, then a thrilling cadence mingled with his song.

In the days when this old century was young, there came a singer whose brief life was but a prelude; yet so daring was his flight, so bold his song, men hated him

and have but lately learned to praise, where once they cursed. The crude mistakes of the boy Shelley have furnished many a jest for gossip-critics; his warmest admirers must admit that some of them were grave indeed. He was only eighteen when he flung himself, single-handed, at the throat of the world. If his confidence in his own strength was overweening, did he not pay the penalty? Was he not bruised and torn? Did he not walk, as he said, "a phantom among men, companionless as the last cloud of an expiring storm"? Was he not, as Trelawny describes him, "excommunicated by the Fathers of the church, deprived of his civil

rights by the fiat of a grim Lord Chancellor, discarded by every member of his family, and denounced by the rival sages of our literature as the founder of a Satanic school"?

When Byron said his bookseller wanted him to write to please the ladies, so his works would find a better market, Shelley replied emphatically: "Write nothing but what your conviction of the truth inspires you to write. Time will reverse the judgment of the vulgar. Contemporary criticism only represents the amount of ignorance genius has to contend with."

Shelley followed his own advice with the result, as he admitted, that he could only print his writings by stinting himself in food. Time has amply justified his words, and reversed the judgment of the crowd. Contemporary criticism branded him as an atheist, and Oxford expelled him for the crime. Shelley said that he used the word atheism to express his abhorrence of superstition. The world has arrived at so just an understanding of his motives, that the general opinion of his biographers may be summed up in the eloquent language of Symonds. "Shelley," writes the critic, "had a vital faith—faith in the gospel of liberty, fraternity, and equality; faith in the divine beauty of nature; faith in the love that rules the universe; faith in the perfectibility of man. The man who lived by this faith was in no vulgar sense of the word an atheist."

When Shelley was twenty-one, he published *Queen Mab*, a work that is, perhaps, more widely known than his other long poems, and one which is said to have influenced the working classes to freethought. Both in substance and style it shows great immaturity, and Shelley himself condemned it for this defect, five years later. On the title-page, it bore as a motto Voltaire's sinister cry, "*Ecrasez l'infame*" (down with the monster), meaning the Catholic religion.

This suggests the question whether Shelly must be classified with Voltaire, who was essentially a negative force. To tear down, destroy, raze to the ground, this was his mission, but he showed no reconstructive energy; when he had pulled down the old building, he had no plan of a better. Shelly, too, was an iconoclast, but he had what Voltaire's eyes never saw,—a vision of the reign of love in earth. "Prometheus Unbound" is full of the happiest presage. The poet said it was never in-

tended for more than five or six persons. He gauged his readers well; when the poem appeared, it was greeted with scornful laughter, the crackling of thorns under the pot. "This poem," they mocked, "is rightly named, for who would bind it?" Today, the few who know, rank it as something unique in literature; the many find it hopelessly obscure.

It is known that Æschylus wrote a sequel to his "Prometheus Bound," in which he showed the final reconciliation between Zeus the oppressor and Prometheus the champion of humanity. The fragments are too brief to show what that reconciliation was. In Shelly's drama there is no reconciliation; the two actors represent the primitive forces of good and evil. Prometheus bears all pain, moral and physical, suffering for the race, secure in his knowledge that good will conquer. The hour comes; Jove drops from his seat and the burdens of the world are lifted; all things put off their evil nature, and men pass in fair and lovely forms as those from whom some foul disguise has fallen.

* * * But soon I looked,
And behold, thrones were kingless, and men walked
One with the other even as spirits do—
None fawned, none trampled; hate, disdain or fear,
Self-love or self-contempt, on human brows
No more inscribed, as o'er the gate of hell,
"All hope abandon, ye who enter here."

Shelley gave his philosophy no systematic form,—indeed he could not, for he had himself no clear idea how the discords in the universe would melt in supernal harmonies. He had only "a luminous poetic vision of the fact that man would reach perfection in eternal love." This was his message, and here he becomes a positive force making for truth and righteousness.

Prometheus, the central figure in the world-drama, veils under the Greek title the character of Christ the Deliverer. The magnificent passage which hails the Titan's triumph, shows the conquest achieved by the divine man:

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent;
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory!



The spirit, on leaving the body of corruption, enters the spiritual world with memory and consciousness. When, however, the spirit terminates the spiritual part of a minor cycle, it merges into another domain or sphere, in which the change is analogous to death in the body, except that, in entering from the spiritual into the domain of transposition, previous memory is obliterated. The resurrection of the dead, or reincarnation, is the return of consciousness when a series of retrogressive and progressive minor cycles culminate, through re-embodiments, in the termination of the grand cycle.

There is an absurd notion prevailing with many, that in the final victory of life over death, the physical body will remain in its outward and visible form. The belief that immortality will be acquired by the outward man; that his physical organism will be perpetuated in the earth domain, is the result of impression independent of the science of immortal life. The people who entertain this belief invariably confess their ignorance of the law of immortality, or as to how immortality is to be attained, and they demonstrate their helplessness to avert the calamity toward which they are inevitably tending.

In the Editorial Perspective.

THE EDITOR.

AMERICA cannot be considered as a highly civilized nation, while its people continue to commit atrocious crimes against humanity. The western world still contains obnoxious cesspools of vice, still harbors the world's worst criminals, still produces sensual minds and savage dispositions. No truly civilized government would permit the gigantic forms of oppression which exist in the modern world; no civilized people would perpetuate the cancerous evils and vices which prevail in all large cities. *Leslie's Weekly* removes the veil from nocturnal New York, where the greatest possible human degradation exists. It is unsafe to walk scores of Gotham streets either day or night, while in hundreds more, the pedestrian takes his life in his hand at night. The dangers lurking there are greater than in the African jungle; savages can commit no more atrocious crimes than are daily committed within the limits of the American metropolis! Not alone in cities are American crimes committed; inhuman monsters are found everywhere, ravishing virtue, disregarding law, degrading society. The inquisition of Judge Lynch is as terrible as that instituted by the mediæval church, as devoid of justice as the courts of Salem. The people who torture human beings at the stake, dangle their forms from trees, and riddle their defenseless persons with bullets, can lay no true claim to civilization. The facts are stern and stubborn; and no amount of argument can remove the stigma of crime from the American mobs! There are governmental, religious, economic, and social evils, through which millions of people are made to suffer; and the greatest crimes are in the world-wide abuse of all the factors of modern civilization. Man's inhumanity to man continues relentlessly; and our charges against the modern world are sustained by palpable and tangible facts! A new civilization must come; a new system must spring from a central point of order, as light from the sun, radiating to the uttermost parts of the earth. Christendom has been looking for a millennium, and the world for a Golden Age; the expectation on the part of millions is proof that national and social destiny has not yet been reached. The new civilization must be universal in its application, and embrace all of the affairs of humanity. The new world begins in the founding and establishment of Koreshanity, the rational light of humanity.

Many minds cannot conceive of how the great solar system, and all the stars and nebulae can be placed inside of the earth. Really, no matter how large the mind conceives the universe to be, it is but the expression of the mind of Deity; and consequently the point of impression in that mind must be almost infinitely less than the vast expression. Our worthy cotemporary, *Word and Works*, referring to the nebula of Cancer, says: "If you never looked at it in a good telescope, you have never yet realized how an infinity of sun-worlds can be packed into a mere needle-point of space." Of course, its editor refers to the point in perspective, but he may not understand how the Almighty is able not only to crowd nebulae inside the earth, but also inside microscopic brain cells in the complete involution of the universe in its seed form. The breadth of his comprehension of the universe and of its Creator may be seen from the statement that the nebula of Cancer, "a bunch of nebulous light, is only the blended glimmer of countless worlds standing behind each other on a narrow line of vision, reaching back into immensity, for aught we know, even to the citadel and throne of God himself"! Jesus involved the universe, God the Father, heaven, his throne, and the earth, his footstool, and all the corresponding stars, nebulae, and atmospheres. In him all things were created,

as in the seed the great oak is involved and reproduced. Jesus the Christ was the Creator of the universe; and he is not in the physical heavens, but in humanity.

Calvary Episcopal Church, of New York, has condescended to originate a plan to aid the poor, not by endeavoring to change the economic conditions of the world, nor by providing employment for the poor, but by selling goods to them at low prices on the instalment plan! If the church has considered this the best plan for helping the struggling poor of New York, we pity the wisdom of their counsels! *Success*, a popular New York weekly, while commending the plan in a general way, observes that "the chief aim in too many churches seems to be to attract the moneyed class with the lure of sycophancy, which is as degrading to the preacher as it is disgusting to the observant and intelligent masses. Scenes of robbery and oppression, which cry to heaven for vengeance, pass without rebuke from the pulpit, while the perpetrators listen calmly and smugly to antiquated belaborings of threadbare property scarecrows." And further, that "If there is a widespread public impression that mammon-worship is the rule in ecclesiastical circles; that the poor and struggling are looked down upon while the rich are flattered and fawned upon; that too much attention is given to securing pew rents that only the wealthy can pay, while the seedy coat and tattered gown are regarded by clerical eyes with suspicion, if not contempt,—the clergy have themselves chiefly to blame."

The well-known cartoon paper, *Judge*, of last week, contains a cartoon pregnant with significance; it indicates the direction of popular currents, and betokens the fact that the American people are face to face with political issues fresh from the fields of reform. The old tariff issue is practically dead; and the political platforms of 1900 will contain planks in striking contrast with those of 1896. The feeling is prevailing that the principle of monopoly could be successfully applied in the conduct of municipal business. The cartoon in *Judge* represents a modern city; its power is personified in the form of a goddess standing upon the city hall. In her hands are the reins of government, to which are attached the various factors of public utility;—the street-cars, power-houses, electric light and gas-plants, water-works, the telephone, street work, docks, bridges, and underground and elevated railways. The goddess presents the aspect of a gigantic May-pole, about which the city industries are joyously moving on May-day. In the East the great sun of municipal ownership is rising, in the halo of which is written: "Municipal ownership is a saving of 50 per cent to the people."

There is nothing existing in the abstract; if the Christian church has fallen, Christianity has fallen. There can be no Christianity apart from the people who profess it; and if it does not exist in the organization which has come down through apostasy from the original and primitive form, who has had authority to institute and form Christian chaos of Protestantism? The character of modern Christianity is manifest in the modern church, and nowhere else. In both doctrine and practice the church has degenerated; it will not be perpetuated as the channel of divine operation any more than Judaism, after its fall, constituted the chosen system. A new church and state, a new order, a new system of human thought and life, must succeed the age of corruption. Primitive Christianity did not deny Judaism; Koreshanity does not deny primitive Christianity, Judaism, nor the system of Noah. Koreshanity is in accordance with the

laws of evolution of life and truth in humanity, and is the scientific religion of the new era.

If peace were now declared in all the domains in which war is being waged, it would be a virtual surrender of humanity to its enemies. The forces now clamoring for peace are not righteous; they proceed from one of the greatest powers of oppression. The evil powers of the world are inviting a cessation of war that is being waged against them. No more favorable movement could be inaugurated for fallacy, for false sentiment and mock righteousness than that which asks that all of the inharmonious elements of the world be let alone to covertly plot against truth and progress, and to undermine the rights and liberties of the people, free from the dangers of open warfare. The final war and revolution will come; the battles of Gog and Magog, and of Armageddon, must be fought to the finish, and the world's great victory achieved in the establishment of the orders of the new world. On with the dance of nations; let war be unconfined, until the devil's drum can beat no more!

Chicago receives a blow from one of its noted literary men; Prof. Fuller startles his colleagues and others by telling the truth about the so called great city, and the character of its inhabitants, its literature, and its art. He says "Chicago is not a city at all. It is just a rough-grained substitute for a city. It is a huge parody on a city; it is ugly, it is horrid. Few of us know this, and fewer care. The average American is cheap; he is not so cheap as the Englishman, but he is pretty cheap. The text of the American mind is flimsy and whining. The soil of the American mind is light and sandy, and nothing but cactus grows in it. The American character is made up of layers of slush and grit. Our business is to grab the dollar, and slaughter crude creatures,—human creatures indeed also, if they are the proper shade of brown; to run corners, to drink tea, to make new kinds of coffee pots, to go to football games and prize-fights; but to create works of art,—never!"

A freethought journal concludes that the Bible is wrong in its account of the creation of the universe; wrong concerning the flood, diversity of languages, chronology, history, interpretation of nature, God and man, Christology, the origin of species, and moral science—demonstrated by science and scholarship to be wrong. What "science" is the truth concerning all of the above departments of being and existence? Of course, it means modern astronomy, geology, chemistry, Darwinian evolution, and other phases of modern nonsense and non-science, with its constantly shifting hypotheses. What does such a science know about God, and creation, and man? Knowledge obtains only by contrast. Fallacy cannot be demonstrated to be false until the truth is known; but the truth of the Bible will never be rightly tested by the standards of men who illogically and absurdly *guess* that it is wrong!

If critics say that the Koreshan System is fallacious, they must be very careful to demonstrate that it does not discover to the mind any new truth. It is easier to condemn a system because it does not agree with a few conclusions of an old and unproven system, than to comprehend truth on lines never before considered by the objector. If there is nothing logical in Koreshanism; if it contains no truth, and is entirely fallacious in its conclusions, why may it not be easily demonstrated that it is fallacious? If the universe is so intricate in its nature and complicated in its construction; if the mind of the modern world is so illogical, unreasoning, and ignorant as to make absolutely conclusive demonstrations of popular systems impossible, how is it that so many minds scientifically inclined, can so easily and quickly determine that its absolute opposite is false?

Day after day, the handwriting on the wall of the stock exchange is read by the broker and speculator. Even there we can read the startling signs of the times; we are approaching the time when even there, the announcement of the fall of the money power will be written, the news of crash and crisis. We can read its approach on the walls at the great feasts and banquets of the aristocrats. The millionaire is feeling secure in his possessions, and nations are crying peace, while permitting the iniquities and corruptions of the modern world. There is a calm before the awful storm, which will wreck every modern institution and lay bare the field for the construction of the new society of the new age!

Modern Christians who are denouncing the American policy in the Philippines, may find it hard to harmonize their anti-imperial, anti-conquest, anti-war, and anti-expansion sentiments with the fact of the conquest of Canaan by the Israelites under the leadership of General Joshua, who succeeded Moses in the work of expansion of the possessions and territory of the Hebrews. They literally drove out, killed, or conquered the natives, and established a government of their own. The Americans have done the same in making room in the world for a people of destiny, and may they not continue the work of conquest? Is the Almighty less warlike now than he was 2,500 years ago?

It has been said that Rockefeller is a Christian, notwithstanding the fact that the competitive system, which is entirely anti-Christian, has permitted him to steal the products of human energy to the extent of \$300,000,000 in thirty years. Who decides that he is a Christian? Evangelist Moody, considered to be the most stalwart defender of the modern Christian religion. Rockefeller, the Standard Oil magnate, casts a few barrels of the stolen product on the troublous sea of modern Christendom, and calms the hearts of those who are directly benefited by his donations!

When Christendom declares for universal peace, what will it do with its past record, when it waged war under "divine sovereignty"? Must it acknowledge to the Mohammedan system its crimes of the Crusades, and must every Christian throw down his armor and cease to be a soldier of the cross?

If the reform elements combine with democracy against territorial expansion, and national supremacy and greatness, and in favor of free silver, it will not be a proof that democracy is progressive and full of reform, but that "reform" is retrogressive and full of democracy.

The only difference between the republican and democratic parties is, that the former seems to have a knack of improving its opportunities and accomplishing what the latter would do if it could. Party jealousy determines the difference in platforms.

The cry of protection of American industries has been changed to protection of the people against the gigantic corporations which, in the aggregate, under "protection," have reached the mark of billions of dollars of stolen wealth.

An item says that scientists conclude that children think before they talk. Perhaps; but we conclude from observation that millions of people talk without thinking! Real thinkers are few and far between.

"Chemistry deals with material things." Just so; and knows nothing of the nature and character of either energy or matter. Alchemy is the science of substances,—matter and spirit.

The limited influence of the modern church in the greatest city of the world, may be seen in the fact that only 500,000

persons out of 4,250,000 inhabitants of London attend church.

Astronomers upon their little earth-ship on the sea of space, have sailed far from the truth; and now they drift with the currents, or sail in the direction of the shifting winds.

If all the modern fallacies were true, they would be expressed in one harmonious system; they are false, and therefore mental segments and fragments.

Hundreds of phantom vessels of fallacy are floating on the sea of humanity; and millions of people are following them to unknown destinations.

Speeches and arguments may be considered with both gravity and levity; voices are often weighed on music scales.

Koreshanity is the seventh wonder of the world, the seventh great system in the order of human development.

Our story of the Koreshan Geodetic air line is straight; our methods are upright, downright, and straightforward.

Millions are toiling for money, but no money is toiling for the millions; money does not produce anything.

While the pessimist asks, "Is life worth living?" Koreshans assert that death is not worth dying!

Koreshanity annihilates infinite space, while other systems are made to kill time.

If you drive a sharp bargain into your neighbor, you may injure him for life.

The devil is clamoring for peace; he does not want evil exterminated!

In the mint of the mind truth coins new words by which to express itself.

Job was a great physician; he had lots of patience, and even cured himself.

Every modern fad is a new wrinkle on the face of the old world.

There is a great deal of wait in modern reform effort.

Everything in the universe is a part of the whole.

The great truth is quickest told in fewest words.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Calculating Path of Totality of Solar Eclipse.

EDITOR FLAMING SWORD:—I hear it argued by Copernicans that while pre-Copernican astronomers could and did foretell eclipses approximately, from a study of their cycles in the past, they could not map out the path of totality, as is now done with great accuracy by calculation. It is claimed that modern eclipse predictions are necessarily by calculation, since the path is never twice the same, and that no amount of study of cycles could furnish the slightest data for it. And it is further contended that these calculations being based on the Copernican system, their verification by the event demonstrates the truth of that system.

Could that path of totality be correctly mapped, exclusively from cellular data?—C. B., Salem, O.

The reason that neither the Ptolemaic nor the Copernican astronomers could map out the path of totality until recent times, is because the geography of the earth was not known. In addition to the tables of eclipse cycles, other factors must be considered. An eclipse cycle being of definite length (6,585 days, 7 hours, and 42 minutes), indicates the exact time and duration of eclipses; but the place and path must be computed from the basis of astronomical data, in connection with latitude, longitude, and time. The whole earth must be taken into account; its whole surface must be known and mapped before the belt from which the sun is seen to be totally eclipsed, can be mapped upon it.

Any system of astronomy can be made to embrace all of the observed relations of the sun and moon; and any system devel-

oped to the extent of the Copernican system, could be taken as a basis of eclipse calculations with results equally accurate. When a theory is developed sufficiently to incorporate an accounting for all of the movements of the physical heavens, it may express, in terms of its own, all of the eclipse elements; and no matter what the system may be, if it contains a system of orbits, with their angular relations, with observed speed of the orbs determined in terms of degrees of arcs, it may give values to each element in time and space, to *fit* all of the observed relations; and if fictitious values be taken as a basis of calculations, the results are the same. We contend that the accuracy of eclipse predictions, as per astronomical calculations, is not a proof of the correctness of the Copernican theory; the "proof" would prove *too much*, for it would prove any other theory developed to the same extent, true as well!

The Copernican system embraces all of the facts of the observed relations of the sun and moon; by observed relations we mean the apparent relations of orbits, eccentricities, nodes, apsides, etc. The surface of the earth is commonly supposed to be convex; it has its latitude and longitude, its poles and equator, its ecliptic and tropics, and consequent different periods of daylight, with the dividing line between day and night cutting the equator at different angles at different times, according as the sun is north or south of the equator. The revolv-

ing earth brings noon to each successive meridian; and the moon has an observed revolution in the heavens, covering a specific number of degrees in a given time. In the Koreshan System, the earth is of the same size, with same map and same relations of latitude and longitude. One half of its surface is illumined by the sun; it has its seasons; the obliquity of the ecliptic is in accordance with the observed facts of solar declinations, and the moon's relations, orbit, and lunations are the same as in the Copernican system, so far as celestial latitude and longitude are concerned. The Koreshan System is the *antithet* of the Copernican; it is the complete inversion of all of the principles in the popular theory; and different periods, cycles, changes, eclipses, transits, and all other astronomical phenomena which may be predicted by Copernicans to take place, by means of calculation from the basis of values in which it expresses all of these elements, are susceptible of being as accurately calculated from the basis of the Koreshan values given to the same facts of observation.

Suppose, for instance, that the ecliptic, the equator, and the lunar orbit were in the same plane. It is evident that a solar and a lunar eclipse would occur respectively at every new moon and full moon. It is easy for the reader to see that whether the earth be considered to be convex or concave, the path would be exactly the same—the middle of the eclipse path would

be the equator throughout the time of the eclipse. But the ecliptic, equator, and lunar orbit do not sustain these relations, but different relations. But these different relations are constant; and if both the Copernican and the Koreshan systems use exactly the same facts of observation, the same observed relations, the line of totality of a solar eclipse would be marked out in exactly the same direction on the earth in each.

Both the Copernican and the Koreshan astronomers observe and measure the sun's discular diameter, and express it in terms of minutes of a degree—about 32'; and the moon about the same. Each observes that the moon's orbit sustains an obliquity to the ecliptic of 5° 19' (maximum; 4° 57' minimum); in each system, then, the eclipse limits are the same, for in each system the lunar parallax is the same, and the earth's semidiameter the same, the times the same, and the circles in each system contain exactly 360°. If the moon falls within 9° 30' (its minor eclipse limit) of its node, it will enter the zone of the lunar cut-off. By observation, we determine the angular distance of the moon from the sun, at which the moon will just escape producing a solar eclipse. The breadth of the solar eclipse belt or limit is about 3°; if the moon, when it is new, should come within this belt of 3° (1½° north or south of the sun), an eclipse will occur. These 3° are related to 180° of the earth's surface; and when the moon is within the belt of the 3°, when it is new it will cast a shadow somewhere in the circumference of the illumined hemisphere of the earth. Where?

Now, suppose the moon becomes new at noon on June 21, when the sun is on the meridian of Washington;—that is, suppose the middle of totality occurs at that time. The shadow would, at that moment, be projected onto that part of the earth of which the sun is the zenith—just north of Cuba. For any solar eclipse we can determine the path of the moon as related to the sun, and with equal accuracy determine the point of projection for every minute of the eclipse.

In both systems, the revolution of the moon in the heavens from west to east, covers exactly the same number of minutes of a degree per hour; and in both systems the moon has crossed the ecliptic at exactly the same angle. In the Koreshan System, the heavens complete a revolution in the same time that the earth is supposed to turn over in the other system; therefore, the speed of the spot of totality (about 100 miles in diameter) toward the east would be exactly the same in both systems; for we are both considering the

facts as they are actually known beforehand, from astronomical data, to occur. The difference is, the one is supposing that the shadow is projected on a *convex* surface, while the other holds that it is projected in a *concave* earth. No matter whether the earth be convex or concave, the angle at which the moon crosses the ecliptic during the eclipse will project a shadow in the same direction on the earth's surface; and the calculation of the direction of its path, or the path of any eclipse, after the time is fixed, is a simple problem in spherical trigonometry.

Jesus Was Born Immortal.

(1) Was Jesus' body changed to the immortal state, and then transmuted to spirit and planted in his disciples?

(2) Will this planting produce in humanity the 144,000 sons of God spoken of by John?

(3) Will the 144,000 be the Christs or Saviors for another planting?

(4) Are the people of the present generation the reincarnation of the spirits of their ancestors; and will their spirits be given to their progeny?—W. T. D., Wolfe City, Tex.

(1) Jesus was born immortal; he was resurrected from the mortal plane through a higher form of generation—virginal propagation. Through his death at the hands of the Jews, and his resuscitation from the tomb of Joseph, he was changed to the arch-natural state, the highest condition of physical, immortal existence; and then he was transmuted to spiritual energy and projected into his following.

(2) The planting of Jesus in the human race will ultimate in the manifestation of the 144,000 sons of God. He was the seed sown; he died in the human soil. He was the Savior who thus took upon himself the corruptions of the world, crossing his life with that of the mortal world. The fruitage of that sowing is the final resurrection, the goal of the primitive Christian's hope; it is the harvest of the age, the coming of Jesus in multiplied form, standing on Mt. Zion.

(3) The 144,000 immortal men will be the Saviors or Christs, through whom every man will be saved to the extent of his aspirations, during the coming ages. They will be the fruitage of the entire cycle, the product of the incubation of the human universe. They will precipitate the substances of life into every plane of humanity. They will impart the Elixir of Life, the rejuvenescence, to the entire human family. It will be a universal administration of life, a gradual impartation and descent until the circumference is reached. It will not be a sowing in the sense that Jesus was sown; the 144,000 will not individually multiply. There are never more than 144,000 sons of God; that number is the perfect evolution of the per-

fect root of involution. When the limit is reached, there is a gradual absorption of their animal life by the mortal planes. It is a great system of perpetuity of the universe, through the evolution of life to its outermost limit.

(4) The people of the present generation contain the life of the past generation; the living mortals contain the spirits of the dead. The present generation is a re-clothing of the life that existed in the past generations. A man is an embodiment of human life; that human life did not originate with him; it existed before. Through mortal generation, the mortal man projects his life into his progeny; at corruptible dissolution his mental entitles pass into those whom he loves most. Koreshan Science makes a distinction between reincarnation and re-embodiment. There have been no reincarnations since Jesus. Reincarnation is resurrection to the immortal state; re-embodiment is on the mortal plane. Humanity is now composed of viduals, divided beings. Reincarnation is the full expression of divine life, while in the mortal world the life of the devil is perpetuated and re-embodied.

The Messianic Law of Polarization.

In the tract on Celibacy, by KORESH, we read of the law of polarization; that it was not revealed to celibate societies of the past, and that to obtain the highest results there must be a "perfect application of the law of polarization." Now, will you kindly inform us about the application of the law, or refer us to some treatise explaining the matter?—E. E. K., Flagstaff, Ariz.

We think the question is answered in the tract referred to. Because the law of polarization was not understood by the celibate societies of the past, the energies conserved were dissipated; they had no tangible object of love, and consequently the substances of love found no positive pole of elaboration. The law of polarization is Messianic; nineteen hundred years ago Jesus instituted a system of unity of mind, a living, human battery, of which he was the positive pole. The disciples were taught the necessity of cognition of one medium—himself, as the object of worship, the only door through which the people of that period could enter a higher plane of life.

The law of polarization involves the holding of the substances of life in common, as well as the goods of life, the products of use; its application is made with reference to a body of people, and not merely individually or personally. No one can make a full and complete application of the truth of Koreshanity independently of its Founder or his group of disciples. Its application involves the establishment of new relations in the

formation of a human battery, the em-
placement of each member of which is
ultimately determined scientifically.

Neither can complete application of the
law of polarization obtain apart from a
thorough comprehension of the System,
and absolute submission to its principles.
Its application involves the various factors
in the establishment of the new order, all
the way from the promulgation of the
truth, through all the lines and planes of
discipline and restraint, the gradual elim-
ination of sensuality from the mind and
body, to the final baptism of a circumfer-
ence of followers by the Messianic center.
A similar work must be performed at the
end of this age, as that performed by
Jesus at the close of the Jewish dispensa-
tion.

The various orders and societies of the
Koreshan System are established for the
purpose of educating a following for the
attainment of a thorough comprehension
of the laws of the universe as applied to
man; and in order that the law of polar-
ization may be understood, we commend
to the inquirer and others, the channels
instituted; for in fact it involves the ful-
filment of all law, and embraces all of the
factors of the entire Koreshan movement.

* * *

First Impressions of Investigators of Koreshan Universology.

**Silenced in the Presence of Superior Wis-
dom; Hearing the Voice of the Good Shep-
herd; the Logic of Koreshanity
Unanswerable.**

EDITOR FLAMING SWORD:—I have often
had it in mind to respond to your request
for first impressions of Koreshanity, and I
now do so, adding thereto my present
convictions.

More than two and a half years ago, a
neighbor showed me a copy of THE FLAM-
ING SWORD (August, 1896), as an extreme
specimen of radical teaching. I asked
to borrow it to read, which request was
granted. I spent hours the next day read-
ing, re-reading, and wondering what it
could all mean. There were several arti-
cles that so accorded with my convictions
of truth that I readily accepted them.
But who was the writer? Why, KORESH.
And who is KORESH? The same paper
answered under the head of The Salvator
and Scientist, as "CYRUS THE SHEPHERD
OF LIFE, who uncovers the mystery of the
ages; presents the genuine interpretation
of phenomena and form as expressed in
the universe, and demonstrates the laws,
forms, and relations of Being and Exist-
ence,—the true character of God and man,
and their relations."

The same paper also stated that "He
comes at the crisis of the ages, with the
Lord's new name, and brings to us the
Everlasting Gospel, restoring the doc-
trines of the Lord Jesus Christ," etc.

Here were indeed, stupendous claims for
a man; but I had so longed for light right
along these lines, that I could lay aside
all preconceived notions and investigate.
As for the concave earth, this seemed ab-
surd enough at first thought; but the law
of analogy seemed reasonable to me. I
was silenced, as it were, in the presence of
superior wisdom, and was anxious to learn.

For several years, I had cultivated a de-
sire to see the Christ and to know him
when he should come. I had often re-
joiced in the hope of his coming; but the
manner of his coming was always a mys-
tery to me. I wanted to know more, and
at once wrote for other copies of THE
SWORD, and pamphlets explaining the
doctrines of Koreshanity. The doctrine
taught I could not disprove, and much of
it I could accept at once. But finally,
doctrines and scientific teaching all set-
tled or laid aside, there was KORESH with
his stupendous claims. What will you do
with KORESH? was the question! Upon
this point I suspended judgment until
the demonstration of the earth's concav-
ity by the Geodetic Survey on the coast
of Florida.

I had failed to discern the voice of the
Good Shepherd in the churches, and had
turned to the Salvation Army with a good
deal of hope, but was so miserably disap-
pointed that I was almost ready to despair.
But now each number of THE SWORD gave
me some new light and hope. KORESH
boldly told the truth about money, poli-
tics, and religion, and he struck a death-
blow at the tap-root of all evil. Little by
little, and more and more, as I read and
studied, I discerned the voice of the Good
Shepherd; and now, after nearly three
years' study, I am utterly unable to find
any other rational ground of hope to stand
upon. KORESH is surely the Shepherd of
Israel, and all he claims to be.

The CELLULAR COSMOGONY, or New Ge-
odesy, is to me a satisfactory proof of the
form and function of the universe; and
that being true, all else follows as a re-
sult. The Koreshan System is harmoni-
ous in all its parts, and gives humanity a
rational ground of hope for attainment of
every material good, and above all, it
teaches the science of eternal life. Koresh-
anity is to me the only exponent of the
Bible that harmonizes the apparent contra-
dictions upon which denominations found
their creeds. It appeals to the highest
interests of every class of intelligent men.
Its solution of every problem that con-
fronts humanity today, and its unanswer-
able logic applied to every human interest
for all time and eternity, are all so satis-
factory to me now, after nearly three
years of study, that I wish I could induce
all of the people whom I know, to send for
the entire list of Koreshan literature, and
study the same at least one year before
deciding adversely. See Acts xvii:11,
and context.—SOLOMON HAWORTH, Wash.

**Editor of Medical Reform Advocate Con-
verted to Koreshanity.**

DEAR FRIENDS:—The complete set of
Koreshan literature came to hand in due
time, and has been read with great inter-
est. Many years ago I became dissatisfied
with churchianity. Then I tried to in-
vestigate Spiritualism, and again, Theoso-

phy and Mysticism; but I must confess
that I have had more satisfaction out of
reading the books on Koreshanity than
any other, and I believe that it is destined
to be the coming religion that will liber-
ate the people from their bondage to igno-
rance and superstition. I desire to identi-
fy my humble self with this movement
without delay, and aid it what little I can.
I will write for application for member-
ship, and enter on probation at once, and
will enter the work heart and soul.

To this end I desire your advice as to
how or what course to pursue. I have
been trying to do a little reform work in
my way, trying to educate the public and
to save human life and suffering,—regard-
ing the vaccination question, etc. I would
like to do what I can by selling the CEL-
LULAR COSMOGONY and other Koreshan
literature, and soliciting subscriptions for
THE FLAMING SWORD.

If this meets your approval, I would like
to become agent, and desire to know the
best terms you can give me. I shall work
around here for some time, but would, as
soon as convenient, like to go to Chicago
for several reasons: (1) I intend to devote
the remainder of my life to this work, and
would find a more congenial atmosphere
among Koreshans. (2) I desire to possess
all the knowledge I can grasp or compre-
hend, and to place myself under a teacher.
(3) I would like, if it were possible, to be-
come a teacher; in short, to find the field
of greatest usefulness to humanity. Yours
in the interest of truth and liberty,—
THOMAS MORGAN, Ohio.

* * *

Koreshan Work in New York.

**Among College Professors and Students;
Books Sold to a Catholic Priest;
Whole Towns Agitated.**

April 24.—I expect to dispose of more
books in Potsdam than I have here (Can-
ton); for it is a larger town than this.
There is a normal school there with be-
tween 400 and 500 students. I have done
well for the cause here,—yes, more than
well. I have the whole town excited!
There is a college and a theological semi-
nary here, and I am sure that I have inter-
viewed personally more than half of the
students, and all of the professors. There
is also a very large public school, and I
have called upon the teachers, and at least
half of them bought a book; those who
did not buy, got the idea. The newspaper
men have treated me well; one gave me
quite an item, and another will give one
next week. I have met the correspondent
of the leading Syracuse paper, and he
will publish an article.

I sold three books to the Catholic priest
here; he was glad to get them, and seemed
very much interested. He said he would
distribute the books. In fact, I have done
remarkably well here, in spite of the fact
that this is a Universalist town with a
Universalist college and school, and I used
to be one of their very prominent
preachers.

May 1.—I did not sell quite as many
books in Potsdam as I expected. I secured
the names of all the teachers and liberal

people, and succeeded in disposing of 45 books, and in getting the town agitated.

Dr. S., at the head of the normal school, bought a book gladly; also the teacher of astronomy, and the teacher of languages. I hear that Prof. B., the astronomer, has been talking about the book to his classes. I left a copy with the principal of the Clarkson school; he was glad to get it, and said he would place the copy in the school library. The public library was glad to get a copy. I sold books to the best people in town, and have stirred up the place tremendously. Just across the river is Canada, and I will go over there soon. All northern New York state is stirred up over the CELLULAR COSMOGONY, and will be stirred up more yet!—REV. U. GORDON MITCHELL, Koreshan Traveling Representative.

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The World's News.

Wednesday, April 26.—\$400,000,000 copper combine forming in New York.—Americans take Calumpit, Philippines.—Earthquake shocks in Cal.—Serious riots in Bohemia.—Electric launches take place of gondolas in Venice.

Thursday.—Dreyfus riot in Paris; several persons injured.—Another battle in Samoa reported.—Austrian premier dies at Vienna.—China appeals to Japan for help to prevent German and Italian invasion of her territory.

Friday.—Terrible cyclone visits Kirksville, Newtown, and Browning, Mo.; 50 killed, nearly 100 injured, and 400 buildings crushed.—Filipinos show white feather; rebel colonel enters American lines with flag of truce, and asks cessation of hostilities; unconditional surrender demanded by Gen. Otis.—Town of Guta, Hungary, destroyed by fire.

Saturday.—Threatening crisis in Transvaal; the boers provoke the British; harsh treatment of the Uitlanders by Krueger's government.—Cubans accept Gen. Brooke's mortgage extension decree.—Discord in Spanish cabinet.

Sunday.—Gen. Otis names terms upon which he will suspend hostilities; will grant amnesty, but not recognition of Filipino government; natives must surrender.—Riots in Idaho mines.—England and Russia to combine in dividing China.—Mob attacks an ex-priest at Muncie, Ind.—Tumultuous anti-expansion mass-meeting at Auditorium, Chicago.

Monday.—Dewey day!—Filipinos tired of fighting; peace said to be in sight.—Tropical fruit trust forming; capital \$20,000,000.—Another message reported found from Andre!—Short American wheat crop predicted.

Tuesday.—Spain is suing China for land indemnity for assisting Filipino insurgents during period of Spanish-American war.—U. S. pays Spain the \$20,000,000 according to treaty of peace.—McKinley, in name of the nation, honors Dewey with congratulations.

Wednesday, May 3.—Students and professors of Northwestern university, Evanston, Ill., repudiate anti-expansion speech of Pres. Rogers; mass-meeting to be held.—Sec. Alger speaks in favor of expansion at Detroit banquet.—President of anti-imperialist league, Boston, charged with mailing seditious literature; his mail to Manila seized; purpose being to create discontent among American soldiers at

Manila, and thus thwart effort of administration to put down rebellion.

Thursday.—Another Filipino battle fought at San Tomas; negotiations fruitless.—Martial law proclaimed at Wardner, Idaho; strikers desperate.—G. A. R. encampments denounce methods of anti-imperialists as treasonable.—Italian ministry resigns.—Senator Mason begins a war on adulterated foods.—Samoan rebels accept armistice.

Friday.—Alarming strike of grainshovelers at Buffalo; may tie up lake commerce.—Big street-car syndicate formed in Chicago, with capital of \$75,000,000; buys Yerkes' holdings for \$20,000,000.—Yerkes unpopular, and afraid of municipal ownership.—Germany wants to gain a foothold in South America; declares American Monroe doctrine no longer valid since Philippine invasion.—New court for Cuba named.—Gen. Otis plans aggressive campaign against Filipinos; to strike hard to force immediate surrender.

Saturday.—Great Booth-Tucker colonization scheme culminates in aggregation of 26 families in Colorado.—Big ship builders' trust on foot.—Aguinaldo reported ready to surrender, but asks for certain concessions of assurances; end of the war may be near.—Great Belgian strike futile and useless; strikers disappointed; must return to work; workmen charge socialists with provoking the strike; laborers mere tools in the hands of agitators.

Sunday.—Washington authorities daily expecting news of surrender of Filipino forces.—Labor organizations boycotting Bryan's new book because printed by non-union pressmen.—Immense mass-meetings held in Chicago to sanction course of McKinley administration regarding the Philippines; gigantic rebuke to anti-imperialists.—Dreyfus case still fermenting France; De Freycinet, French minister of war, enemy of Dreyfus, leaves French cabinet.—British capitalists support Cecil Rhodes, the African imperialist.—Waves of expansion sentiment passing over America.

Monday.—Tornado visits St. Louis, Mo.; revives horrors of cyclone of two years ago.—Newspapers report preparation for big battle at Bacolor, Philippines; 6,000 rebels under Gen. Mascardo take a stand.—Trade unionism spreads in India, and strikes begin.—German reichstag committee recommends barring out American beef.

Tuesday.—\$50,000,000 rubber trust forming.—Gigantic railroad trust reported under way.—Victim of college hazing dies at Kalamazoo, Mich.—Berlin newspapers admit that Germans cannot compete with America as a naval power.—Mummies of ancient Pharaohs found in pyramids in Egypt.—Another British victory on the Nile reported; 300 of chief Karbarga's men killed by Col. Evatt's forces.

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The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, May 11, 1899.

This issue is the Dewey Day number, with a very appropriate front-page cartoon of America's esteem of the great Admiral. A superb double-page illustration shows American sailors feasting on Dewey Day on board a man-of-war. Other illustra-

tions include Gen. Lawton's capture of Santa Cruz, the remarkable trip of the Wilmington up the Orinoco river, and finally, the pitiful pictures of the starving Cubans—two full pages of photographic reproductions, showing the plain truth concerning the misery and sufferings of the unfortunate victims of the miserable war with Spain. This is the most startling feature of this number of *Leslie's Weekly*, an urgent appeal to Americans for help for 150,000 orphan children on the verge of starvation. The letter-press is illustrated by small pictures, including a full page of personals; high class editorials and a plain and true statement by one of *Leslie's Weekly's* war correspondents, of the cause of the outbreak at Manila by the rebels. Other features make this number unusually interesting and valuable.

The Cosmopolitan for May.

The series of articles on Great Problems in Organization is of special interest to students of Koreshanity. This number contains description of the greatest business organization in the world, the U. S. postal service, in which is seen the very elements of imperialism—the power of one man at the head of all the postal departments. The Ideal and Practical Organization of the Home is another interesting contribution of excellent merit, and of worth to our readers. The editor's remarkable series of articles on the Building of an Empire continue, the story of the rise of Mohammedanism. The Princess of Trebizond; Arctic Perils; A Railway to Klondike; Science in the Model Kitchen; and Men, Women, and Events, are excellent features, beautifully illustrated.

Success, New York, N. Y.

Success for the week of May 6 contains a splendid write-up of Tripler's experiments with liquified air. It begins with a full-page illustration of the scientist experimenting in his laboratory; and has two additional pages of illustrations and descriptions of the various experiments which may be performed with the new liquid. All Americans are interested in the development and success of Cuba. The Heroines of the Cuban War, with illustrations, brings the reader into close personal contact, as it were, with a few great women who endured excessive privations for the sake of freedom. The subscription price of *Success* is only \$1.50 per year; the journal is a weekly, 16 pages, finely illustrated. It is full of vim, inspiring the reader with an aim to succeed in all he undertakes. Every number is bright, cheerful, and wholesome.

The Arena for May.

The May number contains a startling exposure of Mrs. Eddy, the originator of the "christian science" fallacy, showing that she unscrupulously plagiarized from the writings and doctrines of Dr. Quimby. Because of this exposure, we think that this number of the *Arena* will have a very large sale wherever "christian science" is known. Other excellent articles are, Illustrious Lunatics, The Republic of Cuba, Is Bellamy's Idea Feasible? Was Jefferson a Democrat? Besides these, there are editorials on current subjects and issues.

The Chautauquan.

The article on Lord Salisbury, by Prof. Stephens of Cornell University, brings out the unique character of the great Englishman in contrast with that of Gladstone, his predecessor. The illustrated articles are: A great English Seaport, Manila Under American Rule, and History as it is Made. The features of special interest to our readers are, The Church, a discussion of its successes and failures, and The American in Black,—a recital of the difficulties in the way of the solution of the negro problem. Students of the science of government will be greatly interested and pleased with the view of the English House of Lords.

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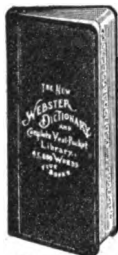
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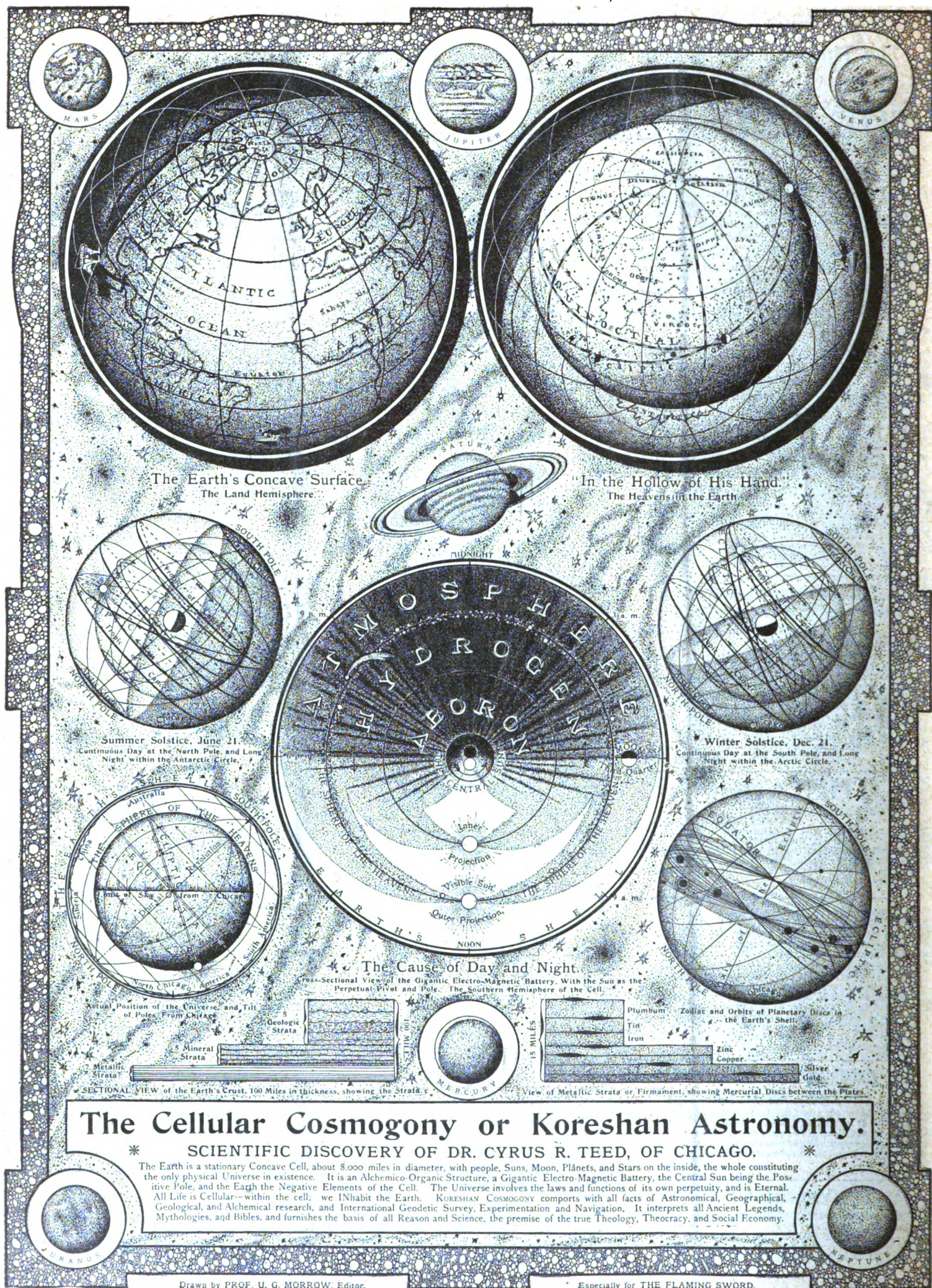
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Equitable Distribution After God Breathes His Life Into Man; the Almighty Descends to Regulate the Affairs of Humanity; the New Order Emerges From the Fires of Revolution.

WHILE we discuss the questions of commerce and finance, one fact always confronts us—that the applied principle of distribution under any system, whether competitive or communistic, must necessarily involve the establishment of central storehouses from which goods are distributed to less general, and thence to local stores, whence distribution is made to families and individuals. The principal object aimed at, especially in so called Christian and civilized countries, should be the greatest good, not to the greatest number, but to all. The greatest good to all is the abundant supply of the necessities of life to all, and beyond this, the comforts and the luxuries so far as superabundance may provide for the industrious and the economical.

The productions of nature and art are secured, created, and gathered into storehouses for distribution. That this may be accomplished, some plan or order of creation and collection is necessarily applied and enforced. The general method prevailing at the present day, is that founded upon the competitive system of trade and commerce. Is the system a successful one? We mean by this, is the object of human existence and effort attained? It has been said that the chief end of man is to glorify God and enjoy him forever. We might add that the chief purpose of God is to glorify man and enjoy him forever; and we apprehend that the only enjoyment that God can have with man is in the happiness of man,—a condition never yet consummated in Pagan-Christianity, and under the auspices of the

competitive system. The happiness of man—if this is the end to be attained—must depend largely upon his full enjoyment of the proceeds of his industry. Two things are absolutely certain;—first, that production is superabundant; second, that the products of industry are not judiciously and efficiently distributed. Can there be a remedy under a system, the only impulse of which is human greed? Or can a system be inaugurated that will regulate the relations of the body politic, while the only impulses of the human soul are selfishness and sensuality?

We reiterate: "The love of money is the root of all evil." Without entering into the etymology and analysis of the term money, we will assume that the love of money is the love of that which the world today generally regards as such; namely, a piece of paper, or some metallic substance stamped and used as a medium for the exchange of products. Can the evil be remedied? If so, by the application of what principles and laws? Most assuredly not by the principles of competition. So called money, like any other commodity for which industry is applied, is only a means to an end. Why not attain the end more directly and without this means? is the question that most naturally arises, in our contemplation of commercial and financial problems.

Can the great centers for the aggregation of the essential products of industry be replenished without that medium of exchange called money? Can the goods so gathered into the greater storehouses be parceled out

to the local centers without the aid of this medium? Is there any process that can preclude the employment of the various means of transportation now in vogue? Of course not. Goods must be transported to their various destinations, under any system. This fact is universally known; but transportation and distribution can be as efficiently maintained without the medium called money as with it, provided the actuation of the effort is of the right kind. The central impulse of the competitive system, the one in which money is regarded as a necessity, is greed. The love of money has its root in the love of self. There is another impulse, but at present it is the ideal; this impulse is in the principle of love to the neighbor.

Before a perfect state of society can be attained, man must have reached that condition wherein his greatest happiness resides in the application of the principle embraced in the Lord's summary of the ten commandments: "Thou shalt love thy neighbor as thyself." This state will never be attained through the processes of evolution as taught by the so-called social evolutionists of this age, nor through the progress of an adulterated and paganized Christianity. A Christianity which demands for its perpetuity the mitrailleuse and the Krupp gun, can hardly be said to fulfil the injunction, "Thou shalt love thy neighbor as thyself." The tendency of modern Christianity is to foster everything but the doctrine and life of Christ; and the world, under its influence, is departing more and more from the precept and the example of the Savior of men.

Upon what, then, depend the reformation of the world and the inauguration of a social fabric, from which the love of money is utterly expunged, and wherein the products of industry are equitably distributed according to the just demands of the producer? We answer: upon nothing less than the baptism of fire in which, according to promise, the wicked shall be burned. But who are the wicked, and by what special kindling will the conflagration be inaugurated, through which the wicked shall become ashes under the soles of the saints' feet? "All have sinned"; "there is none good but one, that is, God." Then we are necessarily all wicked; and in the conflagra-

tion and the baptism of fire to come, we who regard ourselves as comprising the wicked will be consumed; for "then shall the wicked be revealed" (in us), "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This is the hope of the world. When the Spirit of truth shall so open the eyes of the understanding that man looks for the revelation of his own sins, and shall call upon God to consume, with his fire of conflagration, not merely the sins but the forms of the wicked, then shall be consummated the righteous expectation of the ages, and from the consuming fire there will arise the purified sons of the Most High God. When this shall have been accomplished, there will be manifest a power of understanding and application capable of so regulating the affairs of men as to correct all the abuses of the competitive system, by sweeping it from the hearts of men and from the face of the earth.

It is not to be expected that the materialistic mind—in the church or out of it—can comprehend these higher laws of progress and reform, or that it can conceive of the possibility of such a crucible of metamorphosis as that involved in the declared purpose of God to consummate the age in a general conflagration of material entities, called the burning up of the world, foreshadowed in the termination of the natural existence of Enoch, Noah, Moses, Elias, and Jesus, through the fire which consumed their material forms, reducing them to the spiritual product of such a kindling.

Equitable distribution without the aid of money will be the most simple thing imaginable, when the human heart is righted by the breath of God. When it is declared that God placed cherubim and a *flaming sword* at the east (rising) of the Garden of Eden to perpetuate the way of the Tree of Life, there is involved, literally, just the consummation above described. The changes noted above and predicted in Scripture will be wrought through the one and only appointed Messenger of the Covenant. The great battle of Gog and Magog (capital and labor) will effect the climax of the preparatory destruction, which must precede the kingdom (not republic) of righteousness.

Dr. Henderson on Organic Education.

L. E. BORDEN.

DR. C. HANFORD HENDERSON, whose article on primary education in the *Atlantic* attracted so much attention last year, has given a course of lectures on "Organic Education" in Boston the past winter. His ideas are marked by strong common sense and a clear perception of many points wherein present social conditions are vicious.

Dr. Henderson thinks the university should be for the good of the people, not the people for the university; he would have no entrance examinations, but open wide the doors to all who are reaching out for mental training. Frequent tests in the class room would take the place of examinations and maintain the standard. If the effort that is now wasted in trying to keep persons

out of the universities, was spent in urging them to come in, the average intelligence of this country would rise, and the university would not fail to meet just the want that it was created to supply.

It is needless to say that Dr. Henderson has no sympathy with the class of university that is founded by the rich for the rich, to inculcate the principles of plutocracy. The vital question in America seems to be just now, whether we are to have any democratic universities. Every state should maintain such an institution which, like that of Wisconsin, is free to all its residents. Perhaps the best use that a millionaire can make of his tainted wealth, is to devote it to education, but let the money be a gift to the state; let him not endow a university and attempt to control its faculty or prescribe what system of political economy it shall teach.

This is not a point touched upon in the lectures, but, is there not danger lest disgust with such methods excite a vulgar contempt for education itself, among those who need it most? It has always been hard to prevent the untaught and illiterate from decrying knowledge. In almost every rustic community there is a jealous tendency to sneer at the boy who has been to the Agricultural College or to the School of Technology; yet, so long as the world lasts, skilled labor in every department will command a better price, and, other things being equal, the mind whose logical faculty has been trained by a course in geometry is better equipped to carry on the world's work than one that has not been disciplined. In the professions, no man expects to become a physician or a lawyer without special training. "Genius is a long patience," is the maxim of art, where it is understood the most splendid natural gifts will never produce a statue, a picture, or a book without the mastery of technique. "I have no use for books, I have them all in my head," said a woman who claimed to be "a seer and a prophetess;" so she went on with her "spiritual intuitions" and automatic writing, while her language violated every rule of grammar.

Goethe had one of the broadest and most productive minds of literature, but he said that he never found himself in the presence of the humblest soul without mentally asking, "What can you teach me?"

Ignorance is arrogant, wisdom is teachable, and the kingdom of heaven is to those of a child-like spirit. Our ideal of perfect character demands the *balance* of love and wisdom. If Koreshan doctrine teaches anything, it teaches that this is neither the age of faith nor inspiration, but the age of hard work and science; and science, as the old definition in Greenleaf's Arithmetic used to put it, is knowledge reduced to order.

To return to Dr. Henderson, who makes some very plain statements in his last lecture, which is a plea to let education cover the whole of life and lead to the pursuit of excellence rather than the pursuit of wealth. "No amount of personal industry," he says, "will make a man wealthy. The days are not long enough, and human strength is not great enough. The only way to be rich is to appropriate a part of the wealth created

by other people, that is, to exploit labor; or to appropriate the wealth created by nature, that is, to exploit the natural resource; or by speculation to appropriate the wealth created by the growth and movement of population, that is, to exploit society."

If a man will recognize this fact at the outset and determine not to be a parasite, but to let his life render genuine social service, the lecturer would advise him to refuse to work for hire and join some co-operative enterprise. Just so soon as superior people do this, he believes that wealth will lose its tremendous power. "First to be, then to know, and only incidentally to have,"—this is his program, and a recognition of co-operative principles is shown in the following words:

It is impossible to lift oneself at the expense of others. It is equally impossible to truly serve others without serving oneself. The universe is at bottom a moral universe, and man is essentially a social being. The drama of life is not a game of solitaire.

It is encouraging to find a man giving such advice in a world where people are so slow to grasp the protective power of co-operation. "Artists can't live in Boston; not more than two or three can make their salt," said one of the pioneers in newspaper illustration in that city. The only way to meet the competitive system is to fight it with its own weapons. Let the artists of Boston form a protective league founded on co-operative principles, with the motto, "One for all and all for one." How soon they could force the great competitive press to their terms! Instead of giving every new artist the cold shoulder, and looking upon him as a natural enemy coming to take the bread from their mouths, let them discern the strength that lies in numbers and receive into the fraternity any man who can pass certain tests laid down as the standard of artistic excellence.

Every new trust that forms is an object lesson to show those who long for the fall of selfishness and monopoly, how to combine justly for the formation of monopolies founded upon righteous principles. In the societies of heaven, we are told that whatever good the angels possess, excites in them a corresponding desire to impart. Imagine the whole earth filled with the spontaneous joyousness of loving and giving! If every man regarded his neighbor in love, none would be in need, and no man would be reduced to the vulgar extremity of sounding his own praises in order to secure his own place, where by the exercise of his peculiar talents he can best serve the state. The monopoly of the future must be the monopoly of love.

Doctor Henderson has recognized the power and value of united life, but seems to take no account of one sad obstacle to the general institution of co-operative enterprises. It has been found by repeated failures that human nature is too selfish to unite successfully on a co-operative or communistic basis. Koreshan Science is more clear-sighted, and its hopes for the establishment of the ideal life in earth include the proviso that human nature must be changed,—not by evolution, but by a specific outpouring of God's love.

Vision of Judgment and Revolution.

W. HAZEN WOOD.

The Muses Unto Their Poet.

"Thou art praying for a poem;
Thou art longing for a lay:
Now, listen well, with thy soul's ear,
And we'll tell thee what to say."

What the Poet Sang.

THE waves of vast commotion are casting high their spray;
And earthquake shock rends soil and rock with might's
resistless sway;

Yet land and sea bow low to Law, and its behests obey:
'Tis man alone, of all that lives, walks error's wilful way.

Not a nation, nay, not one, but prepareth now for war;
And earth's armies and their millions, are marching near and
far:

Death's dark and dreadful fiat, from life doth men debar,
And a stormy sky of darkness veils o'er each shining star.

And sense-bound souls lie sleeping in stupor of this night,
Soon, rudely to be awakened by the shock of terror's fright,
To grope amid black chaos without the gift of sight;
For long and oft have men refused the blessedness of light.

This weltering world of sorrow, of sin and shame and crime,
Draws near that dread Tribunal whose judgments are divine;
When justice exact and righteous shall be laid by plummet line,

And rule and square and compass with God's strong arm
combine.

And the refuges of lies, like dead chaff of threshing floor,
By mighty whirlwinds winnowed from clean life-giving store,
Be driven far from human ken, and found for aye no more—
Mankind no more entangled by the wiles of Satan's lore.

The least erected spirits that bestial walk the earth,
Uplifted are to stations high exceeding far their worth;
Such, scorn pure use or honor true, and glory in the dearth
Of all divinest virtues, that crown man with rebirth.

And Mammon is exalted above all by men called God;
And gold and gain and lucre vile, make man a sensuous clod;
And retribution, rising, reacheth for judgment-rod,
To smite, till lofty idols lie prone upon earth's sod.

He that sitteth in the circle of the heavens overhead,
He beholdeth all expanses of the earth beneath outspread;
He it is that judgeth rightly, flesh of man, both quick and
dead:

He it is that purgeth purely when the furnace fires are red.

O Lord God, thou good Creator—Father-Mother of mankind!
In thy Word divine recorded, we this promise perfect find:
"Behold I create all things new."—Lovely truth in life
entwined;
Heavenly earth divinely human; Divinity in man enshrined

The Coming of the Lord and His Kingdom.

The Decline of the Church and the Reign of Fallacy; the Cause of the Perversion; the Coming of the Kingdom After the Great Falling Away.

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

AS THE outcome of nineteen hundred years of apostasy, which, as Paul declares, began in the time of the apostles of Christ, the world, including the church, is stranded in the most utter and hopeless ignorance of God and his relation to men. The direct outcome of this is the sad condition of humanity, in which the few wallow in beastly luxury, vice, and crime, the direct results of perverted law, and the many exist in want and pauperism, ignorance and crime. "My people have gone into captivity," says Jehovah, "because they have no knowledge." The direct effect of the knowledge of God that Jesus brought to the world, was to make the part of humanity that received it, free and equal, destroying among his followers the very idea of private property, which is the Pandora's box out of which all the evils of present conditions among men have grown.

One of the first indications of this monstrous growth was the appearance, in the second century of the Christian age, of the order of the clergy arising over the simple, equal brotherhoods which were the only organizations of the early and only real Christians. Of the ambitious struggles of these antichristian potentates, Jerome, one of the so called Christian fathers, (who died A. D., 426,) according to Coleman, in "Ancient Christianity Exemplified," alleges that the standing office and authority of a bishop were a necessary ex-

pedient to still the cravings and strife for preferment, which, by the instigation of Satan, arose in process of time among the elders."

The church historian, Neander, says of the order of presbyters, the first stage of the outer development of the great apostasy, "They were not designed to exercise absolute authority, but to act as presiding officers and guides of an ecclesiastical republic; to conduct all things with the co-operation of the communities, as their ministers, and not as their masters. It could hardly work itself out in a natural way, from the essence of a Christian life and Christian fellowship, that this guidance should be placed in the hands of one individual. *The monarchical form of government was not suited to the Christian community of spirit.*"

Of this apparent going back, in the development of the great apostasy, to the Jewish idea of a ruling priesthood, Coleman says: "No change, perhaps, in the whole history of the changing forms of church government, can be specified more destructive of the primitive constitution of the church, or more disastrous to its spiritual interests." Neander says of it: "This entire perversion of the original view of the Christian church, was itself the origin of the whole system of the Roman Catholic religion—the germ from which sprang the popery of the dark ages." It requires but a single glance at the

present condition of the church and the world, to show that the apostasy still reigns; and men have come to conclude that it is the normal state of things and will last forever.

When Jesus was asked by Pilate if he was a king, he said: "To this end was I born." "My kingdom is not of this world" (Greek, age). Of the kingdom for the coming of which in earth he taught us to pray, he would be the king, not in some unknown spiritual world, but here in earth. He plainly taught that he sowed the seed of that kingdom, which was himself, but it took an age to reproduce that seed in the human earth; hence his kingdom could not be outwardly established in earth until the next world—age.

Of the two words in the New Testament commonly rendered world, *aion* always means a period of time; in the Bible, an age; the other, *kosmos*, means the order, or human institutions of an age or dispensation. In

their timic relation, both have the same import; and neither ever means the physical earth. Jesus' words, then, plainly mean,—I, the God-man, in whom dwells the Father-God, am not the king of this age, so Caesar need not fear me as a rival. The devil has the authority, and is king of this age. Caesar has nothing to fear from him. My kingdom is to be of the next age, when I will reign King of kings and Lord of lords. That time is at hand when the apostasy will come to an end, and every despotism be destroyed; righteousness, so long an exile, will return to this suffering, sinful earth, which will become the abode of happiness and peace.

[I purpose writing a series of short articles on the subject of the Coming of the Lord; and the several phases of the subject treated are indicated by the following questions: Who is the Lord? Does he ever come into the world as a man? Are there fixed times for such coming, and what are they? What are the causes and conditions of his coming? What is the manner of his coming? What are the results of his coming? —O. F. L.]

In the Editorial Perspective.

THE EDITOR.

THE QUESTION of the trusts is one of the most stupendous issues now agitating the mind of the public. The development of these gigantic combinations is phenomenal and startling; there has been nothing in all the history of the present social and economic structure, or even of the world, that is fraught with greater imminent results. The newspapers of the world are full of agitation concerning them, and the reform press stands in awe at the overtowering systems of oppression. During the past six months, trusts have been formed in the United States, whose aggregate capital amounts to nearly \$6,000,000,000. The total amount of money in circulation is nearly \$2,000,000,000, while the treasury contains about \$600,000,000; the two sums aggregate less than *one half* the total trust capital of America! Concerning the stupendous import of these recently developed trusts, the *Chicago News* says: "The rapidity with which various trade combinations are being organized is a commentary on American business operations which no one can interpret or explain. Where these organizations will stop, and what will be their ultimate effect upon industrial enterprises, no one has yet ventured a definite answer. That these gigantic syndicates can go on absorbing business and capital of the country without affecting both business and capital, for either good or ill, hardly seems possible." In another department of THE FLAMING SWORD we publish an editorial, "The Trust Climax," from the *Chicago Chronicle*. THE FLAMING SWORD not only has pointed out the meaning of these rapidly forming combinations, but has repeatedly foretold what the results will be. Contrary to the usual opinion, that trusts are developed from other than competitive and democratic principles and conditions, we assert that nothing in the field of modern social economy is more susceptible of easier demonstration than the fact that trusts are the *legitimate results* of the competitive system, fostered by democracy. They are the outgrowth of democracy, the fruit of republicanism, the product of modern civilization. Trusts will continue to be formed until the wealth of the country is absorbed or controlled,—until the climax of their usurpation is reached—and then comes the revulsion, the revolution, the fall of financial institutions, and the crash of kingdoms!

"Christian science" is meeting with reverses; there is a growing revulsion of feeling among people interested, against the groundless fallacy. It is a gigantic mushroom, generated in the hotbed of fallacy, and it cannot endure critical scrutiny. It is destined to wither under the piercing rays of a strong searchlight. It is a huge wave of fancy, a passing agitation in the superficial mind, displacing a few theological sandbars in the shallow portions of the restless sea of humanity. It is a mental hallucination, the absolute of falsehood, founded on denial. It begins with deception. Its prophetess is an imitator, a plagiarist. Her claims are false, and her system is a perverted philosophy,—a fad. Eddyism is receiving a severe blow from the hands of able minds which have been directly interested in it for many years, and acquainted with the methods of its "mother." The *Arena* for May contains a plainly and sincerely told revelation, a startling expose, of many of the subtleties and deceptions practiced by Mrs. Eddy in the founding and promulgation of the pseudo-science; and a number of books and pamphlets have been published with the view to exposing her schemes. The work of opposition will serve to check the growth of the fallacy, but it will not satisfy the truth-seeker; the opposition now manifesting itself so vigorously against Mrs. Eddy is destructive, not constructive; and the result will be a heated and tedious contention among the various factions of metaphysics, about the truthfulness of the statements concerning her personal conduct and motives. The methods pursued by THE FLAMING SWORD are totally different; we exclude contentions about personalities, and go direct to the root of fallacy. We do not fight people, but their ideas. Have not the contributors to the *Arena* mental ability to logically attack "Christian science" from the standpoint of a demonstrated premise? Must they resort to appeal to prejudice by methods which questioned even the character and motives of Jesus the Christ nineteen hundred years ago?

When a prophet commits himself definitely on the character and time of coming events, he gives to the world a method of test of the integrity of the prophet; predictions not fulfilled originate with false prophets. After publishing a little 5½ x 8

inch, 4 page monthly leaflet for about seven years, the editor of the *Cayster* has reached the conclusion and the delusion that he is the voice of the Almighty,—a definite and special personality authorized to either read or write the book of Revelation, or anything else about the universe; he is the sun-faced angel to unravel the mysteries of the end of the age. The route to this conclusion is rather circuitous. Though now it appears from recent issues that he has been a prophet all along, it has been only three or four years since the little sheet showed evidences of partial acceptance of Koreshanity; and since then, mangled forms of Koreshan expressions have frequently appeared. Now, the Bright and Morning Star twinkles only through the new prophet, shining upon an earth in the shape of a woman, veiled in an ice firmament. Literal fulfilments of his prophecies are booked to begin this month; then terrible earthquakes, the smashing of the great universal clock face, and the consequent destruction of time itself! He is a sort of a negative prophet; for he can "see no reason why a part of one of the continents may not be broken loose in this great shaking of the universe. Lashed and crushed by vast tidal waves that rise up [how far?] to meet the opening heavens, whole countries may be engulfed in ocean." In view of the terrible disasters expected this year, he ceases publication of his messages, abandons the world to itself, adjourns *sine die*, to anxiously watch and await the results!

There are daily evidences of the fact that the great newspapers of the civilized world purposely exaggerate and color news, reports, and interviews to conform to particular editorial policies, but there are less frequent admissions of it. Occasionally, a daily finds it convenient to expose the tricks of contemporaries, and thereby incidentally reveals its own. The *Chicago Chronicle* gives an instance of how newspaper frauds are perpetrated, and of course it speaks from experience. General Anderson has just returned from the Philippines, and expresses himself freely to the great daily journals of Chicago; and he either tells different stories to the different dailies, or the dailies alter the one story to suit the several journalistic attitudes toward the administration on the Philippine question. In one paper he is made to say that the Filipinos are crafty, suspicious, and treacherous, though fairly intelligent; in another, that Aguinaldo is sincere and his soldiers brave; in another interview the rebel is a mere tool; in another, that American soldiers are enthusiastic in fighting the rebels; while in the *Chronicle* the Filipinos are capable of self-government. The policy of each paper is well known in Chicago, and each of these reports is in conformity with the particular editorial policy of the paper in which it appears. The earmarks are plain; the same methods have been employed by all in twisting the interviews, and the palpable evidences show the *Chronicle* to be equally guilty with the others!

There is a growing sentiment in the mind of the American people, that the principles upon which the independence of the United States was declared constitute a gigantic fallacy; the feeling is becoming more and more marked that governments do not "derive their just powers from the consent of the governed." It is a mere sentiment, a theory which has never been applied in all the history of the American government. Since the founding of the republic of the United States, more than four fifths of its present territory has been added by cessions, grants, and purchases from foreign powers; and even men, who helped frame the Declaration of Independence, appointed governors over Florida, the Louisiana territory, and California against the will of the natives. The American civil war is an illustration of forcible suppression of rebellion against the will of millions of people of the South. Today, the United States of America

does not conduct its government in conformity with the principles upon which it is supposed to be founded. There is no exclusively republican government in the world today; and more, there can't be!

The outlook for modern Christianity is not very encouraging; even the church admits it. Millions of dollars are being expended annually in orthodox propaganda, and the returns are exceedingly light. Though missionary work has been performed with considerable energy during the present century, there are 250,000,000 more heathens in the world than there were 100 years ago; and they are now increasing at the ratio of about 3,500,000 a year. The church talks much about the spread of Christianity in heathen lands, but not so much about the spread of heathenism in Christian lands. We are living amid the closing scenes of the nineteenth century; modern Christianity has had opportunity to do its best, and it has done it. The condition the civilized world is in today is the result—the worst mental chaos, inharmony, selfishness, greed, and corruption that have ever been witnessed in all the history of the world!

A religious production entitled, "The Way to the New Jerusalem," is before us. We have looked over its pages with the feeling that it might contain some directions as to which airship to board for the proper distant star, but do not find them; instead, a suggestion of a water route by immersion, and other methods which have failed for millions. Koreshanity is not so much interested just now in going to the New Jerusalem, as it is in having it come to us; and if the Bible is correct, if we wait awhile the holy city will descend from heaven to the external world. We prefer having it come in this way, rather than to trust blind guides who can tell us nothing about the character nor the location of the new city; besides, we do not relish the idea of going off into the popular skies without more reliable sky-pilots than modern clergymen and astronomers!

A \$10,000,000 counterfeiting scheme is denominated by the American press as being the most gigantic fraud of the nineteenth century. A number of gentlemen in the secret service of the United States government were involved in the scheme; also men who knew how to make money were engaged to coin the silver and print the bills. The 4,000 millionaires of America know just as well how to make money as the counterfeiters; they use different methods, but the methods are just as fraudulent. The stealing of the sum of \$10,000,000 through counterfeiting is insignificant compared with the stolen products of industry, representing the aggregate value of billions of dollars. The monumental fraud of the entire modern world is that perpetrated by men in the highest religious, social, political, and commercial positions and standing of the nations!

The money god is bringing the world to judgment, welcoming the prosperous and the rich to places of honor on the right hand, and the poor on the left, with curses of the modern hells. To those on the right it is said, "When I was naked, you clothed me; when I was destitute, you supported me. Enter into the joys and luxuries of the landlord." To those on the left is said, "When you saw me naked, hungry, sick, and in prison, you neither clothed me nor ministered unto me; depart from me,—I never knew you." The decree of the money god is unjust; the poor have really created the wealth of the god of gold, supplied all his wants, satisfied all his greed; but the others stole it from them, and have won a false reward.

The modern churchman claims to see great danger in growing Mormonism, because it has a semblance of order, and exerts an influence over the social and economic, as well as religious af-

fairs of its people. Clergymen raise the cry that any religious system that undertakes to unite the spiritual and temporal affairs of humanity is un-American, and dangerous to the republic. The result is obvious; the modern Christian keeps his religion apart from his business. The Mosaic system was a hierarchy, a Theocracy; and today if Moses, with the same authority from the Almighty that he had 2,500 years ago, were to begin operations in America, the modern church would denounce his system as dangerous to democratic institutions, a menace to the liberties of a free people!

The church must have something to fight; and of course it fights everything that is opposed to the church,—it is natural. The church has not the heart, the desire, the courage, nor the ability to attack the monstrous corruptions and products of modern civilization; indeed, it has no desire to fight its friends! The church sanctions or permits all of the modern perversions which it does not oppose. At the close of the Jewish dispensation the church fought the truth, murdered Jesus, and allied itself with every element of moral, social, and economic corruption. The modern church is not only no better, but as much worse as the modern facilities for exerting influence are greater than they were in the Roman empire.

"Christian science" is full of inconsistencies and contradictions. It claims to be a system of healing the sick, but denies that there is any sickness; to raise the dead, while it denies that there is any death. It asserts the power of mind over matter, while denying that there is any matter. It presumes to illumine the minds of its devotees, while asserting that there is no darkness; and to save the people when they are not lost. It asks the investigator to rise above the mortal mind, while asserting that there is no mortal mind,—no mind but the immortal, no mind but God!

It is inconsistent for any mind advocating the principles of democracy, to condemn modern corporations and trusts. Competition is a free, open battle for wealth; democracy is the principle of vidual liberty to prey upon the neighbor to the full extent of commercial shrewdness. On the open field for the mastery, the ablest and the shrewdest win. Instead of condemning the trusts, *THE FLAMING SWORD* first condemns the principles and the conditions which have made trusts possible—the principles of individualism, competition, and democracy.

The strange thing about modern Christians and metaphysicians who claim to possess the spirit, mind, and consciousness of Deity is, that having that mind, they should not reveal to the world the omniscient view of the physical universe. Has the Almighty forgotten the nature and extent of his creation? It is a remarkable phase of intellectual light which presumes to know all about heaven and God's throne, but which is unable to settle the question concerning the form of the Almighty's footstool.

There is no such thing as harmony of the principles of co-operation and modern republicanism. The reform press is saturated with the idea of democracy, at the same time advocating municipal monopoly, and even communism. The true social system is not democratic; in it both competition and trusts are impossible. The most enlightened republican government contains both competition and trusts!

There are mental microbes more dangerous to the life, health, and welfare of man, more productive of disease and unhappiness than all the external bacilli combined. The highest and most effective therapeutic agencies consist in the eradication of poisonous and persistent entities from the mind, and in the substitution of the entities of life, which will subjugate even death itself.

Does skilled labor ever need to resort to legislation to prevent an incompetent from finding employment? The orthodox medical fraternity does not feel competent to compete with so called quackery by any honorable means, but must resort to "law" and fraud to prevent others from obtaining the patronage of the people.

Excavations of ancient Babylon, now in progress, may unearth the royal palace in time to revive the memories of the handwriting on the wall, before the startling, fatal decree of judgment appears on the walls of the modern Babylon of corrupt civilization!

The democrats should enter a protest against modern astronomers; they are universal expansionists, and are now making laws to govern "other worlds than ours" without the consent of the governed. Make a plank of it in the platform of 1900!

Millionaire Flower is dead; the great Flower of the syndicates and trusts has fallen from the corrupt tree of competition and speculation, and the fruit will now rapidly mature—the fruit of the trusts.

Why should Americans be bound to respect the political doctrines of the eighteenth century, any more than the religious, social, and scientific theories of the early days of the American republic?

The reform press is encountering the insurmountable difficulty of harmonizing the prevailing ideas of individualism and democracy, with co operation, colonization, and municipal trusts.

In the coming peace congress representatives of the various nations should be discriminating enough to render unto the Czar the things that are Czar's, and unto God things that are God's.

Koreshanity is shocking to most people; it is full of mental electricity of high voltage and tension—too strong for those who do not desire mental and physical rejuvenation.

If Christendom is the Lord's kingdom, the devil has obtained an abundant entrance to the plane of enjoyment of its riches and corruptions!

America sowed the seeds of republicanism to the wind of competition, and is now reaping a whirlwind of trusts.

The semi-civilized Filipinos are tragedians; in the drama of the jungle they shake spears at the Americans.

The modern Christian enjoys himself in reading the acts of the apostles, but not in committing them.

The ambassadors of peace from the whole land of the hollow world meet in the low land of Holland.

The Czar offers peace to the powerful nations of the world,—but proposes a fight to the Finnish!

"Christian science" is but an Eddy in the rapidly forming vortex of world-wide revolution.

The golden eggs of individualism, competition, and democracy are hatching gigantic trusts.

Trusts are the reward of the people who trusted in democracy.

The civilized world has the peace fever and the Hague.

Aguinaldo's chivalric title now is, Sir Render de Filipinos.

The success of the modern physician is fee-nominal.

The Czar is making foot-prints of peace.

Small minds entertain great fallacies.

Saloon profits are bar-gains.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Fixed Stars in the Concave Earth.

EDITOR FLAMING SWORD:—On a clear night we may look into the sky and see the different constellations, such as Orion, the Great Dipper, and others. These stars appear situated in a certain relation to and distance from each other. They maintain the same relative positions from rising to setting, the constellations not changing in size during the time of their passage from east to west.

Now, it appears to me that if the earth is a cell, with these stars revolving in the physical heavens which are convex to us, they would necessarily present very different positions, presenting their true relations while overhead, and appearing edgewise at rising and setting.—C. B., Salem, O.

If we take up a small star globe and revolve it, the constellations on the map will present different apparent relations in passing from side to side. This is because the globe is small, within the scope of visual adjustment and discrimination of distance; because the visual lines are practically straight; and because there are no vanishing points; the small globe appears convex.

But it is different in viewing the physical heavens and the constellations above us. All parts of the sphere of the heavens are beyond the limit of visual discrimination of distance, and therefore, every part must arrange itself to conform with that limit, which is equidistant from the eye. It is admitted by advocates of the Copernican system, that convex bodies or orbits may appear to be concave. They assume that the earth is convex, yet admit that it appears to be a hollow bowl from a balloon or a mountain top. It is held that the orbit of Venus is concave to the sun, convex to the earth. The space between its greatest eastern and western elongations is about 95° ; but that arc appears to be as *concave* as any other part of the heavens. Both Venus and the sun are drawn down apparently, so that they appear to be the *same* distance always.

We can make it still more striking: There is no apparent difference in the distance of the moon and fixed stars; though it is supposed that the stars are *billions* of miles away, while the moon is at a distance of only 240,000 miles; they appear to be in the same concave plane. Either the stars are apparently drawn down in perspective to the moon, or the moon is apparently projected as far away as the stars. If it can be conceived that the stars are by perspective drawn down to the apparent orbit of the moon, it is also easy to conceive of the fact that the moon itself, and the constellations also, are apparently drawn down toward the eye.

Every degree in the lunar orbit is foreshortened by perspective, so that its apparent place is this side the real. If the Copernican heavens, embracing orbits and stars having such enormously varying distances, can appear to be concave, all its bodies appearing equidistant from the eye, it *ought* to be readily conceived that the Koreshan convex heavens and orbits should appear to be concave in accordance with the laws of foreshortening!

The eye possesses the faculty of adjustment for objects at varying distances upon the earth—for objects with which we

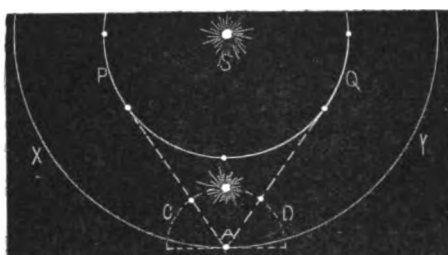


DIAGRAM No. 1.—Convex orbit of Venus in Copernican system.—XY, earth's orbit; PQ, orbit of Venus; S, sun; A, earth; CD, apparent dome of sky.

are acquainted. The eye requires a different adjustment for objects within a few inches of the eye, from what it requires for objects at a distance of several miles. There is a limit to this adjustment; its limit is the extent of the visual focus, beyond which all objects appear to be equidistant from the eye. One used to the telescope, is familiar with the fact that the eye-piece has to be moved in or out by means of the rack and pinion, according as the ob-

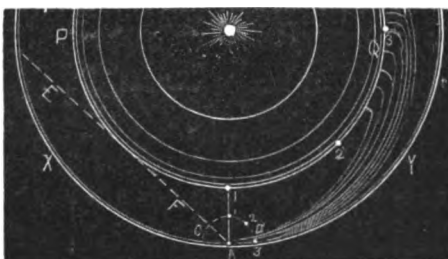


DIAGRAM No. 2.—Showing how constellations in Koreshan Astronomy sustain same angular relations from rising to setting; Visual lines meeting surface of the heavens at right angles.

jects viewed are remote or near; but that adjustment has its limit, beyond which all objects appear to be in the *same focus*. If all objects in the unaided visual focus appear equidistant from the eye, the arrangement of the objects is in an apparent circle; and the appearance of the concavity of the convex heavens is inevitable. The heavens appear concave, because every part of their surface is beyond the limit of the visual focal radii. The limit is the

circumscribed visual compass of adjustment, which is not over 100 miles in every direction of the eye. Because of this, the whole heavens appear to be drawn down to a comparatively small dome. If you can admit that the Copernican heavens are thus apparently drawn down from a distance of billions of miles, it should not be hard to see that the Koreshan physical heavens can be foreshortened from a distance of 1,000 to 6,000 miles to the limit of the visual focus.

How can the stars at rising appear to be in a horizontal direction? Place a mirror at an angle of 45° at same altitude as the eye. Objects, even constellations, directly above the mirror will appear to be in a horizontal direction from the eye. Instead of there being such an abrupt refraction or reflection of the ray, there is a gradual curve of the rays of light and vision from a constellation just passing into view in the convex heavens in the hollow globe. The stars will appear to be in the direction in which the rays enter the eye.

It is evident from observation that we look at the constellations at *right angles* to their plane, at rising or setting, as well as at different altitudes. If we observe Orion at rising, with the star points in a given relation, with the lines of vision at right angles to their plane, they will appear to have the same relation that they do when the constellation is in the zenith. The question is, how can we see the constellation at right angles at rising, when it appears that we should see them edgewise?

If we see the rising constellations at right angles, the visual radiations strike the plane of the stars at all points at right angles. How does the visual substance, radiating from the eye in a horizontal direction, strike that part of the heavens in which the constellations are at rising, when that part presents a surface in a direction which is away from the eye? We look over the horizon; we project from the eye a finely attenuated visual substance, more subtle than electricity, with a greater velocity than light. Within an ordinary atmospheric medium the radiations from the eye are normal, that is, the radiations are in various directions, just as light radiates from an arc light. If these radiations extended indefinitely in straight lines, the heavens would appear differently from what they do; but the radiations do *not* continue indefinitely in straight lines; the visual substance decreases in force of transmission as to the square of the dis-

tance, and becomes more and more subject to the forces of levitation (the opposite of gravity); consequently, the visual rays are curved upward.

In Diagram No. 2, we undertake to illustrate the upward curve of the emitted energies of vision. XY is one half the earth's shell; PQ, hemisphere of the heavens; A, point of observation. The fine lines to the right, between the heavens and the earth, are the lines of visual energy, touching the heavens at right angles at every point. CD is the foreshortened dome, the apparent concavity of the heavens, at the limit of the visual focus. 1, 2, 3, are stars; 1, in the zenith; 2, at an angle of 45°; and 3, at time of setting. The corresponding numbers in the arc CD, sustain the same relation,—zenith, 45°, and on the horizon. The line EF is the line with which the usual objector tests (?) Koreshan conclusions; we place it in contrast with the curved rays on the right. If the visual lines strike the surface of the sphere of the heavens at right angles, the impression in the eye, of any constellation at different altitudes, will be the same, and Orion and other constellations will appear not edge-wise at rising or setting, but with the star points in the same relations of fixity, with the same angular relations that they do when directly overhead.

We suggest a careful study of an article on the same subject in June 24, 1898 *FLAMING SWORD*, which, with these suggestions, may appear clearer to the mind. We have a number of other questions on similar lines, which we will answer in coming issues.

Proof of Future Existence.

(1) What proof, if any, is there of a future state of existence or immortality?

(2) When a man dies is he conscious—does he have a memory of earthly forms and things?

(3) The Bible says that there will be a resurrection day. Will all who have died, or will die, remain in their graves until that day? What is it to be resurrected, if as the Bible says, the body goes to dust and the spirit to God who gave it? The spirit has already gone to God; then what is there to be resurrected?—D. C. W., Boonville, Mo.

(1) The fact that we now exist, when that fact is understood, is proof that the life we now possess will exist again,—in a higher or a lower state according as the life of the vidual is progressive or retrogressive. Human life has always been; it passes from generation to generation. Man continues his existence through series of embodiments. At intervals human life is renewed through processes of involution, just as the life of the plant is re-

newed in the seed. Immortality is not possessed today; man is mortal—spirit, soul, and body. The present state of humanity is dual,—male in one form and female in another form. The fact that there are two sexes that have their origin in one cause, is proof that that Cause is biune. The state of biunity of life is immortality.

(2) The mind of a man who dies, passes into other bodies in humanity. It retains consciousness and memory of vidual existence in the natural world, until the completion of his dissolution of soul and spirit; finally, he takes on the consciousness of the interior human mind, the mind of the spiritual world.

(3) The resurrection is the putting on of immortality. There was a resurrection day nineteen hundred years ago; millions of spirits of men who had died 'looking for the coming of the true Messiah, were involved and resurrected in Jesus. Adam was made of the dust of the Almighty; he was a living, immortal man when he was dust. The Almighty said to him, "Dust thou art, and unto dust shalt thou return." He told Adam what he was, and what he would be again when he should be resurrected. When he was resurrected in Jesus, his spirit returned to God (for Jesus was God), and his body returned to dust,—the dust of immortality. The return to dust is the process of resurrection, not the reverse,—as usually taught.

There will be no resurrection from graveyards; the graves of the dead are the graven images of mortal humanity. The tombs from which the dead are always resurrected are mortal men; the tomb or grave, in Scripture usage, is from *μνημιον*, meaning places of remembrance—mortal, mental states. Our word mnemonics, the science of memory, is from the same Greek word.

There is no more of humanity than there is living today. The dead are *in* the living, the mortal forms of the present generation. It might be asked, will all the wheat grains that ever existed in the past be resurrected? but who would ask it? Wheat continues its existence by propagation; God and man perpetuate their existence by propagation, and resurrection is the highest product of generation and regeneration. Study the pamphlet on Reincarnation, by KORESH, and other Koreshan literature, in order to obtain an understanding of the science of immortality. Koreshanity is the complete antithet of all popular conclusions. The usual theories of resurrection, and the idea of *one* lifetime for each vidual, are fallacious and absurd in the extreme.

Projectile Ranges and Earth's Concavity.

I would like to suggest a thought regarding a possible evidence of the concave earth and the long distance rifles and their ranges for 4,000 or 5,000 feet or more. It seems to me that there is every evidence of the earth's concavity in the fact that the greater the distance the higher the gauge or subjective sight has to be set in order to strike the object in the distance. This seemingly proves a curve up of the earth's surface, instead of a curve down, does it not?—F. H., Rock Island, Ill.

The elevation of the gauge of back sight of a rifle in proportion to the distance of the object aimed at, is due, for the most part, to the curvation of the path of the ball. Any object left unsupported falls 16 feet the first second, three times that distance the second, and five times that distance the third second, and so on. The speed of a ball from a common rifle is about 1,500 feet per second. If the ball shot from a rifle placed in a horizontal position, travels 4,500 feet in three seconds, it will fall in that time the distance of about 144 feet, while the curvature of the earth in 4,500 feet is about 6.8 inches. The amount of actual fall of the ball is modified when the rifle is placed at an angle from the horizontal, from the fact that it is fired upward against the force of gravity; but the curve would still be greatly in excess of the curvature of the earth, so that for practical purposes the elevation of the back sight of a rifle is to make up for the fall of the ball in transit, which is constantly acted upon by gravity from the time it leaves the muzzle.

If a test were applied where all the factors could be made exact—with the forces of the explosion, gravity, and resistance of the atmosphere known and reduced to definite mathematical formulæ, the facts would show the spot on the target where the concave ratio of curvature would place it, instead of twice the amount of curvature of the earth in the opposite direction, to conform to the convex formula. At the present time, gunnery is not sufficiently accurate to make a practical test.

* * *

Thoughts by the Wayside.

Conversation About the Books Containing the Records of the Sayings and Doings of Jesus, Which the World Could not Hold.

A friend who had been investigating Koreshanity visited me recently; and when I asked him what he thought of it, he said, "I don't take much stock in Koreshanity; I can't swallow its Cosmogony."

"Well, how are you on the Bible? Do you take any stock in it?"

"Yes, some parts of it; but there are so many unreasonable things in the Bible."

"I want you to point out a single passage that is unreasonable."

"All right; the Bible says that if all the things which Jesus did were written, even the world itself could not contain the books that should be written."

"I admit that when you look at the passage from a narrow, contracted point of view it looks unreasonable. All that you see of Jesus is from the time he was born of the Virgin Mary till he was thirty years of age. If all he said and did in that short time was written and printed in books, I think myself the world could not contain the books.

"But let us take a broader view. We turn to the first chapter of Matthew, and find, 'This is the book of the generation of Jesus Christ.' Your father is one generation, you are the next generation, and your children are the next generation. The record of generations is a genealogy. Now, we read about the generation of Jesus Christ: 'Abraham begat Isaac, Isaac begat Jacob,' etc., down through a line of generations, until the time of the birth of Jesus. Through all this line of generations, he lived and died in forty-two generations before he appeared as the Messiah.

"Now, if we take all that he said and did during all these embodiments,—in the thousands of personalities in which he was, and print it in books, I think you will admit that the pile of books will be somewhat larger than you first thought. And if we go back twelve dispensations of 2,000 years each, and get all that he said and did in the long cycle of 24,000 years, and print it in books, your stock of books would be considerably increased. And that is not all; go back millions of years,—and where will you find room to stow the books? One more point to be considered: no reasonable person would undertake to stow away books in the ocean. Three fourths of the surface of the earth is water, and only one fourth is land; therefore, you see, you haven't as much room in the world to put the books as you thought you had when you first quoted the Scripture!

"Oh no, my friend; that old Bible is not unreasonable; it is all right. It is like a stocking that I once undertook to unravel, to get yarn for a ball. When I commenced, I got hold of the wrong end, and it would kink up a break. After working at it a long time, my mother showed me how to do it; and when I got hold of the right end, I could unravel it as fast as I could run, without a kink or a hitch in it. When we undertake to unravel the Bible we must get hold of the right end, or it will snarl and kink worse than the stocking! When we get the truth out of the Bible, we can readily see that it is a reasonable book."—HIRAM.

* *

Koreshan Work in New York.

Rev. Mitchell Stirring Up Towns and Villages With the Cellular Cosmogony.

I am getting along very nicely here (Ogdensburg); have sold 27 books in two and a half days, and left 15 copies in the very best homes in the city; consequently the CELLULAR COSMOGONY is being talked about in the very "highest circles." I am

expecting to remain here about two weeks, as it will take me that length of time to canvass the city. I am expecting to dispose of about 75 books before leaving; at least, I will do my best. I shall go directly from here to B—, Canada, a distance of 12 miles from this place; then work down the river from there to Montreal, stopping at all the large places. I am hearing from the book all the time. A gentleman told me this morning he heard a heated discussion about Koreshan Astronomy on the railroad.

By next fall I want you to furnish me with a stereopticon outfit; if you will do this I will "raise Cain" with the Copernican system. I understand the lantern well. I can lecture and run the lantern myself without an assistant, and be my own advance agent. I can make an outfit of this kind pay, and it would be unspeakably useful. Now plan, by all means, to furnish me with an outfit by the first of September, and I will be your "apostle to the Gentiles" with a vengeance.—REV. U. GORDON MITCHELL, New York.

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The Trust Climax.

Chicago Chronicle Cannot See that Trusts are the Legitimate Fruit of Democracy and Competition.

The money centers of Europe are said to be shaken up over the new international copper trust, and the London and Berlin financial papers are warning European investors to fight shy of the new enterprise, presumably because its chief promoters and chief properties are American.

Some conception of the hold which the American trust bugaboo has taken in European financial circles may be gathered from the wild prophecies and solemn warnings that are being sent broadcast. It is claimed that the Rothschilds, who have a large holding in the Anaconda mines in this country, have a settled purpose of cornering the copper supply of the world. It is now seriously announced that Senator CLARK of Montana has interested the Rothschilds in the international copper trust, and that soon the mining and financial world will be startled with the tidings that the copper supply of the entire globe is practically under one management. From this the Europeans reason that the Rockefellers and the Rothschilds are about to be brought into corporation relationship which will overshadow the biggest combinations ever conceived in the economic world.

The note of alarm by the European financiers has its parallel in the prediction of some American economists, that the time is speedily coming when the industrial world will be ruled by a single universal trust. These prophets point out that the tendency of the great industrial combinations to enter into still larger combinations, even though the individual industries are widely dissimilar, is unmistakable and the logical fruit of present conditions. They reason that the successes of the smaller combinations, not necessarily in legitimate profits, but in promoters' profits, have been so enormous

that the momentum toward a universal trust cannot be checked.

If we admit that the trust fever has nearly reached its climax, and that the power of combined industrial capital to destroy individuality in industry is well-nigh complete, there is still a stubborn economic fact that the alarmists seem to have overlooked. The entire trust fabric, so long as present overcapitalizing methods rule, is an inverted pyramid that merely awaits an inevitable fall from its own weight. Even were the pyramid to reach the proportions prophesied the past history of the industrial world furnishes conclusive testimony that the trusts themselves are the greatest breeders of oppression, resulting in renewed individual competition. There may be defiance of economic laws for a season, and even defiance of civil laws under the stupendous power of aggregated capital; but the reaction to wholesome individualism is as certain as that day follows night.

There cannot be a universal trust so long as true democracy exists as the basis of government.—Chicago Chronicle, May 8, 1893.

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The World's News.

Wednesday, May 10.—Gen. Lawton places Filipinos in offices in municipal government of Baliaug; Americans gaining favor among the natives; rebels abandoning insurgent leaders.—Prof. Morgan, of Drake University, Des Moines, Ia., accused of heresy.—Catholics of Hungary excited over bill to keep the priests out of politics.—Officers in Cuba endeavoring to make final terms of settlement with Cuban soldiers.

Thursday.—Aguinaldo grows insolent; says his offer of peace was to oblige Americans; assumes attitude of false magnanimity!—Episcopal committee opposes ordination of Dr. Briggs.—Dewey is given permission to return to U. S.—Disgraceful conduct of drunken troops of Ft. Sheridan, Chicago; small riots in Highwood.—Pope is selecting cardinals for election at coming consistory.—Dock workers on a strike at Christiania, Norway.—Parliament and archbishops of England discussing new church laws.

Friday.—Gold finds in Arizona.—Dewey, on Olympia, to come to U. S., via Suez canal, to New York.—McKinley orders vigorous prosecution of war against Filipinos—to destroy or capture every warring rebel; 10,000 insurgents encamped near San Fernando.—U. S. agrees to pay England for damages by bombardment, to English properties in Manila.—Industrial commission at Washington threatens to throttle the trusts.—Dreyfus revision nearing a fact.

Saturday.—Mrs. Maybrick, famous victim of British injustice, soon to secure freedom.—R. P. Flower dies suddenly at Eastport, L. I.—Terrible collision of passenger trains near Reading, Pa.; many killed and injured.—Chewing gum trust next.—People of Roumania praying for rain.—\$6,000,000 sash and door trust.

Sunday.—Tesla visits Chicago, and exhibits his marvels.—Diplomats see failure in Czar's peace scheme; powers distrust him.—Death of Flower almost causes a crash in Wall street; required \$100,000,000 to save favorite stocks.—Filipinos still on the run.—Germany withdraws help from the Boers of Transvaal.

Monday.—Sensational newspaper man reports death of Grover Cleveland; rumor denied.—Cuba faces a crisis; Gen. Gomez grows rebellious; will not consent to surrender of rifles on payment of the \$3,000,000 by U. S.—Dr. Briggs ordained at New York; no protest from churchmen.—Filipinos continue overtures for peace.

Tuesday.—Gen. Brooke concedes to Cuban soldiers the privilege of keeping their rifles; difficulty with Gen. Gomez settled; the gift of \$3,000,000 to be paid at once.—Aguinaldo reported to have fled for safety to Nueva Ecija; Gen. Pilar anxious to surrender; indignation of natives forces rebels to countermand orders to burn all towns from which retreat is made.—Cuban dock laborers cause a riot at Cienfuegos.—Rumbles of revolution in Spain.—500 students of Princeton University attack a circus parade and precipitate a riot.

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The Flaming Sword's High-Class Exchanges.

The Saturday Evening Post.

As a popular journal of the very highest literary merit and excellence, we commend to our readers the oldest periodical in the United States,—the *Saturday Evening Post*, published at Philadelphia, founded in 1728 by Benjamin Franklin; it is now in its 171st year. It is a 16-page illustrated weekly, printed on fine paper, giving it a neat and clean appearance. The letter-press is next to perfect; we like the arrangement of the matter and its display of subjects. We do not know of any popular journal published that strikes the eye with a more self-evident dignity. There is a fitness about it that is pleasing and inviting. We know that it will be of great benefit to us in our editorial work, and therefore, we are sure it cannot fail to be of interest and help to any of our readers. We peruse its many departments with interest. We have before us the issue of May 13. Robert Barr, the well-known writer of fiction and travels, relates his experiences in "My Travels and Troubles in the Orient," in which he artistically portrays the character of the Turk. There is a story also of excellence, "The Vengeance of Prioleau," by Molly Elliot Seawell. This issue contains a page under the display heading "New Blood in American Literature;" also "Public Occurrences that are Making History," a sifted glance at current events: "Men and Women of the Hour," editorials, Letters to the Editor, etc. 5 cents per copy; \$2.50 per year.

Leslie's Weekly, May 25, 1899.

Those who think that there is an abatement of interest in stories and pictures of the war in the Philippines, will change their minds after they have glanced over the brilliant issue of *LESLIE'S WEEKLY* this week. Photography has added a decided charm to illustrations of the battlefield, and the double-page of *LESLIE'S WEEKLY* filled with photographs of stirring scenes about Manila take the reader to the fields of battle. Another double-page

shows the Twentieth Kansas Volunteers and the Third Artillery wading the river and charging the Filipinos. It is a thrilling war picture. Other illustrations include a drawing by Schell, of target practice by the North Atlantic squadron; a snap-shot of General Wheaton's flying brigade while in action (an excellent full-page picture); Governor Roosevelt's daily receptions to the newspaper men in his executive chamber; "Yale Boys in the War;" a page of illustrated personals; "The Strangest Masonic Lodge-room in the World;" and many other pictures of interest. The letter-press contains editorials and other matter of decided interest—Roosevelt as governor; Dewey's return; the Tragedy of War, and the usual page of personals.

Leslie's Weekly, May 18, 1899.

The fearful cyclone in Missouri gives *LESLIE'S WEEKLY* a fine opportunity in its current number to show, by photographic reproductions, the indescribable destruction wrought by the violent hand of nature. We doubt if any cyclone in the country has heretofore been pictured more clearly than that in Missouri by the photographers of *LESLIE'S WEEKLY*. The first page is one of Schell's beautiful drawings, showing the American and British war-ships watching the German war-vessel at Samoa. The double-page is a superb picture of the two brave Kansas soldiers swimming the Rio Grande River in the Philippines, under the galling fire of the enemy, to gain a point of strategy. The unveiling of the superb monument to General Grant in Philadelphia by the granddaughter of the great general; a double-page of illustrations of the warfare in the Philippines; and a page illustrating steeple-chasing on the farm of ex-Secretary Whitney, help make up an unusually interesting paper. The letter-press embraces discussions of a number of important topics and a variety of matters of current interest.

The American Monthly and Review of Reviews.

The student of current history and thought has not the time to peruse all the great publications of the world, nor the means to obtain them. The great drift of events, and the great maelstrom of thought flow on, but what is in them? The *Review of Reviews* opens up a view of the world in a way that is unsurpassed by any popular journal in the world; it is the standard index of current thought. Progressive editors all over the country find this great magazine indispensable. It occupies a field of its own—it differs from other magazines, in that it is the involution of them all. The May number contains a half dozen excellent contributed articles, among which are "Our Delegates to the Peace Congress," and "International Law in the War with Spain." It quotes a number of articles from other magazines; its editorials are high class and reliable, in which the subject of municipal ownership, which is assuming proportions in the political world, is discussed. Its index to 600 leading articles for the current month enables the reader to obtain the best cur-

rent thought in his particular line. 25 cents per copy; \$2.50 per year; at news-stands or through *THE FLAMING SWORD*.

Frank Leslie's for May.

A good magazine is an art gallery of current history, a display of the higher phases of the world's progress. *Frank Leslie's* for the current month reflects national life and history through the character of men who have made events. The principal illustrated article is Dewey at Manila—one year's retrospect, by E. W. Harden, U. S. commissioner to the Philippines; it places one in touch, as it were, with the peculiar situations at Manila which have put the islands in American possession. Following is a description of the surrender of Manila by the Spaniards. The discussion of the question by Agoncillo, Are the Filipinos Civilized? cannot fail to interest all students of the problem of the Philippines. Mrs. Leslie was fortunate enough to obtain this article from the Filipino representative just before his leaving Washington; hers is the only magazine containing original matter from the pen of a genuine Filipino concerning his people and country. Other articles, such as U. S. Army and its Commanders (by Gen. Miles), sketch of Gen. Fitzhugh Lee, and Women as Dramatists, are excellent, and full of interest.

The Scientific American.

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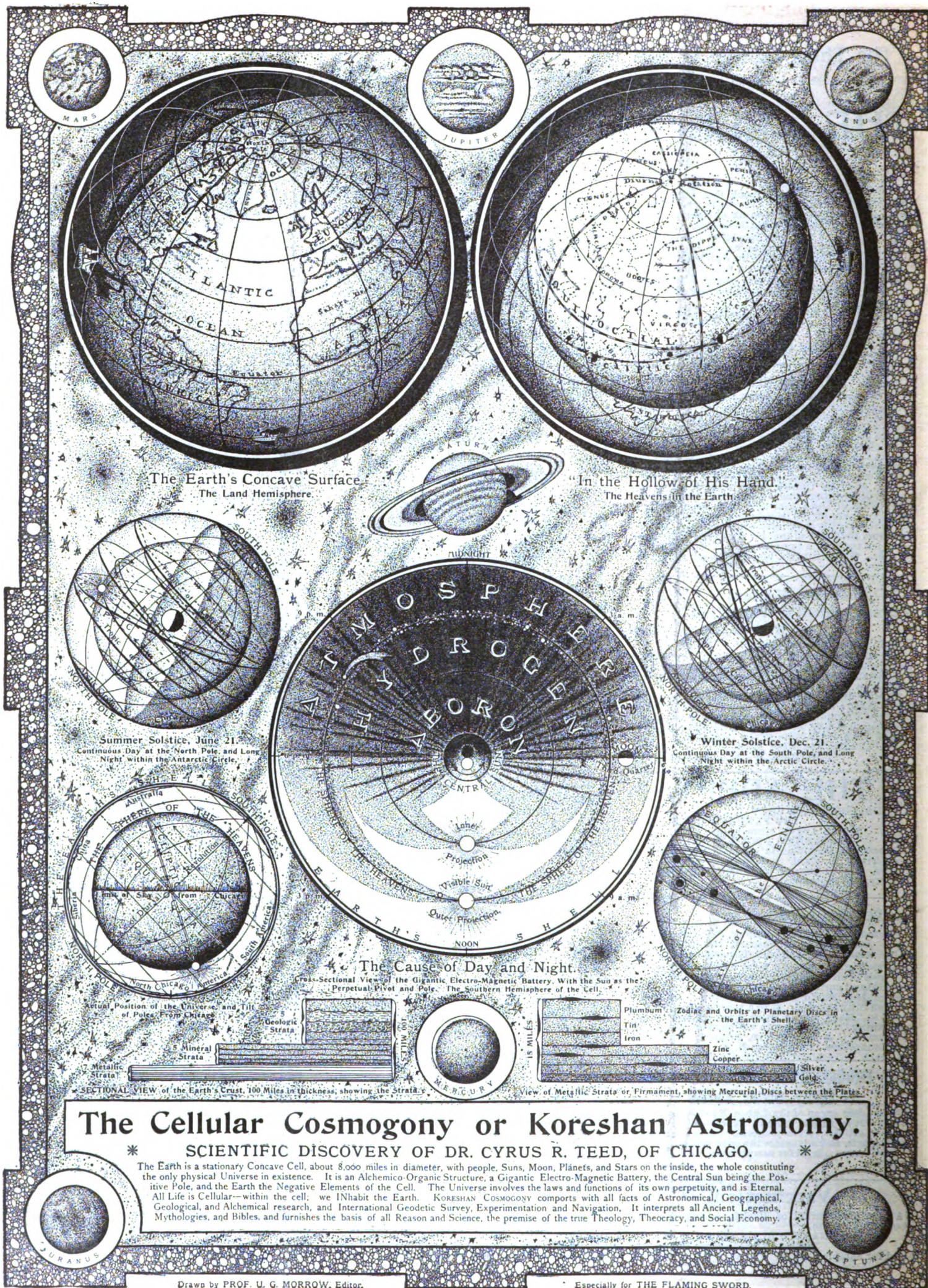
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WE HAVE defined the location of the north pole of the osseous fabric. It has been shown to be the point into which the fibers of the dura mater converge and fasten themselves, as a nail driven into the crista galli of the ethmoid bone. If the student of Koreshanity has been interested and diligent enough to follow us in our designation of the north polar focus of the dura and the anatomical framework of the human organism, the question has been suggested regarding the opposite and south polar zone of the system under consideration; and under the suggestion, the mind is stimulated to further exploit this microcosmic domain, and to locate, with equal certainty, the southern zone of this anatomical field.

Our amplitude of mental conception, subject to the illuminating influence of the solar fire, enables us to apply the principles of correspondential analogy to the study of the microcosm, as related to the alchemico-organic macrocosm. From this application we will point the student to the sphenoid bone, as occupying this root and basis of the anatomical axis. For a description of the sphenoid (the wedge bone of the cranium), basilar, cranial environ, we refer the student to the recent "Gray's Anatomy"—reserving the liberty to state that the older Anatomy defines the sphenoid as a distinct bone from the two pterygoid bones, which are now regarded as part of the sphenoid; and further, that we hold to the original division.

The sphenoid, as its name implies, is inserted into the cranial structure as a pyramid or wedge. It articulates with and conjoins all the bones of the cranium, and comprises, therefore, the key-stone or cranial lock. The sphenoid proper, developing by ten centers, pronounces the fact that there are ten distinct principles in force, whence these centers of osseous development have their origin. Its correct study involves an analysis of the mental principles included in its formation, and its relation to not only the other cranial bones, but to encephalic and mental function as well. The fact that ossification begins—in the development of the bone in question—at ten distinct centers, is a demonstration that there are ten distinct forces operative from ten local points of activity; and the further fact that these centers conclude their operations in their unification in one bone, determines the ulterior fact that these ten activities originate in one determinate principle.

Resting in the vertex of the sphenoid, an osseous cavity called the sella turcica (the Turkish saddle), surrounded and fortified by osseous prominences, may be found the glandula vita—the vital gland of the encephalon. It is the apophysis or pituitary gland of the anatomists. It occupies the location of the pivot or hub of the circle of Willis, also the corresponding circle of the sinuses of the base of the brain. If we examine this vital center or zone of motion, in its relation to the functions of the body, we may discover that the circula-

tion of blood, related to which the pituitary gland is specifically vital, terminates at this apex of the pyramid. The blood passes from the heart, apparently as a homogeneous flow, merging into the base of the encephalon by the two carotid arteries. As it emerges from the heart, the axis of its impulse, it separates into just ten qualities, traversing ten distinct arteries, and determining its influence toward ten areas, from which it returns from its distribution through the circle of Willis to the circular sinus, to which the elaborations of the glandula vita are specifically tributary. The circular sinus surrounds the glandula vita. It is the receptacle of one specific departure of those terminal elaborations, through which the essences of the ventricles pass when having entered the gland through the infundibulum (funnel): Thence it takes its passage—from the circular sinus—to the heart through the jugular veins.

That there are ten centers or points of osseous deposit in the sphenoid, is sufficiently indicative of the fact that there are ten meeting points of inversely flowing currents, where alchemical action resolves the reagents held in solution in these currents, and there precipitates the osseous structure. The circle of Willis (Will-is) includes just ten distinct arteries, which distribute ten impressions to ten encephalic centers, whence arise the six motor and four sensory nerve centers of the spinal cord, which constitutes the channel for the fluxion of the will into the body. While the apex or crown of the dura

mater centers in the crista galli of the ethmoid, its root originates in the osseous prominences of the sphenoid, which furnish protection to the vital laboratory (glandula vita) of the microcosmic empire.

There are ten specific and prime centers of motion and sensation in the encephalon, ten corresponding centers of ossification in the sphenoid bone, and ten centers of motion and sensation in the spinal cord, because there are ten co-ordinate foundations of activity in the body, to which the ten centers contribute, and from which they derive supply. For the same reason, there are ten principles of life included in the Decalogue, in which rests the will of God, and through which he will ultimately form conjunction with men and control their destinies. For the same reason also, there were ten tribes of Israel to be carried away into Assyria to be assimilated, through ethnic infiltration, with that Gentile world to ultimately constitute the body of the resurrection. There were also ten horns to the beast which John saw rise up out of the sea.

In our further and deeper analysis of the sphenoid and its relations along the lines of correspondential analogy, it will be discovered that the principles involved in the sphenoid comprise the key to the unfoldment of the mystery of Godliness, which, when wrought to its consummation in the perfection of human character, will pronounce humanity the climax of creative power, integralism, and authority; for what the Father committed to his Christ, the Lord also commits to those who love him.

The Great Koreshan System of Genuine Philanthropy.

Reveals the Science of Love to God and Man, and Defines the Laws of Performance of Use to the Neighbor.

BERTHALDINE, MATRONA.

THE NOBLEST expression of worship, or love to God and the neighbor, is denominated by Koreshanity, the performance of use. True Koreshans, or Universologists, possess the broadest views of this very comprehensive term, and honor every person, and estimate the value of every thing according to the grade of use, and the quality of spirit with which the use is performed.

Emerging with difficulty, as mortal humanity must, from the thralldom and darkness of the hells of fallacy in which it is found by the light of the almighty science of truth, it is only with Herculean effort that the mortal mind maintains that rectitude which is the result of correct views of man as the temple of God, in a universe of known form and functions. Man has been educated by false science to regard himself—in relation to an illimitable physical universe, in unlimited space—as barely a microscopic object in the power of an arbitrary, unknown, incomprehensible, infinite Deity. He has also been taught to contemplate the possibility that the

sphere of his natural existence, called the earth (a spinning ball on the convex surface of which he is but a trembling, infinitesimal fibre of its excrescent life), might, by the operation of the universal forces, be dashed as dust into the unknown, or sucked into and absorbed by some fire-glowing sun, or congealed into the cold and glittering bondage of its solar center. This mockery of intelligent education has but poorly fitted man for the attainment of the true manhood of Deity and heirship of the universe, and has entirely unfitted him to perform his divinest uses to his fellows, in the process of such attainment.

For the restoration of man to the image and likeness of his origin,—the Deity of perfect manhood,—it is essential that he be educated in obedience to the science of truth. He must have a scientific understanding of himself and his environment, or projected habitation, in which he should reign supreme, at one with its indwelling Deity. When the humanity of Deity is thoroughly, because scientifically, realized by the

mortal man, he begins to look about him with an altogether new regard for the known temporary and ultimate permanent relationships of himself to his fellow men; and the worship of his God in the service of his kind, takes on a new and more deeply religious significance.

When the law of involution is clearly understood, man perceives that the energies of the alchemico-organic universe are focalized in the stellar nucleus of its solar sphere, and that correspondingly, the energies of the anthropotic universe are in their timic involutions finally focalized in the Messianic solar center of each cycle's evolving social cosmos. Thus is the life of all gathered into one, and by the attractive force of that one, every man in his own order is absorbed into this ultimate of the divine human to put forth from himself a new creation.

The divine wisdom of true science makes one obedient to the law of love, and causes the illumined mind to regard every fellow man as an essential part of his ultimate divine selfhood; thus the doing unto others as you would have others do unto you, becomes the only rational method of action. The application of the heart to the wisdom of true science results in discriminating conduct; legitimate present and future relations are recognized, and one knows exactly how he should be dealt with were he in the place of another. The Lord's great biune commandment:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself.

calls forth the inquiries at once, who is my God? and who is my neighbor? and what is the divinest expression of love? True science alone can furnish the scientific replies to these questions, that have power to give rest to the mature, rational mind.

God must be known to be intelligently loved, and to be known he must be found within the sphere of the mental and physical limitations of his would-be lovers. He must necessarily be the perfected product of that sphere and its involution for reproduction—its creator and preserver. Koreshian Science, the enlightener of the world for the revelation of Deity in relation to man and his environment, gives man the God his reason demands.

Mechanically, with level and plumb-line, the confines of the universe are determined. With the keys of knowledge, the laws of the cross, and analogy, the qualities of its substance are defined and classified, and the laws operative in its material and spiritual conditions revealed, until there remains for the illumined mind no more mystery, and perfected manhood becomes the known God of the universe, to be loved and honored by obedience to law in the light of true science, till the vanishing point of self-surrender is reached, and the God-Ego is the Man.

The neighbor is the near one. Nearness in that which is most vital, results from unity in the loving recognition of the personality of God. Our true neigh-

bors are the true lovers of our God. God shines into and radiates from the lovers of himself, and the communal confession of the source of our life and light, unifies all who sincerely make it, in varying degrees. The universally operative law of attraction relates neighbor to neighbor according to the degree and quality in them of this unifying love, which operates to perpetuate the life of the ever-living and true God, the Hero or highest product of the divine-human race.

Science declares that the perfected language of love is use or service to the beloved. This language is spoken as the result of the absolute negativeness of our wills to the will of God, and the absolute positiveness of obedience to it, according to the most scientific understanding obtainable. We are told by inspired Scripture, to covet earnestly the best gifts, the fruits of the spirit of Jehovah,—love, joy, peace, long-suffering, gentleness, goodness. We are further told to add to our faith virtue, and to virtue knowledge. Knowledge is the power by which alone all the fruits of the Spirit may be expressed in their natural and most scientific application, by which men are made Gods, and fruits of the Tree of Life. It is written in the epistle of Paul to the Corinthians:

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the Word of wisdom; to another the word of knowledge by the same Spirit.

What is true of the distinctly spiritual gifts, is equally true of the natural gifts, which find expression through the exercise of skilled labor. Some have skill in one line of use, some in another.

All gifts, spiritual and natural, to be of divinest use, must be placed on the altar of our God, to be sanctified, or made holy unto him by their exercise in the service of those who love him and call upon his name, that the benefits of the goods of life which will follow such co-operative and communal service, may make the lives of the true worshipers of God's humanity transcendently bounteous and lovely. By the beneficent power of such communal service in the sphere of those aspiring to the divine sonship, shall the enemies of our God be transformed to friends, to good and faithful servants, and ultimately to sons of the Most High.

It is most essential, in the application of the law of love to communal or co-operative life, that each member of the body should appreciate the value of, and sustain every other member in his legitimate line of use. Woe be to the one who regards another, saying, I have no need of thee! Not an element of humanity is attracted to the personality of God, lacking some divine purpose to serve. Those who, like their Lord, wait to be gracious to all, will, like him, appropriate the good of everything and eliminate the evil, to the end of better and nobler service, and will become so unified with him that as joint heirs and co-workers, they will be with him the source of every good and perfect gift to the world.

The Psalmist exclaims: "If I make my bed in hell, behold, thou art there." The Almighty has descended

into the deepest abyss of the hells, where competism, sensuality, and false gods reign in mocking splendor. Here in the lowermost, with the omnipotence of true science and the love of the divine human, God walks in obedience to the law of the cross, to set up his kingdom in righteousness—the kingdom of divine uses. Here will he lay the foundations of his glorious temple, and build his city, and set free his captives, who will enter in through the gates into the city, and inhabit the temple.

The light of his life, born from above, but sown in corruption, will reform the commercial life of the world, dispel the darkness of hades, and transform the iniquitous. All like sheep have gone astray, and turned every man to his own way,—the way of iniquity; but the Lord has descended and is awaking those that are in their graves, with the trumpet tones of almighty Truth, the arch angel of life and death. He will take

men as he finds them; the small and the great stand before him to see the salvation of their God, and to be tried by his baptismal fires. "Who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." Why? Because he makes men to know the truth, sharper than a two-edged sword, vivisectioning the true inwardness of their corrupt mortality, slaying the old man of sin with its penetrating flames. The judgment seat of Christ is the science of the law; before it we stand, by it we must judge ourselves. If we will bow before its behests and surrender to its service, we may go free, to walk in the ways of wisdom and paths of peace. "Blessed are they that do His commandments, that they may have right to the tree of life." Such will hear the Lord say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "Enter thou into the joy of thy Lord." "God hath given us richly all things to enjoy."

Who is the Lord God?

Perversion of Theology in the Modern Church; Personality the Supreme Thing; the Godhead of Koreshanity is the Man Jesus.

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

THE BIBLE says that God is a spirit. Spirit originates in the activity of the mind of a personality, and has no existence apart from some person. Hence, *spirit* is not so high in the scale of being as *person*. The spirit was only one of three attributes of the Godhead, of which the Lord Jesus constituted the whole. He was the Godhead bodily, or in a body. He said to the Jews, the being you call your God is my Father, and he dwells in me. He was born holy, hence the Spirit that was the result of the activity of his mind was Holy Spirit, and, as the Comforter, could not come to his disciples until his person went away. It is said of him that he was the express image of the person of God, which can mean nothing less than that his personality was the personality of God. The prophet Isaiah said of him:

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;

that is, the fulness of the Godhead,—Father, Son, and Holy Spirit, which constitute the person of God.

To set God as Spirit above the *person* of God is to deny God; to be antichrist. The Spirit is only one of the manifestations of the Godhead, while the person is the fulness of the Godhead bodily. John declares of Jesus, that he is the "only true God;" and Jude, that "He is the only wise God, our Savior;" and Paul preached him to the Athenians as the God that made heaven and earth, and all that is in them. He is not only declared to be the express image of the person of

God, but Paul, after attributing our redemption to him, says:

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell.

The Jew was thoroughly taught by the experience of an age, that God was not the highest, most important, most sacred name. While he had the fullest liberty to use the name of God, there was another that he dare not utter above a whisper, and that was the Jehovah, the God-man, who was to come in the end of the age as the fruit of the Jewish polity. It is declared that he has a name that is above every name, hence above the name of God, and that, at the name of Jesus, every knee should bow, in heaven, earth, or under the earth. That is, every being in the universe should worship him. If he is not the Lord God, all these would be idolaters, as according to the Bible, no being but God is a proper object of worship. If the Scripture evidences (only samples of which have been given) are true, and Koreshans believe they are, there is no room in the universe for any other God than the Lord Jesus Christ, and all the names applied to Deity—as Elohim, Jehovah, Kurios, Lord, God, Holy Ghost, are appellations given to his attributes or manifestations.

In the Editorial Perspective.

THE EDITOR.

THE GREAT EVENTS of the closing century unmistakably indicate the hastening end of the age. The great panorama is moving toward the goal of destiny. At no time in all the history of the world has the universe of humanity involved problems that are more complex than at the present hour—at no time has its problems demanded such world-wide consideration. We are living in a grand and awful time, when the great questions press themselves upon the world for solution. Not until the crisis comes will the prophetic voice of KORESH be recognized by the millions as true. Year after year, he has carefully forecast human history with its impending revolution, and year after year events have verified the declarations of Koreshanity. There is a rapid convergence of all lines of human thought, a rapid acceleration of all human energy. No candid student of humanity can for a moment set aside the tangible evidences of stupendous changes. America is the field of the greatest activity; a mighty momentum is being gathered in the western world. Stupendous forces, arrayed against each other, threaten the welfare of the nation. Luxury and misery are the extremes of the social world; the trusts and the tramp, the millionaires and the miner, the palatial homes and the hovel, afford strange contrasts in an enlightened, powerful, and prosperous nation! The political world is full of ominous signs of the approaching end. The great tide of national enthusiasm is turned in the direction of the republican party. The Spanish-American war has materially changed the political aspect of America, resulting in an irresistible tendency to imperialism. The present administration has focalized the enthusiasm of war; it has disintegrated and disappointed "reform," and divided democracy. On every hand it is all but conceded that the coming campaign will result in the overwhelming defeat of anti-expansionists. The nation must begin and end with imperialism. The power that defeated the British, that subdued the South, that destroyed the power of Spain, is today involved in the swelling tide of expansion, and must reach its climax of power. It is startlingly significant that in the recent convention of the editors of 115 great dailies of America, the present administration was pledged unanimous support on its Philippine and expansion policies. The popular party is the party of the gigantic trusts, the party of the golden calf, the party of political corruption, the party of destiny, the party through which the crisis comes, the party that will provoke the revolution when the social and economic conditions become insufferable. The great trend of events, unparalleled in all past history, unmistakably indicates the doom of the nation when it reaches the zenith of its glory!

Tesla waves his wand in Chicago and surprises his audiences with his predictions and experiments. He finds in the field of electricity, "promises of immense realization of wonderful possibilities," a field in which, he says, "researches through God-given powers will be of greatest benefit to his fellow men, a virgin field almost unexplored, a region where, like the silent forest, a thousand voices respond to every call." We assert that electrical inventions at the present time have no humanitarian utility; that every invention of the modern world has increased the facilities of the instruments of the world's oppression. The thousand calls for practical application of the ideas of Tesla and others come from syndicates and trusts; every modern invention falls immediately into the possession of corporations to take the place of human energy. Ingenuity, through the factors and avenues of competism, becomes transmuted to forces which militate against the interests of the masses of humanity. True

genius, which will effect the world's redemption from its present social and economic conditions, will not sell itself to modern capital. The ingenuity of Koreshanity is in its science; a greater than Tesla is here, constructing a new order, in which modern appliances will become factors of *equitable distribution*, as well as of production, of the goods of life.

Ingersoll, after boasting for years of the progress and enlightenment of humanity, after supporting the republican party and glorying in the achievements of "science," has found it convenient to condemn modern civilization in the strongest terms. He sees the unequal contest between man and machine in the production of wealth, and the accumulation of wealth by the few and the destitution of the masses, and sounds a note of revolution! He protests against the conspiracy of capital and the formation of trusts, and asks if the solution of the problem does not lie in the control of labor-saving inventions by those who operate them. He deplores the state of social abandonment of the poor, the state of economic slavery of the producers of wealth, and asks, Who can comprehend the stupidity at the bottom of the condition of the civilized world? He contrasts modern oppression, the absorption of the very life of millions of people by the modern leeches, with savagery and cannibalism: "When I take into consideration the agony of civilized life,—the failures, the anxieties, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, and the shame,—I am almost forced to say that cannibalism, after all, is the more merciful form in which man has lived on his fellow men."

The time for universal peace is not yet. Military power will continue after the peace congress; as long as the present order stands, as long as iniquitous systems prevail, warships will stand in readiness to engage in terrible combats. Coaling stations will be maintained. Naval architecture will not be abandoned as a lost art. The glory of admirals and commanders is yet too great to be thrown away. The ultimate power of a nation, vested in its armaments, its ability to enforce its decrees and execute its laws, is too strong to be abandoned because a few heads of governments would like to pose as philanthropists. The great mass of humanity is bloodthirsty and warlike; the most recent demonstration of the fact was the Spanish-American war, in which the Americans exulted at the destruction of fleets and the killing of Spaniards. The great reservoir of human sentiment in favor of war is yet to be overcome; the people must resort to force to right their wrongs; impulses to avenge crimes of nations will ignore treaties and break impacts of peace. The present peace congress will consist of a number of diplomatic shifts, maneuvers for the safest side; the pulse of the millionaires must be felt, and the stream made to turn in their favor.

The aristocrats of New York have considered it gracious and charitable, after monopolizing the products of labor and stealing the support of the producers of wealth, to originate a plan for the distribution of fragments and scraps, and refuse coffee grounds and tea, to destitute families. The scheme is now under the direction of city officials, who collect the contents of tin receptacles after the fashion of garbage cans, and distribute them free of cost. What a condition in the land of the prosperous and the free! What a travesty on civilization and good government, that its officers must become parties to such humiliating forms of charity! Peradventure, the American government itself, instead of confiscating, on authority of its peo-

ple, the wealth under the control of the few, and distributing it where it is needed, will be compelled to petition the billionaires to supply, from their bountiful stores, the food necessary to maintain the life of its people!

The church is having a hard time defining what heresy is; for inasmuch as it cannot answer the question, What is truth? it cannot determine what is the opposite. When Protestantism was young it was denounced as heresy; when it grew to respectable proportions it was "orthodoxy." Each sect of Protestantism has, in its turn, been heretical, but now the majority of the sects are considered "evangelical." Dr. Gunsaulus, of the liberal wing of Congregationalism, in defense of his innovation, sums up the situation: "We are continually reminded of the fact that what is called orthodoxy has not always been orthodox. Nobody doubts that the orthodoxy of today is the result of a long process of evolution and growth, and that almost, if not everything, in its structure which influences the moral life of the time, has had to make its way against the orthodoxy of yesterday." Is this true? The entire church is continually changing in character, changing in doctrine, departing constantly from the primitive system, until there is nothing of the truth and life of Jesus in it!

The Chicago *Chronicle* discusses the question, Is thought transmission possible? and the opinions of a number of people are given. Thought transmission is one of the oldest forms of wireless telegraphy. If thought could not be communicated, there could be no such thing as conversation; no one could make himself understood. Do you get the idea? is often asked. No man can think without transmitting thought. Mental stars shine out like the stars in the firmament. But what is communicated? The Founder of Koreshanity made the great discovery thirty years ago that *thought is substance*, susceptible of transmission, an energy which can be communicated from mind to mind. And moreover, that thought travels in the direction of desire, rendering it susceptible of polation in one tangible center. The process is Messianic, and involves the work of construction of a great human battery for the subjugation of death and hell.

A new fountain of life has been discovered on a Missouri goat farm. The Jews were not conscious of how much vitality was wasted in the sprinkling of the blood of bullocks and goats in various parts of the tabernacle. Dr. B. F. Roberts, of Green City, Mo., has discovered a process of sprinkling goats' blood in various parts of the human tabernacle, a process of sacrificing animal life for the destruction of old age. The new "discovery" consists in hypodermic injections of goat lymph, which is supposed to disintegrate deposits of phosphates, carbonates, and chlorides of soda that militate against youth. The new lymph has gained prominence through the investigation and acceptance by a few Chicago physicians and professors—men who readily accept a fad, but ridicule the Koreshan doctrine of the transfusion of the life of Jesus into his disciples, the planting of immortal life in mortal soil for purposes of divine regeneration.

Any government that cannot hold in check the greed and rapacity of the millionaire, and utilize all of the resources and ingenuity of its people for the benefit of all, is not a true government. A government for the people would provide for the operation of labor-saving inventions, not for the increase of the wealth of the wealthy, but for the support and comfort of its citizens. Today, both the church and the state are as helpless and weak as they are corrupt—helpless to defend the people against the crimes of the money gods. The great American republic is prepared to defend its people against the attacks of foreign powers, but utterly helpless to protect the property of

the majority of its citizens from the greed of the millionaires,—the greatest enemies of the people, committing the greatest depredations, creating more misery and unhappiness, and destroying more life than all other external agencies combined!

Spiritualists have never been able to settle among themselves, questions concerning the relation of the natural world and the realm whence they receive communications. They admit that they are "at sea on many theological points." Evidently the spiritual spheres with which they are in touch can no more reveal the truth than the great mass of people in the natural world. Many spiritualists are abandoning the idea of an external spiritual world; "psychic phenomena" are believed by many to cover the field of all spiritualistic communications and manifestations. The chaos of the movement results from acceptance of the idea of spirit communication by minds of all schools and sects of modern times, without a corresponding and consistent change of mind on other lines. Spiritualism is not a system; it reveals nothing, and solves no mysteries. It is not intellectual light; it is not truth.

Leaders of the Cuban revolution, who were a short while ago ostensibly fighting for liberty and justice, lauded as patriots, have now become corruptionists, sufficiently ungrateful to America for securing Cuban freedom from Spanish misrule, to endeavor to corner the major portion of the gift of \$3,000,000, for their own benefit. The action of the Cuban assembly in dismissing Gen. Gomez, the hiding of the army pay-rolls, constituted a part of a scheme to control at least two thirds of the amount. It is but a manifestation of the utter human depravity and selfishness of political leaders who pose as benefactors of the people. Corruption manifests itself in the very inception of the Cuban government; it is but a straw indicating the drift of the times, an index to the spirit of tyranny which pervades even the boasted free institutions of the world.

Dr. Briggs admits the ignorance of the church; that modern Christianity is being avoided because "many great problems of doctrine and life have not been solved." He wishes to have them solved by "new methods of study, critical and scientific processes of investigation, which in our times dominate all the realms of knowledge," which will "inevitably require changes in the realm of religion and theology also." In this he virtually declares the church unfit to teach the world; she herself must begin a tour of research in the productions of the world, for the truth! The church does not possess the wisdom of God; it does not contain that which was promised should lead the church into all truth. Yet Dr. Briggs tenaciously clings to apostate Christianity, realizing its narrowness, its weakness, its ignorance, and its corruption!

The philosophy of the ancient Jews maintained that the Almighty indwelt the heart and soul of the Jewish people. They were the channel through which the divine mind came down through the Jewish dispensation. Previous to the days of Jesus, there were frequent manifestations of the prophetic voice among them. It should be singularly significant to the Jews, that for nearly nineteen hundred years there has not been a single prophet among them. What is the trouble? The cause is obvious; the Almighty instituted a new Passover, and passed over to another people, among whom the Messiah of the dispensation appears. In fulfillment of the Jewish prophecies, the Lord must come to the Gentiles. Jesus was the last manifestation to the Jewish people, and the result was one of the greatest tragedies of human history.

"If our thoughts are pure, they will produce harmony in ourselves, and in all our external relations." The truth of this statement depends upon the character of the material pediment

in which the thought is contained. Jesus came to put pure thoughts into poor material bases and they produced a contention of elements—an internal warfare. There is nothing in the world today that is capable of stirring up a more stupendous friction in humanity than the promulgation and application of all that depends upon an absolutely pure thought. Jesus came not to bring peace, but a sword; and the warfare continues until death is destroyed. A thought that produces harmony in a sensual body must change the character of that body, and it must do it through a warring of elements, until the victory is won.

The founders of the American republic could neither foresee nor anticipate the difficulties and problems which confront the nation at the close of the nineteenth century, and consequently were incapable of defining the principles of just government. The government of the United States has been conducted on the basis of a fallacy, and the present social and economic conditions of America are the result. From the soil of American "freedom" the most gigantic system of human slavery in all human history has developed, and is now reaching its climax in the hundreds of trusts and federations of the closing century. We claim that the stupendous facts seen throughout the nation constitute a direct and positive demonstration of the utter and miserable failure of competition and democracy.

We are amused at the reference of the *Baptist Flag* to "unknowable phantasms," which it assumes are the bases of all analyses of THE FLAMING SWORD. If analyses of substances of tangible human structures and definition of the laws of the physical universe are "unknowable phantasms" in ethereal regions, pray what are the subjects of Baptist sky-theology? Will our contemporary condescend to tell us whether the objects of the *Flag's* affection and worship in the physical heavens are knowable or unknowable phantasms, and whether they exist in ethereal or atmospheric media? Any definite information about the existence of the Baptist god will receive our due consideration!

Millionaire Russell Sage sifts the entire product of modern educational institutions, and finds nothing that is not outstripped by men who have educated themselves through hard lines of experience. The Sage denounces the methods employed in schools as weakening instead of strengthening to the mental and moral character, and holds that the rising generation is being overeducated. We disagree with the Sage; they are not being *educated* at all; they are simply being converted into parrots to repeat what is taught them, while the rational faculties are left undeveloped. Education means to draw out; the usual method is the opposite,—it is the process of stuffing the mind.

The democrats are advocating that the trusts will prove disastrous to democratic institutions—destructive to American liberty. The idea is a true one; crimes prove disastrous to the criminal, and often result in curtailing his liberty. It is dangerous to the despot to be despotic; a yoke of bondage is thrown off when it becomes intolerable. Nothing will ultimately prove so disastrous to republicanism and competition as the knowledge of the fact that the present bondage under the guise of "liberty," with its trusts and industrial and social evils, is the result of the application of so called principles of virtual liberty to compete with the neighbor.

Going to heaven in the Copernican universe is a long and hopeless journey. If heaven is beyond the stars, at the remote distance of quintillions of quintillions of miles, a soul traveling with the accredited velocity of light, would be millions of years in reaching its destination! Clergymen who are discussing the

question of thought transmission from man to heaven, may find comfort in the long distance processes necessary to reach the spiritual world. Koreshanity takes the short route; the spiritual world is in humanity, and the journey is not so tiresome and hopeless as that advertised in the modern church!

Notwithstanding the fact that during the past ten years the physicians of Chicago have presumed to find multiplying agencies of death,—microbes in the water, in street-cars, in the lake water, on coins and bills; danger in patronizing other kinds of quacks than the "regulars," danger in adulterated foods, and many other things which are rapidly multiplying,—the longevity of nearly 2,000,000 people of the city has been steadily increasing during the past five years, according to the latest published statistics.

Dr. Briggs says, "We cannot know the whole truth of any doctrine until we know the whole truth of all doctrines." This is true; for the statement originated in Koreshanity, the only System of universal truth. If the reverend gentleman would turn his attention to Koreshan Universology, he would find arguments which more effectually overthrow the doctrines of the church than his own, and at the same time overthrows "higher criticism," which the church is unable to combat.

Religion is not a mere belief about God, but is what the word implies,—a re-tying. The true religion is the actual conjunction of God and man, the restoration, the resurrection. The aspiration of the corpuscles of the plant is not their religion, but the actual formation of the seed, their restoration to the biune state in the seed is the religion of the plant. At the present time the world is in conjunction with the devil; and the actual state of humanity is the devil's religion.

The clergyman who imagines that Jesus went up into the physical heavens, can never tell what he has been doing since he went away. There is nothing taught in heathendom that is more absurd, ridiculous, superstitious, illogical, and unreasonable, than the modern Christian conception of the ascension of a physical, human form into the open space of the whirling worlds of modern astronomy.

Diplomats assert that the Russian peace plan is but a gigantic scheme to impede the progress of the Anglo-Saxon peoples, a great European compact to check the growth of England and America. Whatever the Czar's plan may be ostensibly, there is not an element of righteousness in it; it affords every opportunity for the most stupendous display of hypocrisy in all the history of Europe.

The power of truth is in its application; power is force applied. The knowledge of the laws of the universe enables man to make an application of the forces of life in the destruction of death. The revelations of Koreshan Science are for the benefit of natural humanity for the attainment of the highest degree of natural, immortal existence here in this world.

Koreshanity is the solution of the great problem of life; it is to humanity and the great physical universe what the X-ray is to opaque objects—it reveals mysteries, penetrates the hitherto unknown, uncovers the laws of cause, discloses the occult, and discovers to the mind the truth of all domains of universal existence.

A mere intellectual assent to the doctrines of Koreshanity will avail nothing. A mere belief is worthless; it has no power to overcome mortal miasmas. Only obedience to the scientific laws of life will destroy death and give life to the victor.

Labor unions are continually striking at the forces of capital, without accomplishing anything except their own defeat.

They succeed only in persisting in the work of perpetuating the present order of slavery to the money power.

The factors of universal peace are not located in Europe, but in America; the present "peace" movement is but the fallacious reflex of the true System, which will shortly make the peace of nations.

The difference between the modern and the Koreshan Astronomy is, that in the former the earth is in the physical heavens, while in the latter, the heavens are in the physical earth.

The hardest work the Czar of Russia has had to do since his coronation, is proving his sincerity in his proposition of universal peace to the world.

It is easy for Spain to join in the cry for universal peace; her disarmament began one year ago in Manila bay!

The Czar makes an impossible proposition to the vegetable kingdom: "Lettuce have peas."

Koreshanity is a revolutionary system; it is an ex-stream from the source of truth.

The great tree of competition proceeds from the root of all evil—the love of money.

Millionaires have already inaugurated public ownership; they own the public.

Heresy hunting is a favorite sport among orthodox clergymen.

The disarmament congress will not appease the nations.

The world "trusts" everything except God and truth.

Jesus was well bread for his disciples.

Logic is the mathematics of reason.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Mountains and Shadows on the Moon.

EDITOR FLAMING SWORD:—Why, if the markings on the moon are reflections from the earth's surface, are they the same in all countries and at all times of the night, and never bearing the slightest resemblance to the map of any part of the earth? Why, if the moon shines "a light of its own," do we see in the telescope, numerous ring mountains which, when observed near the quarters, project distinct shadows toward the terminator, so that by comparing their appearances at first and last quarters we can see the same objects casting shadows in opposite directions? Will you say that these are all "optical illusions"?—Prof. J. W. T.

Before the mind of the inquirer can comprehend the Koreshan Science of lunar phenomena, it is necessary that some erroneous conceptions indicated by the above questions, be removed. Some of the most absurd conclusions concerning Koreshan Astronomy are reached by those who fail to comprehend what is conveyed in expositions of the Science. The above questions are suggested from the basis of the supposition that Koreshan astronomers hold that the moon is a direct reflection of sunshine from continents and oceans. The supposition is *not* true, and therefore the conclusion that the moon should present different outlines to observers in different parts of the earth at different times is erroneous.

The moon is a product of the influence of the sun's energies upon the terrestrial strata; but before the energies are reflected back into the heavens they pass through multiform transmutations and amalgamations. The moon is the result of a storage process; the energies which converge to produce the image visible in the sky are impressed with the different qualities of substances in the shell, and in their material focus in the sky the im-

pression of the great shell, with all its geologic and mineral strata, is made.

The moon is a result of all the planetary fluxions—the energies of the planets empty themselves in the moon, and the process makes the moon "full." The moon waxes and wanes in *fact*, not simply in appearance. The moon proper is the earth's metallic strata; it is the great menstrual system of the physical universe, and the visible moon is the monthly product,—the great physical structure is its base. The ovum is the product of the menstrual system of the female; it is the "reflection" of the human structure; and when the processes of its formation are understood we can read in it the form of the structure producing it. When the processes by which the moon is formed every month, when its functions are comprehended, all of the phenomena of the visible orb become rationally and easily explained.

We are perfectly familiar with all lunar phenomena; it is not to be consistently supposed that in the founding of the Koreshan System, the facts of the universe were left unconsidered. The most impractical thing that the Founder of Koreshanity could have done thirty years ago would be to have proceeded on the basis of an hypothesis as have the astronomers who have preceded him, and then sought to make observed facts fit the theory! The usual astronomer observes the moon through the telescope, and concludes that the *only* way in which the moon he sees could possibly appear as it does, is for the sun to shine directly upon the uneven convex surface, thus producing the phases and the shadows. The conclusion is an unwarranted assumption.

The moon is a reflection of the earth's surface. Which surface? The ultimate lunar reflections are from the metallic strata; the ascending energies pass from the metallic planes through the mineral and geologic strata, and convey the impressions of the chalky and earthy substances through which they pass; and the result in the visible moon is a *composite*, materialized picture of all the substances above the metallic planes.

If the reader will imagine the earth stripped of its metallic environs, leaving the outermost mineral strata exposed to the view of the mind's eye from the external, and then supply visual penetration from the outside, as though the shell of minerals and earthy strata were semi-transparent, there would be seen exactly what is seen in the physical heavens in what we call the moon, for through all of the reflections and transpositions of the energies that take place by which the moon is formed and its light created, we actually see the *earth* from the outside, minus the metallic shells. The lunar image in the heavens is a materialized picture of the earth's outside mineral surface, modified by all the superimposed strata, including the continents and oceans. The earth's outside mineral surface is convex, and its image in the heavens is convex; we actually see a convex sphere of crystalline substances, the surface of which is uneven, and the body of which is semi-transparent.

The lowermost mineral strata has not a polished external surface; it is rough. The materialized image of this surface is modified by all the kinds of substances lying above; the mountains we see on the moon are the result of *composite impres-*

sions from specific energies passing through the various chaotic deposits on the earth. If the strata were even the moon would appear perfectly smooth; they are uneven and of varying thicknesses; the continents and oceans make blendings of light and shade,—not with abrupt and well defined shore lines. Tycho is the earth's north pole; on the moon's face we see a *reversed* picture of a portion of the land hemisphere of the earth. The great number of streaks diverging from Tycho like meridians, not explained in the old school astronomy, are impressions of fissures and magnetic currents in the earth.

But how about the shadows? It is a fact that the direction of the shadows on the moon at first quarter extend toward the east. At first quarter the moon is on the meridian at sunset. At that time are not the shadows on the earth's surface extending toward the east also, and is not the "terminator" on the earth directly beneath the moon? The solar energies are passing from west to east; the energies beneath the surface are passing in the same direction, so that their action on the uneven surfaces of the various planes produce results corresponding to shadows. Then, at third quarter the shadows on the moon extend toward the west from the same lunar mountains. At that time the moon is on the meridian at sunrise. Are not the shadows on the earth extending toward the west also, and is not the dividing line between sunshine and twilight directly beneath the moon? You see, the moon's relation to the great concave disc of solar circumradiations determines its phases. The shadows first take place on and in the earth, and in the transposition of the energies,—in the implantation of the earth's image in the sky, the effect is true to the original. The moon does not present different outlines to observers at different parts of the earth at different times. The materialized image is an image of the whole earth, and we see about one half of the lunar surface. As one half of the earth is constantly illuminated, and as the moon must sustain different relations to the great concave disc of daylight and corresponding solar activities in the shell, it must present regular phases in its lunations. The same lunar face is always seen; and the fact that only *one side* is presented to observers on the earth's surface, as a result of constant impressions from beneath, is decidedly in favor of the Koreshan conclusions, and as decidedly against the idea that the moon is an independent sphere just happening to rotate once on its axis while making a revolution about the earth! The sensitized surface of the cam-

era plate must always be turned toward the object to be photographed; the image of the earth must always present the same face to our view. The great mirror above, everywhere presenting its surface to the earth, must constantly receive the same picture; and in the transposition of the energies received, to the lunar pole—the visible moon, the effect must always be the same.

The moon is semitransparent—a fact *utterly inexplicable* on the basis of the usual conception of the moon, a dead, inert, opaque body, over 2,000 miles in diameter. There are well authenticated observations of the occultations of Jupiter and of stars, where the points passing behind the moon were seen through the moon; and the sun's limb has been observed through the moon during solar eclipses. The facts of these observations may be obtained from astronomical observatories. So obviously contradictory are these facts to the accepted view, as astronomers, in popular treatises omit mention of them; but Proctor endeavored to explain the "impenetrable mystery" on the basis of "optical illusion"!

Political Parties and the Money Power.

(1) What will be the end of the money power? (2) Can legislation ever correct the social and economic evils of the American nation? (3) What political party advocates principles, the application of which to government would make this a happy and prosperous nation? (4) Will the republican party be again put in power in 1900?—D. C. W., Boonville, Mo.

(1) The end of the money power will be destruction by revolution. For years the forces of revolution have been gathering and accelerating. The struggle between capital and labor is constantly growing more desperate. The result will not be peaceable adjustment. The remission of the sins of the nation cannot obtain without the shedding of blood through a terrible conflict. The true remedy, involved in Koreshanity, will repair the breach and establish a new order of equity, the church and state of the Golden Age.

(2) Legislation will never correct the social and economic evils of the world. Neither the people nor their representatives are able to reach the source of these evils; and the effect will not disappear until the cause is removed. The solution of the problem is scientific, the substitution of the love of the neighbor for the love of self. The process is Messianic, and necessitates the co-operation of God and man in the establishment of a new kingdom. There is no cure for modern evils vested in the power of corrupt nations.

(3) There are no principles advocated in any political party today, the application

of which to government and the affairs of the people, that would make the nations happy and prosperous. The ideal government will never obtain through republicanism or democracy; there can be no happiness for humanity under the reign of competition. Modern "freedom" is a fallacy, a delusion; the worst bondage, the most abject and hopeless slavery, has resulted from application of the so called principles of individualism. The popular parties are full of corruption, and the schemes of reform are mere patches which the agitators would feign sew on the tattered garments of the old age.

(4) See leading editorial in Editorial Perspective, this issue. The present political outlook indicates success of the republican party in the coming campaign, and the consequent full sway of the money power until the end—and the end is at hand!

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"Modern Astronomy Exploded."

A German Editor Takes a Glance at the Cellular Cosmogony, and Fails to Consider the Points at Issue.

It is hardly possible to imagine all the follies that the belief in the Bible, as God's infallible word, will lead to. The circumstance that the Biblical cosmogony is certainly not in conformity with the results shown by the natural sciences, is a "thorn in the flesh" of the Bible believer, and causes him to see to it that the good reputation of the Bible is saved at any cost. They place at stake, without hesitation, good judgment, experience, truth, conscience, knowledge, and science,—in short, all that is sacred to the lover of truth and reason, only to be able to maintain the God of their hearts, the Bible, to be truly and unmistakably God's word.

We have had kindly sent for review, from the authors, KORESH and Prof. U. G. Morrow, a book entitled *CELLULAR COSMOGONY*, which "proves" that those who believe in the Copernican system are in a very grave error when they fancy that they live on a convex surface, in that the earth is found not to be convex, but that it has a concave surface, and that we live on the inside of the shell, instead of on the outside surface.

This discovery exceeds in absurdity the theory of Peter Cachems, who taught that hell is at the center of the earth. They not only maintain, but also "prove," their theory by measurements made at the seashore and by balloon observations, and have correctly ratified their theory, using a notary public, who has given his name and seal to verify their statements. There is no wonder that the book closes with the exclamations, "Modern Astronomy Exploded! The Bible Vindicated!" And why should it not be so, that there are such foolish theorists who truly believe it and fulfil the statement of the old proverb, "Fools never will cease to be"? The new ones verify it!—*Armina*, Oakwood, Wis. [Translated from the German by H. D. Silverfriend.]

An Astronomer in the Hollow Globe.

Endeavors to Find a Way of Escape to the Outside; Briefly Reviews our Demonstrations and Remains Skeptical.

EDITOR FLAMING SWORD:—Courtesy requires answers to your questions of some time ago, though they tend to lead away from the main question, the figure of the earth.

Q.—“Will the professor assert that the orbit and velocity of a planet would be the same if it weighed nothing?”

A.—Every material body must weigh something.

Q. 2.—“What would be the result if the planet were increased to a mass too heavy to be moved by the force applied?”

A.—Any body free to move would be moved by any force. The question, however, assumes impossibility of movement “by the force applied,” whatever that may mean.

Q. 3.—“What is the source of the projectile energy of the planets?”

A.—Motion is eternal and needs no “projectile energy” to start it. At least that proposition cannot be refuted if it cannot be proved. It goes beyond the boundaries of possible human knowledge. We can only speculate on it, and such is my provisional opinion.

Q. 4.—“Will the professor tell us which is correct?” (referring to the different theories of the tides.)

A.—The earth and moon mutually attract each other, and the centrifugal force which keeps them apart must also be mutual; and that condition is realized by their both revolving around their common center of gravity, and the anti-lunar tide results from the earth's movement around that center,—at least, such seems to me to be a very sound theory.

I must decidedly dissent from your proposition, that “Laws that do not involve the cause of planetary motion are not laws at all.” Kepler's previously quoted third law is referred to, more particularly, though the proposition is general. If the two factors on which that proposition is based—motion and distance from the primary—are in fact, found to be related to each other as the law sets forth, and it is consequently found reliable to work by, its status as a law is in no degree impaired by our ignorance of the cause of planetary motion; just as we may rely on the infallibility of the laws of chemical combination, while profoundly ignorant of the cause of chemical affinity.

You do neither wisely nor well to sneer at Kepler in terms implying that he made the laws he discovered, and might have made better ones “while he was at it” if he had been so minded. As well sneer at Columbus for not making a better America “while he was at it.” The undying fame of Kepler rests on the fact that his discoveries first placed the truth of the Copernican system within the pale of mathematical demonstration.

CELLULAR COSMOGONY was received in due time, and the conclusion was reached at once that the “rectilinearator” does not “demonstrate” the concavity of the earth. It only demonstrates its own performance. The concavity of the earth is only an inference based on the assumption that it runs a straight line, which it may not do, the claim of “compensation for expansion and contraction” not being tenable. But it is no part of my plan to criticise the instrument or its management. My conclusion would be the same if I had been present and witnessed its operation, and is, that the most it can do is to introduce an apparent conflict of evidence. In such cases the only rational course is to strike a balance of probabilities and form our conclusions accordingly. This I will endeavor to do presently, but must first endeavor to show that the instrument stands alone as your only evidence, all the optical proofs alleged being as readily explainable from a convex as from a concave earth.

The apparent convexity of the earth is freely conceded, (pp. 15-35,) but it is explained by assuming a curved line of sight, the upward curvature of which exceeds that of the earth's surface sufficiently to cause about the same divergence between the two, as would obtain between a convex earth and a straight line of sight. Now, if such curvature were a constant quantity, all water areas of any considerable extent should be convex just as the world at large does; but since, as appears, such is not always the case, the water appearing nearly level or even concave in some cases, some explanation of the phenomena is needed, and the only available one that occurs to me is, that under some circumstances the upward curvature of the line of sight is less than the apparent convexity calls for; when water looks level the curvature must be the same as the earth, and when it looks concave the line must be straighter than the earth. There can be no objection to the explanation, but the phenomenon only proves that the line of sight is not constant, and leaves the question of figure just where it was before, for we can with equal propriety assume equivalent variations from the standpoint of convexity, and the same will be found to be true of all the optical phenomena cited.

We are now ready for the balance of probabilities. The vast difference between what we should see if all the celestial bodies were spread on the surface of a “sphere of the heavens” which revolved in the shell as claimed and shown;—and what we actually do see has already been pointed out, which difference is attributed to “optical illusion.” Now the assumption of just such an amount and kind of illusion as would completely obliterate all celestial evidences of the Cellular theory and substitute therefor exactly such appearances as would result from the truth of the Copernican system, appears to me to be beyond all comparison more improbable than the supposition of an unreliable instrument. I am content to let the matter rest at that indefinitely.—PROF. J. W. T., Salem, O.

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Christ and Krishna.

Fallacy of the Claim that Christianity Borrowed from Hinduism.

It has been often claimed that Christianity was, to a considerable extent, borrowed from the Hindu legends of Krishna, and that the gospel accounts of miracles are “wholesale plagiarism” from Hindu literature. There is absolutely no truth in

this claim. For while there is sufficient resemblance between the history of Christ and the legends of Krishna to prove that one is to a large degree copied from the other, it by no means follows that Christianity borrowed from Hinduism, but rather that the latter borrowed from the Gospels. The evidence in support of this fact is overwhelming. According to Sir William Jones and other great Oriental scholars, the “motley story” of the Krishna legends is explained on the supposition that the wildest parts of the spurious Gospels, and notably the Apocryphal writing known as the “Evangelism Infatide,” were engrafted on it. Max Muller, the great authority on Oriental literature, says that the legends of Krishna do not date back of the sixth century of the Christian era. The Christian writings were introduced into India at a very early date, and from them, the Krishna legends were undoubtedly taken.

Another fact to be considered is that the history of Christ is prophetically related in the Old Testament, and even the most ardent defenders of a date for the Krishna legends earlier than that of the origin of Christianity, do not claim that those legends are as ancient as the Old Testament. And even admitting the existence of the Krishna accounts before Christianity, we see no reason for discrediting the latter, which was simply the fulfillment of Old Testament prediction. If these prophecies, which were widely known long before the Christian era, furnished the basis of the Hindu accounts, the truth of Christianity is by no means affected. The Christian faith is a religion which is historic. Its facts are well attested. It is the legitimate successor of the religion of the Old Testament. To declare that it is indebted to a mass of legends which cannot be shown to exist prior to 600 A. D., and which may easily have been copied from it or from the writings which predict it, shows a lack both of scholarship and of critical judgment.—Beta, in *Boston Ideas*.

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The World's News.

Wednesday, May 17.—American forces capture town of San Isidro, Philippines.—Rear-Admiral Watson sails for Manila to succeed Dewey.—Slight earthquake in Connecticut.—National Traveler's Protective Association convenes at Louisville, Ky.—1,500 brickmakers of Chicago, on a strike.—Signor Crispi, ex-premier of Italy, predicts flat failure of peace congress.—*Daily Mail*, one of London's new Sunday papers, suspends on account of church prejudice.

Thursday.—Czar's great peace congress meets at The Hague.—Aguinaldo declares war till death; urges rebels to keep up the fight.—Convention of editors of 115 American dailies, in Chicago, decide to support American expansion.—Anti-disarmament league in Holland denounces Czar's scheme.—Cespedes talked of for president of Cuba.

Friday.—Another Filipino town captured without opposition.—Newspapers have Aguinaldo crying today, in despair.—Dewey leaves Manila for Hongkong.—Admiral Schley visits Chicago.—111th general assembly of the Presbyterian church, meets at Minneapolis, Minn.—Paris postmen on a strike; mail delivered by soldiers.

Saturday.—Czar promises to stop sending convicts to Siberia; a little hypocritical "reform" for the sake of policy and intrigue.—Filipinos ask again for terms of peace; envoys conferring with Gen. Otis; said to favor autonomy.—Peace congress is peaceful so far; program agreed upon.—Presbyterian assembly passes resolutions to preserve the "sabbath."

Sunday.—Gen. Otis calls a halt in the Filipino war, to await results of conference with envoys.—Steamer Paris founders in the English channel, at the Manacles.—Strife reported in peace congress; dissatisfaction over secret sessions.

Monday.—Filipino peace envoys haggle over terms; want to quit fighting with all honors of war!—Assassination of Gen. Wheaton attempted in the Philippines.—Peace conference appoints committees; meditation, arbitration, and more humane warfare, but not disarmament, discussed, by Baron de Staal.—Macedonia sends a delegate to the Hague to present grievances.—Distinguished Germans declare that disarmament is impossible.

Tuesday—Cuban difficulty reported finally settled; surrender of rifles to be made to mayors of different cities.—Schurman, head of McKinley's commission to the Philippines, outlines administration's plan for Filipino government.—Negro race problem discussed at banquet of Chicago Congregational club.—Lynching outrages discussed in Presbyterian assembly, Minneapolis.

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The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, June 1.—To those of our readers desirous of keeping continually informed regarding the progress of the Filipino war *Leslie's Weekly* is indispensable, on account of the published photographs from the fields of battle. The affairs in Cuba are also graphically presented in both pictures and letter press. In the issue for June 1 the faces of popular heroes greet the reader. One double-page drawing shows a Cuban landing scene, while another double page is devoted to photographs of the Filipino war. Other illustrations cover happenings of interest, such as Queen Victoria's recent visit to Nice, the trouble in Samoa, railroad disaster, etc.

The Saturday Evening Post.—Ian MacLaren, who has done very little literary work for some months, has just written for *The Saturday Evening Post*, of Philadelphia, an important series of four short stories, under the general title, A Scots Grammar School, the first of which will appear in the issue of June 3. In these stories the author returns to the Scotch town and folk he knows so well, and depicts the scenes of his own boyhood with the same sweet humor and pathos that brought Beside the Bonnie Brier-bush into such immediate and lasting favor. Muirtown Seminary is drawn from Stirling Grammar School, where the author prepared for the University of Edinburgh.

Mind.—June number is on our desk. Mind is a magazine of liberal and ad-

vanced thought on lines of psychology, metaphysics, and occultism. Each issue contains a number of well written articles, and the magazine has attained a high place in metaphysical journalism. Some of the articles in the June issue are, Psychology of Mental Healing, Society and the Church, the Law of Attraction, Influence of Climate on Races, Reason and Faith, etc. Yearly, \$2; Alliance Pub. Co., Life Building, New York.

Word and Works is at hand, with weather forecasts for June. Its editor, Rev. Hicks, is the man who has made cyclones famous for coming when he says they will. Thousands of people all over the country are continually testing his predictions. From a few casual comparisons between his forecasts and fulfillments we would say that he seems to hit it very well. Besides weather, there is much other breezy matter in *Word and Works*. Monthly, \$1 a year. Published at St. Louis, Mo.

Open Court for June.—Contains a peculiarly interesting article on Paganism in the Roman Church, the adoption by the church and its declassification, of pagan forms and customs existing in the Roman empire. The article is written by Dr. Trede, of Naples, Italy. Other subjects discussed are Plato and the Cross, the History of French Philosophy, Psychology of Abstraction, and editorials on the peace conference.

Popular Science.—An all around, illustrated scientific monthly, devoted to nature study. It contains a number of interesting departments, such as Archeology, Mineralogy, Photography, Microscopy, Questions, Correspondence, Astronomy, Recent Inventions, Hygiene, etc. A store of facts of research in all these lines. \$2 yearly; 108 Fulton st., New York, N. Y.

Success.—A splendid, illustrated weekly magazine of self-help, always bright and cheerful. Its aim is to show the young how to succeed in life. It is an education in itself—teaching from the standpoint of practical attainments by men who have succeeded. 5 cts. per copy, \$1.50 a year. The Success Company, Cooper Union, New York, N. Y.

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The Almighty vs. Higher Critics.

In discrediting the Hebrew Scriptures, some of the critics of our day meet the fact that Jesus of Nazareth read, quoted, expounded, unqualifiedly indorsed the very writings which they pronounce spurious and unworthy of our belief. It may be well to quote the utterances of Sir William Dawson, one of the most eminent scientists of this generation, upon this topic. Speaking to a band of theological students he said:

"I have read recently, I confess with feelings of contempt, discussions respecting the supposed limitations of the knowl-

edge of Jesus Christ. Did he know the data of modern criticism? Was he acquainted with the discoveries of modern science? A fly alighting on my hand might as well attempt to understand the thoughts passing through my mind, as criticism to gauge in this way the mind of Christ. To me, a student for fifty years, of nature, of man, and of the Bible, such discussions seem most frivolous, since our Lord's knowledge, as we have it in his reported discourses, is altogether above and beyond modern science and philosophy; transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our time, transcends the unaided vision of a gnat. Christ viewed things from a standpoint of his own, and through a different medium from the atmosphere of this world."—*The Christian*.

The Baptist Flag and The Flaming Sword.

The *FLAMING SWORD* spends its time mostly in "flaming," as it spends too much time in the ethereal regions, straining its spiritual optics in speculating on a "scientific analysis" of "divine fire," and the "difference between the atoms of the mortal and immortal man," and such other unknowable phantasms to ever get an edge on the blade. It is the organ of Koreshanity, another new religion that has come into being to "restore" the "lost religion of Jesus Christ." Oh, dear! It is wonderful to think of the efforts men have made to repair Christ's failure in church building.—*Baptist Flag*.

Evidently the *Flag* is neither a shining light, nor an instrument of revelation of the mysteries of divine life. If it were, it would recognize the truth of Paul's declaration concerning the apostasy of the church which Jesus founded. The church of every dispensation waxes old as a garment; and if we are approaching the end of the age, some preparation must be made for making all things new. Even life must be renewed—and renewed in new organic structures. If the Almighty makes everything new must he not reconstruct the church?—Editor *FLAMING SWORD*.

Conclusions From the Flaming Sword Article on Space.

If all things move in a circle, then parallel lines may meet and diverge. This is not according to Euclid, but many modern mathematicians are inclined to this view. If this is correct, then it would seem to follow that space is limited, and therefore finite; and as the finite cannot contain the infinite, the popular concept of an Infinite Universe must be abandoned, and astronomers may yet hope to be able to fix its boundaries.—*Equity*, Topeka, Kas.

Coming Nation Sees the Hollow Globe.

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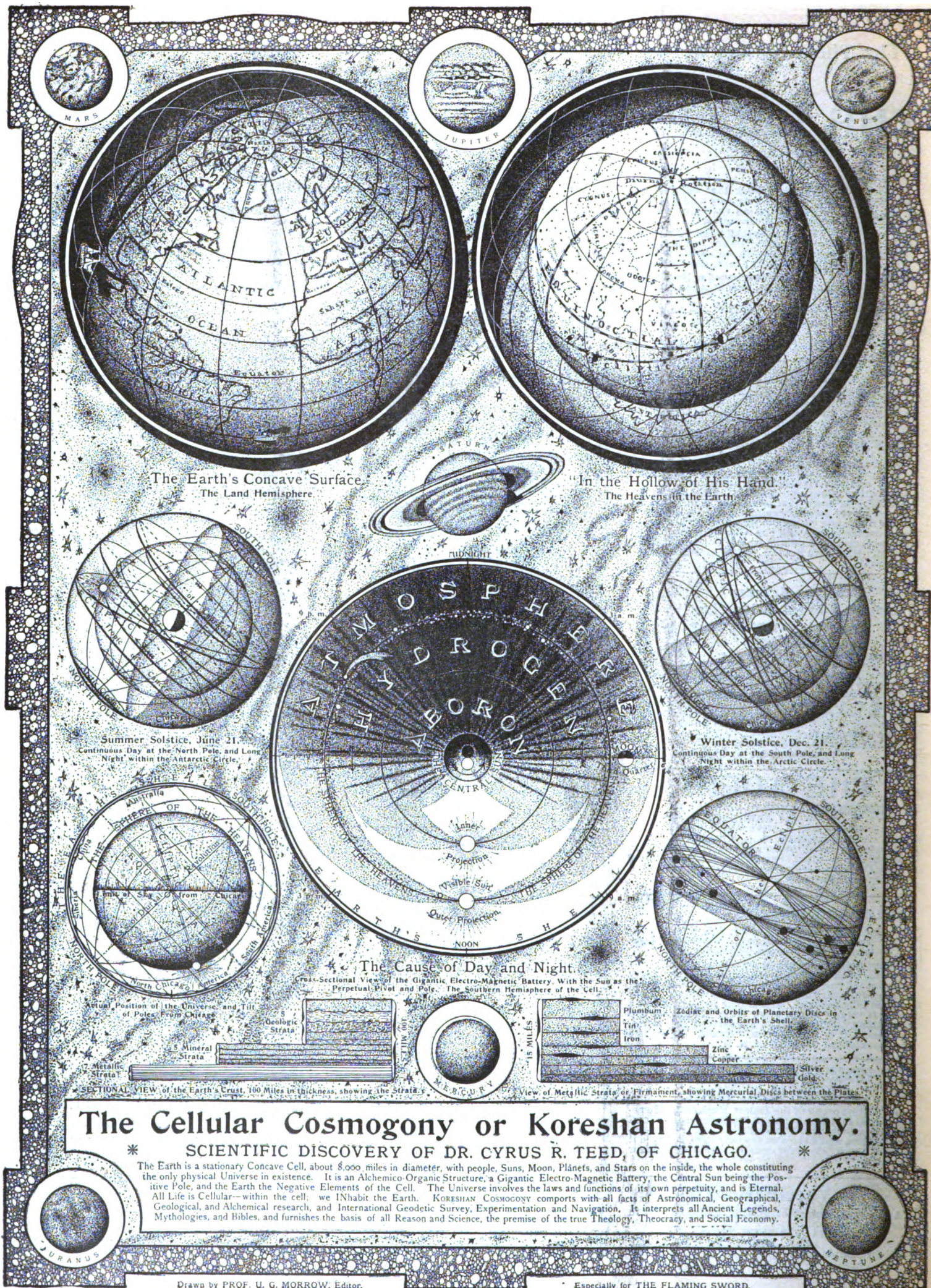
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THE COMING of the Lord is the only practical solution of the great problems agitating the public mind. His coming will establish the kingdom; it will *not* confirm the republic. The method of the Lord's advent, however, is essentially misunderstood by the church,—no matter what the creed or denomination,—principally because the religious sentiment has been so thoroughly divorced from scientific and secular interests as to prostitute the religious function, making it subservient to unrighteous ends, and preclusive of the possible cognition of a scientific interpretation of the law of Christian development. As a rule, the church does not desire the Lord's advent. "The world is good enough without him," says the church; and any interest in, and discussion of, the mysterious subject of the coming of the Lord, distinguishes the offender who dares suggest the unpopular question as a member of the great army of modern cranks. "The man is a crank (or insane) who does not direct his principal energies to the aggregation of riches for himself, or to the more humble secular activity of making riches for other men through servile subjection to their interests." When the Lord went away he said, "I will come again." The Christian (so called) who does not desire the Lord's advent and the fulfilment of the Lord's prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven," is a humbug and a hypocrite; and the time is not far distant when the spurious Christianity in both the Catholic and Protestant churches will come to judgment, and their

true inwardness be laid bare for the inspection of the least critical beholder of their rottenness.

The doctrine of the resurrection (reincarnation) is taking hold of the people, though at present—in so far as it is gaining public notice—it is mainly in the possession of the devil—alias Spiritualism, Theosophy, etc. Abraham was reincarnated in the Lord Jesus, as the central figure of the first century of the Piscatorial era. In him (Jesus) Abram came into hissonship and inheritance as the Son of God and precursor of that final coming which should confirm him as the "heir of the world;" but to Peter (Petros, or Rock, *Stone* of Israel) was committed all authority in heaven and in earth—a testification to be corroborated in him as the first to spring forth as the resurrected human, to possess the credentials of recognition as the Son of inheritance and precursor of the reincarnation of those who, through the experiences of the past age, and of previous ages, are to be made the sons of God.

The ridiculous conceptions of the Lord's advent (born of ignorance and entertained by many professing to love his appearing) should yield to the dictates of common sense and the indications of law, as the law is observed to obtain and operate in every domain. The Lord Jesus—perfect male and female, the express image of the person of God residing in him—comprised the kingdom in its least form, but as absolutely an organic kingdom as when, through his evolution into the greater and greatest form, the universal kingdom is expressed in

its organic unity. The coming of the Lord is both first and second in this age, as it was first and second in the preceding age. In His first coming, he came as the personal Messiah (Christos); in his second coming, he came by the operation of the *quickenings* or Holy Spirit. In his first coming—as to his person—he was the first Adam, for he was the first-born of every creature, the living soul made in the image and likeness of God. He “is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church.”

The greatest difficulty with the church today resides in its practical denial of everything it pretends to believe. Its members profess to symbolize, with the eucharist, or the Lord's supper, the eating or appropriation of the Lord's life (body—flesh and blood), while ignorant of the use for which the type is designed. The life of God, incarnate in Jesus the Christ by generation (production), was appropriated (eaten) by the church, and will be reincarnated in the sons of God through regeneration (reproduction), to be manifest as declared: “Whoso eateth my flesh and drinketh my blood, hath eternal life, [when?] I will raise him up at the last day” (end of the age), this being the time when eternal life is given. So called Christians profess to be *regenerated*. Do they show any sign of it? They profess to be “*born of God*.” Do they manifest any sign of it? They profess to be called of God to special uses in the kingdom of God's glory. Where is the kingdom of righteousness? and where is the sign of sonship? The Christian church of today is a preposterous humbug. Every truth and every good of the original church is prostituted to the most selfish human interests, and the intolerance of the stronger toward the weaker sects is a manifestation of anything but the pretended love to the world, which they profess.

A man regenerated (reproduced) by the operation of the Holy Ghost (the impregnating Spirit of Deity), is as much the son of God as the kernel of wheat regenerated (reproduced) from a planted kernel of wheat is like a kernel of wheat. Wheat is regenerated by the spirit of the wheat operating through the regular law of growth. “The earth brings forth first the blade, then the ear, and finally the full corn in the ear.” So it is with the production of the sons of God. God was planted in the church through the dematerialization of

the Son of God, the seed-man. Because the Son of God was planted, the process of regeneration (reproduction) will bring forth, in the reincarnation, the sons of God. “To all that believe in his name gives he power to become the sons of God.” Who believes it? No one. The church is ignorant of the intent and possibilities of the gospel of the Lord Christ, and glories, rather, in its prostitution. Thus it has become an adulteress, the great harlot, the mother of harlots; and all the abominations of the earth may be righteously laid at her door.

A little scientific reflection would make these questions clear; but how can men think, when the only object of life is the acquisition of wealth, and the predominating impulse is the competitive effort to acquire that which another has produced? Christ comes. His fan is in his hand; he will thoroughly winnow, and the unquenchable fire will consume the chaff. Accumulated riches will not avail in the coming hour. Upon those who look for his appearing, will he arise and shine, and give forth his glory.

There will not come a universal brotherhood. The fruit of regeneration will mature, and the kings and priests unto God will re-establish their inheritance and rule the earth, reducing to a divine order the diversified phases of human existence. There is but one power in the universe that can cement an enduring bond of fellowship; that power is the Spirit of Truth operating through the regenerating processes of divine evolution, unfolding the fellow-heirship of the Deific kingdom and of the household of God. To talk of the sudden transposition of a human barbarian to the membership of a common brotherhood is preposterous. The process of regeneration from God into Deific sonship is an orderly one, extending over a long period of years; only such can mature into the fruitage of regeneration, in the culmination of an age, as received the divine impregnation in the beginning of the same age.

The fruitage of the Piscatorial, or so called Christian, dispensation must necessarily be the sons of God, because they are the offspring of the seed of God; namely, Jesus the Christ. This fruit will recognize and acknowledge, not reject, its parentage. The name Savior (Jesus) will be confessed by every one worthy to enter into the household of faith and to become a son of the Most High. The disposition on the part of any reform movement to disparage the name of the Lord Jesus and to question his title to his inheritance,—the dominion of the world, designates that movement as identified with the power of antichrist which should arise as a concomitant of the events denoting and fulfilling the end.



Research and investigation lead inevitably to the conclusion that we are reaching a grand culmination in the progress of events, the consummation of which will

be more glorious in its achievement than has ever been pictured by artist's brush and pencil, poet's pen, or portrayal of prophetic vision.

The Universe a Great Trust of Kingdoms.

The Imperialism of the Human Organism and the Analogous Cosmic Structure ; the Gigantic System of Organic Unity and Co-operation.

PROF. U. G. MORROW.

REPUBLICANISM comprises the fabric of the civilization of the western world; the doctrines of democracy are supposed to lie at the very foundation of the solution of the great problems of industrial, social, and political economy. Experiments of nations in democracy have proven so unsatisfactory, that the thoughtful mind is led to inquire if the principles of democracy are not fallacious in the extreme. The question can be scientifically answered only by consideration of the principles of organic unity, as existing in man and cosmos. Is the universe imperialistic or democratic? Is the human organism a republic or a kingdom? Is the human ego president or emperor?

The modern astronomer has never been able to locate the center of the universe; and he concludes that the universe is infinite. Millions of stars are thought to be scattered in space without any specific relation or interdependence; and to the astronomer, the stellar universe appears to be a *republic*, without any central, unique, dominant authority; though he admits that the solar system is a system of imperialism. A corresponding fallacy is held in regard to the human organism, and such subjects as "The Republic of the Body," "Democracy in Biology," describing the "cell-republic," have been discussed in magazines and otherwise promulgated.

Modern astronomy is one of the most stupendous and absurd fallacies of modern times. The universe is not an infinity of star-dotted space, but an organic structure. The laws of its form and function, discovered by the Founder of Koreshanity thirty years ago, overthrow every vestige of astronomical absurdities. The premise of Koreshan Cosmogony supplies the mind with a rational premise, rational principles—the knowledge of laws so absolute and inevitable in their application and operation in all domains of being and existence, as to lead to unvarying and inevitable conclusions in the solution of all problems which are agitating the modern mind.

Republicanism is unnatural and unscientific. It does not exist in the beehive, nor in the ant colony; it does not exist in the home or family, nor in military organizations; it does not exist in the human organism, nor in the physical cosmos. It did not exist in any of the divine institutions and governments of the past; Judaism was not democratic, but theocratic, an imperialistic system; primitive Christianity was not a republican institution, and the principles, doctrines, and laws of an imperial head pervaded the entire economy of the early church. If the so called principles of republicanism were true, they would be true in all domains of existence,—true in the domain of human life as well as in the plane of human relations. In such case there could never be a Messiah, nor a kingdom of the Almighty in the

earth; there never could be a climax of aspiration and progress, no supreme incentive to fulfil the mission of a single atom of the universe! Republicanism is a denial of the authority, doctrines, and functions of the man Jesus, a denial of the promises and prophecies of a new kingdom, a denial of the very foundation of primitive Christianity!

The universe could not exist if there did not inhere in it the immutable laws of order and of life. In order to perpetually exist in accordance with its eternal purpose, it must be equipped with all the facilities for continually fulfilling that purpose. It must have a supreme point of aspiration, a goal of destiny for all its atoms, a climax of progress, an apex of existence, a pivot of activity and power. Whatever that destiny is, whatever be its climax, its apex, as the reward of inheritance—that is the imperial throne of the system. The universe could not exist if it did not possess organic unity; it could not exist if it were not imperialistic in its government, with mutual relation of center and circumference, of sun and earth, of the positive nucleus and negative cell.

The immutable laws of order provide for the greatest liberty and freedom of activity of all the parts of the universe. The greatest freedom can only obtain where there is order; there is the greatest freedom in the direction of least resistance. Every orb in the physical heavens is free to move in its orbit; it is not at liberty to move in any other direction than that which the law of harmony and order impels. Every star must obey the laws of attraction and repulsion, and fulfil its mission in accordance with the imperial demands of the cosmic center. The universe is a great trust of kingdoms, ruled by one central pivot of impulse, responsive to all demands of its kingdom, receptive to all energies generated in the performance of use in all planes under the sun, and receives all sacrifices of substances for the benefit of the whole. The scientific laws of cellular life preclude the establishment of a republicanism in the physical cosmos!

The universe of humanity is analogous to the great physical form which contains it; the anthropostic world and the great alchemico-organic system are co-ordinated. The laws of interdependence which relate one part of the cosmos to another, must be operative to maintain corresponding relations in the human world. The relations of man and cosmos are specific. The process of the progress of life from plane to plane, the process of the ascent of life through all the domains, culminates in the highest point of human attainment. The universe, in order to perpetuate itself, must involve itself, with all its complexities, in the most complex human form, the climax of aspiration, the highest point, the creative pivot, the man-God. Jesus declared that

he was the Light of the world, and it was declared of him that he was the Sun of Righteousness, the imperial head of humanity, the King of kings, the man having all power in heaven and in earth, inheriting the dominion of the universe, the very central throne of being.

What the sun is to the physical world, what the God-man is to the world of humanity, the ego is to the individual. The individual man is the involution of humanity at large, and whatever laws inhere in the very being and heart of the human world, must find expression in the individual. Man is not a machine, but an aggregation of entities, which co-operate, through obedience to law, to perpetuate the organism. The human form is a system of industry, of co-operation, of communism; a system of equitable commerce, economy of life, and conservation of forces; it contains a natural system of exchange of substances. It constitutes the government of one supreme, central cell, ruling over subcenters, heads of departments of individual life, centers of consciousness. Millions of entities, embodied in cells and corpuscles, are engaged in producing substances for the maintenance of the entire structure; they toil to produce tissue; they build the bones, make the muscles, convey substances to the extremities of the circulation, pick up the refuse, repair damages, attend to the great laboratories of the system, and fight invading elements.

A world of industry is contained in man; a system of co-operation; a social structure of entities; a religious system, with the courts of the brain as the heavens of the body, to which cells aspire. The religious, social, economic departments of the individual structure are governed by the imperial heads in the citadel of the system, the imperial nucleus. The faculties of perception in the head must be respected by every corpuscle; the will must impulse every cell in its motion, and the priests of conjunction must guide every corpuscle to its goal of destiny. The laws are immutable; the rewards of obedience are sure, the penalties for disobedience are

certain. Nothing short of absolute imperialism of the human system can insure the welfare of either a part or the whole of the organism.

The form of the organization of the early church was the form of a man; all of the functions of the human system were represented, head and body, heart and lungs, religious, moral, social, and economic departments, corresponding to the natural system of relations and functions of the human body. The force of the arguments of the apostle Paul are too strong to be disregarded, even by an apostate church. Was not the structured church in human form called a kingdom? Did it not typify the great kingdom to come, in which the great structured Christ of the new order, the macrocosmic man, the 144,000 sons of God, would constitute the imperial, solar nucleus? We are sometimes amazed that right in the face and presence of the thousands of scientific evidences of the imperialism of the universe, in the presence of living, organic structures manifesting the complex forms of divine governments in the natural world, men should advocate the principles of democracy!

What the physical universe declares; what is declared in the physiology of the human structure; what is seen in all the departments of the world; what teachers and prophets of all past ages have declared, is promulgated in the Scientific System of Koreshanity: that the true form of government is that which obtains in the physical cosmos, in the human world, in the human body; and that the coming kingdom, the restoration of man to the dominion of the universe, will be the natural imperialism, involving in its administration all that man is in heart, and mind, and soul, and being. The laws of church and state, the light of the mind of the coming humanity, the laws of social economy and relations, will emanate from the supreme nucleus of humanity, as the light of the sun radiates from the center to the circumference, when republicanism, anarchy, chaos, darkness, and ignorance are no more, and when the world turns again to obey the laws of life in one great Empire of the New Humanity!

The Imperialism of the Coming Age.

The Corruptions of the Present Order; the Deepening Shadows Contrasted With the Dawning Light; the True Imperialist and His Policy of Expansion.

BERTHALDINE, MATRONA.

FROM the slimy ooze of the decadence of the imperial power of Rome, which swamps America today, two new forms are rising, to confront each other in mortal combat. The one is the dark reflex of the other, and illustrates the saying, "Coming events cast their shadows before." The shadow is huge, a veritable Goliath, leader of the Philistine despoilers of God's Israel. His tread seems to shake the foundations of the earth, whose great ones quail before him.

This imperial potentate, before whom the kings of the world bow in servile devotion, ambitious only for his favor, is the money power. His death's-head of carnal

gold from beneath, must ultimately be represented by the chief magistrate of the United States. This imperial magnate, voice of a people who sit in darkness, speaks from beneath, his primary brain centers being in the slums of hades, where votes are bought with whiskey, that vomit of hell, breeding demons from the worm which dieth not. This imperial money potentate is the bastard son of the mother of harlots, whose prolific progeny people the civilized (?) world of today. This despot from hades is a usurper of the throne of the Almighty, who has a legitimate imperial heir. This heir has not been manifest in the natural human form, for

nearly two thousand years; but his day is at hand, and his imperial edict, already heralded, is backed by the power of the Mighty one of forces, that nothing under the sun can withstand.

The reflex of the mighty edict of almighty truth is already effecting the thorough organization of the hells; thus is evil made the servant of God, and the bondman of systematized bondage. It is written that the Lord taketh the wicked in his own snares. In the economy of divine imperialism nothing is lost, and every well-organized commercial and military system, effected by the devil to defeat the power of the Almighty, will be used by that power for the reorganization of the hells for the service of the heavens of the Most Holy, which eternally rest upon them.

The dark rays of the anthropostic sun penetrate to the deepest depths of the abyss of the universal organism, and dictate the formulation and emplacement of every structural foundation. When the Philistines had prepared the happy land of Canaan for all Israel, the God of Israel raised up for himself a man mighty enough to slay its greatest giant, and another wise enough to develop all its resources, build its temple, and give its new nation age-lasting fame and glory.

Today, while the imperial money power is advocating expansion and reaching out its blood-sucking tentacles to grasp the keys of secular commerce, the islands of the high seas, it is heading up as a wolf in sheep's clothing, in that whited sepulcher known as the republican administration, from the chief seat of which it baas as a lamb, with its false front. Down in Wall street, this mongrel carnivora bellows like a bull, revealing its sensual, true inwardness, while bearing down the flesh of Christ throughout the world, to the servitude of ignorance and poverty.

Goliath, the great Philistine, type of vast display without moral worth, had the self-confidence of huge animal strength and the besotted ignorance of all the enemies of the Almighty. The Almighty chooses the weak things and the things that are base, to bring to naught the things that are,—that no flesh may glory in his presence.

The imperialism of the money power, so rapidly heading up in this seventh completion of Gentile nationality, the United States, has great confidence in its control of vast territory and unmeasured physical resources. Its weakness is its besotted ignorance of the corruptions of its fallacious organism, effected through having made a God of its belly, yielding its allegiance to the desires of its flesh. The imperialism of the money power has yet to learn that, right between its eyes, where the eye single should look Godward to where reason sits enthroned; is a weak spot, so weak that a single stone from the bed of the river of the water of life can, in God's due time, penetrate the mortal brain and end the mortal life of the giant, great as he seems to be.

This potential stone, the Stone of Israel, so long rejected by the builders of national manhood, is the Stone of Truth absolute, the pearl of true science. This Stone

is destined to adorn the brow of a man ordained of God to an imperial reign in the hearts of men.

The great Babylon of our present civilization must fall into the hands of a God-anointed King, on the night when its feast is merriest, and the lords of the wine cup and the slaves of the flesh-pots revel most in their power to defy the God of Israel, the Savior and great Expansionist who reigns supreme in the heaven of heavens, and claims the whole earth as his footstool. This God is a strange God, a mystery to all who lack wisdom and understanding. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." While he hides himself, he has a way of not leaving himself without a witness.

Even in the abyss of the hells, and at an hour when we think not, the Son of man cometh, lowly, riding upon a colt the foal of an ass. This King in obscurity, this Servant of the cross of Christ, who bears the keys of heaven and of hell, is *the* man whom Dr. Joseph Parker of London is looking for,—the *Man* spelled with a capital *M*. This man holds the quickening Spirit of the Father, to give life to all men in the womb of Mother Earth, groveling under the sun. This man stands in the Sun, clothed with light (the light of the science of truth) as with a garment. This man, God's witness, is among men today, bearing witness to the truth concerning God's descent into hades to lead captivity captive, and to give gifts unto men.

A few years ago, there was a great wedding feast made in this capital of the Babylonish empire. It was called the Congress of Religions. A certain man who came down from Jerusalem to Jericho, sought recognition as the Bridegroom at the feast, from the priests and Levites, but he lacked the approved wedding garment, so was left out of the feast, to knock at the doors of the alien. The feast went forward, and the name of the Lamb of God was retied to the old harlot of Christendom, Babylon the Great; the cross of Christ was made of none effect, and the "man of sin," the world's cross-bearer, was put to an open shame, and his name is made a byword for hissing.

Nevertheless, the certain man who fell by the way is Lucifer, Son of the Morning; and though his feet walk the weary ways of hell, he stands today in the light of the Sun. His science of truth was as darkness to the owls and the bats, enthroned in the minds of those who sat in his shadow, blind to the light. These worship the reflex of his triune Deity, in the ghostly forms of an unknown triad, and turn their backs on the *Man of God*.

But night ends with the dawning of day and the rising of the Day Star, Lucifer. He fell into the race in Jerusalem; he arises from Jericho,—the moon city, symbol of the church of the dark ages. He arises as a mighty man out of sleep, girt with the strength of the Almighty, to put on the whole armor of God, to fight the good fight of faith by giving to every man a rational basis for faith, hope, and love. These three, in the divine unity of the perfect man, must rule the world

with imperial sway, and establish the kingdom in righteousness.

The imperial center from which this divine imperialism must unfold and become manifest, must be found in America, the land of Ephraim, where the Lion's whelp, the young Lioness, crouches for the prey of commercial power.

America has produced the fulness of the Gentiles, the *man with the science of universal expansion* from the microcosm of universal contraction, the vanishing point of the universe in its least form,—the *Man*, the *Logos*. He alone can satisfy the longings of every true American patriot who would be as a God to the universe, calling every rod of its fair fields his own, and dominating the seas with the commerce of free men.

Knowledge is power. Knowledge of the truth alone can set man free from the law of sin and death, and make him the heir of the world. The man, whoever he is, black or white, bond or free, who has this knowledge, with power to apply it for the restoration of the life of Jehovah from the grave of mortality, is Apollyon, destroyer of the last enemy, and the Savior of the God-race—Theo-Anthropoi. He is the true Emperor, the legitimate claimant to the throne of America's dominion over all the nations of the earth, the throne which is to unite all states and statesmen in the service of the Most High, the omnipotent spirit of the almighty science of truth, that men for ages to come may walk the green earth in the fulness of its glory,—free and regnant in the royalty of divine righteousness.

In the Editorial Perspective.

THE EDITOR.

THE PROBLEMS of colonization are confronting hundreds of experimentalists. Scores of colonies are being founded in various parts of the world, and as many have already failed. The older and more famous attempts at united life have either altogether ceased to exist, or are on the decline. The well-known Brook farm, among whose members were some of the most noted men of America, is now only a matter of history. The Zoar society, the Oneida community, the Harmonite society, the Shakers and others, noted communities which have flourished in the past, are now waning. During the past five years a number of smaller colonies, representing all shades of social discontent and inharmonious elements, have launched frail barks upon the stormy sea of social economy, some to sink, and some to float without compass or sail. The Ruskin colony is now in the throes of revolution, and Equality colony is on the point of dissolution. They cannot strike the chords of harmony, nor find the keys of organic unity. All communities not truly premised, not scientifically founded, not involving the factors of success, must fail. It is admitted by those who oppose colonization, that the communities which have existed longest, and for which the greatest sacrifices have been made, and in which the greatest heroism has been manifest, are those whose members have been bound together by strong religious sentiments. The Shakers and the Harmonites are notable examples; among them has existed a semblance of organic unity, a oneness of purpose and harmony of action; but all such communities must collapse when the forces are exhausted. Colonization as it obtains in the scores of fragmentary movements, will never be a factor in the solution of the great social problems of the hour. Selfishness must be eradicated, not by external means, but by internal processes. The supremest aspirations of humanity are religious; the bond of unity in successful united life is *united life*, the holding of the substances of life itself in common, and the forces generated in the highest points of conservation must express themselves perfectly in all the external affairs and relations of its people. Koreshanity is the only solution of the problem of the purpose and utility of communism. On the basis of the application of the Messianic law, the supreme law of united life, its colonies succeed, and will continue to succeed, until the light of its Science fills the whole earth!

The world stands amazed and offended at the claims of the Founder of Koreshanity, and readily accepts theories put forth by men who claim as much, but who have not sufficient man-

hood to openly declare their claims to authority to teach what they term the truth. There are scores of men who think they are Messiahs, but who are afraid to make a positive claim to possession of such function. There is no truth apart from personality. Truth is of no use so long as it is conceived as mere principle. The unity of truth and life in personality empowers the container to perform all the functions of truth and life. Whoever presumes to head a dispensation, necessarily presumes to be the authorized messenger of truth, the true prophet, the Messiah. There are always true and false claimants to divine honor and power. Only one can be true,—only one will succeed. Dr. Herron is endeavoring to baptize the world with the entities of Christian socialism, which he terms the kingdom of Christ. It should be clear to every "Christian" that no one is authorized to establish the kingdom of Christ, but the Christ! The world should ask the founder of Christian socialism for his credentials of authority. The greatest day in the history of the world will be at the crisis of the ages,—when once more Elijah the Prophet enters the contest with the prophets of Baal, and consumes himself in the chariot of fire.

There is a great difference of opinion in the world about what Jesus would do if he were in the earth today. The Union Christian Party thinks he would go to Des Moines, Iowa, on July 4, to attend a convention for the purpose of originating some scheme to defeat the devil by voting only for "Christian" candidates; in fact, it is announced that the Almighty will be there to help arrange matters. Others think that he would be helping to push their little plans of social reform, keeping the leaders in office, and assisting only where the greatest difficulties are encountered. In the churches he might be permitted to preach a few times in the city pulpits while the preachers are away on vacations. He could oversee a few departments of the world, so long as he did not interfere with plans already adopted! A more radical mind expresses, in an exchange, its belief concerning what Jesus would do if he were to attend a city church: "I can see the Prince of Peace and Poverty taking a hurried glance at the great display of finery and feathers, of silks and satins of broadcloth buccaneers! Do you know what I think he would do? Why, I think he would kick the whole hypocritical congregation into the street, blow the God-mocking building at the moon, and then turn on the fireworks. I wish he would do it!"

Labor unions are labor trusts. They are monopolies formed

for the purpose of controlling the trades, just as trusts are formed for the purpose of controlling the products of industry. If the laboring men have the right to combine for the purpose of forcing non-union laborers out of employment, corporations have a right to combine to force smaller concerns to abandon the field. The unions fix the wage scales; the trusts fix the prices on goods produced. There is no difference in the principle,—no difference in the results; they both culminate in injustice and despotism. The one is endeavoring to control labor, which is capital, and to dictate who shall work and when; the other is the endeavor to control stolen wealth, and to dictate who shall engage in business. The time has come when those who have not the mark of the beast can neither buy nor sell—and more, they cannot obtain employment in many lines of industry. THE FLAMING SWORD is as much opposed to the labor trusts as it is to the money trusts. They are both abominable perversions of the principles of organic effort in the selfish interests of the trusts, and the industrial clans under the false face of "brotherhood."

It is as easy to cure disease and overcome death as it is to cause these mortal conditions, when once the processes are understood. The laws of death are as inexorable and immutable as the laws of life. Death is not to be overcome by an infinite spirit, but by *man*. By man came death, and by man also the resurrection must come. The battle of life and death is fought at the end of every dispensation in the human world, and the rewards of victory appropriated for the life and progress of the new age. At the end of the Jewish dispensation, death was overcome in the person of Jesus; and by virtue of his victory, his acquisition of authority and power, he promised his throne "To him that overcometh,"—to another man who should appear at the end of the dispensation. The process of overcoming death is in the application of scientific law to humanity. It is the transformation of human nature, the change from the mortal to the immortal state. The resurrection at the end of the present age must obtain through a *rational man*. Those who look for the resurrection must also look to the man who is able to achieve the stupendous victory over the mortal world.

Modern reformers cannot harmonize the various movements in the lines of social economy. There is a growing conflict between the elements of colonization and socialism. It is said that colonization is not a factor in the true social system—that it is decidedly anti-socialistic. The principles of colonization and socialism are harmonized in the Koreshan System. The communistic nucleus of the coming great social structure is just as necessary in the order of progress and for the life of the organic whole, as the vitellus is necessary to the egg—just as necessary as the sun is to the physical universe. The communistic nucleus of primitive Christianity constituted the solar sphere of the system. The true social system is as much broader than the colony, as the earth is broader than the sun. The earth surrounds the sun; the social conditions of the primitive church were evolved from the communistic center. The factors of social construction begin in the communistic nucleus. The prime communistic colony of the new age will be a communistic city, the capital of the world, containing the sovereign power of the universe of humanity.

The influence of the modern church is waning; it is rapidly losing its hold on the people. The clergymen are becoming alarmed at the almost wholesale turning away from the church, and are endeavoring to find the cause. The people are growing tired of denominational monotony; the church makes no progress in truth, and contains nothing substantial for the rational mind. The agencies that are breaking the spell are manifold.

We are living in the time of the dissolution of the age, and old forms must perish. There is a drift into agnosticism; confidence in the authority of the clergymen is losing ground. There is a revulsion against the absurd interpretations of the Bible, and a growing repudiation of the creeds. The parks, bicycles, newspapers, and clubs are attractions which the clergymen find antagonistic to their interests. Rev. Dixon, of New York, asserts that he would rather have two rattlesnakes in his home than one Sunday paper. He might exclude papers and common serpents from his home, and yet entertain more dangerous and destructive forces in himself—opposition to truth and progress!

Ingersoll is lecturing on "The Devil." At present, the devil is his stock in trade, and he disposes of his entities to his audiences at high prices; they bring him hundreds of dollars for every exhibition of the various devils which have entered his chamber of cerebrations. The famous agnostic fights the kind of ghostly devils that the modern church endeavors to palm off on the world as real; he fights the mythical gods also. There has never been such a devil nor such a god as Ingersoll and the church talk about. The church is to be blamed for entertaining these absurd misconceptions, and Ingersoll is guilty of being unable to come any nearer the truth than the church! The truth is, the devil is *intensely human*; and at the present time he is composed of the entire human family. He is all that sensual humanity is, externally and internally. Koreshanity teaches the personality of the devil—natural, tangible personalities. There is nothing mystical nor ghostly about his satanic majesty—he is a startling reality—not in some other world, but here in this one!

"Christian socialism" is a social democracy. It proposes to have a democratic Christ, a democratic God. It looks for no Christ of the future except humanity—"humanity itself will become anointed of God. The humanity that shall become the complete incarnation of the spirit of Christ—that is the future Christ." Herronism overlooks the fact that before humanity can be anointed there must appear a *personality* to perform the Messianic function of anointing, to prepare the way for the manifestation of the divine kingdom. Thousands of people pretend to be interested in the coming of the new kingdom, the new humanity, but ignore the means through which the kingdom must come. Baptisms come from personalities. Jesus poured out his entire soul, the entire life of Deity, unto humanity, to work the progress of the age; and there cannot obtain another pouring out until another personality likewise dissolves himself in the generation of the divine energies.

A colony can no more be successful without the essential conservation of the substances of life, than an artificial human form can be made to possess human function. Dummy colonies rise and fall; they will never succeed; the vital elements of organic life are wanting. The true communistic relations, the elements necessary to perfect the bonds of peace, harmony, and success, cannot be obtained by any other processes than those in operation nineteen hundred years ago through the man Jesus—by a direct baptism of a communistic nucleus with the actual potencies of conserved life—human energy imparted from the anthropostic dynamo.

There is a persistent, positive force in Koreshanity that is proving to be a mystery to the world. The Koreshan movement progresses with ever-increasing momentum, despite the opposition of its enemies. It cannot be overthrown; its force is irresistible, its truth invulnerable, and its premise impregnable. THE FLAMING SWORD is a source of amazement; expressions of surprise at its unparalleled audacity, positiveness, and fearlessness, are heard on every hand. It is aggressive; it fights every-

thing that is wrong, everything that is fallacious and corrupt. It represents everything that is pure, and teaches everything that is true.

The money gods open and close the doors of the modern church at pleasure; they have mortgages on the clergymen, the people, and the church buildings. The temples of civilization are filled with money changers. The love of money closed the gates of Eden, and it requires a new *flaming sword* to open them. Over the door of a church in Arizona appear the words, "This is the gate of heaven;" and on the panel of the door, "Closed by order of the American Loan Co." The corporation foreclosed the mortgage on the church, and closed the "gates of heaven" to increase its profits.

Only the true solution of the problem of life can enable humanity to think right and do right. The Guiding Star alone can lead the world to its destiny. Humanity needs a leader, a positive mind, with positive claims, with positive truth; it needs the new Christ, the new Napoleon, the new Washington, the new Lincoln, the new Hero, to lead the world to victory over death and oppression!

Individualism is the inevitable result of the breaking up of the old order of the world, the end of the old cycle of human life. It allows every man to go off on a tangent of his own. The great body of humanity is passing into dissolution. Social cohesion is destroyed; the economic structure is crumbling, and the foundation is sinking in the quicksands of ignorance.

It is significant that the end of the present dispensation, the time of the harvest of the age, should be marked by harvesters and reapers in the agricultural world. In the beginning of the dispensation the Sower went forth to sow. The field is the world, the age is the season of regeneration, and the end of the dispensation is the harvest.

The fact that the nations are dreaming of peace is proof that the dark night is not yet passed. In the waking, the corrupt sleepers will experience a terrible nightmare, a tangible reflex of all the oppression that has been heaped upon the peo-

ple for ages; the nations must awake in the throes of revolution.

All truth is more essential than merely a part of it. There are no truths that are non-essential in the great, all-comprehensive System of Koreshan Universology.

Superstition is the devil's view of the character and works of the Almighty, the fallacious conceptions of ignorance concerning the relations of God and man.

The language of symbolism is the language of Deity. The universe can be understood only in the light of the mind of its perpetual cause.

The money power has transformed the "land of the free and the home of the brave," to a land of bondage and the home of moral cowards.

A remarkable transformation occurred when the Almighty's footstool was *throne* out in the space of the Copernican universe.

Panics succeed waves of prosperity; stimulation and reaction are alternate stages in the competitive world.

The competitive world believes in advertising; it enables the man to get the ad-vantage of his neighbor.

The laws of a nation are made in the capital; the primary capital of the United States is money.

Truth comes without money and without price; but it costs a great deal to get it.

The infernal regions are the internal regions of modern humanity.

The Eve of every dispensation must be accompanied by an Adam.

There are a number of striking features about labor-unionism.

Koreshanity is the true mental photograph of the universe.

The modern church is a lost cause and a vanishing effect!

The devil is the greatest fraud in the universe.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Must One Enter the Koreshan Ecclesia?

EDITOR FLAMING SWORD:—I am much interested in your reply under the head of "Severing Mortal Relations for Immortality," in a recent issue of THE FLAMING SWORD. You do not answer one part of the first question directly: must one enter the Ecclesia? I will concede the truth of all you have said, but at the present state of affairs, are not some doing their full duty by remaining with their families, and giving the Koreshan cause financial and other aid which they are able to do under the circumstances?—granting of course, that they are living consistent lives. Is it not necessary for some to be on the skirmish line and keep the central organization in touch with the world? There are times when it requires courage and fortitude to remain on the lonely picket line when there are fortifications within reach. Then there is another question which comes to one when thinking of joining your organization: Is it possible for all who see the force and truth of Koreshan Science to attain to immortality? If not, what need or use for them in the Ecclesia? Then again, how is each to

know beyond a doubt what is best for him to do?—Reader.

Nineteen hundred years ago, Jesus founded the primitive Christian system; he began by teaching and disciplining a group of people who submitted themselves to him as their leader and teacher. He prepared a central nucleus for the promulgation of his gospel; he taught the necessity of forsaking all to follow him, of leaving all to obey the truth. Those whom he disciplined were his disciples. He formed a battery of human minds negative to his positive will; he formed the solar nucleus of the anthropotic world for the Christian dispensation. The work of selecting and training minds receptive to His truth covered a period of years; in the meantime, he and his work were supported by friends and sympathizers. They assisted in the direction of their sympa-

thies; they did their duty so far as they could see it, while the work of development of the central order was in progress; but it was not their full duty, because their full duty was prescribed in the declaration of the two fundamental Messianic laws: Love of the Messianic pole with all the heart, might, and mind, and the neighbor as one's self.

After the formation of the central nucleus,—the head and shoulders of the system, it was necessary to find material for the construction of the entire body. The crisis came when the Teacher precipitated himself into his disciples; those who had followed him during the time of his personal work, obtained the greatest measure and degrees of life and honor; after that, it was every man in his order, and many who had not left all at first, left all at last, and began to fulfil the law

in themselves, and the substances of divine life were received by thousands.

We are living in parallel times; the work of construction of the new human battery is in progress; the laws of life are enunciated. The present promulgation of the truth is for the purpose of calling out from the world, minds who will submit to its demands, and thereby *know* what is best for them to do. In the central group, there obtains a necessary system of disciplining—only those who are disciplined are truly disciples. One of the first requirements of discipleship is to leave all—sever all mortal ties. It is a process of testing in many ways, a natural adjustment and selection. Some will not endure; every movement gathers up those who turn back; Jesus found those “who walked no more with him.” They are necessary to the Koreshan movement—they take away mental refuse, and elements of discontent follow them out.

There is no other way of attaining immortality than that of absolute obedience to the laws of life; if it be admitted that Koreshanity reveals what those laws are, and how to obey them and make a personal, practical application of them, then it is admitted that its methods are processes of fulfilment of law, and necessary to the attainment of immortality. Its orders, societies, and homes are institutions of united life, communistic institutions for practical obedience to the laws of life to God and the neighbor. If we say that it is *absolutely necessary* for all desiring to enter life, to pass through the institutions which the truth of Koreshanity prescribes, we are consistent and true to the principles of the System.

If the reward of each person obtains according to the measure of obedience, or rather according to the aspiration, the ideal, of each, it remains that those who respond to the call in the formation of the central cells of the battery will be accordingly emplaced in the highest plane of life, if true to all the processes of overcoming sensuality and death. The Koreshan homes are established for the purpose of determining the fitness of each member for specific duties in the promulgation and support of the System, when the organization is completed in all its details. All those who aspire to reach the central orders of life of the new age, must submit to all of the demands of truth and requirements of the laws of life; the law must be fulfilled at the end of this dispensation as it was fulfilled nineteen hundred years ago. Those who are faithful on the skirmish lines will receive the degree of life which they merit, the qualities of life which they are capable of

attracting, when the substances emanate from the Messianic center. Thousands must make up the circumference of the Solar sphere; thence all planes of the New Kingdom sufficient to make complete the universe of divine activity.

Where Are the Billions Who have Died in the Past?

(1) In Koreshan literature I read: “For the spirit of the mortal body is as mortal as the body eliminating it.” Now, if the spirit dies with the body, what will become of all the masses that have died in sensualism, on the day of the resurrection? (2) Are there any Koreshan societies in California?—C. B., Benicia, Cal.

The church pretends to believe that the soul and spirit of a man go to heaven or hell—away off in space somewhere; the Spiritualists think that the spirits of the dead float about in the earth’s atmosphere, while the Adventists hold that there is no more of man until the resurrection. All these views accord man only one lifetime; and of course, the places where they go are becoming fuller all the time, while some unknown reservoir is constantly being drawn upon for the creation of new beings never having existed before; what they are created from, is a mystery to people who hold to the popular absurdities. It is a lamentable fact that the world has degenerated so far as to be lost in utter ignorance of its origin and destiny!

The spirit and soul do not die when the mortal dissolution occurs; they are eliminated from the body, and enter the spiritual world,—the interior mind of humanity. After a time, there is a dissolution or separation of soul and spirit, and a return to the natural world. All of the dead that have ever lived in the past are in the world today; the dead are in the living. The great stream of sensualism is supplied from the entities of those who have died, endeavoring to get back into the natural world. Common human generation is the only channel through which mortal spirits can return to the natural state, and common death is the only way for mortal human beings to get into the spiritual world. Thoughts are spiritual entities; all of the thoughts of mortal humanity are entities or spirits of men who have died. Present mortal men are truly sepulchers, the tombs out of which the resurrection is to take place through natural, scientific processes.

The mortal man gets into the natural world from the great reservoir of human life which is constantly being supplied through the specific relations of the natural and spiritual worlds. You can see right here in this world, what becomes of those who have died in sensualism; the present world is their fate,—they come

back again and again, until the ego completes its career in long series of embodiments, and then he is resurrected into the immortal plane; the process of putting on immortality is to be accomplished in this world, by a natural, scientific process,—the process of overcoming death by *rational* means. The Koreshan Science of embodiment solves the problems of death and resurrection. Have you not read “Reincarnation,” “The Identification of Israel,” “Koreshan Science,” etc.?

(2) There are branches of the Koreshan Society Arch-Triumphant in San Francisco, Los Angeles, and San Diego, in your state. If interested in the work of the Society in any way, you should write for information, etc., to BERTHALDINE, MATRONA, President of the Society at large, 99th & Oak Sts., Chicago, Ill., or MRS. V. H. ANDREWS, Secretary of the Guiding Star Assembly, 6310 Harvard Ave., Chicago, Ill.

Why Doesn't God Kill the Devil?

If all things are possible with God, why does he not kill the devil? Who made the devil, and why? Why did God make hell, and why does he not blot it out of existence?—Reader.

The Almighty does not kill the devil, because the devil is a necessity; and because he is a necessity, it is impossible for God to kill him. All possible things are possible with the highest pivot of power of the universe, but impossible things are not possible of accomplishment. If the devil could not exist, it would be impossible for God to exist. The immutable, universal law of opposites demands the two extreme poles of mental activity. There could be no life without death, no light without darkness; there must be heat and cold, up and down, levity and gravity, good and evil, God and devil. The Almighty does not desire to destroy the devil, because the processes would involve the destruction of himself. The south pole of the physical universe is just as necessary as the north pole, and the dark side of the sun performs functions as necessary to the maintenance of the universe as those performed by the light side.

God possesses voluntary and involuntary powers of creation. He creates good voluntarily; the involuntary reflex of the exercise of his will in voluntary action, creates evil. It is impossible for a man to generate a good thought without generating its reflex, its opposite,—an evil thought. The very laws that perpetuate the being and existence of supreme good, also perpetuate evil. Hell is as necessary as heaven; hell is but the precipitate of the mental activities in the mind of the Almighty.

The laws of the progress of life and development of God Almighty and the human race, provide for the conversion of groups of devils at the end of every dispensation. The same laws also provide for the descent of life from heaven to hell. The very inherent principles of being necessitate the existence of the soil of hell for the implantation of the divine seed for the purpose of regeneration of the life sown. Jesus was the divine seed; he was sown in mortal humanity, that he might not only perpetuate divine life through the sowing of the seed of that life, but also to save the human beings in which the seed was sown. Seed in the soil enters a state of death and corruption; Jesus entered the corruption of humanity, crossed himself with the mortal world—entered the human hells, for the purpose of saving all of the progressive entities of the universe.

You see, there are mysteries of Godliness and mysteries of iniquity that the church has never dreamed of; the perverted philosophy of the creeds, with the gross conceptions of the relations of God, man, and the devil, is sheer absurdity; and agnostics spend their time in combating myths without endeavoring to supply the mind with something substantial and rational concerning the laws of being and existence. Both God and the devil are human; they are antithetical poles, and the one is absolutely necessary to the existence of the other. God, humanity, devil, and hell are eternal; they have always been, and will always be.

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The Baptist Flag and the Flaming Sword.

If the Baptist Church is the Church of God, What Church Has Apostatized?

There is nothing existing in the abstract; if the Christian church has fallen, Christianity has fallen. There can be no Christianity apart from the people who confess it; and if it does not exist in the organization which has come down through apostasy from the original and primitive form, who has authority to institute and form Christian chaos of Protestantism?—FLAMING SWORD.

It is a fact that there is no Christianity apart from the people who profess it, and the vision of a "church" that has come down through the ages, in an "invisible" form, is the figment of a dream. Churches exist as organizations, and are not called churches in their scattered, non-organized form. God's Word never commits the blunder of calling a loose, ephemeral, visionary, nondescript, indiscriminate, unorganized, imaginary multitude of spirit experiences, or influences—a church! And it is equally absurd to talk of the "chaos of Protestantism" as a church. Churches have common grounds of faith, a bond of

fellowship, a similar preparation of heart, agreement in doctrine, uniformity in practice, perpetuity in organization, and visibility of existence. Baptists are the only people in existence who can lay claims to such essential characteristics, and maintain such claims against all comers and goers. Baptist churches are Christ's churches, and do not have to turn aside to any organization on earth, whether new or old, to ask help in the valid administration of all the services of a church of Christ. That is one reason we are so unflinchingly a Baptist.—*Baptist Flag*.

The Flag and the Doctrinal Millstone; The Sword Looks Through the "Eye!"

Comparatively few of our readers know anything about Koreshanity. It is a new religion, if it can be called a religion at all. We give below some vague, opaque, obtuse definitions of the doctrine of the resurrection as believed by this dreamy, phantasmal, impractical, ethereal religion. If our readers can understand what the thing is they deserve credit for seeing as far into the millstone as the man who pecks it. Please read these two short extracts, then scratch your head and think a little before you look up to the stars as the graveyard of the universe.

The astronomical field is the burial place of the dead, because the stars constitute the focal points of the convergence of all physical energy. This energy passes on the converging currents of electro-magnetic conspiracy, to the focal stellar point to which it belongs, under the inexorable and inevitable law of astro-biology. Hence some particular star or constellation receives the energy of the remaining form of the man, after the primary spirit has left its tenement.—FLAMING SWORD.

Behold, ye star gazers, and wonder and perish, for those twinkling "focal points" are but serviceable as "converging points of all energy" and the "burial place of the dead." Our curiosity is aroused to know how KORESH found out all of this wonderful "law of astro-biology." Who has revealed this new doctrine to him? What star gazer has been able to see the concentration of energy, and the conspiracy of electro-magnetic currents to those focal stellar points? May be this is the "invisible church." Can the *Argus* tell us if it is?—*Baptist Flag*.

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Philosophy of the Heathen.

"As I understand it," said the heathen, "you propose to civilize me."

"Exactly so."

"You mean to get me out of habits of idleness and teach me to work."

"That is the idea."

"And then lead me to simplify my methods and invent things to make my work lighter."

"Yes."

"And next I will become ambitious to get rich, so that I won't have to work at all."

"Very likely."

"Well, what's the use of taking such a roundabout way of getting just where I started? I don't have to work now."—*Ex.*

The Christ Has Come!

The Poet Pays Tribute to the Man of the Hour, the Social Architect of the New Age.

He comes with power; His white, unfearing face

Shines through the social passion of the race.

He comes to frame the freedom of the Law,
To touch these men of Earth
With a feeling of life's oneness and its worth,

A feeling of its mystery and awe.

And when he comes into the world gone wrong,

He will rebuild her beauty with a song.
To every heart he will its own dream be;
One moon has many phantoms in the sea.
Out of the North the Norns will cry to men:

"Bolder, the Beautiful has come again!"
The flutes of Greece will whisper from the dead:

"Apollo has unveiled his sunbright head!"

The stones of Thebes and Memphis will find voice:

"Osiris come; O tribes of time, rejoice!"
And social Architects who build the State,
Serving the Dream at citadel and gate,
Will hail Him coming through the labor hum.

And glad, quick cries will go from man to man,

"Lo, He has come, our Christ, the Artisan—
The King who loved the lilies, He has come!"

He will arrive, our Counsellor and Chief,
And with bleak faces lighted up will come
The earth-worn mothers from their martyrdom

To tell him of their grief;
And glad girls caroling from field and town
Will go to meet Him with the labor crown,
The new crown woven of the heading wheat,

And men will sit down at his sacred feet;
And he will say—the King—

"Rome, let us live the poetry we sing!
And these, His burning words will break the ban—

Words that will grow to be,
On continent or sea,
The rallying cry of man.

He comes to make the long injustice right—

Comes to push back the shadow of the night,

The gray Tradition full of flint and flaw—
Comes to wipe out the insults to the soul.
The insults of the few against the whole,
The insults we make righteous with a law.

Yea, He will bear the safety of a State,
For in His still and rhythmic steps will be
The power and music of Alcione,
Who holds the swift heavens in their starry fate.

Yea, He will lay on souls the power of Peace,
And send on kingdoms torn the sense of home—
More than the fire of joy that burned on Greece,
More than the light of law that rose on Rome.

—Edwin Markham.

* * *

The world is a comedy to those who think, and a tragedy to those who feel.—*Ex.*

Industrial Co-Operative Union of America.

Mr. W. R. Wallace Describes Koreshan Industrial Institutions in an English Journal.

The I. C. U. is the outer expression or circumference of the Koreshan Unity; its purposes are what the name indicates,—the employment of every class of people in every trade, industry, and profession, on the basis of equitable production and distribution.

We have made some progress along the line of development so far, having established several industries through the capitalizing of the labor of a few earnest people devoted to the cause of humanity, and held in a bond of unity for a purpose divine.

We have some thirty Communist Co-operators and fifty Co-operators on the wage basis, employed in the production and distribution of brooms, brushes, whisks, etc. We have a wholesale and retail bakery and public restaurant, also a dining hall, a grocery store, a meat market, and a printing office.

The central body of Koreshans (Communists) is located outside the city, on land they use. There is, besides, a colony of the same kind in Lee Co., Florida. All are a part of the Koreshan System.

Of course you are already aware that the social problem, while it is in the main the same universally, yet has its peculiar difficulties in each country.

America is now the stamping ground for all the pet reform schemes of the universe, while the old Church and State continue their prostitution of life and liberty with greater acceleration day by day.

We as Koreshans believe that in order to institute a true system to supplant the now universally corrupted life of man, we must take into account the laws of organic unity, and from that as a basis we have determined the universe to have a limited and knowable form; and given a knowledge of its form and function, we are enabled to construct that Kingdom in the earth with man (the product of all the energies of the universe), as prophesied by Him who came to make all things new.—*Brotherhood, London.*

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The World's News.

Wednesday, May 31.—Spain and America resume diplomatic relations; Duke d'Arcos arrives at Washington, and American minister is transferred to Madrid.—Maj. Marchand, French general of forces in Africa, is welcomed at Paris with great enthusiasm.

Thursday.—Buffalo has another strike; 2,000 freight handlers quit work at docks.—America's scheme for arbitration wins favor at the peace congress; may carry off the laurels.—Free silver men in convention at Louisville, Ky.; 16 to 1 the first issue; Bryan and Altgeld present.

Friday.—Startling developments in the Dreyfus case; Col. Du Paty de Clam arrested for heading conspiracy which convicted Dreyfus.—Major Castellanos, of Cuban army, endeavors to excite insurrection against American authority; driven from Guanabacoa by citizens.—Famine increasing in Russia.

Saturday.—Spain cedes Caroline, Palaos, and Ladrones islands (except Guam) to Germany.—Esterhazy confesses that he forged the document that convicted Dreyfus.—Admiral Schley visits Chicago.

Sunday.—French court of cassation quashes sentence of Dreyfus and orders a new trial; acquittal probable; prisoner on Devil's Island informed of action of court looking to his freedom.—Dean Worcester, of Philippine commissions, refutes reports of American barbarities in the Philippines; denies cruelties to the wounded and prisoners.—Harper & Bros. and S. S. McClure companies form a publishers' trust.—Little scheme of arbitration the highest mark for peace conference!

Monday.—Small battle near Manila; rebels creeping near American lines.—Riot of revolutionists in Paris; President Loubet struck with a cane; excitement on the boulevards.—D. B. Henderson, of Iowa, ahead in the race for speakership in Congress.—Zola again in Paris; comes to keep up the fight until Dreyfus is free.

Tuesday.—New trouble threatening in Cuba; riots and lynching near San Antonio; garrison of American soldiers in three towns to restore quiet; Spanish merchants alarmed and ask protection from American authorities in Cuba.—Filipino refugees pour into Manila by the thousands; American authorities, fearing pestilence and famine, turn them back from the city.—Dewey sails from Hong Kong.—Samoan difficulties being settled; 1,800 rebels surrender to commission of the three powers; Malietoa to be crowned king.

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The Flaming Sword's High-Class Exchanges.

The Arena.—Readers of the May *Arena* were expecting reply of Mrs. Eddy to the charges of plagiarism made by two contributors, but the June number contains nothing from her; instead, the announcement that the Arena Company had been sued for alleged infringement of

The Koreshan University.

The Educational System of the Koreshan Unity in Practical Operation, Chartered under the Laws of the State of Illinois.

The Koreshan University System embraces a curriculum founded upon the Koreshan Cosmogony as its primary basis. Every great system of religion ever presented to the world has been predicated upon a cosmogony, and the religious conviction has conformed to the astronomical calculus. The radical difference between the Koreshan and the ordinary system and method of cult, is the fact that the Koreshan method invites the mind to think, while the ordinary scholastic plan is to cram the mind with the effete accumulations of the dark ages and the thoughts of empires.

Members of the Koreshan Institutions are students and disciples in the only genuinely scientific University in all the world; it is the only institution where Universology is taught. It teaches the quintessence of all the branches represented, segregated, and perverted in the thousands of modern institutions of learning. Address for particulars, REV. E. M. CASTLE, University System, Estero, Lee Co., Fla.; or PROF. U. G. MORROW, 314 W. Sixty-Third Street, Chicago, Ill.

The Society Arch-Triumphant.

The Secular System of the Koreshan Unity, the Avenue of Entrance Into the Koreshan Institutions.

The Society Arch-Triumphant, in its relation to the outside world, promotes interest in the Koreshan Science. The Society consists of three general orders: The first, Celibate and Communitic; second, Marital; third, the Investigative Court of the Society. Through this Society, prospective members must be introduced to other features and departments of the System.

The Outer Court is designed for those who desire simply to Investigate Koreshanity; it imposes no obligations whatever, except nominal dues. No matter where you are you can be a member of the Society, and make rapid progress in the settlement of the questions at issue in your own mind.

The advantages are: sympathy, helpful suggestions in the study of Koreshanity, answers to questions, correspondence, and encouragement in moral and religious aspiration. Address for further information, BERTHALDINE MATRONA, President, W. 99th Street and Oak Ave.; or MRS. V. H. ANDREWS, Secretary, 6310 Harvard Ave., Chicago, Ill.

copyright in publishing a half-tone reproduction of Mrs Eddy's photograph! The Christian science leader remains significantly silent, and the *Arena* suggests that Mrs. Eddy cannot complain if the public concludes that the charges made against her are unanswerable. The June number contains an excellent contribution from Helen H. Gardner on the Queen Bee and Her Subjects, of special interest to all Koreshaus from the fact that the article presents a clear view of the imperialism of the beehive; we are much pleased with it. Its study would be a valuable adjunct to the study of the several phases of imperialism discussed in this issue of *THE FLAMING SWORD*. Other prominent features of the June *Arena* are: a Japanese View of Kipling, Municipal Expansion, the Genesis of Action, a Word for the Mormons, Woman's Economic Status in the South, Imperialism in our Colleges, also a number of other excellent contributions. The *Arena* is a first-class monthly review of social advance, and has a wide circulation among progressive readers in the English speaking world.

The Saturday Evening Post.—The issue of June 3 contains the first installment of Ian Maclaren's "A Scot's Grammar School," and is highly appreciated by all literary admirers of the Scottish author; the second part will appear July 1. The issue before us contains the third part of Robert Barr's *Travels and Troubles in the Orient*, in which he narrates many interesting experiences with Turkish officials on the shores of the Mediterranean; the *Work of a Modern City*, a view of the progress of Boston; Public occurrences that are Making History; Men and Women of the Hour, and the Making of a Merchantman, the first of three practical papers by H. N. Higginbotham, prominently connected with the firm of Marshall Field & Co., Chicago. In the Grip of the Tsar, is an excellent story of Russian Nihilism. In the next issue Mrs. Burton Harrison's serial begins, *The Circle of the Century*, a romance of New York City, and promises to be something excellent in high class literature.

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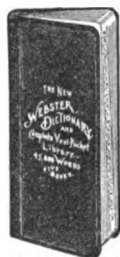
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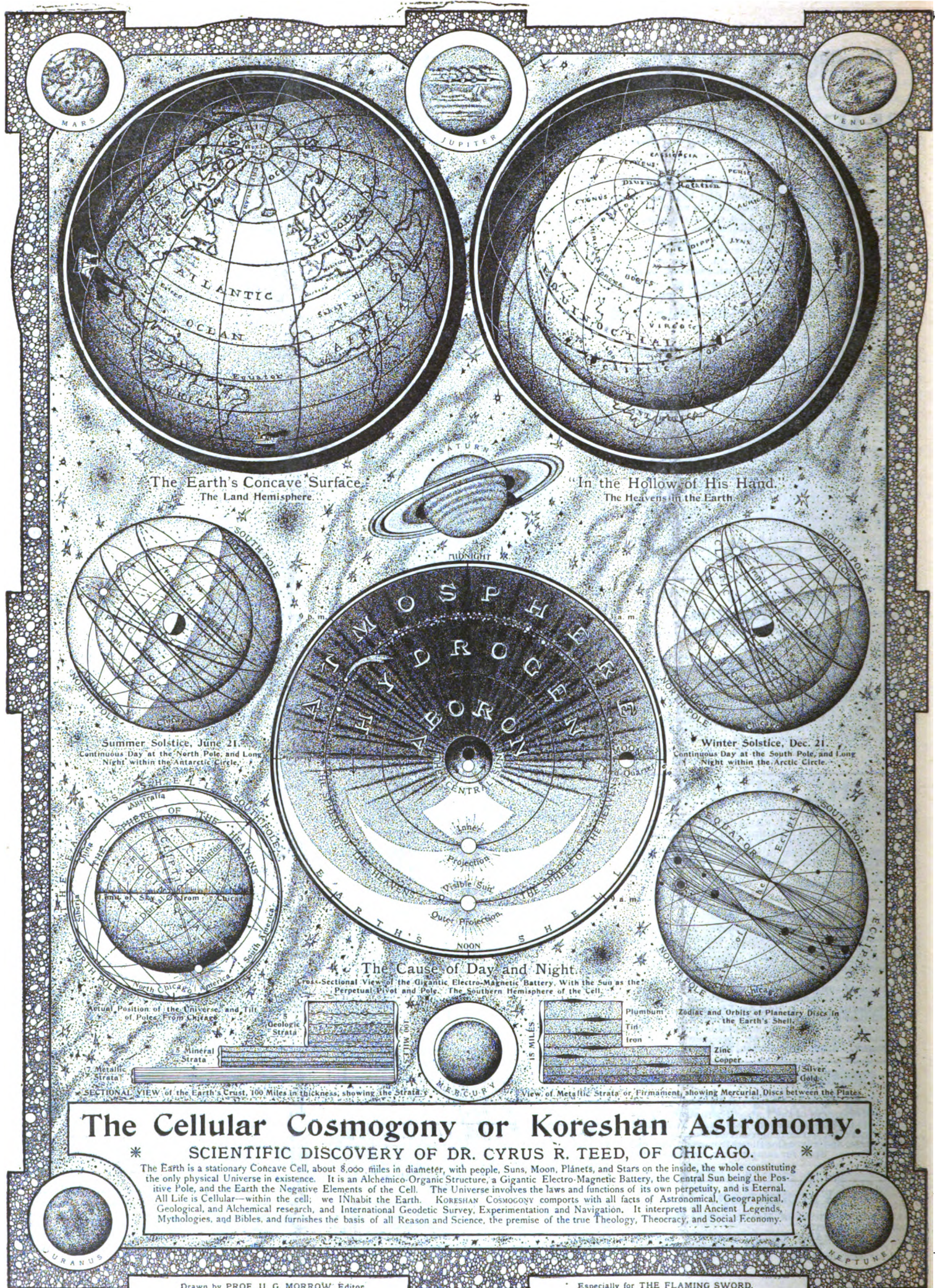
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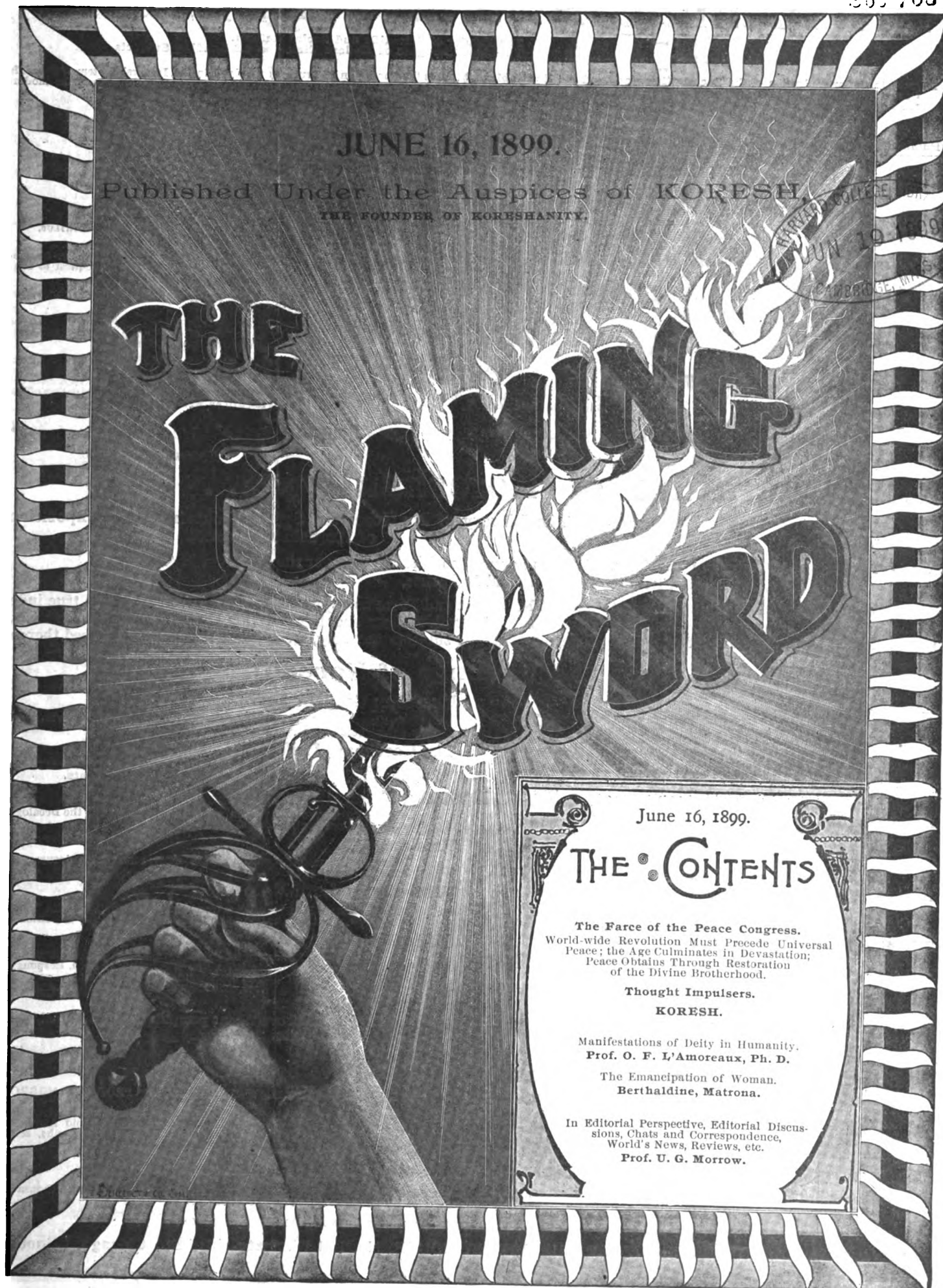
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Vol. xiii. No. 30.

CHICAGO, ILL., JUNE 16, 1899. A. K. 60.

Whole No. 341

The Farce of the Peace Congress.

World-wide Revolution Must Precede Universal Peace; the Age Culminates in Devastation; Peace Obtains Through Restoration of the Divine Brotherhood.

THERE IS a great effort on the part of an ignorant class, to deceive themselves and the world regarding the closing events of the Christian dispensation. This effort has resulted in the farce now being enacted at the Hague. From the present status of the international conference, it appears that there will be adopted a scheme of arbitration from which any disaffected party to a decision of the arbitration board may dissent. The conference at the Hague will disperse with nothing binding accomplished, as bearing upon final results. The question of disarmament is not even a minor theme for consideration.

The heart of man is utterly corrupt. The love of money is the dominant desire, both with individuals and with nations; and the stirring impulse to this greatest travesty (the peace conference) is commercial greed and speculation. Every noblesoul yearns for the triumphal day, the day of rest and peace, wherein lives made immaculate through the virtues of inherent Godhood, regenerated from Christ the Lord, shall rejoice in their deliverance.

The peace conference at the Hague was instigated by a representative national pirate, whose ambition falls not short of a desire to dominate the entire world. The Tsar of Russia is the vicar of the Almighty in the earth. He has the advantage of the Leonine plenipotentiary of Jehovah, in that he unites the secular

with the ecclesiastical authority. These two are rival claimants to universal supremacy. Kaiser Wilhelm is not without his ambitious claim to the title of "King of kings." "Me und Gott," is about the size of his aspirations. While they talk of peace at this farcical convention, they are all hustling their preparations for war,—every distrustful dog of them. There will be no peace until God finds his dwelling-place in the restored temple of a divine brotherhood; no peace while the commercial greed of the peoples of the world fosters, for mercantile purposes, the destructive creations of human avarice.

As long as individuals and corporations invent, and nations foster the schemes of the avaricious for destroying men by processes ten thousand-fold more disastrous than war, so long may we harbor the sentiment, that "the end is not yet." Many of the chief resources of national treasuries—resources fostered by all nations, rum, tobacco, opium, the prime causes of human viciousness—will not, be encouraged by peoples whose hearts desire that peace which can come only from the nations in whom the God of goodness and truth resides.

There comes the final great struggle for supremacy,—the battles of Gog and Magog, and of Armageddon. The age will culminate in a devastation beside which all others pale to insignificance. Catastrophe will mark the closing scenes of the recidivating age; peace will come after destruction.

Thought Impulsers.

The Flaming Sword Does Not Contradict Itself.

A PARTY in Washington, D. C., seems to be troubled over what she imagines to be a discrepancy of statement in *THE SWORD*. She thinks the statement that the Lord Christ consummated a twenty-four thousand year period, conflicts with the statement that we are *now* consummating a twenty-four thousand year period. If we go back twenty-four thousand years from the time of the Lord, we strike a period corresponding to that time. We are now coming to the period in which are manifest the sons of God. If we go back twenty-four thousand years from now, we strike a period corresponding to the period now at hand. Therefore, we are unable to discover any contradiction in the two statements.

Twenty-four thousand years is twenty-four thousand years, beginning at any chronological point, and ending correspondingly. The manifestation of the sons of God—the fruitage of the Piscatorial age, is an event of no ordinary importance. While it does not terminate a cycle represented by the individual and personal Lord, it does terminate and begin a cycle of its own, necessarily equal to that of the manifestation of the personal Jehovah.

Tesla Fails to Materialize His "Wonders."

NICOLA TESLA is a wonderful man. He has been advertising for a number of years the great things he is about to accomplish, but up to date he has not performed one act which should entitle him to public notice. He is going to build a tower on the summit of Pike's Peak, and "propagate electrical disturbance without wires;"—he hasn't done it yet. "I hope to be able," he says, "to send a message from New York to Paris." He should build a mountain in mid ocean and another on the moon, and the thing is accomplished. It is as easy as rolling off a log. Why! the star Aleyone transmits its light and electricity to our little earth, so many myriads of miles that no astronomer has ever attempted to estimate the distance, and this is through mid air, and so far it has been done without wires, even before Nicola was heard of; and why shouldn't he copy after the electrical formula of the people up in the Pleiades? Wireless telegraphy is not a remote but a proximate possibility; but it can be accomplished without Pike's Peak. When the transmission of intelligence and power is performed, it will be done by simple processes and instruments, and on very different lines from those now proposed by the various experimentalists who are on the wrong track.

Manifestations of Deity in Humanity.

The Advent of the Almighty into the Natural World Nineteen Hundred Years Ago; Numberless Incarnations in Past Ages; Certainty of His Return.

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

SOME stupendous event must have occurred nineteen hundred years ago, to cause the world—among other marvelous things—to change its whole system of time-marking, and produce uniformity in what was known as the civilized world, where before there was variety. The infidel or lying spirit that undertakes to affirm that there was no such thing as the "year of our Lord," is in duty bound to explain the origin of this new date, and state *why* it was called the year of the Lord, and not of some other being or event. Until he does so, satisfactorily, the world is justified in believing that that date marks the time of the most remarkable event for man, that has taken place in history. The events that have followed, and will follow that birth, fully justify the prophet Isaiah's description of the person born:

For unto us a child is born, unto us a son is given: and the government [of the world] shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, [not simply the Son of God] the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with

justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Observe that the passage does not say, has performed, but, "*will perform this.*" Nor is it yet performed, nor will it be until the Prince of Peace has brought peace to the earth, causing swords to be beaten into plowshares and spears into pruning-hooks; when men shall learn war no more,—that which they are now most careful to learn, of all things. The Christian dispensation is the age of the church militant—the church at war. It will be succeeded by the age of the Church Triumphant,—the reign of righteousness, and peace, and good will to men, *here in earth.*

As we have stated in a former article, Jesus himself said his kingdom of righteousness would not be established in earth until the end of the Christian age, as the seed of it—which he was, and which he sowed in humanity as Holy Ghost, after his translation—would not have its harvest until that time. When John was in the spirit, that is, in the spiritual world, where there is no time, he saw this Lord of hosts as the rider on the white horse, the mighty champion of purity in all things,

having the new name of God, which Jesus had in the beginning of that age (which name no one knew but himself): "And he had on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

What does He himself say about having been on earth before, and about coming again? He said, "Before Abraham was, I am;" and he said to the Jews, "It is my Father that honoreth me; of whom ye say that he is your God." "Now the Lord is that Spirit" that shone in the face of Moses so intensely that the Israelites fled and would not come near enough to him to hear what he said, until he put a vail on his face; and today the Jews, when the Old Testament is read, "have a vail on their hearts;"—do not know that he whom they profess to worship as God, was the Spirit that was in Moses as the God whom the real Christian worships, the same Spirit that was the personality in Jesus. This was very clearly shown in the transfiguration on the Mount.

Both of the New Testament writers who describe this event, say that not only the face, but even the garments (symbolizing the purified flesh of Jesus), shone with exceeding brightness, and Moses and Elias appeared talking with Jesus. This whole scene, including Moses and Elias, was the result of the metamorphosis, changed form, of Jesus, in the common version called transfiguration, and was the fulfilment of the words of Jesus, recorded just before, in which he said that there were some standing there who should not taste of death until they saw the Son of man coming in his kingdom. Jesus was the reincarnation of Elijah and Moses, hence they were in him; and when his form was changed, they stood forth. We see, then, that he had been on the earth before, thus fulfilling the words of the wise man who declares that "The thing that hath been, is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun."

Will the Lord Come Again?

There was no more certain expectation to the early Christian, than that Christ would come again on the

earth;—and his own words fully justified such expectation. As in their times Adam, and Elijah, and Moses, and Jesus were new names of God, so when he comes again he will have a new name, and will not be recognized, as they were not; "will come to his own, and his own will not receive him;" "will come as a thief in the night."

The events of the Bible, while literal events, were symbols of events to come. The disciples had before asked Him what should be the sign of his coming again, and of the end of the world—age. He said to two disciples, on the occasion of his last passover: "Go ye into the city, and there shall meet you a man bearing a pitcher of water." John saw the city. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." City, in symbol, means doctrine; first, the person in whom it comes to the world. Jesus was the bridegroom, who had the bride in him, who came down from heaven in the end of the Jewish age. It was long subsequent to that, that John saw—in the end of the Christian age—the holy city, New Jerusalem, come down from heaven.

As the bride came down before in the bridegroom, and that bridegroom was the Lord, so when the holy city, the doctrine of a new age, comes down from heaven again as a bride, it must come in the bridegroom, who is the Lord. The man with a pitcher of water, is the symbol which determines the time of the coming of the holy city, or new doctrine. Pisces was the sign in the physical heavens when Jesus came. We are now come to the time when Aquarius, the man with the pitcher of water, has become the sign in the physical heavens. Water symbolizes truth,—the true doctrine. He must then have arrived, in the world's history, at the time indicated by the words of Jesus the Lord, as the time of his coming again with the new name of God, to establish his kingdom in earth. We say, then, without any hesitation, that the Lord has come into the earth as a man many times in the past; is now come again, and will come numberless times in the future, because there is a law and a recurrent, absolute need of his coming.

The Emancipation of Woman.

Effect of the Great Volume of Conserved Forces of Koreshanity Upon Humanity; Movements in the Direction of Chastity; Spirit of Purity Impulsing the World of Woman.

BERTHA LDINE, MATRONA.

"WHY FEWER Women Marry," is the heading of a recent *Chicago Tribune* editorial. It is needless to say that the explanations offered are extremely superficial; but the query suggests the ripeness of the time for the transmission of the energies of scientific doctrine, in response to it. The testimony of the secular press, to the fact that the forces of chastity and celibacy are operative in the minds of many of the most capable and cultured young women of the progressive Anglo-Saxon race, is an encouragement to the celibate

sphere of the Koreshan System, at the center of which these forces are generated to serve for the salvation of the divine humanity. That this conservation of sex energy should be, it is rational to expect; yet we all like to enjoy—through the exercise of our exoteric powers—the manifest results of applied science.

The divine will of the Almighty has been operative in the natural world, in obedience to science, for thirty years, in the service of the principles of chastity and celibacy. The results of this service are becoming mani-

fest in many ways. The growing indisposition of the intellectual classes of women to marry, is one pronounced effect; and the greatly increasing number of intellectual, self-sustaining women is another. The Almighty is utilizing, in the hells, all manner of conscious and unconscious instrumentalities, to secure these results.

The general awakening to the science of truth, concerning chastity, and celibacy, is not far distant. The preparations for the organization of the White Horse Army, by the Rider on the White Horse, go rapidly on. Thousands of young women are already so alive to the sanctity of their personal rights as women, that they cannot yield even to the instincts of their natural maternity, until the true science of a more perfected physical organism is known and revered. These women are being moved upon, whether they know it or not, by the Holy Spirit of the divine Maternity, to shrink from giving themselves over—body, soul, and spirit—to be subjected to legalized abuses by the base, lustful instincts of the animal man, and to have their destinies, as women and mothers, ruled by the lusts of the flesh, which are aroused without limit by such self-surrender as marriage vows entail in man in his besotted ignorance of the laws of life and immortality, and consequent irreverence for the sacred functions of maternity.

It is for the young woman of the present generation, who has aspirations for divine wholeness, to draw the sacred circle of the science of truth around her, and to say devoutly: "As for me and my house, we will serve the Lord with gladness and singleness of heart;" thus debarring herself from every man lacking clean hands and a pure heart, and constituting her body a temple dedicated to that holy spirit of motherhood, with eyes too pure to behold iniquity with other than the frown of righteous condemnation.

The lusts of the flesh have reached their final judgment day. "Thus far and no farther," is the judgment of the Sign at the limit line of the age of Pisces, the age of mortal proliferation. In this age, all the hidden things of the sinful hells have been revealed in the mortal forms of sinful men. Every hideous, purient entity has found its symbolic language in multiform human diseases and deformities, in bodies of corruption conceived in sin and shapen in iniquity.

The great leprous man of universal sinfulness is about to have the blinding cataract of universal ignorance removed from his moral eyes, by the Great Physician and Surgeon of the Almighty; and with vision cleared to behold the heavenly hosts of God's Israel, he will take kindly to the sackcloth and ashes of works meet for repentance, and cry, unclean, unclean, oh wretched man that I am, who shall deliver me from this body of death.

The glistening garments of the science of truth, are soon to be worn by a sanctified womanhood of God's own choosing; and in the divinity of the divine Motherhood of the New Jerusalem, the bride of Christ, woman will stand forth to bless the race and races yet unborn, with the science of chastity. The truths taught by THE

FLAMING SWORD are to become to the minds of thousands of men and women, the cleansing fires of the Almighty. These truths will go forth by agencies seen and unseen, to purge the world of its iniquities. The soul of woman is matured for the divine ripening of the personified Spirit of Truth; it will find its fruitage in the glorified Tree of Life.

The Koreshan woman, called of God to the apostleship of the doctrine of purification, bears in her hand the proclamation of the Almighty, the Rider on the White Horse, to all women who desire the righteousness of the Lord Christ to cleanse their hearts from the lust of the flesh, to bow before that chaste virgin who sits enthroned in the heart of the King of kings, who is in adoration only of that love without dissimulation, too pure to behold iniquity, but upon whom is laid the sin of the whole world.

It is the determinate purpose of THE FLAMING SWORD, to continuously sound in the ears of every member of the body of Christ, now deformed and debased by the sins of this present evil world, the doctrines of purification. It shall impulse them to true re-formation by the presentation of the science of the laws of life and immortality, to cut off—by the mighty energies of a will wholly surrendered to the service of the almighty, cleansing, renewing truth—the descent into the functional operations of the sensual flesh, of those energies which, conserved and polarized as intense aspirations for divine being, will effect the salvation of our God, Jehovah, who was sown in our mortal corruption, to be raised in incorruption. And I, if I be lifted up from the earth, said the Lord Jesus, shall draw all men unto me. Jehovah, the flesh or living Word of God, was given for the life of the world, by his obedience to the law of the cross, after he had, in type, come forth from the tomb of Joseph, symbol of the Gentile humanity, the progeny of Joseph in which the seed of God was sown by the theocrasis of Jehovah after his resuscitation from the sepulcher of Joseph of Arimathea.

When the Lord Jesus emerged from the tomb, women first heralded the glad tidings of his reappearance. They were women whose supreme love he was; women who forsook their sins, and who, in contrition and adoration, could bathe his feet with their tears and wipe them with the hair of their heads; they were women who were pure in heart, for they were able to behold Deity in the person of the Nazarene. The Spirit of that same Lord Jehovah has moved upon the face of the waters,—upon the multitudes of peoples, nations, and tongues who once named his name, Jehovah,—and a Beast, the animal life of Deity, is rising out of the sea.

The almighty Spirit of Truth is awaking the life—the love, of Jehovah in the race, and the voice of the Beast is the voice of a *Man*; and although it is yet dark in God's Garden, where the Lord lay, the Marys of God's sabbath of rest, touched by the spirit of the motherhood of a divine age, golden with the glory of God, his benignant, regnant Maternity, have been searching the place where the Lord lay, to do honor to his name. They have heard his voice and have answered, Rabboni. To

the women who have a hearing ear and an understanding heart, God's voice will speak the science of the resurrection life in his own image and likeness. Those accounted worthy to attain this resurrection, neither marry nor are given in marriage, but are as the angels, the holy ones whose polarity is in the Lord, their Guiding Star to true virginity of being, the divine sonship—bride and bridegroom—united in the flesh of Jehovah, immortal and incorruptible.

The gospel of the *kingdom* shall be preached, and great shall be the company of women that shall publish it. God hides his treasures in earthen vessels, and thousands are preparing themselves, and are being prepared, to be set apart for the Master's use. It is for Koreshan women to lead in the way marked out by the Rider upon the White Horse, who, ascending from the sea of humanity, shall ascend to the throne of universal, arch-natural empire. In ascending, he shall nevertheless fall backward as the progressive spirit of a new race, created by the subjection of the descending energies of the flesh to the mighty science of truth, which shall teach man to reverence woman as the glory of his true manhood, and woman to honor man as the lord of that household of faith in God, which maketh her not ashamed of her maternity, but delighteth in that supreme will of God,—his name Jehovah. This is the most sacred name in the realm of Nature, the name by which God is known as perfect Man, and perfect Man as God. Into the temple of his flesh nothing can enter that defileth:—"Without are dogs [the scavengers of uncleanness], and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

The kingdom of heaven is likened unto ten virgins, wise and foolish in one kingdom,—the heaven of the present dispensation, where there is war,—and it is a war for the final victory of life over death. "I saw [said John], heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; * * *

and the armies which were in heaven followed him upon white horses." The wise, the anointed with holy oil, understand that white is the language of chastity, and that the white horse signifies the restraints and adjustments of commerce. The central domain of commerce, is that of sex relations. The science of the laws of life and immortality, is to exercise restraining power over the sex energies of the race, and to polarize and transform them in the crucible of the anthropostic cosmos, where they are transmutable to that hidden manna which if a man eat he shall live forever. This hidden manna is the holy spirit of the Messianic center, the real *flaming sword*, the product of theocrasis. The Lord Jesus said, "Except ye eat my flesh and drink my blood, ye have no life in you."

The Messianic center or Sun of a dispensation, is the materialized and personified force of centuries of anthropostic circumcision; first, that which is natural, and afterward, that which is spiritual. The heaped up force of Jewish circumcision produced, through the evolution of the mortal race, the intelligence and prolific potency of which Solomon was a representation; and by the involution of the immortals accompanying it, the holy aspirations of the Jew for the universal dominion of the righteousness of the law, which it symbolized, it generated Jehovah, the Logos or living Word. The descent of Jehovah into the universal tomb of Joseph's posterity—the Gentile hells, as the spiritual potency of the righteousness of the law, has brought humanity before that culminating power of the spiritual force of natural circumcision, the very throne of Deity, from which issues the science of the law which commands the cutting off of the sex energies in that seat of satan—the domain of the will of the flesh. This will cause the surrender of the mortal man to the will of God; the reaction of this act will be the cutting off of the life of the "man of sin," from center to circumference, and cause the emancipation of the world,—the womban, the church of Christ, from the law of sin and death.

In the Editorial Perspective.

THE EDITOR.

DR. DOWIE, the Australian "divine healer," now located in Chicago, where nearly four years ago he founded what he terms the Christian Catholic church, has, after twenty-three years of silence concerning his authority to proclaim his gospel, openly and publicly proclaimed himself to be "the Messenger of God's covenant," the prophet of Zion, and now demands entire modern Christendom to obey his commandments. The little Chicago Catholicism has a pope with stupendous claims. He asks and answers the questions, "By what authority do I these things? My ministry, my baptism, is it from heaven or from men?" He says, "If my ministry is from heaven, you must believe what I say, and you must do what I tell you. * * I have a right to stand here and say, in Zion, you have to do what I tell you, * * the whole church,—Presbyterian, Congregational, Baptist, and Episcopalian. * * The time has come. I have entered upon the fourth year of this Christian Catholic

church, and I tell the church universal everywhere, *you have to do what I tell you*. Do you hear? You have to do what I tell you, because what I tell you is in accordance with that Word, and because I am the Messenger of God's covenant." He makes these declarations on the basis of alleged success in healing thousands of people, many of whom live in Chicago. When challenged for proof of his claims he points to his cures, and asks if the thousands of people who have testified to restoration to normal, mortal functions, are engaged in one vast conspiracy of lying. The same question might be asked of Dr. Dowie, concerning the thousands who have claimed to be healed in the various metaphysical movements, "Christian Science," mind cure, Spiritualism, suggestion, and other methods where mental influence is employed. Has this vast army engaged in one vast conspiracy of lying? If healing is a proof of divine power, whence the power of those whom Dr. Dowie condemns? The

modern miracle workers, the founder of the Christian Catholic church included, were foreseen over eighteen hundred years ago, and described in Rev. xiii: 13, 14; xvi: 13, 14; and it occurs to us that the whole situation was summed up in Hall Caine's new story, "The Mahdi," in which occurs the following part of a conversation between the Mahdi and the poet Jellalli: "'But if you are a prophet, work us a miracle.' 'God no longer works miracles by his prophets,' said the Mahdi. 'Aha! And why not?' asked the poet. 'Because,' said the Mahdi, 'the devil has begun to do so by his fools!'"

Our worthy contemporary, the *Baptist Flag*, endeavors to suggest a few things for the consideration of THE FLAMING SWORD. Fortunately we have already considered the points mentioned, and for that reason we maintain the truth of Koreshan theology. It is not our fault if the modern church, inclusive of the Baptist denomination, holds that God is unknown and unknowable. We are aware that he has been a mystery to the world all along down the ages, but there come times when he makes himself known, tangibly manifest, so that men may "handle him who is the Word of Life." The gospel of Jesus was for the purpose of acquainting the world with the Almighty; the disciples of Jesus knew him, and to know God is eternal life; if the Baptist church has lapsed into ignorance of the theology of Jesus, it is a proof of its apostasy. If Jesus was not Jehovah; if he was not the fulness of the Godhead bodily; if he was not the Almighty made flesh, the actual creator of the universe, the maker of heaven and earth, tabernacling among men as a man, then there is no truth in his gospel. If he was what he said he was, we can rely upon what he said not only concerning himself, but other things as well. Koreshanity advocates the God-man, the Theo-anthropos, the man-God. Neither the Bible nor nature knows any other kind of a God than the human God, externally manifest or internally active in the heavens of humanity. Nineteen hundred years ago the church possessed a God that was natural and tangible, and susceptible of such specific analysis as was necessary to disseminate his essence among his followers. If the *Flag* wishes to deny the humanity of God, it might be preparing to discard the Bible it advises us to read! We are quite well acquainted with the Baptist doctrine also; and we here remind our friend that THE FLAMING SWORD contained sometime ago, some direct questions put by the Founder of Koreshanity to the editor of the *Flag*, which he has not yet considered.

We are asked for proof of the statement that the church founded nineteen hundred years ago went into a state of declension or apostasy. We know of nothing that is capable of falling except things that are elevated. The Seed itself had to fall in its sowing; and light from the sun must gravitate or go down to reach the circumference of its radiations. The Jewish church apostatized to the extent of rejection of the fruit of the Jewish dispensation; the old covenant passed away and a new one was established. God made no mistake in establishing the Jewish church; but it was in the order of the eternal law of being that the great plant should decay at the end of the season of the generation of Jesus the Messiah. After the establishment of the new covenant comes the prophecy that another covenant—entirely *new heavens* and *new earth*—is to come at the end of the Christian dispensation. The inevitable law of seed sowing necessitates the death of the seed in the soil. Jesus was the promised seed, and was sown in the hearts of the early church; and except he died in and with his disciples through the age, through the necessary declension, there can be no regeneration of the divine humanity. The kingdom of heaven was the measure of meal in which the woman placed the leaven, the ele-

ment of corruption, until the whole was corrupted. The field in which the good seed was sown was also the field for the sowing of the tares. Was not the primitive church the kingdom of God? If so, it was destined to enter corruption. The good man of the house was overcome and his house despoiled; the devil entered the church, aye, *entered heaven*, and his desecration of the tabernacle necessitates its cleansing;—the tabernacle of God, the church, must be renovated and made new. The church entered a state of declension and apostasy, and became perverted; the old garment, the old skins, will not contain the new life. If the Baptist church has escaped these experiences to which the kingdom of heaven was subjected, then it must consider itself as outside the field in which the seed was sown!

Hypocrisy is the unconscious tribute that vice pays to virtue. It is a good thing to give a forceful tribute to the dominant power of the Man of Nazareth, but a crime to prostitute his doctrines and his religion. The *Christian Herald*, of New York, has taken it upon itself to ascertain to what extent a belief in Christianity prevails among the public men of the American nation. The detailed questions sent out to hundreds of merchants, legislators, educators, millionaires, attorneys, and others, are: "1. Are you a friend of Christianity? 2. Do you believe that Christianity is the friend of mankind? 3. Does your belief extend to the recognition of a supreme being, of the Divinity of Christ, to the surpassing potency of Christianity as a civilizing influence?" The reply of McKinley heads the list, affirming a belief in the Divinity of Jesus, and the recognition of Christianity as the mightiest factor in the civilization of the world. Then comes the long list of corrupt politicians, heads of trusts, millionaires, oppressors of humanity, congressmen, and others engaged in stealing and hoarding the wealth of the nation—all answer, "Yes." So much the worse for Christianity! The same questions, substituting the name of Moses for the name of Jesus, might have been asked of all the public men of the Jewish nation nineteen hundred years ago. The scribes, Pharisees, lawyers, and rulers, as well as the Sanhedrim, would have answered "Yes;" but they murdered the Man who came as the embodiment of all that was righteous, and true, and potent in the hand of the Almighty! The time has come again when "they honor Me with their lips, but their hearts are far from me." The hour of the judgment of church and state is at hand! The church walks with a corrupt world, votes for the corruptions of political rings, and joins hands with the men who oppress the people and absorb their strength.

The hand of judgment is falling upon the corruptions of France, and the proud nation has been forced by inevitable circumstances to acknowledge the injustice of her supreme courts. For years, the French government has been the tool of a now exposed and confessed conspiracy to persecute an innocent man for alleged crimes on the basis of forged evidences. The world at large has protested against the legal action of the corrupt heart of the French republic; and it was not until revolution threatened the nation, that any direct steps were taken to punish the real criminals and to free the victim of French militarism—Capt. Dreyfus. The spirit of hatred of the Jews prompted schemers to deprive Dreyfus of his position in the French army. Legal persecution did not end with the unjust conviction and imprisonment of Dreyfus, but extended to all who undertook to defend the victim of public protest against the unjust sentence—even the noted Zola and Piquart. Other results of the conspiracy have been: two assassinations, one suicide, five resignations of men from public offices, disgrace and confession of Col. Esterhazy, wholesale riots in Paris, and France on the verge of revolution. Finally, the order for a new trial for Dreyfus, the

arrest and imprisonment of the head of the conspiracy, and the removal of Dreyfus from the Devil's Island to the devil's land of the French republic, where the devil's hand fell heavily upon him.

The microcosm is the small world, the large world involved, while the macrocosm is the large or great world. In the processes of evolution, the microcosm expresses itself in the great world. The unity of all in one is the supreme pivot of power, just as the seed is the involution of the plant, the pivot of its creation. The Seed-man is the microcosm, the nexus of spirit and matter, the Messiah. The modern metaphysician is exalting himself to the supreme altitude of divine progress; he says, "I am: God is: I the microcosm: God the macrocosm." If we take the real condition of mortal human beings today, and begin a parallel line of statements, we would have the following: "I am: Satan is: I the little devil: Satan the great devil of the universe." Jesus declared nineteen hundred years ago that he alone, of all men in the world, was born from above, and that all others were from beneath, children of the devil. Koreshanity emphasizes the truth of Jesus, when it points to the pole of evil and of fallacy as the source of the conclusion that everybody is God Almighty!

While the *Baptist Flag* commits itself in agreement with THE FLAMING SWORD, "that there is no Christianity apart from the people who profess it, and the vision of a church that has come down through the age in an invisible form is the figment of a dream," it certainly holds that there are many invisible Baptists—the thousands and thousands who have lived in past generations. Do they belong to the visible organization? Do they belong to the invisible church? Is there no Christianity in those who have died in the past? The position of Koreshanity is that the dead are in the living, and that only through re-embodiment could all the members of the church have come down through the age in visible forms, in visible organization. The mental forces of the past generation are in the present world; the heavens of humanity are in man. What good would a church be, if only a fraction of it is connected with a visible organization? Can the *Flag* solve this problem?

There is a growing opinion in the astronomical world, that if we could ascend above the earth's atmosphere the sun would appear positively and distinctly blue, and the sky absolutely black; while the stars would appear to possess very different colors from what we see from the earth's surface. If the quality of light from the sun and stars so materially changes in transmission through the atmosphere, what becomes of the spectral analyses by which it is presumed that the exact composition of the heavenly bodies may be known? The spectroscope does not reveal what is actually contained in the orbs above us; it shows the character and quality of substances after metamorphosis in propagation through all the strata of the earth's atmosphere. If we allow the astronomers full sway for a few years longer they will destroy their own conclusions, and leave the people free to search for elements of certainty in the Koreshan System.

The mind that knows nothing about the condition of the dead, can reveal no truth concerning the living. We have before us a journal endeavoring to teach the possibility of acquiring immortality in this world, the mastery of man over death, through processes of standing up and boldly saying, "Truly, I am God"! We quote the editor's own words, his own admission that, though he presumes to be God Almighty, he is in ignorance of the state of the dead, and consequently does not know that he is in it: "Though the condition of the dead is to me shrouded in mystery, I believe that the departed

retain their individuality, and am inclined to think that they are soon or later reborn on this earth." It would seem that a general in so stupendous a battle as the battle against death, should become informed concerning the condition and location of the strongholds of the enemy!

If humanity had a beginning at some time in the past, through any of the processes within the range of the supposition of evolutionists, whence did the first man derive his mental force? The spiritual world is composed of the spirits of men who have died, and it is from this reservoir that the Spiritualists receive their "guides." If it is admitted that this spiritual world is the counterpart of the natural world,—that the natural world is an expression of the spiritual, what was in the spiritual world before the first man? There never was a time when humanity did not exist; there never was a time when the spiritual world was not. The spiritual and natural worlds are eternal, and neither was evolved or involved through any of the processes of modern evolution, which Spiritualists are endeavoring to incorporate in a chaos of fallacious belief.

Labor union journals are publishing long lists of manufacturing firms whose products union workmen refuse to purchase—not because the manufacturers are in the trusts, but because they employ skilled labor outside of the *labor* trusts. By such methods of boycotting, persistent opposition to the interests of hundreds of thousands of non-union men, it is proposed to cure social and economic evils! There is a manifest determination on the part of the unions to *crush* that class of American workmen who will not submit themselves to the "brotherhoods" who are sworn to cease work when the heads give the word, and resort to force if necessary (and many of them resort to arms) to prevent non-union men from taking the places they voluntarily abandon in the strikes!

An army of men is sacrificed every year to appease the wrath and satisfy the demands of the money god; in all departments of industry, hundreds of thousands are slain upon the altars of commerce. The railroads of the United States alone are destroying and mutilating annually more than armaments of war—over 50,000 are killed or injured yearly. Add to these the injured in wrecks, and the army of the slain swells to startling proportions. Millions toil year after year, enduring hardships, with scant food and clothing, for the support of the gigantic systems of robbery, a thousand times more oppressive than the bondage of the Israelites in the land of Egypt!

There can be no true government on the basis of the will of the majority. The laws of just government must be in accordance with the laws of organic unity, in harmony with the laws which govern the great universe of existence. The practical application of the laws of the universe depends upon specific knowledge of the laws in fundamentals. As long as the majority are in ignorance of the laws of the form and function of the physical world, they can have no conception of the laws of societal reconstruction, or of the principles of true political economy. The will of the ignorant majority is mere caprice, regardless of the laws of justice.

If the people's party represented the elements of social and political reform, then "reform" is on the decline. Populism is disappearing like a quickly dissipating storm. During the campaign of 1896, it assumed huge proportions, and in its fusion with democracy threatened to practically apply the ideals of many an enthusiast. It failed to absorb the democratic party; it is now thought that the silver candidate killed both parties. At any rate, the topic of the "rise and fall" of populism is being freely discussed in political circles. Third partyism has never

been a success in politics, though it has been tried many times in the past.

Prof. Langley concludes that the natural color of the sun is blue, but when sifted through the earth's atmosphere its rays become yellow. The sun of the competitive world sometimes creates the "blues;" but when strained through the mental atmosphere of the modern world it manifests itself in yellow journalism.

Apostate Christians are more concerned about leaving the earth on some star-bound journey, than they are about making the world better for the rising generation. At the time the Almighty awakes to take vengeance on all forms of oppression, millions are clamoring to get away from the scenes of judgment!

It is an inevitable conclusion that if the few get too much in the distribution of the wealth of the world, the many get too little. All industrial progress of modern times is in favor of the men who have facilities for stealing industrial products, and against the men who produce them.

In the physical universe, there are no parties to vote upon issues and questions concerning the government of atoms. The whole system exists in obedience to unalterable laws; the great

structure is ruled by the central sun, the imperial nucleus of the mineral kingdom.

Ask any astronomer what problems of life have been solved on the basis of the popular astronomical system, and you will have opportunity to learn of how little value a fallacious cosmogony is to the world.

A man on the wrong side of an argument is a human ostrich; he sticks his head in the sand, and thinks that he is out of sight.

It is obvious that there is something radically wrong with American "freedom," when millions are in bondage!

Materialists use very poor material in constructing various theories of the universe of life.

Too many peace cooks at the Hague are spoiling the broth!

Truth is a mirror which casts reflections on the modern world.

The point of cause is the nexus between spirit and matter.

The Czar's peace plan has reached its vanishing point.

The earth is the terra firma of Koreshan Science.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

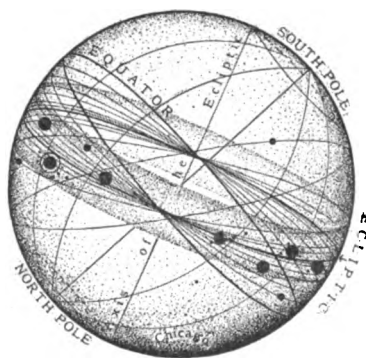
Planetary Reflections From Disci in the Earth.

EDITOR FLAMING SWORD:—Why, if the real planets are mercurial disci in the earth, between the metallic shells, do we see, in the case of Jupiter, for instance, that it revolves on its axis in about 10 hours, and that it is accompanied by satellites which appear to revolve around it in definite and constant periods, passing in front and remaining visible when going in one direction, and passing behind and disappearing when going in another direction; casting their shadows on the planet when not in exact opposition, and becoming eclipsed by the planet's shadow when passing on the other side? All these phenomena are capable of easy observation and verification through a telescope of moderate power.

Then there is Saturn, with his marvelous rings and eight satellites. The rings are always perspectively foreshortened, but by regularly varying amount, from being wider than the planet, to a straight line. Now, manifestly these complex and systematic appearances could not be mere reflections from mercurial disci, circulating around between the metallic shells at a speed of a mile in about three seconds! They must be optical illusions, or Copernicus is right. At first thought, it appeared that absurdity was unnecessarily overdone; that little planets and satellites might be conceded, but on second thought it was clear that ponderable bodies would not do; for centrifugal force and gravity acting in the same direction would precipitate them to the earth at once.—PROF. J. W. T., Salem, O.

There is manifest in the above questions, an almost total misconception and failure to understand Koreshan Cosmogony; and hence the apparent absurdities presented to the mind of the objector, which would be entirely removed if the

System were seen as it really is in the mind of the Koreshan Astronomer, and in fact. It does not follow, because the conclusions above are fallacious, that the Koreshan System is false, because the conclusions are not Koreshan; but perhaps they are the best effort of a mind saturated with Copernican fallacies, only blindly considering our published statements, yet endeavoring to reach whole-



Mercurial Disci in the Earth's Shell—the Real Invisible Planets and Their Orbits.

sale conclusions by illogical methods.

For instance, when it is said that the planets are reflections from mercurial disci in the earth, our correspondent concludes that these reflections are mere reflections of light, and that we think the planets in the physical heavens are mere phantasms, "optical illusions," as he terms them. In an article regarding the mountains and shadows on the moon, a few weeks ago,

we endeavored to dissipate some erroneous conclusions concerning the moon in the Koreshan System, by the same writer. The same will apply to the visible planets, for the planets belong to the lunar system, having similar orbits, phases, and laws of formation. Do the planets and moon appear to be of the same nature as the sun? They do not; they are projected from the circumference, while the sun and the stars belong to the interior of the heavens, and are projected from the center.

The conclusion is also erroneously made, that the visible planets are always directly above their corresponding material disci; and hence the absurdity of the conclusion that the mercurial disci move between the metallic strata at the enormous speed of a mile in about *three seconds*! If we take the longitude of a given mercurial disc in the earth, and the right ascension of the corresponding visible planet in the heavens, we would see that their movements agree; if the heavens were stationary in the concave earth, then the visible planets would always be directly above the mercurial planes; but the heavens are revolving constantly. A visible planet in the heavens, in its orbit among the constellations of the Zodiac, indicates the movement of the disc in the earth. The disc of Mars completes its revolution in the earth in about 686 days; Jupiter, nearly 12 years; Saturn, 29 years; and so on, to Neptune, which requires about 164 years to make one revolution around in the

earth, and a corresponding time for the revolution of the visible orb in the heavens. Mercury is the most rapidly moving disc, covering only 69 miles per day, or about 42 feet per second; however, the motion is vermicular, and the peristaltum is not the same at all times of the day,—being greatest when the sun is passing over the disc. The year of Neptune is about 164 years; its disc moves in the earth only about 2,198 feet per day, or about $\frac{1}{3}$ inches per second. Quite a difference, you see!

Why do not the planets fall to the earth if gravity and centrifugal force operate in the same direction? They would if such were the case. The planets are centers of gravity,—points where the energies of levity and gravity meet in the formation of vortices, and hence, while they are partially material, they are *imponderable*, for the energies of gravity are transmuted in the vortex and neutralized. The visible planets are in the static planes of forces generated in the discs, and can no more fall than hydrogen can fall, or a ton of gold rise.

Are the planets material? There is a process of partial materialization of the energies entering the planetary vortices. In the processes of combustion that take place there, different qualities of photoic energies are generated, which enable us to see the form of the spheres. The movements of the satellites about the planets, and the planets themselves in rotation, are as they appear—that is, they are visible substances in space, having motion. Take Jupiter, for instance; its axis inclines about 3° from the plane of its orbit, which is nearly in the plane of the ecliptic; and the "satellites" revolve in the plane of Jupiter's equator. What causes Jupiter to revolve? Wherever two forces meet, a revolution is the result. The body of Jupiter is in the vortex, and the planet revolves with the vortex, and the satellites being in the same vortex, necessarily revolve in the same direction. The vortex is created by the meeting of the ascending and descending energies, and the rotation of the planet and revolution of the satellites are inevitable. Why does not Jupiter rotate in the same plane that the disc moves?—why the obliquity? why not appear flat like the disc, with the satellites revolving, not in front and behind the planet, but around in a plane perpendicular to the earth? Because the energies transmitted from the mercurial disc to the partially materialized image in the sky, derive their magnetic impulse from the Zodiac, and incline in the direction of the Zodiacal plane. If gyroscopes tend to move toward the plane of the Zo-

diac, may not Jupiter's satellites revolve nearly in the plane of the ecliptic, whence they receive their impulses? The obliquity of the plane of their revolution is as simple as the compass needle pointing to the magnetic pole of the earth!

The same is true of Saturn and its satellites, or secondary planets. In the transmission of energies from the primary and secondary discs in the Saturnian system in the earth, the plane of the vortex of revolution in the physical heavens would be in the plane of the planet's path, if it were not modified by the solar diurnal influence. The rings are in the natural plane of the satellites of Saturn, and must present different aspects, appearing to be inclined at different angles as related to the eye, at different points in its orbit, for a reason similar to that given in the Copernican system—the axis of the planet sustains an obliquity of about 28° to the ecliptic, and must therefore change in appearance. There is one thing that we are always much amused at in many objections put forth by minds in the astronomical world, and that is the effort put forth to instruct us on points of the most ordinary and common phenomena of the physical heavens; as though we had not deemed it necessary to know the facts in plain view! THE FLAMING SWORD is published for the purpose of instructing the world concerning the truth of the universe; and it has never yet become the pupil of its correspondents! We are familiar with the facts of practical astronomy; familiar with the present and past systems, with the history of astronomy, with the works of astronomical minds; and our facilities for astronomical research and observation are at least equal to the facilities of those who oppose us.

In considering the rotation of Saturn and the revolution of its attendants, in relation to the plane of its rings, some knowledge of the laws of generation of electro-magnetic energies in the great dynamo of the universe must be possessed; then it would be clear even to the modern astronomical mind why the rings of Saturn sustain an obliquity of 28° to the plane of the visible planet's orbit, but not before. We insist upon the Koreshan System being viewed from its own standpoint. Above all, in the study of Koreshan Astronomy it is necessary to know what it teaches; for blundering conclusions of astronomers who take casual glances at the System are not sufficient to satisfy the rational mind. The entire Koreshan System is beautiful, logical, consistent, and scientific; but if we were to find some of the conclusions arrived at by minds outside of the System expressed

in the world, we could not identify them as Koreshan conclusions!

Did the Christ Fail in His Mission?

Did the Christ die to save the Adamic race, and fail? Was the atonement made by Jesus on the cross sufficient for and designed to save the Adamic race? Does not salvation depend upon conditions? If not, upon what does it depend? Are not cause and effect brought to bear? If so, which is the cause, and which the effect? If the atonement is the cause, then does not the effect depend upon the cause?—A. M., Springfield, Mo.

There is no failure in the operation of inexorable law; Jesus came in fulfilment of the unalterable laws of being; and the further fulfilment of law in the hearts of men is as certain as the fact that the universe exists. Jesus died to save the Adamic race and mortal humanity, and has *not* failed; but to understand the processes of divine redemption, it is necessary to remove from the mind every vestige of the absurdities taught in the modern church concerning the atonement. We must first ascertain what race the Adamic race is. It is usually supposed that the common, mortal humanity is the race of Adam, but it is not true.

The Adamic race is the divine race, and belongs exclusively to the divine kingdom. They were the sons of God that existed in the world before the flood. Adam was God Almighty; the offspring of God are the Gods. Jesus was the restoration and the unity of the Adamic race in himself. A common seed saves the life of the plant and saves the atoms of the soil as well—appropriates them for use in the next higher domain or kingdom of life. The Seed-man saves the life of the Almighty and the life of mortal humanity. Jesus was the salvation and the resurrection of the soul of the Jewish race—the salvation of thousands of spirits of men who had looked forward to his coming as the Messiah.

The coming of Jesus nineteen hundred years ago was the coming of the promised seed. Now, what do you suppose a seed is for, if it is not for planting? In the generation of Jesus the Christ, the Almighty produced one seed, at that time the "only begotten;" and the only way other sons of God could be produced, was by sowing that *one* seed in the soil of mortal humanity. The parable of the Sower is a scientific statement of the processes of redemption. In the beginning of the age the seed was sown. The age is the season for the generation of a new genus or race of men; and the end of the age or dispensation is the harvest of that sowing. Jesus was literally dissolved, transmuted to spirit, and entered the hearts and wills of his disciples, and in

accordance with the laws of reproduction, will produce 144,000 personalities as the fruitage of his planting. The 144,000 personalities are the Adamic race; they are the result or effect, the offspring, of the original cause, the Seed-man. The conditions of salvation in the present dispensation were the conditions *at the beginning of the age*—acceptance of the divine essence at the time of the planting. It is "first the blade, then the ear, then the full corn in the ear." The processes of redemption are not yet completed, and will not be until the manifestation of the sons of God—the redemption of the body.

The cross of Jesus is sufficient to work out in humanity the redemption of the divine humanity; sufficient to produce the resurrection at the end of the dispensation; sufficient to bring the light of divine science into the world, and sufficient to bring the Golden Age, with the glory and power of the Almighty, to fill the world in ages to come, when all men will be saved to the extent of their aspirations. But what is the cross of the Christ? What is the atonement? What is the death of the Christ? "That which thou sowest is not quickened except it die." The death of the divine seed in humanity during the age was the death of Jesus, symbolized by his death on the two sticks of wood. At the passover supper, Jesus symbolized the processes of the atonement—he gave his disciples bread and wine, types of his flesh and blood. They ate and drank; now, where did the bread and wine go? They were appropriated in the physical systems of the disciples. In that symbol Jesus virtually said to them: Now, I show you where I am going; you must eat my flesh and appropriate my blood in order to have life. I am going into you as the divine seed, the seminal essence of Deity, and there I must die. I cross myself, my divine life, flesh, and blood, with the corrupt, mortal world, just as a seed placed in the soil must pass into dissolution, and through corruption reach down and appropriate and save the elements of the soil. I am going to become at-one with you *in death*, during the period of an entire dispensation, in order that the elements of the mortal man may become at-one with me in life.

Jesus was placed in the great crucible of humanity; he was crossed—crucified—in man; and that cross was symbolized by his crucifixion on Calvary, just as his at-one-ment was symbolized by the appropriation of the emblems of the body and blood of the God-man. The at-one-ment is complete when the men into whom he went during the administration

of the divine essence or Holy Spirit, during the first century, are raised out of mortal humanity and enter into conjunction with God Almighty.

The law of the resurrection is the law of seed-sowing and harvest; and if you can study the processes of the generation of life in the soil, through the processes of corruption of the seed and the reconstruction of the life cells from the state of death of the seed, and in the elaboration of substances in the plant, and the final grouping of the corpuscles and formation of the many seeds at the end of the season, you have the processes of redemption completely and scientifically illustrated and demonstrated in nature, in conformity with unalterable law. The Koreshan Science of the at-one-ment, the cross and death of Jesus, is beautiful, scientific, and consistent with facts of Nature and the Bible; it is rational, and reaches logical conclusions from the basis of demonstrated facts, analogies, and laws of life in the natural world. The theories of atonement taught in the modern church are silly, fallacious, and absurd, and must in time so offend the rational mind as to result in wholesale repudiation of the entire system of churchianity, and world-wide acceptance of the truth of Koreshanity.

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Earth Embraces the Universe.

A New and Startling Theory of Our World.

We Live on Inner Surface. The Sun the Center, and Gives All Its Heat and Light—Far Reaching if True.

We were handed the other day a book of 200 pages, about five inches by seven in area, with the request that we review it and publish in the *Times* the result. The book is occupied with setting forth a new conception of the material world in which we live. According to the author, the sun is the center and the earth is the circumference of the universe. The earth is a hollow sphere with a crust composed of metals and minerals, in thickness about 100 miles. The distance between the farthest points from side to side of the hollow sphere or form is, of course, concave, and on this inner concave surface we live. The sun proper is located at the center, rotating on its axis, and its visible projection has an orbital path on the ecliptic. The planets are spheres of energy, the stars focal points of light, and the moon a sphere of energy. The whole is eternal; the earth is God's footstool and is essential to his existence; it is the utmost and outermost limit of expression of the divine mind. The earth is the only physical world; it has no orbital motion; it is fixed and relatively stationary, while the sun, moon, planets and stars move in orbits in the heavens above us, and are inseparably connected with the universe.

It will be readily seen that this theory is directly opposed to the one commonly accepted. For centuries the world has been taught that the earth is a large globe filled with molten matter, the crust composing the surface is convex on its outer surface and it is on this convex surface we live; that the earth is but a mere speck in the vast ocean of infinite space, and revolves upon its axis once in twenty-four hours, and in one year completes a circle around the sun; that the sun is placed at a distance of 92,000,000 miles from the earth, and around it revolves a family of planets and satellites.

It is claimed for the new theory that it corresponds to ascertained facts, whereas the old is based, for the most part, on assumptions. To prove that the surface of the earth is not convex, experiments were made on the surface of water.

A Proof that the Surface is not Convex.

If the water were convex, when boats and ships disappear in the distance hull down, they would do so because the intervening hill of water would prevent their being seen; it is conclusive that if this were the case, the telescope would be powerless to render the occulted portion of the ships visible again. It is equally clear that if the telescope can restore the vanished hulls, the water upon which they sail is not bulged and does not curve downward beyond the horizon.

It is with reference to this phenomenon that special observations were made on August 16, 1896, from the shore of Lake Michigan, World's Fair Grounds, by the Experimenting Staff. The atmosphere was clear, and the horizon sharply defined against the sky beyond. Several sloop yachts and a schooner were observed at a distance of about twelve miles, from an altitude of ten feet above the water (from a pier extending into the lake), the hulls and about one half of the height of the mast were invisible to the unaided eye; through an opera glass, all of the surface of the sails and the full height of masts were visible, with the hulls still invisible; but with a telescope of about forty powers, the hull of each vessel was brought into view with remarkable clearness.

Ocular Demonstration of the Earth's Concavity.

A stake two feet in height was placed midway between the Observing Station and the target, with cross-bar at top of stake. With the telescope at same altitude, the cross-bar was observed to be a little below the top of the target, with the target foreshortened by perspective to a breadth equal to the above one half the length of stake. With the telescope two inches above the water, the cross-bar was seen to be in line with the top of the target.

Besides this observation, an absolutely satisfactory view was had of the water's surface itself. With the telescope placed absolutely level, the water appeared to slope gradually upward to the center of the telescope field. With the objective end of the telescope placed a little upward from the true level, and with the water still visible near the objective end of the instrument, the actual concavity of the water—a midway depression—was clearly observable. This midway depression was at the point of the stake, with cross-bar midway between the point of observation from the target, from which midway depression there was a gradual slope upward to the target. This view was obtained by

the long terrestrial eyepiece, and also by the astronomical eyepiece, the concavity through the latter being the more marked. There could be no mistake as to the concave arc; the water was seen to be not convex. It did not appear to be a plane, but concave!—Kingston (Ont.) Times.

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The Founder of Koreshanity in Baltimore.

The Morning Herald's Brief Review of the Principles of the System, and View of the Prophet.

Baltimore is entertaining a prophet. He is the founder of a modern system of science and religion, which involves new and startling theories regarding every knownology and ism, and proposes to revolutionize every department of human thought, from politics to theology.

The pen name of the prophet is KORESH; his real cognomen is C. R. Teed, and Fate made him a citizen of Chicago. At present he is the guest of H. N. Rahn, at the latter's home, 1228 North Stricker street.

"The earth," said Dr. Teed, last night, in explaining the principles of Koreshanity, "will soon witness one of the most complete social, political, and religious revolutions in its history. The forces of the common people, tired of the oppression and tyranny of capital, will rise in their might and overthrow those who now make them slaves. All existing governments will fall, and every one of the multitudinous peoples of the world will become united. They will be ruled by God in person. As assistants He will have 144,000 divine, yet human, beings, who, by slow evolution, have attained a condition of spiritual superiority, corresponding in a measure to the Hindu Nirvana. They will be free from the sensual desires of the ordinary man, and through obedience to law will reach what we call the 'point of biologic absorption.'

"Christ we believe was God—the three in one, the unified trinity. Every 24,000 years he is reborn, and has been from the beginnings of eternity. At his last death, when our era began, his spirit was absorbed by those who were true believers, and at the end of the 24,000-year cycle, in which we now live, the spirit, becoming purer and purer by its gradual progression through the generations, will be incarnated once more, and Christ will walk the earth again. This process will continue forever."

Dr. Teed believes in alchemy and claims to have converted several common metals into gold. The process, however, is too expensive, he says, to warrant employing it on a commercial scale. He also upholds the theory of reincarnation, and maintains that the soul of a man may descend into one of the lower animals. Dr. Teed is a man of fine physique and good address. His eyes are deeply set and piercing, and when he explains a knotty point in his science, they glimmer and snap. He began his teachings in 1870, and now has a rather large number of converts, most of whom are residents of Chicago. It is his mission, he says, to instruct the ignorant, so that when the Great Day comes they will be admitted into the inner circle without having first to undergo the inconvenience of being killed.—The Morning Herald, Baltimore, Md., June 6.

The Baptist Flag and the Flaming Sword.

The Flag Admits that It Cannot Comprehend the Almighty; the Man Jesus is the Tangible God of Koreshanity.

We are amused at the reference of the Baptist Flag to "unknowable phantasms," which it assumes are the bases of all analyses of THE FLAMING SWORD. If analyses of substances of tangible human structures and definition of the laws of the physical universe are "unknowable phantasms" in ethereal regions, pray what are the subjects of Baptist sky-theology? Will our contemporary condescend to tell us whether the objects of the Flag's affection and worship in the physical heavens are knowable or unknowable phantasms, and whether they exist in ethereal or atmospheric media? Any definite information about the existence of the Baptist god will receive our due consideration!—THE FLAMING SWORD.

It is said in an old book we have in our office, that the God whom Baptists worship is "Past finding out." His infinite character is such that "The heaven of heavens cannot contain him," and the "height, and depth, and breadth of his love passeth knowledge." Since God is infinite, the finite minds of Baptists do not pretend to comprehend him, or to be able to analyze his nature. Do we understand that Koreshanity has a God that can be analyzed and dissected, and his analysis reported as to its different qualities, like a bottle of medicine or any other material compound? The God of the Bible is an infinite Spirit, and may not be known to the material view of mortal man. We recommend THE FLAMING SWORD to purchase a Bible and read some Baptist doctrine.—Baptist Flag.

The Flag Thinks Tares Were Never Sown in the Soil of the Baptist Church.

Evidently the Flag is neither a shining light, nor an instrument of revelation of the mysteries of divine life. If it were, it would recognize the truth of Paul's declaration concerning the apostasy of the church which Jesus founded. The church of every dispensation waxes old as a garment; and if we are approaching the end of the age, some preparation must be made for making all things new. Even life must be renewed—and renewed in new, organic structures. If the Almighty makes everything new, must he not reconstruct the church?—FLAMING SWORD.

Come, now, brother, please quote for us where Paul said the "church Jesus founded" would apostatize. He truly said there would be an apostasy from that church, but Paul said that the true disciples had the divine seal on them, and the Lord knew them, and that "God should receive glory, by the church, throughout all ages, world without end." Eph. iii:21. The total apostasy of the "church Jesus founded" is the doctrine of infidelity, not of Paul. Paul was a staunch believer in the stability of the institutions of Christ. It was Paul who said: "We, receiving a kingdom that cannot be moved." Heb. xii:28. The Lord never promised to make a "new" church, but, the rather, said: "On this rock I will build my church, and the gates of hell shall not

prevail against it." That church is stable and undying. The reformer who vainly imagines the Lord's church is dead, is deluded.—Baptist Flag.

Making Sheep Out of Goats.

"A new fountain of life has been discovered on a Missouri goat farm,"—FLAMING SWORD. Pshaw! That is just a Campbellite church in the grove near the pond, and they put in their time trying to make sheep out of their goats by dipping them in the pond.—Baptist Flag.

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The World's News.

Wednesday, June 7.—Cuban soldiers at last conclude to accept money from the United States, and surrender rifles; hundreds now being paid.—Refugees coming to Manila by the thousands.—Fall of the French ministry threatening; excitement continues over Dreyfus case.—Gomez issues his farewell manifesto, committing Cubans to protection of the American government; retires to enter private life and business.

Thursday.—Chinese being employed in Manila instead of Filipinos; discontent among the natives of the city.—Bishop Hurst and wife, of the Methodist church, separate without divorce: trouble over money affairs.—News comes from Alaska that at least 200 gold seekers perished on the trails during the winter.—Great cave discovered in New Zealand, larger than the famous Mammoth cave of Ky.—2,000 Cubans apply for pay at Matanzas.—Famous "Nun of Kenmare" dies near London.

Friday.—Aguinaldo dissolves Filipino congress, and declares himself dictator; Washington officials think he desires power to surrender to Americans.—Landslide in Arkansas buries 28 men.—Cloudburst in Texas drowns 25 persons.—Ambassador Choate and Salisbury agree on temporary Alaskan boundary, slightly in favor of Canadian demands.—Austrian empire in danger.—England and Transvaal on the verge of war.

Saturday.—Admiral Kautz at Hawaii, on way to U. S.—Jeffries-Fitzsimmons prizefight at Coney Island, New York; Jeffries wins and becomes world's champion.—Senator Mason ends food investigation in Chicago.—Cuban bandit chief lynched at Holguin.—Big nail mill at Joliet, Ill., closes indefinitely, throwing 2,000 men out of employment.—Serious rioting and plundering in India.—Nearly one half Spanish prisoners in Philippines reported dead.

Sunday.—45,000 steel, iron, and tin workers at Detroit receive 25 per cent advance in wages.—Paris plot on foot to insult French president at the Sunday races.—Bland, the silver champion, reported dying.—Filipinos attacking Bacoor, south of Manila; routed by Lawton's men.—Germany bitterly opposes arbitration plans in peace congress; congress may result in total failure.—Harry Beno, a freak without physical sensation, is buried alive for eight days' sleep, in Chicago.

Monday.—American government establishing schools in Porto Rico.—French president attended Sunday's races in Paris, guarded by thousands of soldiers and police.—Terrific tornado at Sioux City, Ia.—More bloodshed in Armenia; old feuds renewed.—Brooklyn proposes to celebrate July 3 as "Schley day."—Dr. Kjeller, of Stockholm university, declares

that Andree is alive and returning from the north pole.

Tuesday.—Terrible storm in Minnesota and Wisconsin; hundreds of lives reported lost; appalling disaster at New Richmond, Wis.; buildings undermined by floods from attendant rains.—College exercises and baccalaureates everywhere.—Strike riots in Cleveland; street-cars attempt to run with non-union men.—Dupuy cabinet falls in France.—British war offices busy; great fear of conflict with Transvaal.—Russia leases harbors for war vessels in Korea.—Cuban outlaws mob two Spaniards at Guines, Cuba.

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, June 22.

"THE CRIME OF THE CENTURY."—LESLIE'S WEEKLY, in the June 22d number, tells with graphic details the story of the famous Dreyfus case, the Jewish officer whose faith led to his fearful persecution, and characterizes it as "The Crime of the Century," and so it is. Nothing in romance or fiction is of greater interest. The same number tells and illustrates the remarkable child-kidnapping case which recently centered the interests of fathers and mothers throughout the country upon the 8,000 policemen in and about New York who were looking for the lost child. Both these stories are profusely illustrated. The double page gives one the best idea yet presented pictorially, of the Paris Exposition of 1900. Historic Savannah, one of the great cities of the South, has a very attractive illustrated supplement, and other illustrations include a first page, showing New York's lively Sunday afternoon summer, bicycle and flower show; the three great army and navy rifles; the next speaker of the House, David B. Henderson, of Iowa; yacht-club views; and the favorites in the great Suburban horse-race. This is one of the greatest numbers of LESLIE'S WEEKLY, and any one who pays ten cents for it gets his money's worth, with interest.

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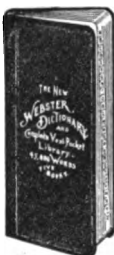
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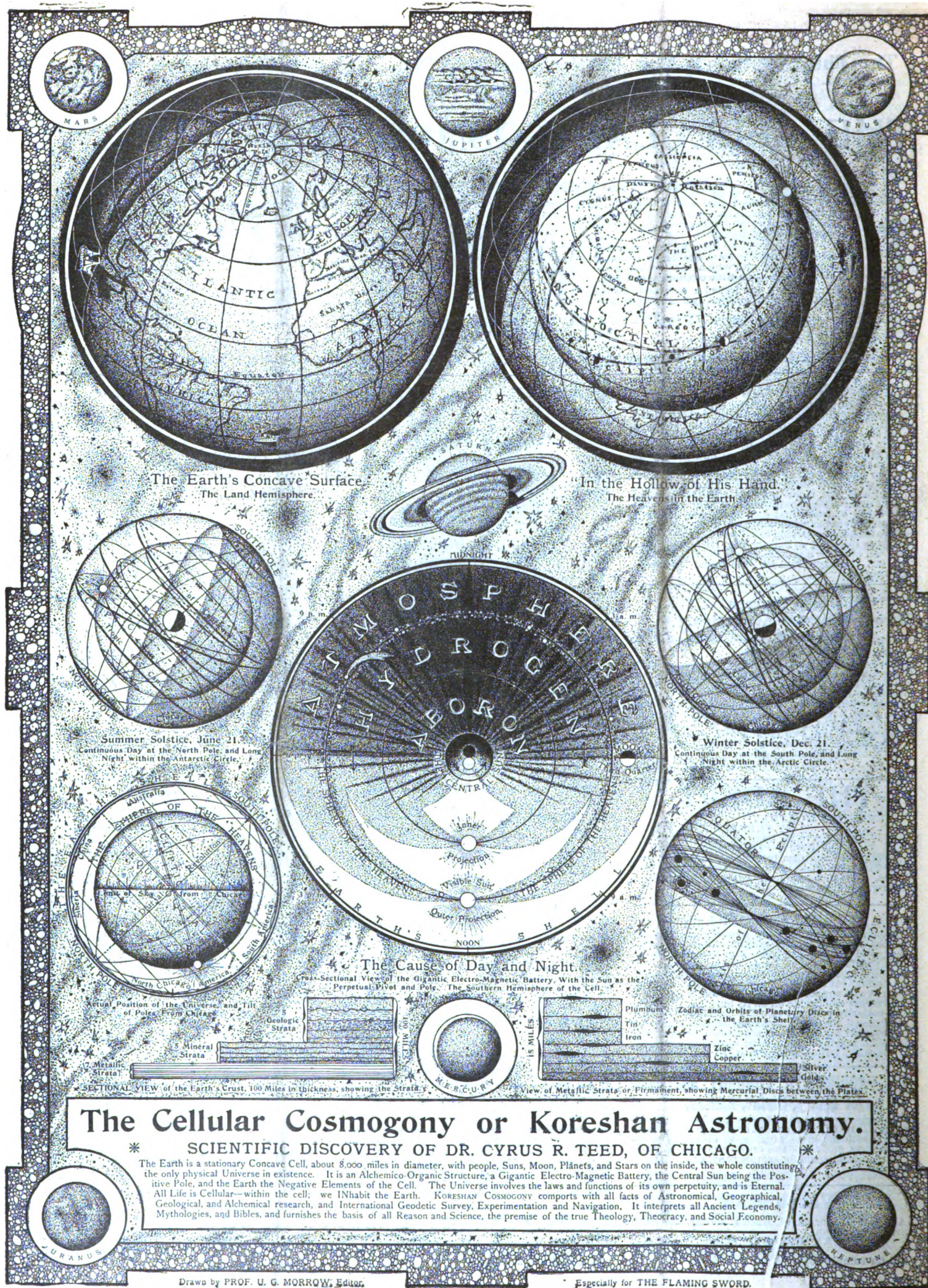
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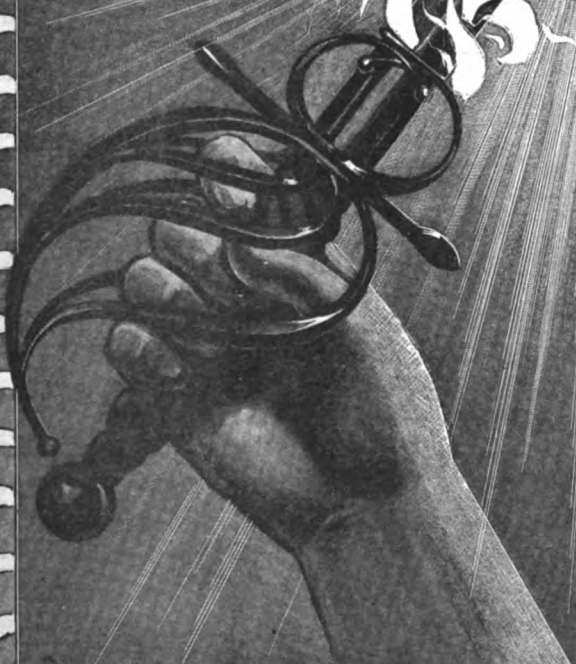
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No chronological datum predicated upon the metrical definitions of Zodiacal phenomena, in the relations of the solar system to the ecliptic, can be specifically correct without an aggregate calculus of all these factors. But that they demark with mathematical precision the events of anthropological evolutions and involutions, progressions and retrogressions, times of prosperity and adversity, and the revolutions essential to distinctive and advancing grades of civilization, there can be no reasonable question or justifiable doubt. Given an accurate knowledge of this complicated, divinely-wrought mechanism in its relations to biolog-

ical existence, the career of every man and every nation may be definitely determined, and the time known, not only when a national career shall end, but when, how, and where a new national existence shall project itself into the arena of its triumphs, defeats, and agonies.

Time periods are specifically marked, and the continuity of periods is from evanescence to never-ceasing perpetuity. The theocrasis of the Lord defined the beginning of a specific epoch; it marked also the termination of a career which began when God entered, by his covenant (conjunction), into the spiritual consciousness of Abraham. It completed the cycle which began with the time when God in Abraham projected into Abram's external consciousness the magnificent conception of becoming the father of a race of men, and establishing the possibility of his own metempsychosis toward and into that immaculate and transcendent astral nucleus, the Son of God and Father of the race. The divine prescience in Abraham enabled him to project his visual penetration toward that brilliant Morning Star, the day-dream of the angelic hosts, and the night dream of the devoted millions raised up in the bosom of the Father, the immaculate Christ, flesh and blood of God, the sole personal triunity, God the man. Abraham saw the time when he should become the Christ of God, and should occupy the throne to which God had made him heir.

What man in all the history of the world, has conceived so comprehensive a scheme and practically co-ordinated the factors of its execution as Abraham, when

he instituted that religious ceremony, one of the supreme factors of which was the rite of circumcision? "Thou shalt circumcise every male child the eighth day," and every child amenable to this ritual, but not submitted to its provisions, shall be cut off from his people. This ceremony had for its proximate purpose, in its external, physiological application, the development of a race of people, all the members of which could trace their genealogy distinctively and definitely to one paternal source. Every tribe and family of this great people could trace its ethnic origin to Abraham.

Abraham, then, apex of religious culmination, prepared the soil into which he should project his natural and spiritual life, as it must flow from generation to generation, until, through the power of the Omniscient will, he could gather again that life into his own reincarnation as the Son of man, the Son of God, the new creation to sit upon the throne of the Eternal. One of the factors of that rite provided that no Hebrew should marry the uncircumcised. It was made a religious ceremony, because there is no bond of unity in the depth of the human soul so obligatory as the religious principle in man. It had the power to deter the Hebrew women from contracting marital alliances among the uncircumcised; it did not, however, prevent the Hebrew men from marrying Gentile women, thus absorbing into the blood of the Hebrew race, foreign ethnic elements by which the deterioration of the Hebrew was prevented.

The time included from the projection of Abram from the fire of the Chaldees, until the Lord's body was dissolved in the presence of his disciples, was specifically defined both by the anthropostic and the alchemico-organic Zodiacs. As the Patriarch Abraham, through natural propagation, projected his own life into the multiplication of a posterity proceeding directly from his own loins, so the same Abraham, with his additional experience of nearly two thousand years, in the consummation of which he had merged into his eternal Sonship and inheritance of the throne of Deity, was ripe to institute a corresponding celestial projection into that immaculate posterity which should proceed from his planting in the race. Abraham had become the Lord. Not only could the viduals of the Jewish race trace their ethnic origin to the personal and vidual paternal ancestor, Abraham, but they were as actually

in the loins of Abraham as the acorns on the oak were originally in the acorn whence sprang the tree, and thence the acorns reproduced.

Let the mind picture the lines of radiation from the loins of one man to the millions of his progeny, and draw the conclusion that this result is the product of Abraham's desire; then further reason, that this unfoldment of the mind and structure of the great Patriarch into the millions of his progeny, must co-ordinately progress with a commensurate involution. The impetus of that coincident involution is the inherent desire of the Patriarch Abraham to develop and perpetuate his personal individuality, as well as to project and develop an army of collaborators in the destinies of immortal and eternal life. He projected his desire to a specific period on the dial of the anthropostic Zodiac, imparting that desire to his posterity. As his natural posterity could trace their lineage *backward* to a pivotal point in origin, so, per contra and co-ordinately, they all could project their desires *forward* to a particular pivot, into which their lives should merge as a composite aggregation of the spiritual entities originating with Abraham and collected in Christ the Lord.

It would be an infinitely defective law which could unfold from the life of one man the millions of his progeny, and could not infold into a higher and more perfected center the identities thus engendered. The Lord was central and pivotal. As he was the material nucleus of the race of man, so his inner and spiritual life constituted the astral nucleus of both the celestial and spiritual spheres. While he was the fulness of the Godhead bodily, God the Father, Son, and Holy Spirit, the incarnate God and Jehovah in materiality, he was the reincarnate Abraham; and the Hebrew race, dying in the flesh, moved through the spirals of involute and progressive aspirations, and reached its central destiny in the altar and throne of the Deific personality. "He gathered the Lambs with his arm and carried them in his bosom," exalting those who righteously looked forward to his appearing, to the central and eternal throne of consciousness.

Whosoever denies that the Lord Christ was the Son of God, and therefore Deity, is a liar and antichrist. Upon this contest we enter the arena; upon this truth we stake the fortuity of the war we wage.



It is declared that the Branch shall build the temple of the Lord. This means that he shall establish the life of the body. While it is declared that the Branch shall build the temple, it is also declared of Cyrus that he shall build Jerusalem (establish the doctrine or science of life), and that *he* shall lay the foundation of the temple. The foundation of the temple is what the temple

is founded upon. If the temple is the life, its foundation must be the doctrine or science of life. It is prophesied of CYRUS that *he* shall lay the foundation, but does he also build the superstructure? The Lord declares, "He shall perform *all* my pleasure." "The hands of Zerubabel have laid the foundation of this house; his hands shall *also finish it*." (Zech. iv. 9.

Koreshan Solution of the Philippine Question.

The Flaming Sword Sustains the Government of the United States in the Possession of the Islands and Its Effort to Conquer the Natives.

I have been so surprised at the attitude of THE FLAMING SWORD toward the Filipinos,—the bad faith of the United States seems to be approved, while the aspirations of a people who have struggled for years for liberty are sneered at. I don't understand the theory on which Professor Morrow bases his articles, unless it is that he sees the United States hastening to its doom, and rejoices to see the end approaching; possibly it is this. Nevertheless, I hope the Filipinos will make a good fight.—A READER OF THE SWORD.

WE ARE at present living under the jurisdiction of the United States government. While we do not believe either the democratic or republican form of government to be the best, we recognize it as the best we have; and so long as the people of the country desire it, we are bound to sustain it until, through the forces of a higher education, the people are convinced that there is something better to be had. Any kind of government is better than the mob. The mob may sometimes become the instrument for the overthrow of a bad form of government, but it never succeeds in holding the reins long at a time. The overthrow of the French empire by a mob, and the substitution of a republic, are good illustrations of mobocratic success, when it results in effecting a revolution.

We are looking for the universal establishment of God's kingdom in the earth, which shall be substituted for the present governments; but it will only be reached through the discipline essential to the graduated developments of the peoples who shall come under its influence and reign.

The Filipinos are a set of barbarians; and that ambitious tyrant, Aguinaldo, while perhaps possessed of a greater share of intellectuality than many of his compatriots, is no less a barbarian than the others inhabiting those islands. The course of the Philippine insurgents from the first, in their relation to the United States, has been marked by treachery. Their methods are not those of civilized people, but of barbarians; and nothing could now befall them so disastrous to their progress toward civilization, as what some "philanthropists" denominate their liberty as an independent government. There is not a state among all the states of the Union, that possesses liberty distinct from that which is guaranteed to it by the concert of the states in that common bond of citizenship enforced by the union of states.

We do not maintain that the so called civilized world has attained to any great degree of civilization, but on some lines it is making progress; and if the United States is good enough to govern seventy-five millions of people somewhat to their satisfaction, we cannot see why it is not good enough to control the destiny of eighty-five millions. It is maintained by millions of people, that the United States government is the

best in the world. If so, then it is good enough for ten millions of barbarians in the Philippine Islands.

We rejoiced in the destruction of Spanish authority in America. We destroyed Spanish tyranny in the Philippine Islands,—the only government the Filipinos possessed. The authority of the United States in the islands, was a guarantee to those people of at least as good a government as we have at home; there certainly can be nothing better in the line of democratic liberty. Or do you think that those barbarians can make for themselves a better republic than the one under whose wings they are promised protection? If they were more civilized, more progressive, more divinely religious, then a liberty of independence might be the preferable one.

A number of the states of the Union attempted to gain an independence from the Federal government, and, according to the arguments put forth by the advocates of "our bad faith" with the Filipinos, the South was entirely in the right, and the North absolutely in the wrong; for any people who, for political reasons, desire to be independent of any established government should not be interfered with. This, we contend, is a poor argument. We are of the opinion that in the march of races toward the acme of human civilization, there are grades of discipline essential to their development, and that these grades of discipline will come to them in the line and order of prescient appointment. I know of nothing better for those people now, than subjugation to as strong a nationality as the Americans.

We think there is altogether too much politics in the administration of our national affairs. Both parties are bad enough; and the worst feature of either party, lies in the purpose and practice of each to belittle the good and magnify the bad of the other. The best sentiment of our country today, is in the determination to prosecute the war in the Philippines with the utmost vigor. The effort should be so aggressive and so overwhelming as to leave no room for question as to the final results. There should be no hesitancy on the part of the administration, to furnish munitions of war in superabundance. The present weakness of the Administration is in its dilly-dallying; it is fatal in more ways than one. We have no "sympathy for the under dog" when that dog is rabid; or if we have, our sympathies urge us to dispatch him with the least possible ceremony. We want no peace when war is in the soul.

The Jewish race was not angelic during any period of its history; it was, however, God's chosen people, and in it God had planted his life. The protection of that living germ from the throne and altar of the

Almighty, demanded war for its protection. The American people are not a race of angels, but the seed of a divine liberty has been planted in the race, and it must progress to perfection; the contest of Christ militant will progress until the last victory comes, and triumph is achieved. The best thing for a bad boy sometimes is a good flogging. The best thing for the future of those

barbarians is the authority of a dominant and progressive people. Whip them first, then guarantee them all the liberty we ourselves enjoy; and when the people of the United States have passed through the processes of regeneration, and the Head of the kingdom of righteousness shall appear and control the destiny of the world, the barbarians will sustain as favorable a relation to the whole as their conditions entitle them.

Tennyson and the Golden Age.

The Poet's Idea of the New World of Life and Light; His View of the Coming Race and the Grand Jubilee of Humanity.

L. E. BORDEN.

THE FUNCTION of the poet is to see—to see more and to see further than other men; the natural world teems for him with myriad phenomena, so delicate they never strike the dull eye. Mrs. Gaskell tells of an old farmer who had lived many springs before the young poet came who taught him that ash buds were black in May.

Thackeray used to call Tennyson the wisest man he knew; and Thackeray's daughter, Mrs. Ritchie, says the first time she walked out with the poet, over the downs at Farringford, he told her to watch the field-lark and see if it did not come down side ways upon its wing. Another little story that is often told, has it that Tennyson, in his vibrant tones, was reading Maud to a silent company assembled in the twilight; when he came to the birds in the high hall garden calling Maud, Maud, Maud, he stopped short and asked an authoress who was present, what birds these were. The authoress, much embarrassed and feeling that the eyes of the company were upon her, faltered out, "Nightingales, sir." "Pooh!" said Tennyson, "what a cockney you are! Nightingales don't say Maud. Rooks do, or something like it: Caw, caw, caw." Then he went on reading.

Bayard Taylor made a pilgrimage to Farringford, and was deeply impressed with the poet's varied knowledge; as he climbed the steep combe of the chalk downs and followed the coast line westward to the Needles, in company with the Laureate, he saw that not a flower which the sheep had spared, not a pebble which the waves had washed ashore, escaped those keen eyes or failed to furnish themes for delightful comment. Dwellers in the island often met, in those days, a mysterious figure wrapped in a cloak, that haunted the deep glades and sometimes wandered over the cliffs till daylight faded and the stars came out, one by one. It was in no careless humor, but in closest, watchful sympathy with every aspect of nature that Tennyson used to ramble, gathering the images that crowd his poetry with exquisite similes like this:

"But pure as lines of green that streak the white
Of the first snowdrop's inner leaves."

As the poet's natural eye is trained to discern things hidden from other men, in the visible world, so the fine and subtle prospects of the spiritual realm often flash

upon his inner sight. The goal of humanity, its final triumph in the achievement of an ideal society in earth, are subjects that find large place in the thought and work of all inspired imaginations. The central idea of religion and of poetry is the same; both unite in a hope as glorious as it is unquenchable, that Christ will yet return to bring back the Golden Age, and set up in earth a peaceable kingdom of righteousness. Shelley thought that human redemption would come in a sudden and startling manner—not according to the ordinary course of nature, that some poet-prophet would appear, whose trumpet tones would call the nations to his standard; the time, Shelley felt, was near.

And Tennyson, no less, in stirring dreams of dawn, heard the glad cry: "Arthur is come again, come with all good, and war shall be no more." As for the time, "The Golden Year," he says, "comes slow and sure." Tennyson's mind was thoroughly penetrated with the dignity and efficiency of law; he recognizes its workings in the moral as well as in the physical universe; this clear vision of law almost eclipses for him the personal character of God, and brings him into strong sympathy with the doctrine of evolution; consequently he is disposed to place the one Divine Event to which the whole creation moves, very far away, not in our time, nor in our children's time. It is only once or twice, as in the "Golden Year," that a flash of inspiration lights up the future and shows the folly of pushing the happy season back; when to the earnest soul this same grand year is ever at the doors.

The Golden Age, according to Tennyson's thought, will be supremely marked by the great development of scientific knowledge. The crowning race is

"Of those that, eye to eye, shall look
On knowledge; under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book."

In "Locksley Hall" he complains that science moves but slowly, slowly, creeping on from point to point, and in the "Day Dream," he longs to sleep a hundred years, through terms, of mighty wars, and wake on science, grown to more and more, learning the secrets of the brain and stars,—secrets as wild as aught of fairy lore. Who can doubt the wish, born to be granted, or deny the grand old bard who fell on sleep so softly in the

golden moonlight, clasping to his breast that treasured volume of a Greater Poet, shall yet wake to conscious life and thought in the new age, to share the triumphs of a greater science?

A second feature of the happy time when the kindly earth shall rest in universal law, is the development of commerce. In the "Vision of the World," Tennyson sees the heavens fill with commerce,—equitable commerce, it must be, for order reigns from inmost to outmost and secular activities are in adjustment; argosies with magic sails, with their costly freightage crowd the seas, for wealth no longer lies in mouldering heaps, but scattered broadcast, like good seed to bear rich fruit;

silks and gems and spices, *clear of toll*, enrich the markets of the Golden Year.

There is another feature of the coming age that Tennyson views as the crowning blossom of the flowering years. Science and commerce and the federation of the world would fail to yield pure joy to human hearts, without harmony between man and woman. When these twain shall grow this single pure and perfect being, merging thought in thought, purpose in purpose, will in will,

"Then comes the statelier Eden back to men:
Then reign the world's great bridals, chaste and calm:
Then springs the crowning race of humankind."

Cycles and Seasons in the Human World.

Fixed Times for Divine Manifestations; the Laws of Dispensations, Seed-Time, and Harvest; the Twelve Months of the Great Mazzarothic Year.

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

THE BIBLE assures us that "seed time and harvest shall never cease." The seed time mentioned, is not simply that in the physical earth, but the planting of the divine seed in the human earth, to perpetuate the life of the Gods as well as of men. "Not seeds as of many, but thy seed, which is Christ," is the declaration of Scripture; and seed is to be planted, in order to continue its kind. God's seed is subject to the same laws as other seed, or it would not be called *seed*. Jesus said of seed: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Jesus was the sower who sowed the seed, the harvest of which, he said, would come in the end of the Christian age.

A book written for all peoples and all time, must be written mostly in the language of symbolism. Zechariah speaks of a stone on which should be seven eyes; and John saw a ram or lamb as it were slain, that had seven eyes and seven horns, and the eyes were the seven spirits of God sent forth into all the earth. We speak of the wing of an army, but in the Greek, horn is the symbol used. A horn then, is a power; and there were seven of these on this same being that was a Lamb as it were slain. Jesus was the Lamb slain, but as we have seen, he was the reincarnation of six that had gone before him in time, who were in him. But the one that John saw had seven horns, being the Messiah to come in the end of the Christian age. Being the reincarnation—resurrection, of the six who had appeared before, at the end of six cycles, or ages, of the grand or equinoctial cycle, they were in him, so that he had seven horns, and, as the highest intelligence must accompany supreme power, he had seven eyes.

It is plain from the mighty results that followed the going forth of Jesus as Holy Ghost, into humanity—the earth, that he was a mighty horn;—possessed all power in heaven and earth, as he claimed, and as the prophets said of him. It is expressly declared that these seven

eyes were the seven spirits of God that went out into the whole earth—the human earth. The sixth of these eyes—spirits of God, went out into the earth—the humanity, after the translation of Jesus. That it was an eye of God was plain from the results. It enabled those who received it to see the truth as Jesus saw it, and to obey it. These horns and eyes had a timic relation, one horn and one eye appearing in a man at the end of each seven divisions of the equinoctial or Mazzarothic cycle of 24,000 years. They have also a simultaneous relation, all appearing at the end of that cycle, or, as it is called in Revelation, year having twelve months, which are twelve ages, in one man who is the reincarnation of the six—the Lamb as it were slain, having seven horns and seven eyes, which are the seven spirits of God which go out into the whole earth,—the human earth which receives them after his translation, as the disciples of Christ received his Spirit—the Holy Ghost, after his theocrasis. Each of these seven was a coming of the Lord into humanity, for the age in which he came, after whose going away by translation, the humanity into which they went experienced a "time of refreshing from the presence of God," or, as the Greek word rendered refreshing means, souling up, or getting a new accession of soul power, or power that in its perfection would make its recipients to have life as Jesus had, and not go into the grave and rot as all men have since his time.

Jesus was the Word—the bread; but he said that "man shall not live [come into eternal life] by bread alone, but by every word that proceedeth out of the mouth of God." As Jesus was one Word—expression of God, so we see there were seven who came, as ripened fruits, in the end of seven divisions of the grand cycle. We see then, that there are seven comings of the Lord into his humanity during a zodiacal cycle of twelve dispensations, or 24,000 years. When one grand cycle ends another begins, and so seed time and harvest never cease.

In the Editorial Perspective.

THE EDITOR.

"MENTAL SCIENTISTS," as well as materialists, are reaching many absurd conclusions concerning mind and matter. Between the idea that there is no matter, and the idea that there is no mind but vibration of material atoms, there is every shade of ignorance concerning mental function. Schools of new thought are multiplying like mushrooms in a hotbed, and each one requires a new name, a new label. Where do thoughts come from? It is answered by the "mental scientists" that thought is everywhere; universal mind, the soul of all the universe, pervades all space, and we breathe the atmosphere of mind, the great ocean of thought, as easily as common air. The brain responds to impressions from mind in space, generated without brains, but which suddenly requires brains in which to continue the process of thought! Thoughts are said to be different shades of the one mind which the mysterious ego attracts from space. To the spiritualist, thoughts are spirits which live in the air. The Christian rarely ever pretends to think of the problems of mind; it is held that that which thinks and feels, and has the emotions of the Christian, is the soul, and that somehow it uses the brain as a thought machine! To the materialist there is no life nor experience in fact; no heat nor cold; no light nor darkness, no pleasure nor pain—what seems to be, is only different kinds of vibrations or jerking about of atoms of matter. When we see, little atoms bombard the eyeball, and produce a shaking up of atoms arranged like a coating of sand on the retina. Many materialists now hold that there is no matter at all, except mere atoms of ether, with different modes of motion, adjustment, and arrangement to produce all the forms, appearances, and illusions of life. What the materialist calls atoms of ether in motion, the mental scientist calls mind in action in space. There is scarcely any difference in fundamental concept between the new materialism and the new thought metaphysics. The latest theory of thought is put forth by the famous Max Nordau in his new work, "The Drones Must Die." It is that all space is filled with ether vibrations, and that the rays are diffused in space like rays of light or currents of electricity. Millions and billions of vibrations strike (!) incessantly upon the brain, and make impressions that have floated past the stars, in æons gone by; that every thought is a flash from external space, and that there is no original thought—the brain is a mere passive recording instrument of floating messages from eternity. Shade of Bacon! Where is there room for logic, laws of analogy, knowledge, perception—sense? The brain a mere telegraphic instrument, a hopper in a sandstorm? It means as little to the fools; but to the genuine Scientist, thought is the profoundest process of creation and life!

The prophetic warnings of Jesus to his disciples concerning false Christs, prophets, and teachers which should come at the end of the dispensation, are applicable to the thousands of people in modern times who have come in his name and claimed to possess his life. Never, in all the history of the world, has there been such a multitude of claimants to the possession of divine prerogatives, functions, and power as there is today. We find them as the heads of small sects; as mahatmas, adepts, chelas, and healers; in the thousands in christian science, mental science, and other phases of occultism and metaphysics, who claim to be God, containing and expressing the I Am, the Almighty in his perfection and power; in the thousands of those who claim to possess personal holiness, the Christ within, the Christ manifest in the flesh. In all these multi-form manifestations, we have the antichrist in power of decep-

tion, in fulfilment of the declarations of the true Christ, the head of the dispensation. The aggregate millions of false claimants to divine power, in the church and out of it, deny the personal God and his Messianic functions, and presume to substitute their own conceit in his stead. These are the "many" against whom Jesus warned his disciples. They are evidences of the presence of the true Teacher of truth, counterfeited on every hand through the presumptions and uncertain claims of the anti-scientific and antichristian elements of the old world.

The business of the Prophet of truth is to expose the evils and corruptions of society and government, and to point out the crimes of the times. Nineteen hundred years ago, a Jewish church was rebuked by Jesus for its hypocrisies and pretensions. He did not undertake to question that, externally, the Jewish church was the same as that established by Abraham; but it had fallen away and disgraced the name of the Almighty. The proud and wealthy Pharisee delighted to give alms and to pose as a philanthropist. The man who had taken the last farthing from the widow and stolen the property of the poor, condescended to make liberal donations to charitable institutions! Today, the church joins hands with a false system of philanthropy; the great denominations are now federating for the purpose of establishing a greater and broader movement of practical charity. The entire modern church moves in the direction of devising plans for the benefit of the poor, and a disgraceful charity work, the mere finding of avenues through which the millionaire may the more easily expend his millions with greater honors, is to be the result. Jesus denounced such methods while promulgating the system of genuine communism, wherein there could be no poor. The Koreshan Prophet rebukes the modern church and establishes the Koreshan System of equitable religio-social relations, the true system of philanthropy, which will prevail throughout ages to come.

There is no question about the conflict of modern science and the Bible; no well-informed person undertakes to believe both; and as the millions do not question modern science, the Bible is being discarded. Higher criticism is being spread until the entire church, false to its own creeds and declarations of loyalty to the Bible, is being honeycombed with agnosticism. The territory of the sacred writings is being invaded by plundering vandals. Koreshanity declares a protectorate over the Hebrew and Christian Scriptures, and will defend them under the banner of truth and science; and if the church does not leave the premises soon enough, it will be promptly evicted. The mind that expressed itself in the Bible is the same mind that expresses itself in the physical cosmos, and the same mind alone can read it; so that when the form of the physical world is discovered and its functions understood, there need be no mistake in any mind regarding the source of the absolute truth. The astronomy of the Bible and the astronomy of Nature will ultimately be accepted by the world, and fallacy will cease to be remembered.

A few New York churchmen are undertaking to fight higher criticism; they must do something to save themselves. The methods employed are very characteristic of a defenseless church: They propose holding a series of outdoor "services" under the auspices of the combined churches of the evangelical denominations of greater New York. Certainly now, whatever is in Christendom that is worthy or unworthy of being put to the front as the best they have to offer against modern "scientific" attacks on the Bible, should be manifest in this gigantic

effort. It will be noticed that there will be no effort made to reconcile the Bible with the modern scientific fallacies which contradict it; the New York preachers are helpless to do anything against the growing agnosticism as long as they cling to the fallacies which supply the higher critics with material to throw at the Bible. The modern churchmen are afraid to deny modern "science," and they are afraid to deny the Bible; and they are under the ridiculous necessity of endeavoring to believe both at the same time!

Proctor, the world-renowned astronomer, said, "To speak in plain terms—so far as modern science is concerned, the idea of a personal God is inconceivable." The modern mind, saturated with the fallacies of popular astronomy, repudiates the God of the Bible, the apex of human existence, the Most High, the supreme Ruler, Light, and Sun of the human world. Koreshanity is firmly founded upon the demonstrated premise of the personality of the cause of personalities—the personality of Jesus the Almighty, the everlasting Father, the Prince of peace. You see, even Proctor recognized that there is a relation existing between astronomy and theology; and the most ordinary mind in the universe ought to see that any idea of God necessarily involves an idea of his work;—theology and cosmogony are inseparable. People who claim to believe in God and do not care what the shape of the world is, do not really care whether there is a God or not!

The Methodist church is advocating a moral clearing-house for all religious denominations, on the plea that "the number of ministerial crimes is rapidly increasing. We hesitate to say it because of the use made of it by malignant opponents of religion; but it is undeniable that the rate of increase is rapid." It is claimed that a number of scoundrels from the Methodist church are now preaching in the Baptist, Presbyterian, Episcopalian, and other denominations. Perhaps these latter denominations are just the places for such preachers,—or have they as rival establishments, cured where the Methodists failed? At any rate, the clearing-house would rid the churches of preachers whose morals have become so corrupt as to pollute the mental and moral atmosphere of the congregations. Place them on the remnant counter as job lots for sale cheap, and label them, "Samples of degraded humanity, educated by the modern church."

The peace congress is held under the shadow of the sword; the powers represented at the Hague owe their national existence to the force of arms, and must they now renounce the factors through which their existence has been maintained? The new kingdom does not depend upon the plot in the international comedy at the Hague; peace will not come until the swords are beaten into plowshares and pruning-hooks—until the armaments of war are transformed into implements of industry. Are the nations doing this? We laugh at the farce,—at the hypocrisy of the Christian nations in their endeavor to foist upon the world a peace that is not peace—an oppressive calm before the awful storm of revolution. The world laughs at the scheme because it *loves war*, and is moving in the direction of the greatest war of all history; and we laugh at the effort at the Hague because it is a mere drop of water in the crater of the terrible social volcano!

The universe is not constructed upon the principle of "Equal rights to all and special privileges to none." There is no equality in heaven, in earth, nor in hell. The laws of being provide for the Most High, the climax of aspiration, as well as the lowest point of human retrogression and degradation—and there is every degree and quality of life and character between. The sun of the physical cosmos has special privileges—it is in touch with every atom of matter in the great structure. It

is supreme, the ruler of the mineral kingdom; while a single visible star is inferior and subordinate to the sun. The true human government must be constructed after the fashion of the government of the great physical form in which we live.

The Christ said, "I came not to bring peace, but a sword;" and the wars of Christendom during the past dispensation fulfil the declaration. The cross of the divine nature with mortal humanity was a declaration of war upon the kingdom of the devil, and the result was the church militant. If Jesus came to bring war, who shall bring peace? If Jesus was the antitypical David, who is to be the antitypical Solomon? Shall it be a few despots of fallen Christianity? Or shall it be the central Personality of prophecy, the Majesty of the heavens, who shall not only make war upon war, but also upon the corrupt nations that are endeavoring to make peace with the devil!

It is suggested that the people should have freedom before anything else. We would suggest, in order to insure the safety of the people at large, that the first requisite is a little scientific sense of what freedom is. Remove restraint from a selfish and depraved people, and the entire world would become transformed to a regular Filipino pandemonium! Koreshanity takes a sensible view of reform, and hence its effort to educate the masses in the principles of organic unity and life, and the processes of transformation from the present evil world to the new era.

The wise men of the East followed the Guiding Star, and it led them to the true God. Strange—an infant in the manger, yet the Lord of heaven; a child born, yet the mighty God, the everlasting Father, the Prince of peace. The Guiding Star of the Koreshan Science illumines the mind to recognize the truth of the same theology as that which came naturally in the divine man nineteen hundred years ago—the theology that is demonstrated in nature, in the physical cosmos, and now revealed to the world.

The human mind cannot conceive of a more definite or absolutely true premise of all reason, no more tangible and infallible evidences of the expressed truth of the Almighty, than in the form and function of the physical cosmos. Whatever truth is declared in nature is absolute, because the laws of expression of cause in effect are immutable and unchangeable.

The artist insults humanity and proves false to his calling when he portrays the Czar of Russia, attended by an angel with laurels for his brow, extending his arms to bless the world with peace. The world protests against that "peace" that has its source in the land of the most absolute tyranny in the earth!

What we object to is not the trusts, but the men who are in them, and the uses to which the trusts are put. A trust of pirates is a bad thing, but a trust of men able to save the world from its present hells will ultimately be demanded to inaugurate the Golden Age.

Cyclones and tornadoes are sweeping over the world, demolishing old institutions. The angry clouds of revolution, with the penciling vortices, are writing destruction upon the surface of the world, and will culminate in the most awful storm of all history.

If astronomers would measure the earth's surface as often as they measure the heavens, the Copernican system would soon be no more. One indisputable fact concerning the earth's true form overthrows all the conclusions of the modern scientific fallacy.

The more advanced the present perverted social and economic system becomes,—the greater the facilities for conducting

the business of the competitive system and its excrescences, the greater is the oppression inflicted upon the people.

God is past finding out by men who search for him in the wrong place; but that does not prevent him from revealing himself in the natural human world at definite periods in the great Mazzarothic year.

It is admitted that the sun of the Copernican system will burn out after awhile. This is evident from the fact that the "light" of modern science has been waning for many years.

At the time the mystics are seeking the secret of life in the occult, the Almighty is thundering forth his truth and laws in the external world.

The greatest declaration of independence of the western world, will be its declaration of freedom from the bondage of the money power.

It is evident that the man who advocates that God exists in the sky, cannot expect the Almighty to tabernacle in his heart.

The horseless carriage, the brainless man, the Godless world, and wireless telegraphy are startling contemporaries!

A critic can never make a truth more true than its author, nor a lie more false than the man who told it.

The writers of the Bible were not compelled to hire criticism in order to immortalize their works.

The government of the United States is afflicted with a weak constitution.

Before the world obtains universal peace it will have to fight for it!

The people declare their trust in the gold god on the face of their coins!

The most powerful god in the world today is the almighty dollar.

Might makes right when might is right.

Peace conference is going to pieces.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Salvation of the Savages.

(1) Will the ignorant peoples of dark and uncivilized countries be saved? Will they, having no knowledge of what constitutes sin, be held responsible for sins, as are the enlightened peoples? (2) What is that in man which, when he thinks of death, says that he shall live after this life?—D. C. W., Boonville, Mo.

(1) The salvation of a people involves all the factors and processes of ethnic, social, moral, religious, and mental progress. The laws of human progression provide for the ultimate salvation of all peoples under the sun. Humanity comprises a great universe of activity; it has its circumference and its center, and all the co-ordinate forms and corresponding functions of the great physical universe. In the human world, the path of the great Anthropostic Sun is the path of salvation. As the sign moves from constellation to constellation in the physical heavens, in the solar precession, so the human Sun moves from people to people in corresponding times. A process of salvation obtains in a given people in a given dispensation, when the divine star of illumination moves through it, and not until then.

By way of illustration, we refer to the progress of the divine mind in the Jewish people; the Almighty moved through that people during the Jewish dispensation; he was not in any other people—"You alone, of all nations of the earth, have I known." At the end of the Jewish dispensation, the progressive elements of the Hebrew nation were resurrected and saved in the

person of Jesus the Messiah. Jesus was the door of the dispensation, the door of transposition of mental forces from the Jewish church to the Christian age; and when Jesus poured out his life into a new people, there began a new process of salvation, and civilization has followed the majestic march of the Christ through the human hells. That part of the world through which the Almighty has moved during the Christian dispensation, will come to judgment at the end of the dispensation—and that judgment will obtain in all domains of human activity in the civilized world.

The resurrection from mortal humanity will soon take place. It will be the harvest of the age, the result of the sowing of divine life in the most progressive peoples of the world; and as salvation is the result of the dissemination of the divine essences sown in specific channels, there is no salvation from death for any peoples except those in whom the essences found permanent reception. In the meantime, the barbarians have made some progress; they will ultimately reach the climax on the ecliptic of human development, and become the peoples in whom the Almighty will operate; but they must await their turn.

However, during the Golden Age the world will be enlightened and civilized, and every man will be saved to the extent of his aspirations. The idea in Christendom that every man is to be judged at the end of this age by the same standard, after unequal opportunities, and all the

saved to be saved to equal stations in immortal life, and all the damned condemned to the same punishment in a literal lake of fire and brimstone, is one of the most unnatural, unreasonable, and absurd fallacies of modern times. Men are saved through knowledge of the truth and application of the laws of life; and those who do not know the truth are not amenable to those laws, and the extent of their "accountability" is measured by their own ideals.

(2) The desire to live is instinctive. It is the interior aspiration, the interior consciousness or sense that the entities of mind will survive the disaster of corruptible dissolution; and in the mind of the ignorant, modern world, it is the vague expression of the persistency of life. This hope to live again is seen in all planes of existence; and provisions are made for the resumption of existence through laws of generation and re-embodiment, whether in the mineral, vegetable, animal, or human kingdoms. The very fact that an atom exists, is proof that the life it possesses existed before, and it moves in lines of progress in possession of the alchemic sense that it will exist again, no matter through what alchemic changes it is made to pass. Neither the ego of the man nor the soul of the atom can get outside of the universe, nor cease to be and to perform its use in the great world of existence. And it should not be at all wonderful, that in the human mind and consciousness of existence there should inhere a supreme desire and determination to live again.

Optical Illusions and Proofs of the Earth's Concavity.

My questions necessarily relate to celestial phenomena, since terrestrial appearances cannot be urged as evidence without begging the question at issue. On my asking in effect, why cellular evidences were absent from the sky, and Copernican ones so abundant, the answer was, "optical illusion;" and that answer would be equally pertinent to any question I might ask.—PROF. J. W. T., Salem, O.

The difficulty with the astronomer is, that he wants to go off into the sky, concerning which he knows absolutely nothing for certain, to prove the form of the earth, while the Koreshan Astronomer begins with the tangible surface upon which we live, to prove the shape of the sky. Now, which is the more logical and reasonable—to begin with a known premise, from which to arrive at conclusions concerning things to which we have not direct access? or to begin with an unknown quantity to reach conclusions concerning things within the reach of direct processes?

Did you ever look into a pseudoscope? It is an optical apparatus which reverses the relief of all material objects. It makes hollows of prominences, and converts hills to cavities; it reverses the human face, and gives it the appearance of the inside of a mask. In it a globe appears concave, and a concave map appears convex. Now, suppose the mind were ignorant of the pseudoscope when receiving impressions of objects through it,—would not that be an optical illusion? Wherever, for any reason, there is a false sense of vision or a false interpretation of what is seen, the result is optical illusion, whether it be in viewing a picture, a landscape, or the sky.

Without a knowledge of the laws of perspective, the mind observing two metallic lines of the railway apparently approaching each other in the distance, might conclude that they did so in *fact*; you see, in such case there would be a difference in appearance and fact, although it would be a fact that they apparently approached each other. The illusioned mind would reach a false conclusion from the appearance, while the enlightened mind would reach conclusions from the basis of the actual fact, when the factor of illusion is eliminated. This is exactly the difference between the Copernican system and the Koreshan Astronomy; the former is founded upon what the heavens *appear* to be; while the Koreshan is founded upon what the heavens are *known* to be, after the factors of illusion are determined and eliminated from the problem.

There has never been an astronomer of the Copernican school that has ever con-

sidered the laws and factors of optics and physics in making conclusions concerning the points of light in the physical heavens; and we claim that until the laws of vision are known, it is impossible for the astronomer to correctly interpret what he sees in media whose indices of refraction are unknown; neither can he determine the true location of a single star until he knows the exact course of a ray of light from any given star to the eye. Without these necessary factors, there must obtain a deceptive appearance through the false sense of vision, the astronomical pseudoscope, now almost universally applied in astronomical research.

When the laws of visual perception are scientifically comprehended, *everything* seen in the sky or in the earth, demonstrates the concavity of the surface on which we live. We not only say and prove that the evidences of the truth of the Copernican system are *not abundant* in the sky, but that there never has been a single absolute proof of its truth observed *anywhere*, and there never can be! The Copernican system is an accumulation of centuries of fallacious conclusions; it is a great network of fallacy. When any truth is expressed concerning the form or function of the physical universe, the astronomer is very desirous of testing it by some *false* conclusion without reference to a single fact in heaven or in earth! We first lay the foundation upon the earth; and if our friends concede to us the field of tangible facts, they may make what they can of infinite space until they return to fundamentals of rational conclusion—a demonstrated premise. It is easy to build card houses without foundations; but solid scientific structures, never!

The Tilt of the Poles in Koreshan Astronomy.

There is another thing which puzzles me, one that you will probably think I ought to know, and that is, why the position of the north and south poles in the Koreshan System seems to be nearly the reverse of their position in the Copernican system.—READER.

The first thing necessary to point out in answering the above question, is the reason for the tilt of the poles in all illustrations of the position of the earth in the Copernican system. For the sake of uniformity of illustration, the plane of the ecliptic or the orbit of the earth is taken as the basis. This plane is pictured as being horizontal, and of course the poles of the earth, inclining $23\frac{1}{2}^{\circ}$ from the perpendicular of this plane, would tilt $23\frac{1}{2}^{\circ}$. The north pole is pictured as being up, and the south pole, down. You see, then, the basis of the relative position of the

poles in the old system. You will notice that all mounted school globes tilt $23\frac{1}{2}^{\circ}$ from the plane of the perpendicular; the plane of the ecliptic is horizontal,—usually a brass ring encircling the earth and supported by the globe stand.

Now, leave out all consideration of the above, for the present, and look at the tilt from another standpoint—the standpoint of the observer in any part of the earth. Obviously, if the earth were convex, any point would be the *highest* point to the observer; that is, every man's horizon would be the apex of the bulge or arc. Now, suppose you stood at the north pole on the convex earth; the south pole would be the opposite, directly beneath, at the antipodes. If the observer be at the equator, it would be the same distance to the poles—and the earth's axis would be parallel to the horizontal of the observer,—and you can readily fix the angle in the mind's eye.

Suppose the observer were at 45° north latitude, say at Montreal, Canada. The curvation of the earth would be downward from that point, both north and south; it would be 45° to the north pole, but 135° to the south pole—quite a difference in their distance. Reverse the direction of the curvature, and you have what is shown in the illustrations in the Sixteenth Page of THE FLAMING SWORD. We have pictured the universe as related to the perpendicular at Chicago, about 42° north latitude. There is a curvature upward—a short arc—to the north pole, and a longer arc to the south pole; but in the illustration you will notice that, as related to the continents, equator, and ecliptic, the position of the poles is the same as in the convex theory. The idea is, that instead of being on *top* of the arc, as in the center of the horizon on the convex surface, the observer is always at the *bottom* of the concavity; and in taking this as a basis for our illustrations, there is manifest some difference between the position of the poles in the Koreshan System—from our latitude, and the position of the poles from the basis of the plane of the ecliptic in the Copernican system.

* * *

Modern Charity and the Poor.

"Ye have the poor always with you," and we also have with us what makes and keeps most of them poor. The following experience of the Czar of Russia is suggestive:

"When the Czar and Czarina took their departure from Paris they handed over a hundred thousand francs for distribution in alms. Two-franc pieces were handed to each recipient. One of the officials, anxious to discover the use to which the money was put, marked all the coins that passed through his hands. He allowed a short time to elapse, and then sent to the nearest liquor shop for change for a thousand-franc note. Nearly all the silver brought back to him bore the telltale scratch."—The Christian, Boston.

Koreshan Astronomy in Georgia.

Chatham Academy at Savannah Enthusiastically Receives Rev. E. M. Castle, Koreshan Scientist and Lecturer.

"The earth is a hollow, concave sphere, 8,000 miles in diameter, and of this hollow sphere the sun is the center. Compared with the earth in size, the sun is infinitesimal; in energy and force it is the point from which light, life, and all that is, gravitate. Upon the inside of this hollow sphere, the people of the earth live and have their being. Outside of the shell the universe ends and there is nothing."

This is something of the startling theory propounded yesterday afternoon to a little gathering, comprising the most advanced thinkers and the clearest and most scholarly minds in Savannah, by Rev. E. M. Castle, priestess and expounder of the new Cellular Cosmogony and of the Koreshan Unity. Convinced, her hearers might not have been, but pleased and charmed there was not one who would not have owned himself.

For two hours Rev. Castle held her audience in her grasp, and though at times they found some difficulty in following her in the untrodden paths of science in which she led them, they caught enough to convince them that a new prophet had arisen in Israel and a new explanation of the structure of the universe, held earnestly and argued out logically by honest men, had been propounded.

It would be vain to try to follow her through the mass of argument and explanation and illustration which made up her lecture; the best that can be done is to give some idea of what the Koreshans believe, and upon what their belief is founded. Briefly, it is something like this:

The nations live upon the inside of the globe, which constitutes not only the whole of the earth, but the whole of the universe. The infinity and universality of matter, in the sense that it is boundless in extent and without end, is denied. The visible universe is all and more than there is of it, for the planets are but reflections from discs of mercury located in the envelope that surrounds the globe, and the stars have in themselves no material existence. They are, nevertheless, centers of energy and force.

The Koreshans prove that the earth is all that there is of the universe, and that no conception of infinity is either possible or correct by the following syllogism: "Form is a fundamental property of existence; therefore, that which has no form has no existence. Limitation is a property of form. The universe has existence; therefore it has form, hence, it has limitation." In this, though the Koreshans disdain assumptions, there is an assumption, namely, that form is a fundamental property of existence, whereas it is only a property of those examples of existence with which the people of the globe are thrown in contact. But the Koreshans dispose also of an infinite universe by saying that

there is no need for it, and that it complicates matters more than a little.

The phenomena by which the convexity of the earth is usually attempted to be proved, are brushed aside as mere optical illusions, that would still be present were the surface of the earth flat, concave, or any other shape. Without entering too deeply into this branch of the subject, the same law of perspective that makes two parallel railway tracks appear to meet in the distance, is called into requisition and made to explain the phenomena of the disappearing boat and the lighthouse rising from the sea. To prove their own contention, that the surface of the earth is concave, the Koreshans have conducted a series of geodetic experiments in Florida; and as a result of these, announce that they have demonstrated their position beyond the fear of doubt or the danger of successful contradiction.

The idea was to establish a straight line, one that could not be affected by optical illusion or atmospheric disturbances, and to attain this end a member of the society invented an instrument that is called the Rectilineator. It consists of double T-squares, and armed with a quantity of these and standards upon which they might be erected, the party of surveyors journeyed to the little town of Naples, on the west coast of Florida, where the smooth waters of the Gulf offered a tempting field for their experiments.

One of the sections of the Rectilineator was fixed securely to a standard, and another placed exactly end to end to it. This second section was also fixed to a standard, and so on; the line was surveyed for about four and a half miles along the Gulf coast. The point first selected was at a distance of 128 inches from the water; but at the last point, four and a half miles distant, the plane of the Rectilineator touched the surface of the water. The adjustments were made with the greatest possible nicety; and the members of the surveying party claim that there can be no doubt that they have succeeded in establishing an absolutely straight line, and that the result of the experiment shows the earth to be concave instead of convex, and that the Copernican theory is false from beginning to end.

It would be idle to attempt a full explanation of all that the Koreshans claim. Suffice it that their theory is sufficient to account for everything that is visible in the heavens above and the earth beneath, and the waters under the earth, and that the theories of old and new philosophers and astronomers are brushed aside as so much rubbish from a table needed for the reception of something of more value. At least, that is what they say.

Nor does the Cosmogony of the Koreshan Unity conclude its teachings and its claim to fame. Built and established upon the system of Cosmogony, are a religion and a sociological creed. The religion accepts the Bible absolutely and without question, affirming that every word of it is literally true. Indeed, the Koreshans say that the Copernican theory and the doctrine of modern science are subversive of the teachings of the Bible, and that unless their Cosmogony be accepted, the Biblical account of creation and the Bible's reference to the universe must be deemed untrue and fall to the ground. The sociological theory is akin to communism in some of its better regulated forms.

The name is derived from the Founder

of the Koreshan Unity and the discoverer of the system, DR. CYRUS R. TEED, of Chicago, by whom it was formulated and announced thirty years ago. In the Hebrew, Cyrus is Koresh; and from the Hebrew name the substantives and adjectives of the new creed are derived.

Rev. Castle will deliver a second lecture on the Koreshan Unity at the Chatham Academy tomorrow afternoon at 5 o'clock, and to this the public is invited. The lecture is to be delivered at the special request and insistence of those who were so fortunate as to hear her first explanation, and who were enthusiastic to a man over the charm of her manner and the grace and clearness of her style. It is only fair to say that the ladies who made up the party were just as much pleased and some of them more convinced. In the party were Dr. William E. Boggs, Chancellor of the University; Supt. Ashmore, Dr. Dunn, Prof. Walter Wilson, and a number of others.—*The Morning News*, Savannah, Ga., June 9.

* * *

Cellular Cosmogony in Canada.

A Writer Admits that the Copernican System Has not Been Proved; Reviews "the Most Remarkable Book of the Century."

Kingston, Ont., June 9.—Editor *British Whig*:—In these days of so called demonstrated science, we are much shocked if some man comes along and tells us that we are standing on our heads instead of our feet. The world has been told for a century that the present age was about the only age in which men were supposed to know anything. We have heard this so often from the public teachers, that we have come to believe that it must be true. If there is any one thing which, above another, the majority of people in Kingston, and many other places, believed, it was that the world was round and that we lived on the outside of the same. But now comes along a gentleman from Chicago, Rev. Mr. Mitchell, who sells a book entitled CELLULAR COSMOGONY, the aim of which is to teach the theory that we inhabit the earth, that is, that the earth is a sphere some 8,000 miles in diameter, and that the inhabitants dwell upon the concave, instead of the convex surface. In other words, that our earth is a shell, and that we live on the inside instead of the outside of the shell.

This discussion, like every other, stimulates inquiry and promotes thought. All astronomers are quite aware that the Copernican or modern system is only a theory. Copernicus himself is reported as saying of his theory: "Neither let any one, so far as hypotheses are concerned, expect anything certain from astronomy." Goethe is reported as observing: "In whatever way or manner may have occurred this business, I must still say that I curse this modern theory (the Copernican system)." Dr. Woodhouse, of England, says, "The whole range of astronomy does not contain the proofs of its own accuracy."

Popular System Not Demonstrated.

I have made these quotations simply to show that the science of astronomy is still an open one, and is in no particular a de-

monstrated system. It has always seemed very strange to me that if our system is the true one, it was so long a time before the world found it out. We read nothing of it in the ancient literature of Greece and Rome, nor do we find it recorded in the sacred Scriptures.

The Copernican System is simply the best one up to date, and that is substantially the most that can be said in its favor. A good many people run away with the idea that the Copernican system is well brought within the range of mathematical demonstration. But of course this is an error. The fact is, our ingenious professors and mathematicians have constructed a mathematical system to correspond with the Copernican theory.

Copernicus starts out and invents a theory, in substance, that the earth is round; that it revolves on its own axis once in twenty-four hours; that the sun is the center of our solar system consisting of some eight primary planets and a great number of asteroids; that the diurnal revolution of the earth is the cause of day and night, and that the change of season is produced by the inclination of the earth's axis to the plane of its orbit and the revolution of the earth around the sun once in 365½ days. In other words, that the inclination of the earth's axis, the pole of which is pointed in a fixed direction, produces the change of seasons, and the earth's revolution about the sun fixes the length of the seasons. Of course, being neither an astronomer nor a mathematician, I give only the outline of these theories.

The point that I desire to make, while a firm believer in the present system, is that the whole science of astronomy is only a theory; that all our knowledge thereof is only arbitrary and relative; that there is no such thing in space as up or down, right or left, east or west, but that these terms are merely arbitrary.

Koreshan Astronomy Overthrows the Copernican System.

Now comes in this new system. The author of the new system of "Koreshanity," DR. CYRUS R. TEED, of Chicago, upsets all our preconceived notions of the universe, and in this respect this is the most remarkable book of the century. We have been educated to look out upon creation as an illimitable space. That space, like eternity, has neither beginning nor ending. That the nearest star, Sirius, the dog star, was so far away that light traveling at the rate of about 200,000 miles a second, could not reach the earth from that star in less than some eight years, and that the stars in the "milky way" would require the time of 2,000 years for light to reach us therefrom. But the new system confines all creation to a space 8,000 miles in diameter.

Modern astronomy tells us that the sun is 500 times as large as all the planets put together; but KORESH tells us that it is confined within the shell of the earth. The text books put into the hands of the

student in all our schools today, of course with the understanding that they must not be questioned because, forsooth, they are both scientific and mathematical, tell us that Jupiter is some 1,400 times larger than our earth, and Saturn a thousand times larger; but KORESH has them all nicely tucked away within the shell of this revolving ball. As for the comets, have not our astronomers spent years in the most intricate calculations to fix their periods, and some of them have been given periods of revolution about the sun, of hundreds and thousands of years, traveling through space meanwhile with inconceivable velocity; but evidently comets don't cut much of a figure with this new philosophy, for they would soon butt up against the earth's concavity.

Concavity Seen From the Balloon.

Without expressing any opinion concerning this new theory, not having had sufficient time to read the same, much less to digest it, I am much impressed with some facts brought out. For instance, statements are produced from those who have made ascents in balloons, to the effect that the outer rim of the horizon is always on a level with the balloon, whatever its height, thus lending color to the theory of the earth's concavity. There are many of us who have observed the same phenomenon upon viewing a large body of water from a considerable elevation. The higher we go up, the more the far horizon appears to follow us, and apparently to be on a level with the point of our elevation.

The author lumbers up what is unmistakably a great book, with many fine-spun theories about religion, politics, and political economy, etc., which might well be left out; for what can these subjects have to do with any particular theory of the construction of the universe? The most remarkable statement in the work, is that the concavity of the earth's shell can be demonstrated by running a straight line, say, four miles in length, near the surface of a body of water. Our theory of the convexity of the earth is, that the curvature is some eight inches to the mile, and hence at a distance of four miles one end would be 10 feet and 8 inches above the water. This author states that experiments made by a Geodetic surveying party on the shore of Florida, demonstrated that such a line so laid out from an altitude of 128 inches, converged with the water instead of rising above it.

Viewing Ships "Hull Down" is an Important Fact if True.

We leave all such questions to those engineers who can lay out such lines, for it is a very sure thing that we can not. Another very interesting statement is, that if we will put a good telescope to our eye, upon a ship that has disappeared from view, with the exception of the masts, the entire ship will be again brought into full view. This is an important fact if true. The book is well worth reading and studying. How the Founder of the System accounts for the eclipses of

the sun and moon, I have not had time to examine; but we must remember that these eclipses were tabulated thousands of years before any such man as Copernicus was ever heard of.

It must be admitted that the study of astronomy has the effect of cultivating the faculty of sublimity, and of enlarging the mental and spiritual horizon. I strongly suspect that all these fine sounding terms in our text books, the ecliptic, equinoctial, zodiac, declination, right ascension, etc., while exceedingly interesting, are but the inventions of our astronomers to fit into a formulated system. It is an easy matter when you have an admitted measuring line, as for instance, the diameter of the earth's orbit, to calculate by the aid of trigonometry and the wonderful principle of the triangle and the rule of three and other mathematical principles, many astronomical problems. But when the great questions of time and eternity are solved, then, and not till then, will we have a demonstrated astronomic system.

We have several gentlemen in Kingston whose opinion would be very valuable in these and kindred questions; but for some reason they are not often given through the press. All that we know of these matters above the ancients is very slight, and it is probable that they who laid the foundations of the pyramids surpassed us in astronomical knowledge.—M.S. BURNETTE, in *Daily British Whig*, Kingston, Ont.

* * *

The World's News.

Wednesday, June 14.—Cyclone destroys the town of Hermann, Neb.; scores injured.—Cyclone at New Richmond, Wis., kills 120 persons and injures over 300.—Gen. Otis' army in the Philippines to be increased to 35,000 men.—Americans fiercely attacked by Filipinos at Las Pinas, province of Cavite.—Timber scarce for flexible French cabinet.—Peace congress doing nothing.

Thursday.—Horseless carriages forbidden in Chicago parks and boulevards.—Filipinos give up Bacoor and retreat.—Big \$40,000,000 chair trust, absorbing 75 manufacturing concerns, forming in New York.—President Kruger, of Transvaal, refuses to yield further to demands of England.—10,000 masons locked out by contractors in Berlin.

Friday.—Yellow fever appears in American army in Cuba.—Aguinaldo reported assassinated by followers of Gen. Luna.—Venezuela boundary commission meets in Paris.—Germany insults England in the peace congress.—More street-car riots in Cleveland.—Physicians of Illinois organize an anti-tuberculosis society.

Saturday.—Rumblings of discontent heard among Cuban soldiers; 5,000 armed insurgents, whose names are not on the list, demand pay.—Desperate battle fought at San Fernando, Philippines; rebels driven to the jungle.—English house of commons votes 293 to 152 in favor of protection; free trade Tories weakening; England must have trusts, the same as America!

Sunday.—Disgruntled naval officers at Washington want to re-open the Sampson-Schley controversy.—New York clergymen begin a crusade on higher criticism.—German emperor thwarts purpose of peace congress; refuses to enter any scheme of arbitration.—Popular sentiment favors crushing the Filipino rebels; treacherous character of the savages be-

coming widely known; independence impossible.

Monday.—Water famine in Cobar, Australia, mining district; many die of thirst.—American Zionists meet in Baltimore.—Jewish missionary mobbed in New York City.—Christian missionaries are mobbed and killed in Kien-Ning-Foo, China.—Fear is expressed at the Hague that the peace congress will prove a farce!

Tuesday.—Chicago city government to fight the gas trust.—French cabinet not yet formed; Casimir-Perier, former president, who resigned when Dreyfus was exiled, may become premier.—Boers ready for war with England; preparing to capture Kimberly and blow up the diamond mines if England orders war.—\$100,000,000 street-car combine on foot, absorbing companies in Chicago, New York, Philadelphia, and Pittsburgh.

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly June 29.

The current number of *Leslie's Weekly*, dated June 29th, has what is said to be the first photograph ever taken of a disastrous cyclone, just as it was about to burst. It was photographed by a commercial traveler at Kingsley, Iowa, while the cloud was still three miles off, and while everybody in the place was running to find shelter, for the tornado swept across the place with incredible speed and violence. Every reader will be interested in the double page, showing the principal stopping points and the route of Admiral Dewey's long homeward journey, half-way across the globe. Other illustrations include more of the splendid photographs of the war in the Philippines by *Leslie's Weekly's* special artist; scull-racing, a popular sport all over the country; the launching of the American cup-defender, the *Columbia*—the only photographs of the event that were taken; life aboard the transport *Sherman*, en route to Manila; the great sportsmen's meet at Buffalo; cyclone pictures; paying off the Cuban soldiers in Havana; and many other timely illustrations of contemporaneous events. The letter-press not only covers the subjects illustrated, but also topics of current and vital interest; interesting illustrated personals, editorials, and other interesting departments.

The Saturday Evening Post, June 23.

Some of the most dramatic episodes that have occurred in the halls of Congress during the last thirty years, are told in a series of papers which ex-Senator John J. Ingalls has written for *The Saturday Evening Post* of Philadelphia. The first paper of the series, entitled *Famous Feuds in Congress*, which appears in the issue of June 24, gives an authentic and vivid account of the scenes that led up to the life-long enmity between Blaine and Conkling, and Conkling and Lamar. Other notable features of this number are: A Soldier's View of a Warless World, by Major-General Nelson A. Miles, and the story of The Little House in the Little Street where the Sun Never Came, by John Luther Long—one of the strongest stories of this brilliant writer.

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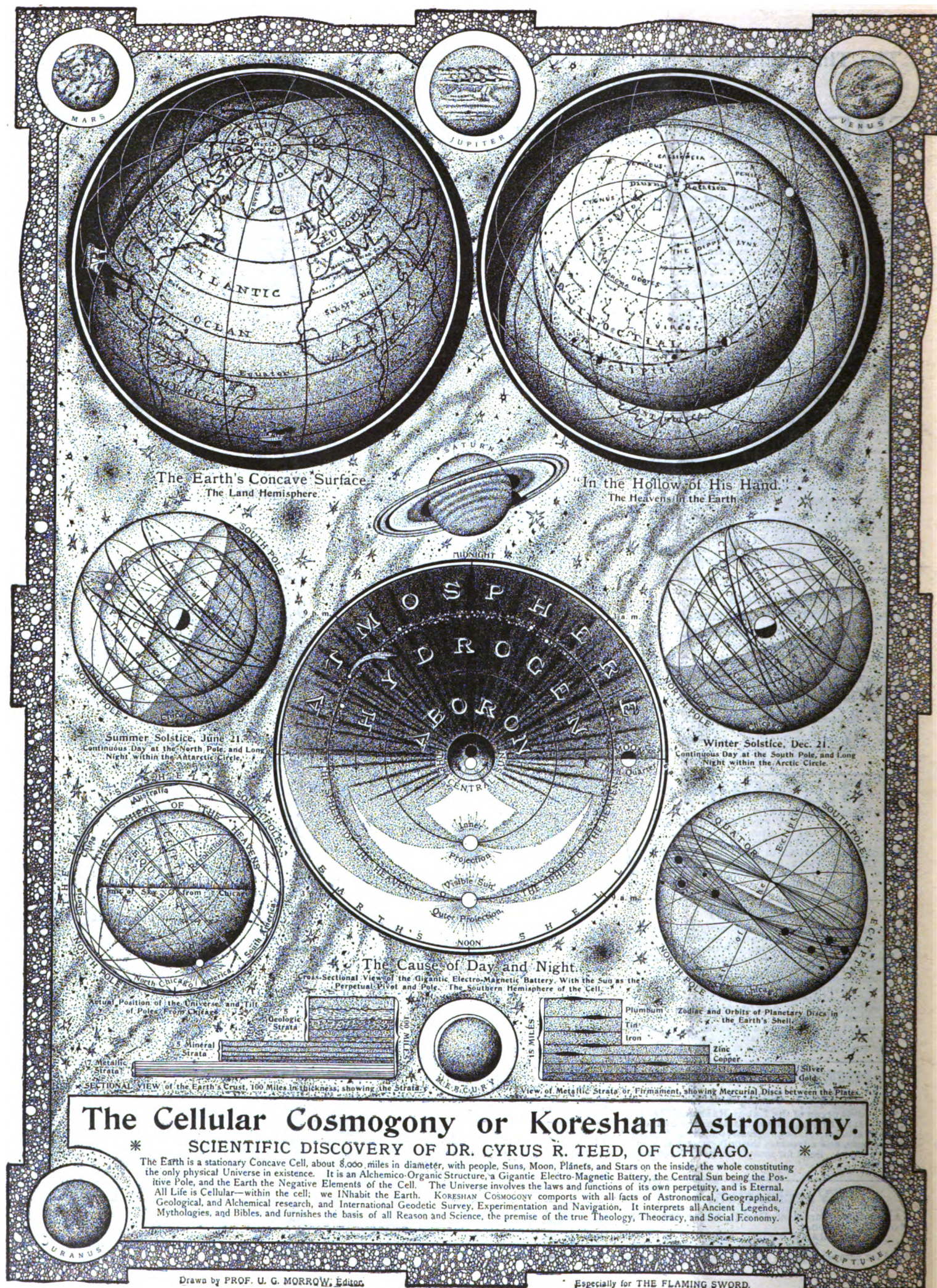
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JUN 30 1899

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June 30, 1899.

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CHICAGO, ILL., JUNE 30, 1899. A. K. 60.

Whole No. 343

The Basis of Successful Communism.

Instances of Success and Failure in United Life; Fallacious Theology of Those Who Fail; the True Religion the Bond of Unity; the Heroism of Success.

IN ANOTHER department of this issue of THE SWORD, we publish an editorial by the originator of the Ruskin colony, after one year's experience in that institution. The reader will note particularly the specific and emphatic injunction to "leave all colony attempts alone." The writer has already admitted that he was not prepared for communistic or co-operative life, and the sequel shows that he was not. The spirit of united life is impelling hundreds of thousands of people; but if we examine the nature of this impulse, we discover a principle involved, the very character of which carries the elements of discord, resulting in chaos and anarchy, into all colonization or united life efforts. The writer of the article iterates this statement: "I am convinced that no peace or success can be obtained in isolated communities under outside environments, unless the members are held together by ties of religious bigotry, where a few do all the thinking and consequently the ruling." He assumes that, because some religious ideas are false, and those who adhere to them are bigots, all religious adherents are bigots, and that the success of isolated communities must depend upon religious bigotry.

The very fact that there exists religious bigotry, is proof that there must also obtain a genuine religious principle, the adherents of which are not bigots. There are heartaches and much bitterness throughout the world, outside of communistic and co-operative life; and this fact constitutes one of the prime factors of the impulse toward united life. Heartaches and bitterness

largely comprise the impulses and incentives which have forced the pioneers of every cause from the hardships endured, and from which they wish to escape, into the greater privations and heartaches of pioneer work. While the operation of aggressive forces on the lines of progress has to do with unborn generations, it does not follow that all pioneers have in view the happiness of posterity so much as present, personal advantage.

The motives which impel men to seek the gold fields of Alaska are purely selfish, and many succumb to the terrible privations of those undeveloped and rigorous conditions; others return and curse the movement, and advise their friends to avoid the disastrous consequences of the mistaken notions regarding Alaskan possibilities. Alaska will develop into a great and rich country; but it will reach this climax through the terrible sufferings of pioneer life. No man can read the history of the progress of the world, and fail to see that it is wrought through tribulation. The history of every movement projected from intolerable conditions, teems with the records of heroic struggles, either with the forces and elements of Nature, which these movements confront, or the prejudices, animosities, and bigotries of such as oppose encroachments upon the conservatism which would maintain conditions doomed to become obsolete.

If we were to analyze, for comparison, the efforts at colonization, we would most naturally and justly take those efforts which, though attended with some indications of successful progress, have yet failed. The best

examples of communistic life, in the past—in our own country—may be found in the Shaker and Harmonite societies. They each embodied some elements of success and some of failure. They both succeeded for a time, and both have met ignominious failure. In the above statement, we allude merely to exoteric manifestation. The results of these efforts, beyond what is outwardly observable in the communities themselves, may be classified under exoteric and esoteric titles. They comprise a monumental example of what *can be* accomplished in united effort. This example belongs to the days of their great prosperity, when they were united under the religious impulse.

The religion of the Shaker and Harmonite societies constituted the foundation of their bond of unity. It held them together, though their hearts were full of personal jealousy; for no honest Shaker or Harmonite will deny that the whole career of the once great communities was marked by conflicting and opposing personal interests. It cannot be said that they have not partially fulfilled some great purpose yet to be realized in the aggregation of social effort. A critical study of these efforts—in such analysis as will define the principles of success and failure, and enable the analyst to discriminate them—must necessarily make its impression upon the generation fortunate enough to fall within its influence. The psychic energy passing out into the world on esoteric lines, from these communosocialistic developments, is equally potent, if not of even greater force than the merely rational efficacy of the study of their history. These societies, as they have existed in the past, will never recuperate. Their constitution, either incorporated into the life or written upon parchment, possessed the elements of a specific longevity. At the point where the constitution failed, the body disintegrated. This is a universal law, to which every organism is subject.

The societies mentioned were both dualistic. They each embodied the doctrine of the counterpartal relation of the bridegroomhood and bridehood of God, and thence of the bridegroomhood and bridehood of man as dual. While this was embodied in their religious convictions, they failed to incorporate in their natural body, the concept obtaining in their religious aspirations. They made the grave mistake of judging according to the sight of their external eye, limited to the special case of ordinary animal life in man. Man is dual, male and female; *ergo*, God is dual, male and female. This was their argument. God is not dual, but *biune*; and when the perfect man comes, he will partake of the same characteristics,—the two forms will blend into one. The biune or composite being, the one who has the circle of life complete in himself, is the immortal one.

The Harmonite society had a central spiritual con-

ception, but it was not incorporated into the constitutional life of its organism. The system was founded upon the idea of the Lord's coming, and his coming to them in a specific manner. The principle was not embodied, because from the basis of their concept it could not be. They believed literally in the existence of the Father and the Son in two personalities, and the advent of the Son riding upon a white horse, followed by thousands of others also upon white horses, coming in the *physical* clouds of the *material* heavens. The society ended in an external dualism, a dualism of conflict which terminated their career as a communistic society. The society had two heads,—a kind of spiritual and natural trusteeship. Father Henrici was the spiritual head, embodying largely the natural and financial control of the society after Father Rapp passed out. Trustee Lentz, during the latter part of their history, was a general superintendent of agriculture, and of some other matters of the society. There was no incorporated principle of co-ordination in the spiritual and material management.

This may be illustrated by one little circumstance with which the author of this article was personally familiar. Father Henrici laid out a road, which he intended should pass through a portion of the estate over which Trustee Lentz imagined he had absolute jurisdiction. Henrici himself took us to the street and definitely outlined his plans for future prosperity and development of the Harmonite town. Later, while visiting again at the "Harmonite" village, we noticed that a brick house had been built across the projected street, at the point where Mr. Lentz supposed Father Henrici's *material* jurisdiction ought to terminate. We asked Mr. Lentz's explanation of the circumstance. His reply was, that he built the house to prevent Father Henrici from carrying out his plan of encroaching upon his rights. Father Rapp was supreme in authority while he lived, and the society then had one material head; when it became two-headed it died. It became two-headed, because it was the embodiment of the spiritual concept obtaining in the mind of the originator of the community. If the original concept had been *biune* (not necessarily true because *biune*), and the principle had been incorporated in the constitutional life of the body, after Father Rapp died, the principle could have been extended into another head of the same character.

Can a united life effort embody the good of the Harmonites, with other good features of united life, where the evil or defective features are eliminated, and thus secure a better communism with a greater tenure of longevity? It is not in the purpose or province of the genuine United Life system, to even attempt an isolated communism. It is, however, in the line of order that the final system of United Life shall originate and progressively develop from an organic nucleus, merely germinal in its beginning. This organic nucleus must

embody, in the least form, the principles and form of the unfolded kingdom.

The writer of the editorial which was mentioned in the beginning of this article, taken from *The Appeal to Reason*, admits from his own experience that some kind of religious principle must constitute the basis of an

isolated united life. We would add that, to insure success in a general united life effort, the true religion for the specific age in which the effort is actuated, must constitute the bond of unity and obligation. The question resolves itself, then, to an analysis of the genuine religion (bond of unity) for this present beginning of a dispensation.

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THE FOUNDING of the empire which precedes and ushers in the divine arch-natural kingdom, involves the organization of a voluntary industrial system characterized by thorough military discipline. The first requisite in the establishment of such an order, is the recognition of a legitimate leadership in the spirit of intelligent deference. The credentials of such leadership must be a demonstrably absolute science of the principles of organic unity, and a demonstrated determination of the will to apply such science to its divinest use,—the restoration of human society to obedience to the laws of God,—the laws of life and immortality as revealed by the science of universal organic unity. Such leadership, when found, is one to be obeyed from the rational conviction that such obedience will be supremely profitable both to the individual and to society at large.

With this leadership and its following described, industrial social organization may be hopefully undertaken. Without these two factors, efficient organization is impossible, and the social chaos of the present day is preferable. The leadership proposed will possess the scientific ability to suitably emplace every person seeking enrollment in this army of God, predestined to conquer by the omnipotent force of the moral law. In the organization of the advancing hosts of this true Israel, we will find rank and file and official distinctions essential. In the natural type of the arch-natural Israel, we find a groupate system with captains over tens and over hundreds,—mighty men of renown, and high priests and kings, all acting in obedience to laws pertaining to their related orbits and services. Just in proportion to the precision of individual obedience to the requirements of the law, was Israel individually and nationally great.

National progress is determined by the nature of national law and the spirit of national obedience. The test of the virtue of a legal enactment, is the result of intelligent obedience to it. If a law works genuine benefit to the universal body, it becomes in due season a law universally loved and cheerfully obeyed. In the organization of the Koreshan industrial systems, these fundamentals of order must be taught till belief in them becomes manifest in the practical activities of obedience, and they are held in the mind as a continuous source of great strength for self-control.

It is written in the Scriptures, that the law is a school-master to bring us to Christ. In the scientific,

natural sense, a genuine "coming to Christ" is such a conjunctive unity with him that one can say, with self-evident justification, "I live, nevertheless not I, but Christ liveth in me." Such a conjunctive unity has not been manifest in the natural sense, for nearly twenty centuries. So far, the law has brought but one man to Christ in the supreme, outermost sense. The works of the Father, the Lord Jesus said, he did through such absolute conjunctive unity with the Father as enabled him to say truthfully, "I and my Father are one." The Deific Spirit indwelling, which constituted the anointing of Jesus, caused him to do the will of God. Being the fulfilment of the law of God, was the delight of the *Man* Christ Jesus. Obedience was his joy,—the source of his true peace and rest. He had that which the apostle Paul in vain exercised himself to secure, (for the evils of the body of death were present with him,) a conscience void of offense toward God.

The restoration of the divine social order, which is to be the fruition of that divine life of which the Lord Jesus was the firstfruits and seed, and which found the expression of its germinal beginnings in the begotten but unborn church of Jesus, must be effected by the establishment of the law of God in the hearts of men, through the quickening power of the illumination of its science. Men must be made to feel, through intellectual perception, that the commands of the law are just and righteous altogether, and involve all the promises, by having them scientifically unfolded for the revelation of their inherent significations, and so rationally applied to the work of industrial social organization, that they shall become the delight to society at large that they were to the Lord Jesus.

The primitive Christian church had but a spiritual foretaste of the ultimate divine order. Its members had begotten in them new conceptions of love, of life and its divine relationships, with aspirations for the knowledge of truth's scientific ultimates of Christian principles in application to the unity of church and state, as a divine Kingdom filling the whole earth with the knowledge of their Lord. This begetting of the Spirit has been the energizing force of progress for the era now reaching its harvest time. Today, this great spirit of progress is ripe for genuine scientific control and utilization for its grandest results. Like electricity, it has been discovered as a force of marvelous possi-

bilities, and is being experimented with, and in degrees controlled and utilized. Those who know best the potentiality of electricity, feel that the knowledge of its uses is yet in its infancy, and are groping patiently, seeking the best mechanical appliances for its control and direction. The more profound the understanding of its power and possibilities, the more scientifically skilful the execution of its controlling mechanism, the vaster and more universally useful must be the beneficial results.

In the study of electricity, the necessity of obedience to the laws of polarization at centers of generation, is generally recognized and respected. The more extensive the use of the force proposed, the greater the care exercised concerning the center of polarity and the generating dynamo. Carelessness concerning proper conduits and sub-focalizations is known to be disastrous in the extreme, and apt to bring into condemnation the general system of utilization. In establishing a great social system in harmony with the principles of universal law, as revealed by the great universal battery, generating its electro-magnetic power,—the universe of known form and functions, it requires the wisdom of the *central mind* to direct the energies of universal progress generated by the Lord Jesus, the Logos, or seed form of the universe, whose animus was the Deific mind,—Elohi Jehovah. This Mind personified is the Prophet, Priest, and King of the universal divine order, instituted by the justice of righteous judgment.

Paul exhorted, saying, let this mind be in you which was also in Christ Jesus. The central or Messianic mind is the mind that knows, or the supremely scientific mind. This is the mind to be possessed by the legitimate Leader for today. This mind possesses transforming power; the possessor will be known as the prophet Elohi, "*He*, the spirit of truth," capable of teaching all things and of restoring all things, by baptizing them with the fire of his life force. He must winnow the wheat and make of it the bread of heaven, the temple of Jehovah. The knowing one is the Petros, the true Rock foundation of the Church Triumphant.

The Koreshan System claims as its Founder, this mind of Christ, the Koor or burning one, who penetrates the apex of focalization, and radiates again to the circumferential limits of segregation. Ezekiel saw him and exclaimed: O wheel! This great revolutionizer of all thought, this creator of dispensations and organizer of kingdoms, is the Savior of men and the strength of Israel. He hides himself in darkness, to clothe himself with light; he is the greatest and the least, the despised and rejected by the ignorant. It

was declared by Daniel, that in the time of the end the "wise should understand." The wise seek knowledge; they adore the one who knows. These will accept the Messenger with the science of truth, who can unveil the mystery of Godliness. These will fall into the lines of scientific organization, will recognize the wisdom of their Leader, in his appointments, emplacements, and institutions.

The knowing One is Aquarius, the water-carrier, the sign of Jonah to the multitudes of peoples, nations, and tongues whom John saw as the fruition of the age of Pisces. A great multitude is to stand before the great white throne, the intellect of Deity, to be judged according to their works and emplaced in the great temple of the Most High, to be built of living stones. It will be built and expressed by a magnificence that the temple of Solomon but dimly foreshadowed, as a fit habitation for the descending New Jerusalem.

Nothing in the universe can be made new without a renewing of the mind. The new heavens and new earth depend upon a revolution in thought, concerning God, man, and the universe. The true science of Universology must be intellectually and affectionally accepted by those aspiring to emplacement in the new heavens and new earth. The old heavens and old earth must pass away. The old heavens, the effete spirit of this present evil world, which finds expression in the stultified mental and moral development of our debased and debasing religious and educational systems, is the spirit of heaviness, the precipitation or waste of an ascended Lord, fit only to be cast down and destroyed. And the old earth, the present societal organizations, must fall still lower by its own weight of material corruptions, the abuses of all the essential goods of life, the products of excessive labor. New orderings of the ways of men are in order, also new spheres of instruction and application.

To be really instructed, one must be constructed into something structured; and an architect and builder is needed to make estimates, collect materials, plan, and execute. He needs the plumb-line and level,—the square and the triangle and the circle, and the science of their use to men, in the organization and construction of a new heavens and a new earth wherein shall dwell righteousness. The whole armor of God must be worn by every soldier of the cross; uniforms are in order, military tactics must be acceptable, and all the paraphernalia of thorough equipment and organization, if the land is to be freed from the spoiler, and become the inheritance of a restored Israel,—a living, human temple for the New Jerusalem.



But the power of seeing beauty and the love of beauty, are not all that makes the great artist. He must also have the power of shaping the beauty which he sees, and in a way peculiarly his own. There must be in the work the personal touch, the individual sur-

prise, the unique way, the unimitated shaping which provokes imitation. We ought to feel in every artist's work, the immediate pressure of an original, personal creator who has his special manner with things and words. This is one of the main tests of genius.—*Stopford Brooke*.

The Rejected Corner-Stone.

Other Phases of the Messianic Law; Causes and Conditions of the Coming of the Lord; Realization of the Desire of All Nations.

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

THERE came a time when, to be like other nations, Israel—wearied with the righteous government of God—greatly desired a king. When he came, his name meant *desired*; for it was the desire of the people that brought him. This ceases to be very wonderful when we remember that desire is substance in the form of energy, in which form it has to be in order to effect results. Jesus came as the result of the age-long circumcision of the Jews, coupled with the intense desire that he should appear. He was the desired of a whole people for an age; and yet, since he did not come in the way they had hoped, he was rejected. Although He was the chief corner-stone,—the fundamental truth and life on which all their hopes rested,—he was disallowed of the builders.

Jesus was the hope of *one* nation—the Jews, yet the prophets speak of one to come, who is the hope of *all* nations. “And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.” The prophet had been speaking of the magnificence of the first literal temple, which was a type of Christ, and contrasting that magnificence with the meagerness of the second, when he says: “The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” The reign of the Lord of hosts, typified by that first temple, has been the reign of the church militant—the church at war; but “in this place,” which is typified by that in-

ferior temple whose glory shall be greater than that typified by the former, far more magnificent one, the Lord of hosts says: “I will give peace.”

The physical, Jewish temple was nominally God's house, but his real house was the personality of God, to come—which it typified. David was forbidden to build God's house, because he was a man of blood; but when Jesus—God's house—came he was the re-embodiment (resurrection) of David, the one in whom David's soul, purified from blood guiltiness, got out of hell. When David came, as the desired of the Jewish race only, he became the Lord of hosts for an age-long struggle, in a militant church and world. When He comes again, “in this place,” as the “KING OF KINGS AND LORD OF LORDS,” as John saw him; as “the desire of *all* nations,” a desiring world will rejoice in the fulfilment of his word: “and in this place will I give peace.”

Just as the ripened wheat is the beginning and the end of its cycle of reproduction, so Jesus was, and is, the beginning and the end of the cycle of the reproduction of the divine seed, which he was declared to be. He was the “alpha and the omega, the first and the last,” the cause, and will be its effect, when that comes. The condition of His coming again at the harvest, now, in the end of the Christian dispensation, is that all nations desire his appearance, as they claim to do at present. It militates nothing against this view that, as in the beginning of the Christian age, He will come to his own and his own will receive him not.

In the Editorial Perspective.

THE EDITOR.

HUMAN DEGENERACY and depravity are nowhere more clearly and unmistakably manifest, than in modern journalism and education. If these institutions have been factors of progress, they have also been factors of oppression and crime, of sensualism and ignorance. A great stream of mental, moral, and social impurity continually pours forth from the printing press, and papers have become the curse of the multitudes. There are a number of high-class journals and magazines published, and among them, leading them, is THE FLAMING SWORD, with the definite purpose of teaching the doctrines of absolute purity, and giving to the world a wholesome literature, in contrast with the thousands of would-be journals which emanate from the dark and ignorant elements of the mental world. A writer in an eastern journal makes a number of discriminate criticisms of modern journals, and uncovers the real condition of the popular editorial mind when he says: “When a man fails to understand something in a very particular degree, he finds a paper to keep other people from understanding it”! The *New Voice*, of New York, stands for clean journalism; and in commenting on the following scathing criticisms of the modern press by the critic, remarks that “Perhaps the worst thing about this characterization is that it is true.” The critic says:

“Illiterateness has its literature. The spelling-book, fallen into the hands at last of anything that gets permission to be born, has become the nurse of lust and the schoolmistress of crime. We compel our thieves to learn the alphabet that they may know where, how, and why to steal. Murderers are trained to read each other's murders. Suicides read and hang themselves. Anarchists are drilled in hate and kept informed of wrath. A school of literature is devoted to adultery. Lewdness has its daily and weekly press. Disease has its poets. Mobs have their books. The riot that fills the street is a paper riot first. * * Ignorance can be subscribed for. It can be hired by the year. The man who confines himself to the same journal, or to the same kind of a journal—which is what most men do—can get for a cent or two, any morning he will, more ignorance—especially about himself—than any one man has a right to use in a lifetime, and with hints and directions for using it.”

The avenues of piracy are just as abundant in the enterprises under the auspices of the American government, as in those conducted by private corporations. It is argued that if the great enterprises of the world were under the control of the government, the incentive to dishonesty would be removed, and

the world would enter upon an era of universal prosperity. Under a scientific form of government, all other things being equal, that would be true; but how is it under the present regime? The most gigantic business enterprise of the world is the American postal service, a form of state socialism, without a corresponding reform in the moral character of the employees of the departments; yet there is an enormous secret drain on the remittances made through the mails, by means of unprincipled thieves who are constantly plundering letters and packages entrusted to the care of the postal authorities. In this period of rascality, depravity, and morbid selfishness, there is no plan of reform that will succeed, which does not begin at the very root of evil and eradicate from the human heart the very elements of unrighteousness. On this point Koreshanity is emphatic; and the rise and fall of all reform movements not founded upon the absolute principles of justice, are demonstrations of our assertions. The devil can never successfully apply the principles of genuine reform; the kingdom of God in earth must be established through Messianic function. The world's true reform must be accomplished through the presence of the Christ in the human world!

The daily press is having a great deal to say about the alleged discovery of positive proof of immortality by Prof. Hyslop, of Columbia University, New York. At first glance, one is led to believe that positive proof has been found by the professor; but upon further reading it appears that he has not made any discovery at all, but only *hopes* to do so. He says that in a few weeks he hopes to find absolute proof of immortality. Hopes to do so—hopes to do what? To find that the present corrupt humanity, dying, decaying, full of disease and unhappiness, entering a state of utter dissolution of the organic structure,—that man as he now exists, is immortal? No. What then,—a scientific analysis of the spirit and soul, and a logical conclusion that they are immortal? No; only that the mind survives the dissolution of the body, and that the mind of one man may become connected with the identity of another. Why, the Founder of Koreshanity discovered that fact nearly thirty years ago, and yet he affirms that the soul and spirit are not immortal, but just as mortal as the body of the dying man! Prof. Hyslop has not the faintest conception of what immortality is, and hence, his stupendous blunder. He is unscientific enough to accept a mere belief before he has reached any rational basis—and he acknowledges that he is only *searching* for evidence. Upon what, then, has he founded his present conclusions?

In contrast with the tramps' convention in America, is the contemporaneous "great international bazaar" in aid of the Charing Cross hospital. The bazaar has been several months in preparation. Never before has there been seen in London a greater assemblage of distinguished ladies, never a greater galaxy of beauties, nor greater aggregation of products of almost all countries of the earth, as are displayed at this great high society's charity bazaar. English and foreign-born princesses are there as saleswomen, at stalls representing their countries. The bazaar is overstocked with American-born women, and there are not sufficient stalls for the American representatives, among whom are Mesdames Choate, Mackay, Drexel, Bradley-Martin, and the Ranolds, besides Duchess of Marlborough, Lady Randolph Churchill, Mrs. Arthur Paget, Lady May Sackville, and others. Millionaires and titled personages of Europe and America, in one gigantic charity concern to aid an English hospital! An international farce, a travesty on philanthropy, equaled only by the Czar's peace congress at the Hague!

A correspondent in a spiritualist journal asks: "Don't you

think that if the spiritual papers would let the God and Christ question alone, it would be better for the cause? * * To be honest, who knows the truth about so called sacred history?" The editor replies, "Evidently, no one; neither is it of vital moment that they should;" and then decides not to permit discussions of any subject relating to the fundamentals of creation, because other "great and momentous issues which are pressing on us for consideration and practical realization." There, now! Here it is freely and frankly admitted that the spiritualists have not even the slightest positive information concerning the great truths of life. Truth seekers may as well know first as last, that spiritualism is not capable of solving the great mysteries of God and man; and the above confession is just an item in addition to the Koreshan arraignment of spiritualism. When it is decided to leave "God and Christ" out of the ism, we do justice when we say that it is decidedly antichristian!

The only true radicalism is that which is rational. Zeal without knowledge characterizes modern reform movements; the reform press is filled with reckless expressions concerning individuals who occupy positions which the "reformers" covet. Many would-be patriots are unpatriotic enough to condemn all elements of progress. We do not believe in the radicalism of anarchy, labor unions, current social democracy, nor in any of the movements which appeal to the prejudices of the people in the advocacy of force of the rabble against the powers that be. Koreshanity takes a rational view; we advocate the science of social reconstruction. Destructive elements are already at work, but they are not Koreshan—we do not endorse them. The world will never be reformed by reckless mobs; the new world must be introduced by scientific processes at the hands of a scientific leader!

The harvest of the age is the time of fruitage of the entire dispensation. Exclude the Koreshan Science of re-embodiment from the mind, and the harvest of the age has no meaning. The great Reaper comes to earth to gather the wheat that has grown during the age. Can the products of age-development apply to more than the present generation, if this is the first earth-life of the millions? The development of humanity from generation to generation, is due to the fact that the living contain the dead, and that all who have lived in the world during the age are in humanity today. The entire church of the past is involved in the living. The resurrection must take place through hearing the divine Voice when it is uttered at the end of the age. The work of the promulgation of the gospel of the kingdom is performed among mortal humanity; it cannot be heard in the graveyards!

How far does one really walk in an hour, going at the rate of three miles an hour? is a curious question propounded by an eastern writer, while making some absurd speculations concerning the Copernican universe. It will be surprising to the reader to be told that his conclusion is, that while walking three miles upon the earth, he actually walks 85,930 miles! This is moving quite rapidly,—alarmingly rapid; but when it is considered that it is claimed in the old school astronomy that the earth rotates on its axis in 24 hours, and revolves annually about the sun, and that sun about a still larger sun, the aggregate speed of all the motions of the earth per hour would amount to about the required 85,930 miles! But suppose the earth has no such motions? Then the man who walks a good league, really walks a good, sensible, and rational three miles, and no more!

"The people's will should be the highest law." The will of a selfish and corrupt people, the highest law? The conduct of the government of the United States is the expression of the hearts of the people; if the government is bad, advocates of the

people's will have only themselves to blame. The American people began exercising their own will in governmental, social, and economic affairs over a century ago, and we have the results of it manifest in the conditions which democratic reformers are endeavoring to remove by still more of the people's will! "Laws" made by the ignorant masses, without reference to the absolute fundamentals of righteousness; without a knowledge of the laws of order, and without a desire to fulfil the purposes of national progress and existence and use in the world, are the product of mere selfish caprice!

Every movement must have its conventions. Organizations for the promulgation of single ideas, clubs of freaks for the enjoyment of social fads, are common; but perhaps the strangest convention, with a deep vein of pathos in it, was called to meet at Danville, Ill., June 15,—a convention of genuine tramps, for the discussion of the great issues and questions which not only confront the Wandering Willies, but also the world. A particular feature of the convention was the recording of the facts and conditions which have forced able-bodied men from the field of employment to degraded mendicancy; and college graduates were on the program, to relate how they were reduced to drink and dissipation, and finally to the absolute poverty of the ragged and wandering tourists.

American expansion, since the founding of the thirteen original states, has been the order of progress of the nation. From a narrow strip of states on the Atlantic coast, it has grown westward over the continent, and over the Pacific to the Philippines; southward to Cuba and Porto Rico, and northward to the great territory of Alaska. The forces of destiny disregard the narrow democratic elements, and progress toward the formation of the gigantic Pan-American empire; thence to all the nations. Progress demonstrates the greatness of America, even in its partially civilized state; and the prophetic Voice of Koreshanity declares the supremacy of America over all the world!

Modern human sympathy forbids the sending of most people to the terrible hell of the modern church, and consequently endeavors to get everybody into heaven. When the truth is known, the conclusions of mortal humanity concerning heaven and hell are both amusing and pathetic. The fact is, that no one can go either to heaven or hell but God Almighty himself. But what of the people? They are already in hell; and the processes of getting into the highest heaven involve conversion or transformation from the mortal man to the immortal God in the flesh; thence the journey to the most holy place of Divine Being.

A spiritualist contemporary contains the following: "This central spirit sun is—in the superior or magnetic state—present as an inner sun or white light, surrounded or embossed in an outer hollow sphere of light. The rays from both, blending, wafting together and apart, in regular pulsation or breathing—a breathing, living sun." Good! then the natural, external world is still another outer sphere, a natural, physical shell enclosing all—for the natural is but the expression of the spiritual. The Koreshan Cosmogony is the science of this expression; it is the cosmogony of nature.

Old political as well as religious creeds are passing away. The declaration of American independence was merely the expression of successful resentment against English despotism; the occasion for that declaration is in the past, and new issues confront the nation. America has since become enslaved to powers that have subtly overshadowed the nation, and new exigencies are to be met by stronger forces than those involved in Washington, Jefferson, and Jackson. The Christ himself must give the world its lasting freedom.

The people object to needless expenditure of money at millionaire balls and banquets, but burn millions of dollars in expressing last century patriotism in Fourth of July explosives! The money expended by the poor for firecrackers, sky-rockets, beer, whiskey, and tobacco annually, would purchase food and clothing for thousands of the destitute, and build hundreds of mansions for the poor. The crimes of waste are committed by the masses, as well as by the classes.

The world desires liberty and happiness; so do the criminals who are imprisoned for the protection of society. Liberty will come only when it is safe to release the people from bondage. Though thousands of pirates are at large upon the sea of humanity, in all departments of the modern world, there is still a necessary restraint. The curses upon the world must culminate in woes—birth throes of the new age; and the new society will not be freed until the birth time!

The American nation has, through legislation and the protective tariff, nursed home industries until they have grown into gigantic trusts. A truly philanthropic movement would now be in the direction of protecting the labor employed to build up and sustain the so called capital of America.

Every domain of activity is an egg from which results are hatched. Men do not say on, but *in* spheres of thought and activity. Correspondentially, we are in the great physical sphere or cell of the universe.

There is considerable mathematics about the modern church; it is dividing, and the sects are multiplying; they are adding new coats of whitewash, and subtracting money from the people to pay the preachers.

Many people claim to be clay in the hands of the potter; it is admitted that there are specimens of human pottery—enormous jugs full of whiskey and rum.

The study of the world's current history involves information of events from all points of the compass,—N E W S,—north, east, west, south.

Modern Christians are continually talking about serving God, while endeavoring to persuade the Almighty to serve them!

The formation of trusts is a demonstration of the truth of the old proverb, that the more men get the more they want.

The United States of America began with the number 13; and July 4th is just 13 days after the summer solstice.

Koreshanity advocates direct legislation from the imperial throne of divine theocracy.

Modern doctors of divinity are allopaths; they give the people poison in large doses.

The new birth is as mysterious to the modern mind as it was to Nicodemus.

The work undertaken by the quack is finished by the undertaker.

Conceit is the microscope by which the I magnifies its own goodness.

Philosophy is the love of the truth; science is the truth itself.

Koreshanity will fulfil the world's hope.

The Almighty is not a democrat.

Every light must cast a shadow.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Election and Free Grace.

What has Koreshanity to say about predestination, or election, and free grace? Is there not a conflict in the Bible concerning a predetermined election of a number of people to be saved, and the idea that they are saved by grace, and are left to work out their own salvation?—READER.

The idea of predestination is consistent with the idea of an adequate cause to produce an effect; all effect is predestined in the cause, else there could be no effect. Wherever cause is, there is a predetermination in the direction of the production of results. Cause ultimates in effect, and effect ultimates in cause. In every seed in the universe cause and effect unite; in the seed the plant is predestined, not only as to the kind of life it will possess, but also its form, and all its specific characteristics and habits; every bud, every fiber, evolves from the cause (the seed), and every fiber is elected and emplaced in the structure through a process of predetermination in the seed, and only in the seed, for the seed is the potent pole of the impulse of life in the plant. Predestination is a scientific fact; the Almighty, as the Creator of the universe, either foreknew and predestined what would be contained in the effect, or he did not. If he did not, then cause operates only at random; in such case, there could be no laws of relation of cause and effect.

The predestination of Calvinism, the foreknowledge of a supposed extra-cosmical, capricious, and arbitrary God in the sky, is another thing—it is an absurdity. It makes man irresponsible, and arbitrarily fixes his destiny independently of laws, circumstances, development, and will. But the more modern theology does not make the matter better by denying election and substituting "free grace." If God did not know, or did not try to know, what the universe would be, and what man would be, throughout all ages, he could not have projected that which has ultimated in the world and humanity; he was therefore ignorant, and had to leave man to do as he pleased, and await developments to see how he would come out! There is a conflict between the doctrines of Calvinism and the doctrines of Arminianism; bitter fights have been fought in the theological world over these questions, without any settlement of the problems.

A new phase of theology has developed during the past several years,—orthodoxy gone to moonshine—an endeavor to harmonize election and free grace, known as

Restitutionism, holding that during the present age there is an election of a number of people who will open up the new age of the millennium, and give humanity a free chance to be saved. It is election during this age, and free grace during the coming age.

Koreshanity maintains the scientific doctrine of election, and also the doctrine of free grace; and that they obtain, *not* the one during the Christian dispensation, and the other during the new age, but that the election of the sons of God during the present dispensation is through the processes of divine free grace to all who acknowledged the Messiah nineteen hundred years ago. Every man was called upon to work out his own salvation. How? By God working in him to do his will and good pleasure. The process of sowing the very life and essence of Jesus the Christ in the hearts and wills of humanity, was the process of extending to whosoever willed to receive that life then, a free help, a free grace, a free gift of the energy and power to ultimately fulfil all that was predetermined in the divine Seed.

It is just like sowing seed in the common soil; as long as the seed remains out of the ground it abides alone, and the atoms of the soil remain in the mineral kingdom. If the seed is planted and decays, it absorbs millions of atoms and appropriates them, and takes them from the mineral kingdom into the vegetable kingdom. The free gift of the energies generated in the dissolution of the seed and dissipated among the atoms, are the energies that move the atoms toward the goal of destiny in the reconstruction of the seed at the end of the season. The energies of free grace are the energies of election!

During the Jewish dispensation, there was no salvation except through the keeping of the law; and only one man kept it and was resurrected out of humanity—Jesus the Christ; he poured out his life to help others—he bestowed God's *gift* of life. The sowing of his life was the calling, the election; it was the grace; it was the factor of the new will, the free will in man; it was liberty, an avenue of escape from the plane of mortality to the plane of immortality. Jesus was the *seed* of the Almighty; he involved all the consciousness of God and of the world. In him all things were created,—all things in heaven and in earth were involved in him. He was human history, human life, the life of the universe involved, the pole of predestination of all

things to come in all future ages, the positive cause of all effect.

Koreshan Science of divine foreknowledge, predetermination or predestination, is simple and rational; it is as harmonious in concept or doctrine, as the elements of the seed, the cause, are harmonious in their operation from age to age. The election occurred at the beginning of the Christian dispensation; Jesus was "the beginning," and we begin at the beginning in scientific consideration of all that ultimates from the divine Man who walked the streets of Jerusalem nineteen hundred years ago as the Almighty!

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Koreshan Cult Explained.

Rev. Castle's Second Lecture Before Audience of Educators and Scientists at Chatham Academy.

Rev. E. M. Castle delivered a supplementary lecture at the Chatham Academy yesterday afternoon on the new system of Cellular Cosmogony, upon which are based the religion and the sociological cult of the Koreshans. Her audience included a number of representative people—lawyers, physicians, clergymen, teachers, and scientists, besides many ladies. She spoke for over two hours, and was listened to with rapt and unabated attention from beginning to end.

"Every system of religion," said Rev. Castle, "that has been accepted and believed in the world has had its corresponding system of cosmogony, the latter in accord with the teachings of the former and agreeing with its doctrines, its miracles, and its accepted facts. To this general rule the Christian religion now furnishes an exception, its devotees professing to receive a system of cosmogony, that formulated by Copernicus, by which its most cherished doctrines and its account of creation and life are falsified. The Copernican theory is a gigantic delusion, and those who believe it true are involved in lasting error. It is founded on assumption, and the best, as the worst, that can be said of it is the Scotch verdict, 'not proven.'"

"The Copernican theory is based upon the same error as the Ptolemaic,—that the surface of the earth is convex. Copernicus simply perpetrated the errors of Ptolemy, who with imperfect instruments and careless methods of observation measured the angle that the sun seemed to make with the earth, and estimated its distance at 5,000,000 miles. Copernicus and his followers, with perfect instruments and the most exact methods of observation, followed up the old error and got 90,000,000 miles further from the truth. The Copernican theory never has been proven

and never will be, until the assumption upon which it is founded, the convexity of the earth's surface, is raised from an assumption to a demonstrated fact—and this will be never."

Rev. Castle then explained the method that had been pursued by the Koreshans to demonstrate, by physical experiment, the truth of their contention that the surface of the world is concave, and that it is the interior of the globe that is habitable and inhabited. This explanation has already been given in the *Morning News*.

"If we have," said the speaker, "demonstrated the truth of our premise, then we have demonstrated the truth of our system of cosmogony, sociology, and religion, for upon this premise all of them are built and all of them are consistent with it. The sun is the center of the globe, and has a dark as well as a light side. It is the reflection of the real sun upon the atmosphere that produces the sun that is manifest to our vision, and it is its revolution upon its axis that produces day and night, heat and cold, winter and summer. Here, as everywhere, the law of opposites and co-ordinates, that prevails everywhere in nature, is manifest; and it is the struggle of opposing forces that holds the universe in perpetuity.

"Another fallacy, equal in its prevalence to the Copernican theory, is the theory of the indestructible atom. The one is as absurd as the other, for in the scheme of Nature and of God there is constant change, everywhere and at all times. The alchemists of old were nearly upon the truth when they looked for a universal solvent, the magic elixir that could transmute the metals and change spirit into matter and matter into spirit. This is the operation that takes place in Nature; matter wakes into spirit and spirit falls asleep in matter. Matter is materialized spirit; spirit is spiritualized matter. The two are interdependent, though opposite, and in their connection the one with the other, is the fourth dimension for which the mathematicians of the ages have been looking, the point where matter terminates as matter and forms the nexus between matter and spirit.

"This nexus found its last living exponent in Jesus Christ, the Son of God and the Son of man. He is the beginning and the ending of all things, and His teachings are the basis of our belief and the standard of our lives. When He comes again His Kingdom will be in earth, and earth will be heaven. 'Ye shall know the truth and the truth shall make you free.'

"The old fallacies that have been adopted by modern astronomers and scientists are falling into ill repute and will soon be forgotten. The truth that we teach will be made known to all men, and all will believe. Christ will come in His glory,—sin and death will be no more, and the Grand Man, purged of earthly imperfections, will fulfil his glorious and immortal destiny. You who listen to me today will accept the truth, and the old fallacies that have brought the people of the world to a

condition of Egyptian night, will be forgotten. Man will be just to man, a perfect social system will prevail, the ideal will find expression in the real, and happiness will be everywhere, for all time."

At the conclusion of the regular lecture, Rev. Castle answered the questions of those in the audience who cared to propound them, and not for a single moment was she caught napping. When her questioners would think they had her, she would get out of her apparent confusion by saying that the premise upon which they relied had been disproved by the Koreshans, and that a fact accepted was not a fact at all.

Rev. Castle will remain several days in the city, where she says she wishes she could make a longer visit. She has been pleased with the interest her meetings have aroused and at the attention with which her expounding of the doctrines and tenets of Koreshanity has been heard. She is a forceful, fluent, and graceful talker, and, as Mr. Ashmore said in returning thanks for the lecture on the part of the audience, if none were convinced, certainly none had failed to be interested and pleased, and anxious to hear more.

In the headquarters of the order, Chicago, the Koreshans number about 200, while in Florida they maintain a colony, where their sociological system is practiced and which numbers about sixty. Besides these, they have adherents, more or less active, throughout the country, and Rev. Castle says that the cult is slowly but surely increasing. An idea of all the Koreshans believe or of what they teach, cannot be gleaned from one lecture or even from several, but they protest that rigid and impartial investigation will demonstrate the truth of their contentions beyond the fear of doubt or contradiction. —*Morning News*, Savannah, Ga.

* * *

The Baptist Flag and the Flaming Sword.

Our Contemporary Has Forgotten Bible Instances of Transmigration of Soul, the Gadarene and the Swine, etc.

The spirit and soul do not die when the mortal dissolution occurs; they are eliminated from the body, and enter the spiritual world,—the interior mind of humanity. After a time, there is a dissolution or separation of soul and spirit, and a return to the natural world. All of the dead that have ever lived in the past are in the world today; the dead are in the living. The great stream of sensualism is supplied from the entities of those who have died, endeavoring to get back into the natural world. Common human generation is the only channel through which mortal spirits can return to the natural state, and common death is the only way for mortal human beings to get into the spiritual world. Thoughts are spiritual entities; all of the thoughts of mortal humanity are entities or spirits of men who have died. Present mortal men are truly sepulchers, the tombs out of which the resurrection is to take place through natural, scientific processes.—*Flaming Sword*.

Pshaw! We thought that old pagan superstition of the transmigration of souls was confined to the heathen. We never thought about a man who lives in Chicago, who says he was once a Baptist, and who lives in this 19th century, turning to be heathen enough to advocate such stuff. But there may be something in the idea that "present mortal men are truly sepul-

chers," for we have come in contact with a few that had sepulchral odors about them. We had been accustomed to attribute it to the filthy tobacco and liquor they used, however. But, candidly, such doctrine as the above is 'the shadowy dreaming of a restless speculatist who has no anchor to his hope, and no foundation for his faith. Solid Baptist truth is infinitely better.—*Baptist Flag*.

Where Is the Devil?

The *Chicago Israelite* says the orthodox papers have quit making mention of his Satanic Majesty, the Devil, and it fears the old Boy is "lost, strayed, or stolen." No, no. He has merely stopped in to commune awhile with THE FLAMING SWORD and the *Christadelphian Advocate*, both of Chicago. He seems to be very much at home in those offices, and his partiality causes the rest of us to sorter ignore the old fellow. Let him rest awhile where his quarters seem to be so congenial.—*Baptist Flag*.

That's just the way! The devil is always in the other fellow. The Pharisee was glad that the devil was in possession of other men's premises; but the truth is, that the Pharisee was just the man that the devil was already sure of, and could afford to leave him contented and look for other game. Just now, he is waging a final war on the Almighty, and his greatest fight, his Armageddon of defeat, is with THE FLAMING SWORD. His mission here is for war, not friendship. NEXT!

Isn't the Baptist Church Christian?

"The Christian church of today is a preposterous humbug."—FLAMING SWORD. Do you mean Campbellite church? It is as good as your Koreshanity; but it is probably as bad as you say.—*Baptist Flag*.

What makes you think we mean the Campbellite church? If it alone is entitled to the name *Christian*, we mean it. The *Flag's* effort to escape THE FLAMING SWORD's truthful charges, places it outside the ranks of the Christian church. Apostated a little further than we gave it credit for!

* * *

Truth in Short Paragraphs.

W. H. FAVITT.

The most pitiable exhibition of a total inability of the average mind to grasp the progress of events, is the call for a convention of the governors and states attorneys of the various states, to be held in the near future, to devise some means of suppressing and preventing the formation of gigantic trusts. We do not endorse these combinations of commercial pirates, yet we know they are potent factors in the development of events soon to culminate in the greatest revolution known in history. Gov. Sayers and his cohorts may as well try to rub the moon out of heaven with their thumbs, as to try to suppress the trusts by legal enactments. Verily the world sorely stands in need of the sacrifice of a God!

Man wastes his powers and strength upon the grossly material plane of exist-

ence, so engulfed in petty ambitions, earthly love, selfishness, hate, envy, and pride that he forgets the calls to a higher, nobler, self-sacrificing life for the sake of others, thus making of himself an empty vessel which invites refuse and filth, disease and death.

What a grotesque spectacle is presented in the attitude of the pulpit which denounces war as wholesale murder, and at the same time endorses the competitive system of business—which is the worst form of remorseless warfare and wholesale murder that the ingenuity of the devil can invent; for it consigns both the bodies and souls of its votaries to hell.

Those who are attempting to establish socialism, with human hate and selfishness as a pivot, will utterly fail. Nevertheless, the reign of righteousness will be established in the earth, through sacrifice and love. This has been ordained of God, and all the powers of earth and hell cannot prevent it. The Christian age has reached its end.

Love, in its highest sense, is the only thing worth striving after or living, for from pure, unselfish love and wisdom, truth and good shine forth with all the luster of the eternal Sun of Righteousness.

Thought is substance. Thought with will is a projectile. Hate is a boomerang that returns to its originator. The suicide of the soul, is to think evil and hate with envy and revenge.

Presumption and conceit are the bane of reason. They are the nurse of error, through which man is apt to judge too highly of himself and think too meanly of others.

Adversity knits friends into closer bonds of companionship, but it takes rugged constitutions to withstand many severe attacks of prosperity.

We strive to live the highest now, that the highest may be ours throughout eternity.

The shafts of ridicule and the malice of fortune have developed many a noble soul.

* * *

New Theory of Thought.

Max Nordau's Fallacy of Mental Activities in an Ocean of Ether of the Physical Cosmos.

In his new work, entitled "The Drones Must Die," Mr. Max Nordau gives the following as the opinion of one of his characters regarding the properties of "ether," that subtle force which is believed to convey the vibrations set up by wireless telegraphy from one point to another.

He held "that thoughts are vibrations of ether, exactly like warmth, electricity, and light. Their sum in the universe is unvarying, like that of all other forces. They are diffused in space like rays of light of electric currents. Millions and billions of various vibrations strike incessantly upon

the human brain, constituting the innumerable thoughts that have been thought in all the stars, in all the depths of space, now, or in aeons of inconceivable remoteness. If a brain be prepared for a vibration of a certain duration and wave-length, an equal vibration is aroused within it, and the thought which this vibration represents becomes conscious. In the ascending portion of the circular course, which we call development, the brain becomes capable of ever shorter and more rapid vibrations; in the descending portion it becomes coarser and more sluggish. Every invention, every discovery, every enlargement of the bounds of knowledge is due to the attainment by some brain of that degree of vibratory capacity which enables it to receive the corresponding vibration of thought flashed upon it from space, and to convert it into consciousness. Hence, it follows that no thought originates in the brain that thinks it; for every thought has been thought before, and will be thought again and again to all eternity; every brain acts like a relay in an electric system; it receives an impulse from eternity, and retransmits it to eternity after its passage. The whole ocean of possible thoughts surges round us; but we are only conscious of those to which our brains are sensitive. The differences in wisdom are differences in the vibratory capacity of the molecular mass of the brain. Character, temperament, a talent, are the expression of wave-lengths and periods of vibration. Every individual is a rhythm. Attraction and repulsion between individuals are caused by the harmony or dissonance of their rhythms, their reinforcing or disturbing effect upon each other."—*London Globe*.

* * *

The Earth Concave.

The Copernican System of Astronomy Superseded by Koreshanity.

"CELLULAR COSMOGONY or The Earth a Concave Sphere,"—such is the title of a little book issued by the Guiding Star Publishing House, Chicago, Ill., being the tenth thousandth of the Koreshan Scientific Series, the object of which is to prove the concavity of the globe as opposed to the hitherto accepted system of the astronomer Copernicus. To the devotees of the "New Geodesy," man and the entire system of the universe are shut up within a hollow shell, a hundred miles in thickness, and composed of some seven strata of mineral substances. "The first objection usually urged against the Cellular Cosmogony, is the apparent absurdity of endeavoring to place all the heavenly bodies within the compass of a hollow sphere, 8,000 miles in diameter." (Pp. 43, 44.) "If the earth is concave, the sun is not 886,000 miles in diameter. But measured from the concave instead of the convex arc, its diameter would not be over 100 miles, and its distance not above 1,000." (P. 161.) "The shell of the earth is the circumference—the limit of the universe. It environs all that exists. Outside of the environ or limit of existence there is nothing. There is no infinite space." (P. 166.) For evidence adduced in support of the system and answers to objections, the reader is referred to the text. "To determine its

accuracy, the Bible must be tested, not by the current and popular fallacy, but by a system of science, the fundamentals of which are susceptible of absolute demonstration. The Koreshan System alone scientifically defends the Scriptures. The Bible is scientifically correct; KORESH, the divine and natural scientist, is its sole interpreter and exploiter!" (P. 184.)—*Kingston (Can.) News*.

* * *

Failure in Unscientific Colonization.

The Originator of Ruskin Colony Publishes a "Friendly Warning," Answered by Koresh in This Issue.

From letters received, it seems that all is not peace and love in Equality Colony, Edison, Wash.; affairs there being much in the same shape as at Ruskin. I have repeatedly expressed myself in these columns as having no faith in colonization as a way out of industrial troubles. These remarks have doubtless in most cases been attributed to pique at my experience in such affairs, but such has not been the case. It was an earnest, friendly warning. I am convinced that no peace or success can be attained in isolated communities under outside environments, unless the members are held together by ties of religious bigotry where a few do all the thinking and consequently the ruling. Had I read the story of other colonies before I embarked in one, I should never have given it a second thought. After my experience I read what I should have read before, and which would have saved me many heartaches and money. But "fools rush in where angels dare not tread"—and I was one of the fools. It did not take me 60 days to see the folly I had committed, although I remained at my post one year to a day. As a teacher, the experience is worth much to me, but the price paid was exorbitant. My advice now is, leave all colony attempts alone. In all are heartaches and bitterness, and you will feel them if you put in your time, energy, or money. I have been flooded with letters from pretty much all of them, wanting publicity to conditions against which members protested, but I have declined to make the *Appeal* a vehicle for such matter, preferring to make it an educator of economics rather than snarling at even the mistaken efforts of earnest men and women to work out the problem as they had light.—J. A. WAYLAND, Editor *Appeal to Reason*.

* * *

Astronomical Student's Opinion of Koreshan Geodesy.

In compliance with your request, I drop you a few lines of my opinion or impression of CELLULAR COSMOGONY, after reading the book. I have been a close student of mathematics and astronomy in my college days at Dartmouth. I had charge of the observatory a short time, and have always been specially interested in astronomy and its problems.

First, the mathematics of the book and rectilineator is *all right*. The theory of "optical illusion" is a new thing to me, and I do not know about it. If the Naples line was honestly run, then certainly there

was a concavity in the Gulf there. It does not seem possible, without international fraud, that they could have made 22 feet of mistake after taking so much care; though to me it seems like trying by the Rectilineator and its use, to prove that a straight line is not the nearest distance between two points, or that the three angles of a triangle are not equal to two right angles.

The explanations concerning the theory of the universe being in harmony with the concavity of the earth, are very unsatisfactory to me and appear unreasonable and inconsistent; though the Founder of Koreshanity may be wrong in those theories, yet right as to our living on the concave side of the earth.

Some government ought to settle that concavity question forever. I would like to know the views of some of our astronomers on the subject.—Yours truly, H. E. HOWELL, Att'y and U. S. Commissioner, Missouri.

* * *

The Rapid Spread of Koreshanity.

Prediction of the Coming Great Controversy Between the Two Famous Schools of Astronomy, and Consequent Fame of the Founder of the Koreshan System.

FLAMING SWORD:—I send copies of papers of Kingston, Can., about the CELLULAR COSMOGONY; I am informed that there is still more to be published concerning it later. Prof. S., of Queen's University, told me that Dr. Teed was correct in his contention about the ship's hulls. You will hear more from Kingston soon; several parties there want to handle the book.

From what I see and hear, I know that it is but a very short time before the name of the Founder of Koreshanity will be on every tongue, and his fame world-wide. There will be very shortly a tremendous controversy between the two schools of astronomy. It is coming very soon I know; I can see an immense difference in the attitude of the people toward the book between this time and last October, when I first started out. All the educators and scientists of prominence have at least heard of the CELLULAR COSMOGONY, and are discussing it. This I know to be true.—REV. U. GORDON MITCHELL, Koreshan Traveling Representative in New York and Canada.

* * *

The World's News.

Wednesday, June 21.—Chicago physicians organize to make war on tuberculosis.—More mail thieves caught in Chicago.—Standard Oil men absorb the whiskey business of America; form a \$100,000,000 trust.—Gen. Wheaton wins important victory at Perezdasmarias, Philippines.

Thursday.—Connecticut Congregationalists move to bar divorced people from church.—French reactionists hope to force Loubet to resign presidency.—Czar's peace plan utterly fails; disarmament proposals rejected at peace congress.—Charing Cross hospital bazaar in London.—Political unrest in Spain.

Friday.—New Spanish minister to U. S. delighted with his reception at Washington.—New French cabinet formed; mem-

The Koreshan Colonies.

San Estero, Fla., the Objective Point for Final Aggregation of Koreshans.

The Koreshan Unity has four colonies established and in Co-operation: The Koreshan Communistic Home and University, at Washington Heights; the Englewood Home and Printing Establishment; the Industrial Co-operative Union, West Side, Chicago; and the Communistic and Co-operative Colony at San Estero, Fla.

San Estero is located at the vitellus of the great Cosmogonic Egg, the site of the city of the New Jerusalem, extending to the islands of the West Indies. Florida in reality will embrace "the fountain of eternal youth," searched for by Ponce de Leon; and the West Indies is where Spain touched the western world, and where at the close of the nineteenth century, she relinquished sovereignty over American territory. The site of the New Jerusalem of the Golden Age has been scientifically located. The latest confirmation of the Koreshan conclusions concerning the future possibilities of the New City, is the determination of America to control the Nicaragua Canal, the greatest artificial water-way of the world. San Estero is at the focus of the world's future commerce, the crossing of all lines of commercial intercourse of the entire world.

The climate of Florida cannot be excelled in any part of the world; the scenes are the climax of natural beauty. The Gulf, bays, and islands of the new city are the Elysian fields of the paradise of the New Humanity, in the direction of which Koreshanity is rapidly progressing. The reform world is being impelled in the direction of colonization; Koreshanity is the source of this tendency, but it is distinguished from all other efforts in that it is the only scientific system of religious, social, educational, and economic effort. Are you interested in colonization? Address, Mrs. V. H. ANDREWS, Secretary of the Koreshan Unity, 6310 Harvard Ave., Chicago, Ill.

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bers favorable to Dreyfus; Waldeck Rousseau is premier.—Persecuted Finns help starving Russians.—Dewey reaches Ceylon.

Saturday.—Rough riders' reunion at Las Vegas, N. M.; Roosevelt the champion.—Aguinaldo massing a large rebel force; reported alarm among American officials at Manila; insurgents growing desperate.—Bubonic plague at Alexandria, Egypt.

Sunday.—England gaining commercial supremacy in Cuba.—New York custom house officials seize \$50,000 worth of smuggled gems.—Prof. Langley reports success with his flying machine.—The Trust Company of America, with unlimited capital, formed and incorporated in New York; greatest combination of capitalists ever formed.

Monday.—International council of women meets in London, under presidency of Lady Aberdeen; funds contributed by Queen Victoria.—Bubonic plague at Honolulu.—Anti-Dreyfus men endeavoring to overthrow new French cabinet; Paris excited.—Czar asks nations, through peace

delegates, not to increase war facilities!

Tuesday.—Lord Salisbury champions the cause of woman as to eligibility of women to office; popular in the international council of women in session at London.—Chicago stockyards tied up; 3,000 men on a strike; plan a big demonstration.—Strike riots in Cleveland.—England on the verge of war with Transvaal.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, July 6.

The remarkable features of the current issue, are those of the terrible cyclones of Wisconsin and elsewhere in the West, one showing the approaching black, death-dealing funnel. The title page shows Admiral Dewey at Manila, the latest picture of the Admiral. A double page shows the horrors and hardships of the Philippine war, while other illustrations picture

fiere engagements with the Filipinos, McKinley's visit to New England, and many interesting features. The letter-press embraces a fine description of fights in the Philippine jungles, a tornado story, the death of naval heroes in Samoa, and other customary departments.

American Monthly Review of Reviews.

In the July number, the editor reviews the work of the American delegates at the Hague, presenting the latest phases of the arbitration question, with its bearings on present international situations. Topics discussed in "Progress of the World" embrace a large number of questions, such as tariff trusts as a political issue, the Dreyfus vindication, etc. Among numerous excellent leading articles, are John Barrett's discussion of the Philippine question—a summary of impressions of the islands and the people after three months' experience and observation, Rosa Bonheur and her work, with several reproductions of her famous paintings, and other features.

Frank Leslie's Popular Monthly for July

Contains a charming and sympathetic personal sketch of Mrs. McKinley, by Mrs. John A. Logan, accompanied by a number of beautiful portraits of the gracious lady of the White House. The main article entitled "Fighting Fire," is by the late chief of the New York fire department, profusely illustrated, embracing a number of photographs of the burning Windsor hotel. The social and industrial conditions of the Philippine islands are described by Major Adolph G. Studer, ex-Consul-General of the U. S. in Eastern Asia. Other features are "Art and Pinhole Photography, continuation of April Bloom, and four interesting short stories.

The July Cosmopolitan.

Just now, at the time of the Charing Cross hospital bazaar, participated in by so many American titled ladies, and the International Council of Women at London, the initial article in the *Cosmopolitan*, "Some Americans Who have Married Titles," will prove of general interest; the article is superbly illustrated, showing types of American feminine aristocracy in Europe. Woman's Economic Place, by Charlotte Perkins Stetson, in reply to Prof. Peck, in the June issue, is of absorbing interest, while Samoan Types of Beauty is still another feature of interest in the woman's world. The Adventures of Gen. Funston in Alaska and Mexico, and Practical Organization of the Home, are next in order; besides, Balzac and His Work, Building of an Empire, the Hero of the Regiment, a South Sea Island story, and the continued Tolstoy's "Awakening," complete the make-up of the July number of this popular magazine.

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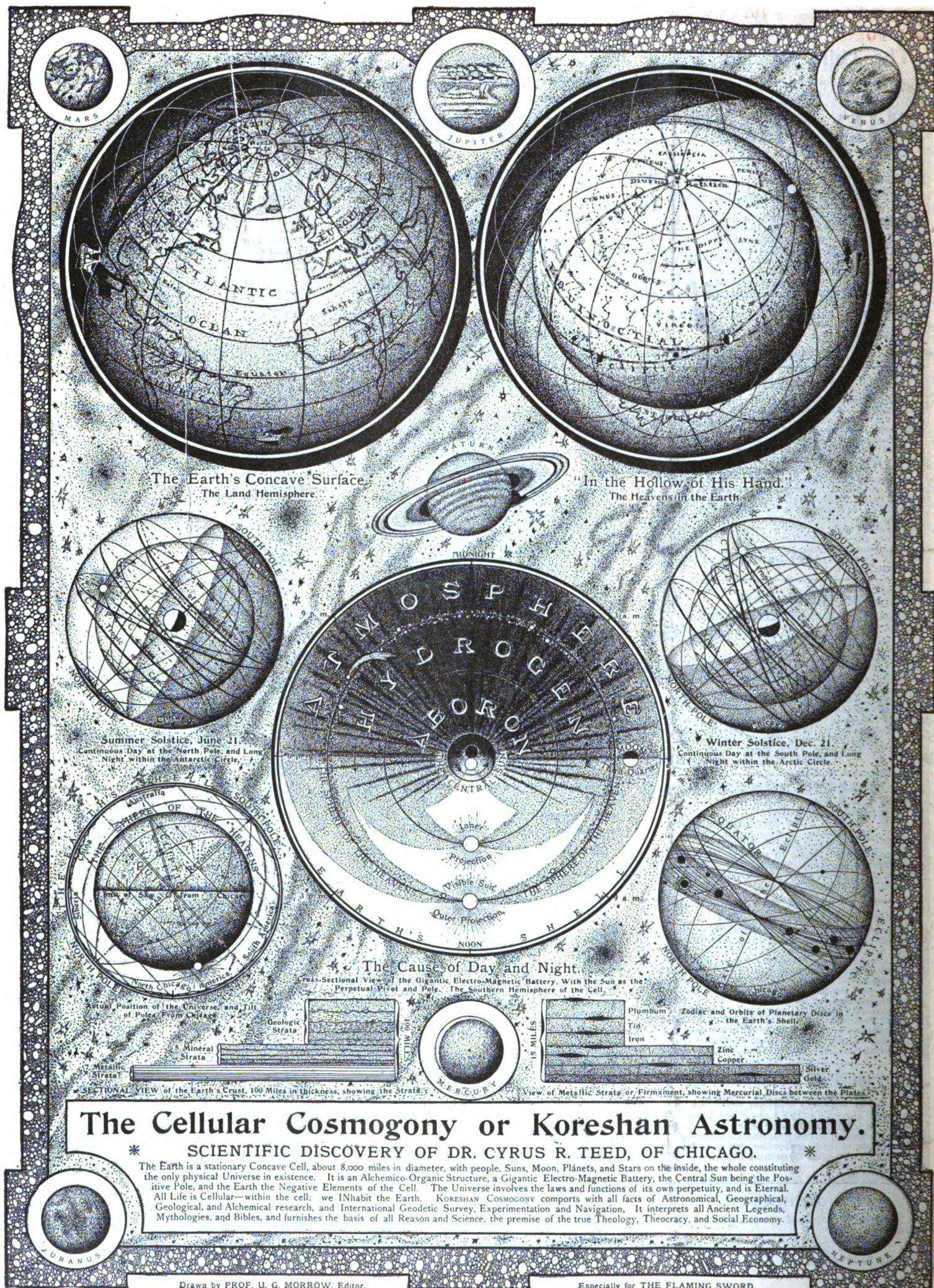
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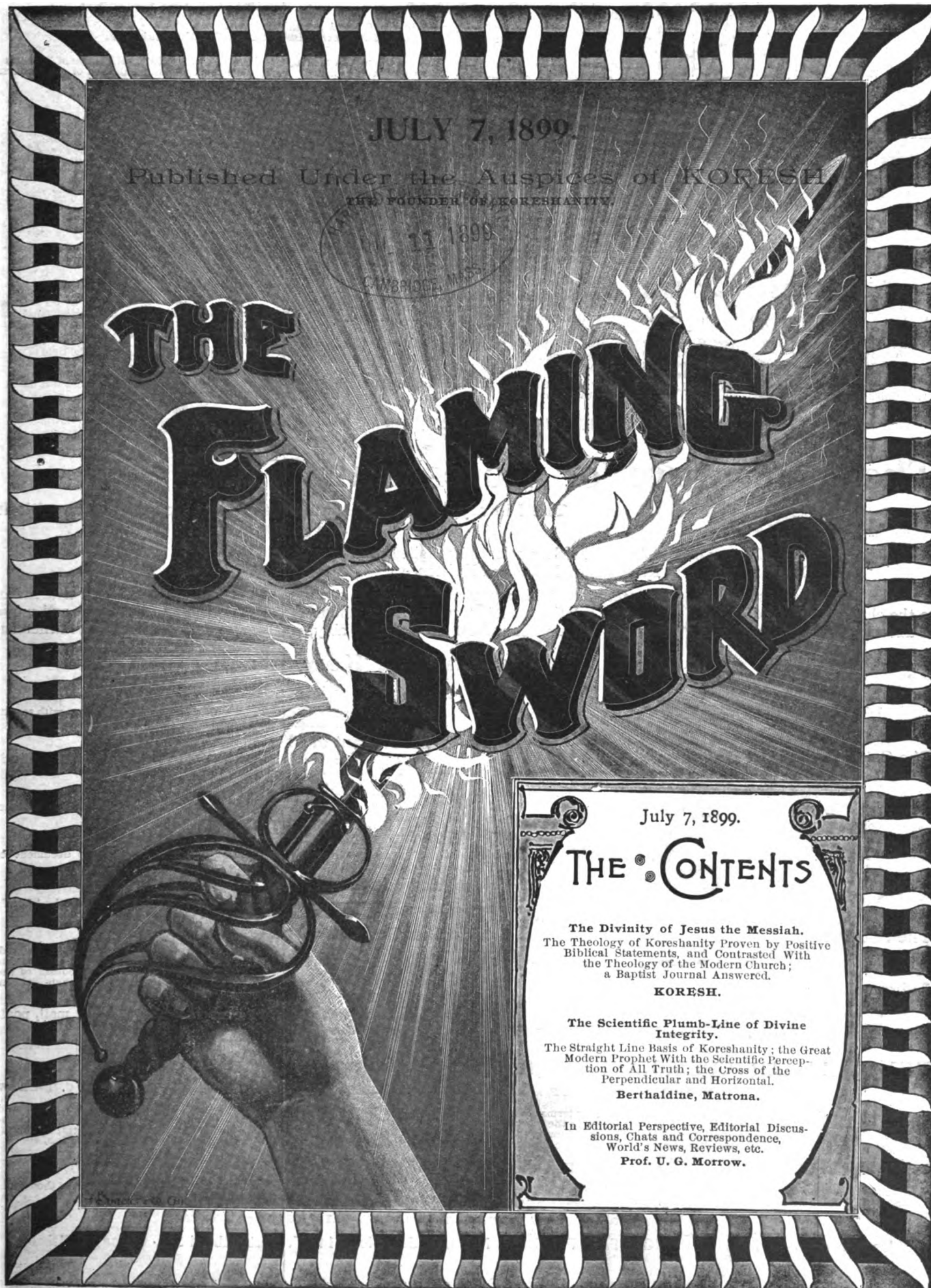
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Vol. xiii. No. 33.

CHICAGO, ILL., JULY 7, 1899. A. K. 60.

Whole No. 344

The Divinity of Jesus the Messiah.

The Theology of Koreshanity Proven by Positive Biblical Statements, and Contrasted With the Theology of the Modern Church; a Baptist Journal Answered.

THE *Baptist Flag* is heard from again, as another column of THE FLAMING SWORD will testify. We desire to call our readers' attention to two specific statements in the article referred to: First, "Jesus Christ was a manifestation of the Father, God. * * * In him was a divine fulness and a divinity that made him *the equal of the Father*:" Second, "Man never was so manifested as to be truly God." It follows, then, from this, that the Lord Jesus, the Christ of God, of whom it is said "He is both Lord and Christ," is not "truly God," yet he is "the equal of the Father, God." We will attempt, for the benefit of the student of Koreshanity, to shake up this confusion of ideas and bring to the surface, for inspection, the glaring inconsistencies of the doctrines of the Baptist church, providing the *Baptist Flag* is a fair exponent of the Baptist creed. We have no expectation of converting the *Flag* or its proprietorship; we will simply throw a search-light on some dark spots.

We herewith present some quotations from the Scriptures, regarding the humanity of the Lord, with the subjoined gratuitous and emphatic declaration that we challenge our contemporary to produce one passage of Scripture that will contradict the quotations submitted. Before presenting the quotations referred to, we wish to state that if the Bible is a contradictory book, it would not be worth while to spend our time upon it; and if it were possible for the *Flag* to refute our quotations by the introduction of passages from the Scriptures in conflict with the ones we herewith quote,

then the Bible, as a source of argument, would be worthless to both THE FLAMING SWORD and the *Flag*. We will begin our argument in the language of John:

In the beginning was the Word [*not* the Bible], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

We would ask the exponent of "Baptist doctrine," if this refers to the man Jesus, who was the Savior of the world; if not, then to whom does it refer? Does it refer to the visible Lord Jesus, or to something invisible and incomprehensible? He was in the world, and the world was made by him, and the world knew him not. Will the *Flag* please tell us whether the above statement referred to the Word, who was in the beginning and who was God? "And the Word [God] was made *flesh* [does this mean flesh, or does it mean something else?] and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." These are plain declarations directly from the Gospel of John.

Following is a passage which, taken superficially, might seem to conflict with the whole tenor of the preceding quotations. Let us examine this seemingly conflicting statement: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Now, it is a fact that the man Jesus was seen by the natural man,—both by the disciples and the enemies of the Lord; hence, it might be said that he was not God. The Lord Jesus had an

invisible spirit in him, precisely as the spirit of every man is in himself. The spirit of no man is visible to the natural perception, nor was the spirit of Jesus the Lord visible to natural men; but the Lord Jesus declared that he and the Father were *one*, not *two*,—a biunity, *not* a duality,—and that the Father was in him, and that by the Father, *who was in him*, he did the works. Now, the difference between this Scriptural doctrine and that of the *Flag*, is merely that the latter has a Father *outside* of Jesus the Lord, while the Scriptures place the Father *in* him and *one with* him, making the fulness of the Godhead *one* person, not *three*.

The Saxon term God is the equivalent of the word Elohi; and the terms Elohi, Elias, Eli, El, are invariably rendered God, while the word *Jahvah* (Jehovah) is invariably rendered Lord. Elohi is the invisible Spirit, God, and Jehovah is the medium of the Father's (Elohi's) manifestation. The Saxon word Lord is *bread keeper*. Jehovah, the Savior of the world,—for the Scriptures declare there is no Savior but Jehovah,—is the bread keeper; Jesus was the bread keeper, he was therefore Jehovah, for the two words, Jehovah (*Hebrew*) and Lord (*Saxon*), are equivalents, and mean the keeper of the bread. The Lord (Jehovah, the only Savior) said: "I am the living bread which came down from heaven." If any man eat of this bread, he shall live forever. * * * My *flesh* is meat indeed, and my blood is drink indeed." Did the Lord mean flesh, or did he mean something else?

Will our Baptist contemporary please quote some Scripture to contradict the foregoing? But while he contradicts us with Scripture, he will please prove to us that the Scriptures are not contradictory. "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed." Perhaps he will say that we could not eat His flesh, and therefore he (the Lord) did not mean what he said. We prefer to take the statement of Jesus the Lord, rather than that of our contemporary. There are some statements of Scripture that are plain and unequivocal, while others are shrouded somewhat in mystery. Shall we place a human construction upon the hidden passages, and make plain statements conform thereto? Or shall we make the hidden statements conform to the plain declarations?

Perhaps our Baptist friend will admit that the Word (God) was made flesh, and that this flesh (material flesh) was the bread from heaven. If so, then he must admit that while the flesh of God is human, it is not sensually and evilly human; but that the flesh, the human flesh, of the Lord, which is the life of the world, and in which is the capability of making the world alive, is quite different from that sensual and corrupt flesh which is to be made incorruptible through the efficacy of the Lord's flesh and blood. The Lord was born of

God; sensual and corrupt humanity is born of the devil. Both of these statements are purely Scriptural.

Did the Lord, while in the world nineteen hundred years ago, possess the corruptible nature of the corruptible humanity? According to our Baptist exchange he did; according to the Scriptures, he did not. This is what the *Flag* says: "But Jesus was also a man, a real man, with a body like unto his fellows." We admit that Jesus was a man, a real man; but the men whose father was the devil, were the unreal men. The real man, that same Jesus in the flesh, visible and tangible, came forth from the Father. "I proceeded forth and came from God; * * * ye are of your father the devil," said Jesus. Where, we ask, is the similarity? "Ye are from beneath; I am from above." Where is the likeness? In the Lord Jesus, the Christ of God, God was in his fulness. God was the man, and the man was God.

He is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church.

Will the *Flag* be kind enough to tell us to whom this refers? Is it the Lord Jesus Christ? Will it also please inform us why God is called the Father, if it is not by virtue of his power to beget and procreate? And if Jesus the Son of God is "the equal of the Father," as the *Flag* declares, must he not also possess the power to procreate, that is, to beget and regenerate the sons of God? Could He be "the equal of the Father" if he did not possess the same power to bring forth the only begotten Son, or to reproduce himself?

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Is this the one who was pierced? Is this the Almighty, the Lord Jesus the Christ, or did God make a mistake in his Revelation?

I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book and send it unto the seven churches which are in Asia: * * * And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last: I am he that liveth, and was dead: [Was this Jesus?] and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

Here we have a description of the Almighty, by himself, who says that he was dead and is alive. Of this same Jesus, Isaiah said:

Unto us a child is born, unto us a Son is given: 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.

We have most emphatically shown, from the plainest kind of Scriptural statements, that the Lord Jesus is Jehovah; that he was God in fulness, manifest in the flesh—not the flesh of sensual humanity, but the flesh of God. It is absolutely certain that the flesh and blood of the Lord Jesus would be of no virtue to redeem the world, if it were the same kind of flesh and blood as that to be redeemed. Mortal man is to become immortal. This mortal shall put on immortality, and this corruptible shall put on incorruption. The flesh of mortal man is to become like the flesh of the immortal Lord.

The Baptist church derives its system of religious doctrine, its creed, and its church discipline from one man's interpretation of the Scriptures, interpreted—like every other so called evangelical denomination—to define a three-headed monstrosity as Deity; an interpretation in violation of every principle of reason, of common sense, and Scriptural truth. God is not three, nor two, but one; and the Lord Jesus is the fulness of that one, he being the fulness of "the Godhead bodily." The same Lord Jesus who was in the world, who died on the cross and was raised the third day, now sits upon the eternal throne and rules the universe, not as one person in the Godhead, but as the eternal God and Father.

The same process of pneumo-psychic combustion which converted the Lord's body to Holy Spirit,—thus making it possible for the church to appropriate (eat) him through the dissemination of the baptismal overshadowing by which the church was anointed,—carried him ascendingly into the throne of God, where he sits as the central pole of universal being. Through the descending life of the Lord into its receptacle, the church,—after his resurrection and theocrasis,—he will "link the natures of God and man together" by transforming the nature of the sensual man, which is mortal and corruptible, to the immaculate and immortal nature of the Son of God; for it is declared that "as many as received him, to them gave he power to become the sons of God;" that is, in the resurrection, at the last day—at the end of the dispensation.

None hath immortality but God. If man becomes immortal, as has been promised, for to all who believe in his name gives he power to become the sons of God, and those becoming the sons put on immortality and incorruptibility, then it follows that they become identical with God—the *Baptist Flag* to the contrary notwithstanding. If none have immortality but God, and man becomes immortal, it conclusively follows that

those who put on immortality are made in the image and likeness of God; and being like God, they comprise God. If God, through the powers of procreative generation, projecting his potentiality into the life of his own offspring, the Son of God, could fall short of bringing forth the Divinity to perpetuate his throne, his dominion, and his eternal Godhood, he would be less in possibility than man; for the offspring of the natural manhood is the reproduction of the natural manhood. Is the Son of God less than the eternal Godhood? According to the Scriptures, He is the Almighty God, he is Jehovah.

The world is surfeited with Catholic, Episcopal, Presbyterian, Congregational, Methodist, and a hundred other kinds of Christian rot, and it now demands a religion that can benefit humanity in this world; a religion founded upon an exact science; a religion that can give bread and butter, clothing, fuel, and shelter to the industrious poor; a religion that will provide—here, now, in the world in which we live—the necessities, comforts, and luxuries of life to the masses. If we cannot have such a religion, then we are better off without any. It is a notable fact that the religion of the present day, call it Christian or what you will, is an utter and disastrous failure so far as its relation to present human needs is concerned; and because it has utterly failed to provide for the wants of men, it is doomed.

"Behold, I make all things new," is a fulfilment now due, and to be accomplished in the revolution to come, wherein the old will be destroyed. *THE FLAMING SWORD* predicts the speedy destruction of the old church, with all its creeds and sects; a like destruction of the old governments;—empires, kingdoms, and republics, not from mere Biblical declaration, but from an exact scientific specification denoted both in the physical and spiritual heavens. We not only sound the warning note, but provide the ark of safety for all who look—under the influence of the search-light of illumination—for the Lord's appearing.

Our readers will further bear with us while we emphasize some things regarding the Lord Jesus, which we positively know and are authorized to communicate to this benighted century. The man Jesus, inclusive of his pneumatic, psychic, and somatic being,—hence, the entire man, was the Lord God, Jehovah-Elohi. He was the composite product of human will (desire), projected into material form and manifestation. He was, therefore, the Son (offspring) of man, the composite photograph, so to speak, of the aggregate projection of the spiritual entities of the millions who had died during the preceding centuries, conscientiously looking forward to the manifestation of that specific Messianic, stellar nucleus, the bright and Morning Star. He was the photos (light) of the world; he was the graphos—the written character, written because to write signifies to commit

to posterity, hence he was literally the photograph; and because he was the aggregate mind and consciousness of the human race, he was the composite photograph of man. He was the Son of God because he was the aggregate life of the human race, projected forward and into the supreme Center of universal consciousness. He was the material clothing and outward form of God,

who is the Supreme Man. The Lord Jesus was the person of the Almighty God. The Son of God was the very heart in the bosom of the Father, and the man who denies this honor, this glory, this supremacy, and all authority in earth and heaven, to this immaculate product of the supreme purpose and effort of the Deific consciousness, is antichrist—regardless of profession.

The Scientific Plumb-Line of Divine Integrity.

The Straight Line Basis of Koreshanity; the Great Modern Prophet With the Scientific Perception of All Truth; the Cross of the Perpendicular and Horizontal.

BERTHALDINE, MATRONA.

AMONG the many claimants for the honor of being the prophet or eye of God, for the present age, is one described by a rival contemporary as the man who bases his claims on his ability "to see in a straight line." There are people in the world today, so rational that they would not require a more rational basis of claim. The almost universally defective eyesight of the existing humanity, is an indication of the average condition of the powers of mental and moral perception. People do not see straight, and all sorts of scientifically constructed lenses must be resorted to, in order to enable the organs of physical vision to see things approximately as they really are, so as to avoid destructive collisions and other evil consequences of defective eyesight.

If the mental and moral vision is correspondingly defective, some scientifically constructed mental and moral lenses may have to be introduced to enable poor humanity to avoid utter mental and moral destruction. "A straight line," or the plumb-line of integrity, may not be a bad thing to start with in every domain,—if rectitude is the thing desired. If man and his environment are interdependent, and experience serves to prove they are, then power to determine their correct relations in relation to the line of demarcation between the two, might be considered desirable, if the rest of perfect equilibrium is sought.

The plumb-line is a thing of supremely divine origin, with power to restore to Divinity the very devil himself. The true Bible scholar, as well as the most rational physicist, in contemplating the chaotic condition of human society, with the desire that it shall sometime reveal that divine order which the intuitive knowledge of law gives to the mature intellect, demands intuitively, as an organizer and restorer, *the Man* with the plumb-line in his hand—the plumb-line of social integrity, which will enable him to see straight and relate man to man, and man to his environment, without the possibility of error.

The prophetic spirit of Deity speaks by the mouth of his prophet, using the following language: "Thus he showed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."

Sin is condemned by the law; and in dealing with the typical Israel in his fallen state, the Lord—in speaking of Jerusalem as the church given over to the abominations of sin—says: "And I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." Speaking of the restoration of Israel to the ultimate of antitypical wholeness, the Grand Man of God—the prophetic spirit declares, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." By the mouth of Zechariah also the Lord speaks, and says: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerrubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

However little use the many self-styled prophets of today may have for the straight line, basis for man and the foundation of his kingdom divine, the Almighty seems to so highly estimate its value that he does nothing without it. The science of the straight line belongs to the Eye of God alone. It is the supreme gift of God to men, whose salvation depends upon their ability to appreciate and utilize the gift. The plumb-line of a humble carpenter seems a small thing with which to revolutionize a universe, but it is one of the small things the Almighty has warned us by the mouth of his prophet not to despise,—and this is the day of this mighty small thing, this little one which shall become a thousand, this weak one which shall become a mighty nation.

The plumb-line is in the hands of a Man today, to serve its mightiest purpose,—to give man a knowledge of his God and to restore him to his image and

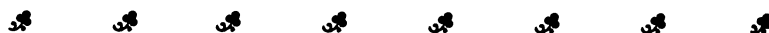
likeness. This man stands upon a wall, the wall which confines and completes the universe,—it is its firmament, or firm foundation for the saints, the whole, integral, straight, erect ones, the men of God, thoroughly furnished for all good works. This Man with the plumb-line does what no other man has done or can do,—he gives to the inhabitants of the universe a science of its form and functions. With the patience of God, and as his perfect work, he stands on the wall with the plumb-line, and shines as the sun upon the darkness of the world's ignorance and wickedness—for its dispelling. He stands as erect as his plumb-line, as the fulfilment of the central, universal law which perpetuates universal being,—the law of the cross. He stands the one true cross, on which the Lord is lifted for the elevation of a prostrate race to rectitude.

The law fulfilled is the vertical, the prostrate race is the horizontal, the man with the plumb-line is the cross, the sin-bearer, the Rock,—Peter, on whom sin, the burden of the cross, was laid, to be erected in the sight of men. "There is life for a look at the crucified one," if that look be one of recognition of the science of the law; for this science is the light of the world, with power to give life to men. There is no other foundation Stone for the building again of Zion, than this Rock tomb of the crucified Christ. This Rock is the head of the Gentile body, the great tomb of Joseph, whose posterity it is, and in which the Lord God Almighty is buried, and from which he must come forth to his inheritance of power and great glory. This science of the cross, this science of straight lines, is the gospel of the kingdom. Its lines go out to the confines of the earth, in its every domain.

The perpendicular and horizontal lines solve every problem in the universe, every mystery of the kingdom.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

This cross, remember, is made of two straight lines—and the vertical is the plumb-line. Woe to the despisers of its straight lines, and woe to the man who cannot see straight.



The gospel of free grace is the gospel of the science of the law, freely given for the redemption of the sinner. By this science sin is revealed, to be hated and condemned, that the seer may be saved to will and to do God's good pleasure,—to obey the law with gladness and singleness of heart. This plumb-line of moral integrity, the law in its covenant relation to man, is his erection, his standing again, his resurrection in God's image and likeness.

The Lord delights in straight lines, and by the power of the man with the plumb-line of every domain, will he fulfil the prophecy and promise: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "And I will bring the blind by a way they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

The voice of God always, in every age, is the man with the straightedge of the measuring rod, and the plumb-line of integrity. The ultimate domain of the kingdom of God—the Theocracy, is in the earth, God's footstool and material inheritance, in which he is the heir of all things. Wherever God goes in his ascent into the celestial, or descent into the natural, the chief credential of his personality or voice is the plumb-line of integrity for the domain in which divine manifestation is to occur. Without God, every sphere is a waste, a wilderness. Announcing the approach of Deity, a voice cries in the wilderness: "Prepare ye the way of the Lord, make his paths straight;" and for this, the primary essential is a standard of measurement, the plumb-line of integrity. The celestial glory of the Lord ultimates in the natural, creating by conjunction with it, the arch-natural. It is ushered in by the plumb-line, or straightedge of the natural domain in the outermost sphere of natural science, the material foundations of the natural universe, by the *Man* erected by the science of the Cross of Christ—the power of God unto salvation.

believe, in the claim that they were the descendants of the Gods.

Social evolution means nothing less than a new genus or race of beings; and the only obstacle, at least the greatest one, in the way of the adoption by the mind of the fact and law of such an evolution, is the inordinate conceit of the human, which impresses him with the conviction that there can be nothing in the line of development more perfect in organic form than the present genus.

Space belongs to nature, and is a factor of natural and material existence. It comprises no part of spiritual relation and quality.

The time is upon us, when that which is now a dream will become a wakeful reality, and we shall know as we are known. Man is more than he seems to be. He finds himself in the midst of a vast universe, and the inquiry forces itself unbidden and irresistibly to the mind: "Whence the origin, and what the destiny of the human soul?" And the answer comes: "Man is the offspring of Deity, in process of development toward the life from whence he sprang." In view of the overwhelming truth, as it illumines the spiritual vision and enables one to comprehend somewhat of the relation to God our Father, it looks as if the old Greeks were not so much heathen as the common Christians would have us

In the Editorial Perspective.

THE EDITOR.

ONE HUNDRED YEARS ago France was in the throes of revolution and anarchy. Long oppressed by the nobility and the priesthood, the people rose up in revolt and overthrew the kingdom and threw off the yoke of the church. At the time of the beginning of the revolution there were numberless parasites sapping the life of the people: 23,000 monks, 60,000 curates and vicars, and 30,000 nuns. There were 2,500 monasteries, 1,500 convents, and 60,000 churches. In all, there were 130,000 persons in France supported by the people for church work that was utterly useless. Besides these, there were 140,000 nobles; the noble families numbered 30,000; on each square league of territory and for each 100,000 people of the nation, there was one castle; there were thousands of temples of corruption. The territory owned and occupied by the church was one fifth the entire territory of France; the nobility owned one fifth, and one fifth belonged to the communes and the king. The king and his family were objects of support of the nation. 26,000,000 people were not only forced to pay the expenses of the government and support the army, but also support the vast army of religious and noble parasites! The fires of revolution were kindled by the great Voltaire, the apostle of freethought; and after his demise the spirit of agnosticism hovered over the classes, and fanned the sparks of discontent into flames of rebellion. From the kingdom the nation was merged into a reign of terror unparalleled in all history. The great pendulum of the fate of France swung over the fields of chaos, bloodshed, the despotism of the mob, and over the republic, and then the empire. There was ample opportunity for agnosticism to reform not only France, but also the world, if it possessed the elements of genuine reform. The sequel proves that the great forces of organic unity were not operative in the restoration of the peace of France; there was the mere dying out of the fires after the fuel was consumed. Today the church is fastened upon the French nation as securely as before the revolution, and the boasted reform of France has come to naught. Modern socialism can promise America nothing more than has come to France. If the destiny of America and of the world was left to the disintegrating elements now directed against the semblance of order existing in the present governments, the terrors of France would be repeated, multiplied and prolonged beyond endurance. The revolution will come; but order follows, established, not by agnosticism, but by its antithet, the Koreshan System of genuine reform, the science of societal reconstruction.

The great international council of women, at London, again calls the attention of the world to the sphere of woman's influence. We are nearing the time when woman will become a stupendous factor in religious, social, and economic progress and reform; and the present agitation is indicative of the fact that another half of the world is about to enter a conflict—woman, alongside her brothers. The woman's council deals with the questions of woman's rights; but the movement is on too popular a scale to effect any radical reformation in the conduct of man's affairs. Bound up with the world as it at present exists, are conditions—difficulties and oppressions, which the placing of woman on the scale of equal suffrage would not remove. True reform cannot come from simply increasing the voting population of the world, but by the establishment of a system which shall work for woman the same reform that it works for man, through Messianic function and the exaltation of man and woman, not as dual, vidual beings, but in the uniting of man and woman in the single, individual personalities of the biune sons of God.

This is the phase, the highest phase, of genuine reform contemplated by neither man's nor woman's international councils, but nevertheless necessary in freeing woman from her present bondage, and man from his curse. It is the work of the Almighty through the application of the laws and principles of life, the practical science of making all things new.

Modern Christianity boasts of the fact that it goes wherever civilization goes; it seems to the world that it is a mark of progress for the church to keep pace with the western march of empire, and the so called enlightenment of the nations. If it is true of Christianity, it is also true of other things which move contemporaneously with Christendom throughout the world; for what follows as a result of Christianity should be good if Christianity is good. We have before us a well-written advertisement of the beer that has made "Christian" America famous; as an example of progress, it suggests that 219 carloads of Schlitz' beer have been shipped to Manila since the possession of the islands by America. This would make a train a mile and a half in length! Such shipments to different parts of the world have been repeated hundreds of times over. The article says: "Wherever civilization has gone, Schlitz' beer has followed. Agencies for it have for twenty years been established in the farthest parts of the earth. Schlitz' beer has been known in South Africa since the white man first went there. It is shipped in large quantities to the frigid wilds of Siberia. It is advertised in the quaint newspapers of China and Japan. It is the beer of India—the beverage of the Egyptian and the Turk. It is not saying too little to say that the sun never sets on Schlitz' agencies, for it is literally true that it is always noon time at one of them."

The sun-faced angel editor of the Cayster has concluded to bring all things to an end swiftly, and therefore stands upon "sea and upon the earth" at Johnstown, Pa., and lifts his hand to heaven and swears that time shall be no longer; he proposes to make it shorter. "The herald has cried. What next?" He calls upon the Almighty to listen to his instructions concerning how to break up the great ice firmament which he imagines to surround the earth; how to accelerate time by breaking the astronomical clock, and how to let in ether to permeate the atmosphere and produce world-wide anesthesia to revive the sleeping humanity! It would certainly be quite a surprise to the Creator of the universe, to suddenly realize that he had somehow created such a universe as the Castral angel has discovered in his own deformed mentality. "Who should be able to swear that the mystery is soon to be finished, if not the sun-faced angel with the open book? Now that the Voice Angel's oath is sworn, why should not the events that finish the mystery of God soon begin to come to pass?" Because the failure to fulfil the predictions of delirious false prophets and angels is about the only thing that will convince an army of pretenders that they are mere insects before the great Niagara, in their attempts to solve the problems of prophecy, life, and destiny, without the truth!

Aerial navigation and the perpetual motion are subjects of experiment by hundreds of unsuccessful inventors, and in the past, thousands of minds have been engaged on the problems. Now comes wireless telegraphy to claim the attention of men who will not succeed on the basis on which it is at present attempted by Marconi and others. In both the flying machine and the perpetual motion, gravity is the obstacle which the

modern scientist is unable to overcome; there will be no successful aerial navigation nor perpetual motion until gravity is disintegrated in the apparatus. There are specific laws involved in Koreshan Alchemy and Physics, laws of complex polarization of energies in the creation of a vortex, the knowledges of which are absolutely necessary to human levitation and the perpetual motion, as well as successfully telegraphing or telephoning without wires. The law is Messianic; and the scientific world is utterly incapable of discovering the key, and equally incapable of applying the laws in the domain of mechanical and electrical apparatus. The Koreshan System alone contains the science of the destruction of the positive elements of the battery; it alone contains the key to success in accomplishing the world's greatest wonders in utilizing the forces of the physical and the human worlds for the benefit of humanity.

The modern church is reaching a decidedly and confessedly critical period of its history. The great "divines" concede the fact that Christianity is on the decline, and are discussing the causes and the probable results. The alarm is not local; it is as wide as Christendom. Everywhere it is asked, What shall we do to save the church? An important paper has been published by Prof. Hall, of the Union Theological Seminary, Chicago, in which he admits that the church is on the decline. He sees the church as a lost steamship on the ocean, struggling toward the shore through a tempestuous sea and against contrary winds. The outlines of the coast are dimly visible, but no man can identify it nor describe it; it is an unknown destination! Yet he presumes to believe that there can be no permanent decline in the church because of the fact that religion is a permanent factor in human experience. True; and that is all the more reason that apostate Christianity should decline, that a new religion may thoroughly satisfy the religious aspirations of progressive humanity. There must be a new covenant, a new religion; and the revival of religion can only come through a new Messiah. The modern church will continue to decline until it falls utterly, while the Koreshan System of absolute truth will prevail over all the world.

The English language is the philological fruit of a great cycle. The symbols of expression of ideas are almost unlimited—the language contains over 300,000 distinct words. In the English and American peoples there must be, somewhere, corresponding qualities of life and energy. The common people may be proud of English lexicons, while possessing a sense of utter lack of the meaning and use of the words of the language. There are districts in "enlightened" America, where the vocabulary of every-day use is extremely limited; there are people who use no more than 250 to 300 words in a lifetime. Recently, a test was made in Baltimore of the number of words used by a lawyer and a physician; the result showed the use of 573 different words by the lawyer, and 510 words by the physician. There are truths, principles, and laws in Koreshanity which cannot possibly be expressed by any such limited vocabulary. Is it any wonder, then, that thousands of people, with present mental capacities and faculties, are unable to understand the vocabulary of Koreshan Science? Koreshanity involves the elements of progress of the entire Anglo-Saxon world; and in the full and complete expression of the same, the entire language must finally be employed in expressing its Science in words.

The citizens of the United States are without a name by which to designate themselves as a people. The people of England are English; of Spain, Spaniards; of France, the French; but what are the people of the United States? The difficulty is experienced both at home and abroad. At present, they are design-

nated as Americans, but as there are other Americans than those who live in the United States, it is too general. A St. Louis professor endeavors to invent a new name for the United States, a cabalistic affair, USONA, composed of the initial letters of the words United States of North America; the people he would designate as Usonians. We protest that the name of the great American nation and the name of its people must possess a meaning which in itself shall characterize the nation and the people. An arbitrary name is useless, and it would soon go out of use if adopted. The United States will possess a new name when it becomes a part of the New Order after the revolution; and the name will be founded on scientific Koreshan principles. Until then, no satisfactory name other than America and Americans will be capable of designating the greatest nation and people in the earth.

The Roman hierarchy as well as France must answer for the crime of persecuting Capt. Dreyfus. The mother church has succeeded in imparting many phases of her complex character to her daughters, the Protestant sects of Christendom; and Protestants as well as the Catholics of France are permeated with the spirit of Jesuitism and hatred of the Jews. The clerical party of France is headed by the Catholic priests and sustained by the Protestant clergy; and it is this party that has heaped up the anti-Semitic hatred in France. In it was originated the conspiracy to drive Dreyfus from his position in the French army. Subtle Jesuitism, with its hatred of all people except the Catholics, fulfils the Scripture declaration that hatred is murder; and the entire French army is murdering France and its victims, by its support of the church of Rome, rather than the French republic!

The one hundred and twenty-five American trusts, with a capital of over \$6,000,000,000, absorb all the wealth created by 3,500,000 men. These millions of men are performing no other use in the world than sustaining the gigantic corporations; and the only use made of the capital thus created, is to enrich and gratify a few thousand millionaires. Suppose that the millionaires were left out of the question, and the laborers should receive the benefit of all they produce? Instead of living in poverty now, they would possess not only the necessities, but also the luxuries of life. The only true prosperity is in the equitable distribution of wealth. The trusts are great syndicates of co-operation—co-operation *not* for the benefit of the many, but for the benefit of the few who persistently steal the wealth, aye, the very *life* of millions!

A Cambridge professor makes the astronomical prophecy that the moon, cast off in the remote past, will return to the earth. The rational mind asks how the moon of the Copernican system ever came to be freed from the earth's gravity, and leave the mundane sphere for its long celestial journey. At present, the theory is that the moon has sufficient pull on the earth to raise the waters of the ocean several feet to produce the high tides; perhaps it is not the earth's pull that will cause the moon to come back, but the moon's pull, hand over hand like, on the gravitational rope. The moon has never gone away; the moon is the earth's shell, and the visible moon in the physical heavens is the gravo-photosphere—the picture of the earth's strata.

A man with a will can succeed amid adversities, where men with ample opportunities and facilities, but with less determination, would fail. Thousands of people use the slightest obstacles as excuses for inactivity, but genius attempts the impossible, makes opportunities, and creates success. There have been many noble examples of true heroism in modern times, and some where misdirected personal ambition has led to useless, daring feats;—but the will was nevertheless

a potent factor of success. A crippled sailor minus fingers, dares the sea, and is attempting to cross the Atlantic ocean in a small, five-ton sloop. He is a man noted for his intrepidity and nautical skill; he certainly possesses rare courage which, when associated with noble purposes, makes men that *are* men!

An example of success of the perpetual motion is afforded in the invention of a Pennsylvania man. Two years ago the daily press heralded it as a complete success, a complex wheel with springs and discular weights on arms outside of the periphery. One of the machines was stolen and sent to the patent office, where the energies of motion were traced to concealed clock works in the base of the apparatus. As a result, the *Scientific American* exposes the fraud by photographic and X-ray reproductions, and the inventor languishes in prison for obtaining money on false pretenses.

I. Cant is the name of a persistent devil with a subtle influence which disintegrates mental and moral forces; he operates in millions. He prevents minds from undertaking the study of Koreshan University on the ground, not that it is absurd, but that it is too profound for comprehension; and he creates moral weakness in the minds of many who desire to apply the Science of Koreshanity to their own lives. Discharge every entity that belongs to the sphere of the Cants, and employ the potent forces of determination to succeed in intellectually comprehending the Science of all truth.

The peace congress did not even become a newspaper's nine-days' wonder; the news from the Hague has become insignificant. The congress is an utter failure, and has accomplished nothing permanent. The sincerity of the Czar from the broad view of universal peace, is questionable; but it has been conceded that, for the present, he desires absolute cessation of war, and all preparation for war on the part of every nation in the earth—except the Russian!

It is reported that Mrs. Eddy, the supreme high priestess of "christian science," has had a stroke of paralysis. Inasmuch as she affirms that there is nothing in existence but God, she must get as much comfort out of the divine boomerang as her feebleness will allow. Meanwhile, the terrible and startling contrast between "Science and Health" and the condition of its

author, will produce serious reflections in the minds of her following!

The American trusts are a dark reflex of the great system of divine-human co-operation; they are a shadow cast before the real and majestic combination of the forces of labor in the new kingdom. The trusts are now oppressive because they are mis-used; they will be a blessing when operated in the interests of humanity, instead of for the benefit of unprincipled thieves protected by laws made by the people!

The spirit of missionary work nineteen hundred years ago seemed commendable to the church societies engaged in it; but it was denounced by Jesus the Messiah as a process of making proselytes two-fold more the children of hell. Today the church missionaries are compassing land and sea, bringing converts into the vortex of the terrible vengeance to be visited upon Christopaganism.

It is easy for the faddists to connect the name of Jesus the Christ with their fads, and just as easy to deny his divine mission in the world. Jesus could never have been a great and true teacher unless he was all that he claimed to be; for it is illogical that he should tell the truth about religion, and promulgate fallacy concerning himself!

The Presbyterians are more concerned about getting the word God in the Constitution of the United States than they are about getting the life of God in the constitution of man.

The apostle warned the early Christians against winds of false doctrine; they have now become mental cyclones and tornadoes.

The modern church is a dead body; it is without the works necessary to demonstrate the genuineness of its faith.

The leaders of the trusts have become trustees of the American nation!

Men die because they are too corrupt to live.

The few are wise; the many are otherwise.

Sense and science must go together.

Empty heads are easily sounded.

Prejudice fears the truth.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Jesus the Messiah Was God Almighty.

EDITOR FLAMING SWORD:—I am amazed at THE FLAMING SWORD'S unparalleled exposition of the great work which the Christ of God came to accomplish. It gives me a new idea of how the true church was the body of Christ, in which each vital member was a member in particular of that body.

Your answer to my questions in the issue of April 21 staggers me, and almost converts me to Koreshanity. (1) But when I reflect that Jesus never claimed to be more than the Son of God, it seems to be an insurmountable obstacle to the belief that he was also God the Father. The disciples on the Mount of Transfiguration were overshadowed, and heard a voice saying, "This is my beloved Son, in whom I am well pleased: hear ye him." Besides, there are many other Scriptures which I cannot harmonize with your teachings. Possibly my eyes are not fully opened to

see the spirit of the Word. I am a seeker after truth; I want nothing else, for anything short of that is only chaff.

(2) According to Koreshanity, the 144,000 sons of God must be now walking upon the earth. Please explain your views of that, and how and when (if you know) they will be manifest.—S. L. B., California.

THE FLAMING SWORD contains unparalleled expositions of the divine science, from the simple fact that it is an expositor of the *whole* truth—the system of truth that is entirely harmonious with itself, with the facts of the universe, and with the Bible. If it teaches the truth concerning the mission of Jesus in the impartation of his life to his disciples, as the actual substance of the divine Being, which constituted them the temples of

the living God, it also teaches the truth concerning the nature and character of the Messiah—his Divinity and Godhood. We refer our correspondent to the article in this issue by KORESH, The Divinity of Jesus the Messiah, and suggest a careful reading of the same, as it touches specifically upon the facts of the unity of the divine attributes in the person of Jesus.

We hold that Jesus did claim to be more than merely the Son of God. He taught that he and the Father were one, and that the Father was in him. He was the fulness of the Godhead bodily, the actual, personal manifestation of God, the Word made flesh. He was the supreme manifestation of Deity. He was Father,

Mother, and Son in one. Every seed possesses the attributes of fatherhood, motherhood, and sonship. Every seed has been produced by a previous seed; and the essence of the previous seed is in the seed produced; and that seed possesses the power to beget other seeds. It is an inherent attribute, and hence any seed is father, mother, and son in one.

When Jesus said, "The Father is greater than I," he virtually said, my Fatherhood is greater than my Sonship; it is a greater thing to beget than to be begotten. He said, "He that hath seen me, hath seen the Father," for he was the manifestation of the Father. If the Father was in Jesus, then Jesus was all there was of God; and when Jesus disseminated his life, when he planted himself in the disciples, they became the temples of God, because God was in them—not a part of him, but *all* of him. The entire life of Deity was sown in the church.

More specifically, the Son was the external manifestation of the invisible God, the interior Deity, the supreme ego of Jesus, the Elohi, the invisible. It was the interior of Jesus that was seen by the disciples when he was transfigured, manifest as Moses and Elijah; and it was the interior of Jesus that communicated to the interior mind of the disciples the words, "This is my beloved Son, in whom I am well pleased: hear ye him." The vibrations were from within, and made as distinct auditory impressions, vibrations of the ear-drums, as any sounds from the external world; and to them it seemed to be from the external. Koresshan theology is scientific, consistent with itself, logical, and reasonable. But a thorough comprehension of it necessitates the eradication from the mind of every vestige of modern theology,—every idea of either two or three persons of the Godhead, and every idea that God is external to humanity, in the sky, or atmosphere, or any other place where it is impossible for either divine or human mentality to express itself. God is in man, in the generation of the righteous, and nowhere else.

(2) The viduals who are to become sons of God through processes of overcoming death in the body, are now in the world. They are viduals who have come down through the age in a series of re-embodiments, and who received the divine spirit at the beginning of the age. They are the ones to whom Jesus gave power, nineteen hundred years ago, to become sons of God at the end of the age. We are nearing the time when a great conflagration, the burning up or translation of all who are to become sons of God, is to take

place. This fire is induced through another baptism from another Messiah. The energies generated in the combustion will enter a central personality, whence they will be projected and materialized, or manifest as the biune sons of God. This is to be the greatest achievement of Koresshan Science; and at the present time the gospel of the kingdom is promulgated for the purpose of gathering together the elements of a great human battery, those who are receptive to the message of the Messenger. They will appear when the age culminates—shortly after the impending revolution.

The Tower of Babel and the Confusion of Tongues.

What is your answer to the question, What was the tower of Babel, and what the confusion of language?—E. W. M., Aleppo, Pa.

The tower is the structure or organization of the church. There is a tower in every dispensation of human progress. The church is called a tower, because it is the outlook of the watchman, from which a higher view of the world's horizon is obtained. During the Christian dispensation the tower was the Christian church; and the members of the church at the beginning of the dispensation were of one mind, and contained one expression of the divine Word,—the primitive gospel.

The church lapsed into apostasy; the aspirations became perverted. Jesus was the Word of God; the divine entities sown in the church were the words of the divine language. The death of the seed in the soil of the church resulted in the confusion of doctrine, the language of the church, and the church became Babylon, which means confusion. The history of the Christian church is the history of the tower of Babel and the confusion of language; and when the processes are understood by which the primitive church became Babylon, the meaning of the tower in the land of Shinar is revealed.

In the London Press.

An Englishman Writes a Serio-Comic Production on Koresshan After Reading One Copy of *The Flaming Sword*.

Has my gentle reader any views about Koresshan? Now, don't say in your haste that I've been at the Encyclopedia Britannica again, for I believe that useful work makes no reference either to KORESH or Koreshanity. And the odds are ten to one that none of you know anything about either the one or the other, and so I propose to enlighten you. I will be quite candid, and own up like a man that my information has been culled from the pages of a Chicago publication entitled *THE FLAMING SWORD*.

It is only fair to warn the respectable reader that the paper in question makes this announcement: "Koresshanity is

shocking to most people." I have carefully examined the system, however, and I can discover nothing to bring a blush to the blooming cheek of my most sensitive reader. So here goes for a little science: "The Cellular Cosmogony or Koresshan Astronomy is the scientific discovery of DR. CYRUS R. TEED, of Chicago." Let us give his due meed of praise to good Teed, indeed and indeed, and on that we're agreed—but I fear I am unconsciously lapsing into verse.

And what is this Cellular Cosmogony? I rather like the words, and the expectations they raise will not be disappointed, I can promise you. This is how the doctrine is introduced: "The earth is a stationary concave cell, about 8,000 miles in diameter, with people, suns, moons, planets, and stars on the inside, the whole constituting the only physical universe in existence." This is distinctly encouraging. There is only one universe (beware, good reader, of imitations), and we are literally "in it." I have heard people say that the world is a regular ball, and the inspired TEED teaches the same great truth, merely substituting the word "concave" for "regular."

I will return to the cell theory later, merely stating at this point that the word may remind some of you of occasional enforced retirements you have experienced. Many a man has asked, What is the world? It is a question of which notice should, as a rule, be given, but thanks to KORESH and *THE FLAMING SWORD* I can explain: "It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell." So now you know—and the free use of capital letters proves the truth of the assertion. You must accept this, and I warn you not to bother me with arguments or questions or verses on the subject. That remark is intended chiefly for a valued correspondent at Portsmouth, who has views of his own about things of this sort. I openly and deliberately abandon his doctrine and throw in my lot with Koresshanity.

Look at this great truth, and note with what simple grandeur it is expressed: "All life is cellular—within the cell." Many a ruminating philosopher at Holloway or Wormwood Scrubs will agree with that. From Dartmoor and similar retreats I anticipate a chorus of approval, and if there is one skeptic among my readers, I fling this sentence, worthy of Mr. Chaplin at his best, at his doubting pate: "Koresshan Cosmogony comports with all the facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation, and Navigation." How do you feel after that? Prepared to believe and tremble I should think. It sounds rather like an advertisement, I admit, and one somehow misses the refrain, "but it won't wash clothes." At the same time there is always something convincing about polysyll-

latic words beginning with capital letters.

There is more to follow of an explanatory nature, as thus: "It interprets all Ancient Legends and Mythologies and furnishes the basis of all reason and science, the premise of the true Theology, Theocracy, and Social Economy." Indeed, no well-furnished house should be without a supply of CELLULAR COSMOGONY. It imparts a gloss and curliness to the hair, cures corns, is grateful and comforting, is purely vegetable, used by crowned heads, sold everywhere—though candor compels me to repeat that, in spite of the efforts of the greatest scientists of the day, it won't, simply *won't* wash clothes.

Some may ask for a proof of these glowing assertions, and I am glad to be able to furnish something of the sort. Here is a testimonial headed "Koreshan work in New York; Rev. Mitchell stirring up towns and villages with the CELLULAR COSMOGONY." The Rev. U. Gordon Mitchell writes: "I am getting along very nicely here (Ogdensburg); have sold 27 books in two and a half days, and left fifteen copies in the very best homes in the city; consequently the CELLULAR COSMOGONY is being talked about in the very highest circles." Nor is that all, for the enthusiastic Mitchell adds: "I am hearing from the book all the time. A gentleman told me he heard a heated discussion about Koreshan astronomy on the railroad." I wish the expressions used in the heated discussion had been put on record—but Mr. Mitchell is a reverend gentleman, and naturally draws the line somewhere.

He is hopeful and plucky, too, for he adds: "By next fall I want you to furnish me with a stereopticon outfit; if you will do this I will raise Cain with the Copernican system. Now, plan, by all means, to furnish me with an outfit by the first of September, and I will be your apostle to the Gentiles with a vengeance." There is the true ring about that. U. Gordon Mitchell is evidently the right sort of man to hustle around as an agent in advance. I don't know whether he agrees with the maxim—"Be a crank! It pays," which I find in another part of the paper, but I should think he does.

I leave Mitchell with the hope that he will get his stereopticon outfit, and will raise Cain with the Copernican system, and I turn to a little communication which "Hiram" sends to the same paper. It begins in this way: "A friend who has been investigating Koreshanity visited me recently, and when I asked him what he thought of it he said, 'I don't take much stock in Koreshanity; I can't swallow its Cosmogony.'" I need not inform the reader that Hiram comes out on top in the end. It's always so in these little tales. If you can't smash your opponent and mop the floor with him when you have the statement of his case as well as your own, well, you must be a wall-eyed mule, and paralyzed at that.

Meantime, if the intelligent reader wants to know more about this Chicago philosophy, I can direct him to The Guiding Star Publishing House, Chicago, Ill. There he can get a book, one volume in two parts. "Part I. The Universology of Koreshanity, by KORESH, the Founder. Part II. The New Geodesy, by Prof. U. G. Morrow." THE FLAMING SWORD adds, "This is a book that sells on sight! It is obviously unique!" I am inclined to think that THE FLAMING SWORD is about right in that last remark.—L. L. H., in *The Morning Leader*, London, Eng., June 15, 1899.

The Way to China.

A Canada Paper Contrasts the Balloon Method with the Popular Hole Through Earth's Center.

"CELLULAR COSMOGONY, OR THE EARTH A CONCAVE SPHERE."—The above is the title of a "very peculiar" book now being sold in town by Rev. U. G. Mitchell. The book bears the further title of "Universology of Koreshanity: The New Geodesy," which will no doubt help our readers to a fuller understanding of how modern astronomy is exploded and the Bible vindicated, as is claimed by the back page of the cover. The book consists of two parts: the first written by KORESH, the Founder of Koreshanity, and consisting of a full and particular description of the earth as a hollow sphere and proof of the fact that we live, move, and have our being in the inside of that sphere instead of the outside, as we always supposed. The proof at any rate fully satisfies the author, who, in his introduction, denounces all that is opposed to Koreshanity as antichrist. The second part is written by Professor U. G. Morrow, astronomer and professor of the Koreshan Unity, and contains, among other things, accounts of scientific experiments conducted by him, which go to show the truth of his belief, or rather appear to do so to his eyes. Any who read this book carefully and are persuaded by its arguments, will realize at once that they cannot go to China by boring through the earth, but for a short bee line trip must take a balloon.—Prescott (Ont.) *Messenger*.

* * *

A Startling Revelation!

Facts and Figures From Official Report of the Comptroller of Currency Concerning American Banks.

Before me is Volume I of the "Report of the Comptroller of the Currency for the fiscal year ending October 31, 1898." On page 51 appears a condensed table of the "resources and liabilities of all national banks, other banks, banking institutions, and private banks" of the United States (9,485 in number). Under the head of "Loans," which represents the face of notes held against the people for money borrowed from the banks, the aggregate is \$4,632,632,015. Under the head of "Deposits," which represents the amount of money (theoretically) on deposit in the banks, and subject to sight check by the depositors, the aggregate is \$5,741,023,802. Under the head of "Cash," which represents the total amount of all moneys of every description, down to pennies, in short, all of the actual money in the banks of the country, July 14, 1898, (when the reports were made), the aggregate is \$687,796,174.

I will ask your readers to review the foregoing figures, and make an analysis of the enormous gulf existing between the "loans" and "deposits" on the one hand, and the actual cash on the other. Right here we note the fact that the total amount of all United States money in existence—gold, silver, gold and silver certificates, greenbacks, national bank notes, fractional currency, nickels, and pennies outside the vaults of the treasury and the legal reserves of the national banks—does not

exceed \$1,250,000,000. How does it come, then, that the bankers of the country have loaned to the people nearly *four times* as much money as there is in the United States? And how does it come that there are "deposits" in the banks subject to sight check, to about *five times* as much money as there is in the country? And how does it come that the money loaners of the nation are drawing interest on *four billions of nothing*, and are literally getting rich on the interests of their own debts?

When the "panic" comes (as come it must) and "confidence" takes wings and flies away, and all the bank depositors rush to the banks to draw out their "deposits," how much will they get on the dollar? If we deduct from the amount of actual cash, the legal tenders which the law requires the national banks to keep intact, with which to redeem their outstanding notes (15 per cent), and make a reasonable allowance for the average limit to which the banks would allow the depositors to draw on their cash before closing their doors, it is not likely that depositors would realize more than 8 cents on the dollar!—CHAS. BONSALE, Expert Accountant, in *Advance Guard*, Findlay, O.

* * *

The Lesson of the Trusts.

Gigantic Competitive Concerns, Nursed and Protected by the Government, Now Beyond all Control.

The present fight against trusts will end in nothing. While high tariff and scarce money have been the feed on which trusts have developed and fattened, it is entirely too late in the day to think of starving them out by withholding former favors. When the alligator is little it can live on flies, bugs, and other insects; but when the alligator is grown nothing will satisfy it but Ethiopian babies; and if they are not served to it regularly, it will find a way to obtain them. The trust is our pet alligator; and we will find when we undertake to tame it with cowhide whips, its hide is pretty tough; or when we undertake to build log fences about it, that they will shatter to splinters at every sweep of its great tail.

The trust is here to stay and to ruin. It is competition gone to seed. Starting with competition, favored by government against other competitors, eating the taxes of the people drawn from them by government, profiting on the wreckage of the country through the contraction of the currency of the country, it has now outgrown every necessity, and can easily dictate terms to its benefactor. No longer a protegee of the government, it has become a dictator, and while we proudly boast of our republican institutions, it rules with a despotic power.

Only one way is open before the people, that is the formation of a counter trust. We must protect ourselves from the prairie fire by burning the prairie around us. If a great national trust is formed, in which all things will be owned by the people in common, in which every man or woman is a servant of the government, and the government is the servant of every man or woman, in which individual sovereignty shall stop with the individual, then great wealth and extreme poverty will cease. In short, there is no cure for our present

condition except through scientific socialism. If we will receive it, the trusts have taught, and are yet teaching us, a great and very beneficial lesson. Let us profit by it.—*The Liberator*, Norton, Kan.

* * *

The Baptist Flag and the Flaming Sword.

Our Contemporary Affirms that the Manhood of Jesus Was not Divine; and that the Divinity of the Christ Was not Human.

We wish to say to THE FLAMING SWORD, that the Baptists do most truly believe that Jesus Christ was the manifestation of the Father, God, for "no man could do the works he did except God be with him." He said himself, "The Father doeth the works." In him was a divine fulness, and a divinity that made him the equal of the Father, in his God nature. But Jesus was also a man, a real man, with a body like unto his fellows. In this he was not God, but man. In this he suffered and died. In this he could say, "My Father is greater than all." Baptists believe the Bible doctrine of the dual nature of Christ. In one he is the infinite and unknowable Deity whose ways are past finding out. In the other, he is the manifestation of love and mercy and goodness of God toward the children of men. God never was so manifested as to be mere man; and man never was so manifested as to be truly God. Dual fellowship did truly link the natures of God and man together so as to give to the world a Savior, but God and man never became identical, Koreshanity to the contrary, notwithstanding.—*Baptist Flag*.

* * *

The World's News.

Wednesday, June 28.—England, Germany, and Russia take France and Belgium into international compact to partition China. —Race riot at iron ore mines near Birmingham, Ala.; negroes killed and wounded. —New French cabinet, favoring Dreyfus, not acceptable to the pope. —Rioting in Spain.

Thursday.—U. S. Trans-Isthmian commission to visit Panama in interest of the canal. —Chicago stockyards strike still on. —McKinley decides to increase American forces in the Philippines. —Golden jubilee saengerfest at Cincinnati. —Riot in the Belgian chamber of deputies; free fight compels dissolution of the session; soldiers called in to settle fight of the dignitaries!

Friday.—65,000 American soldiers to sail for Manila. —Tumults continue in Brussels; people resist police with stones. —Strike troubles at Westphalia, Germany. —Copenhagen strike involves 40,000 building trades workmen. —Mrs. Sewall, American woman, elected president of International council of women.

Saturday.—Cruiser Sfax lands at Quiberon, and Capt. Dreyfus is again on French soil; placed in military prison at Rennes; thousands witness landing; no hostile demonstrations. —Philippine situation reported critical; reliable reports escaping the censor at Manila, say 75,000 men are needed at once to put down rebellion. —Socialists win their points on suffrage question in Belgian senate; premier yields to demands of the reformers.

Sunday.—Catholic forces in Italy arrayed against the kingdom; King Humbert beset by perils; revolutionary sentiments stirred up by the clergy. —Touching meeting of Mrs. Dreyfus and the persecuted captain, at Rennes; Dreyfus aged, gray, and stooped by his terrible ordeal. —Mine riots at Carterville, Ill.; mobs surround stockades and shoot negroes; militia called out; sheriff unable to cope with strikers. —Filipinos attack Americans at San Fernando.

Monday.—500 packing-house men strike in sympathy with 3,000 stockyards employees; new union formed to fight for living wages; agitators say 10,000 men will unite against the packers and the stockyards. —More rioting in Brussels. —Commissioner Schurman visits the sultan of the Sulu islands; sultan desires peace, and does not endorse the Aguinaldo rebellion.

Tuesday.—July 4th!—Dreyfus ready to make his effective defense in the new trial. —Revolution threatens Spain; mutinies and bloodshed in a number of cities; people bitterly opposed to the parasites, the monks, clergy, and Jesuits. —Riots in Italian chamber of deputies; government decides to adopt vigorous measures to restore order in senate. —American women popular at London woman's congress. —Natives of Negros island, Philippines, attack American soldiers. —Munitions of war received by Aguinaldo on east coast of Luzon. —American warships to stay at Manila. —Bermuda likely to pass into possession of the U. S. —Disarmament scheme not discussed at peace congress. —Belgian miners threaten another strike.

* * *

The Flaming Sword's High-Class Exchanges.

Arena.

The July number is of special interest to educators; it contains articles discussing educational problems. In "Modern College Education" many deficiencies in modern schools are pointed out, and many features that are not practical are exposed to the view of the reader. The article endeavors to get at the real purpose of education, and makes a plea for immediate revision of the present conventional college curriculum. Art in the Public Schools suggests that the schools of the present time are carried away with fads and methods which only seem to educate, giving the mind only cake instead of real mental food necessary to form practical ideals and make character. Courses of Study for Normal Schools is also an article on school reform, while the Kingsville Plan of Education suggests a number of practical things concerning the conduct of the modern schools. The article on American Education in the Ottoman Empire, by Cyrus Hamlin, LL. D., of Robert College, Constantinople, will interest all Americans. Other stirring contributions, Direct Legislation, Unite or Perish, and Social Democracy in Germany are in the interest of reform.

The Saturday Evening Post.

There is no journal that comes to our desk that is read with greater care and satisfaction than the *Saturday Evening*

Post, of Philadelphia, the oldest journal in America, founded in 1728 by Benjamin Franklin. It stands at the top of popular high class journalism, clean, dignified, and conservative. It is not a newspaper, but a weekly publication of extraordinary merit; it is superior to the monthlies in many respects. Among its contributors are many of the world's noted writers, such as Ian Maclaren, Mrs. Burton Harrison, J. J. Ingalls, Vance Thompson, Maarten Maartens, the famous Dutch novelist, Rev. Hillis, Gen. Miles, Prof. Patton, president of Princeton university, Gilbert Parker, and others. The fine serial articles now being published are, A Scots Grammar School, Famous Feuds in Congress, and the highly entertaining story, the Circle of a Century; and with the issue of July 8, Mr. Bret Harte begins the first of a series of four short stories dealing with California life in the days of the great gold fever. This series of Mr. Harte's is along the lines upon which he made his first brilliant success. There are three pages each week to which we turn with interest and anticipation: Men and Women of the Hour; Public Occurrences that are Making History, and the Editor's page of editorials.

Leslie's Weekly.

The issue of July 13 is of special interest in sporting circles, both amateur and professional, as boating and yachting are subjects of special illustration; a full page contains a fine picture of Columbia, the American cup defender. Photographs of the men who won the intercollegiate boat race, and how Yale oarsmen row together, and a number of yachts, make a magnificent display. Other pictures are of the Filipino war, the welcome to Dewey at Colombo, the reunion of the Elks at St. Louis, and the great musical jubilee at Cincinnati,—subjects of current history. In the letter-press the special features are, a well written and complete story of the South African difficulty, a remarkable narrative of the famous Mrs. Maybrick murder case, and the story of the fall of Calumpit, besides the usual departments.

The Chautauquan.

The issue for July is the mid-summer Chautauquan program number, and is beautifully gotten up. Its interesting contents begins with the Paris Exposition of 1900, illustrated by a number of photographs of the palaces of the French World's Fair. First Steps in Wireless Telegraphy discusses improvements in telegraphic methods, and the article on American Imperialism will exert a good influence in calming the now disquieted democratic antipathy to American progress, as a result of the triumph of America over Spain. "Trusts" is a discussion of the economic problems of the hour; and among other articles are, Some Fruits of the Reformation, the Sin of the World, Old Violins, besides the usual review of

current history—History as it is Made.
The Psychic Digest and Occult Review of Reviews.

We have received the first number of this periodical, and it is all it promised to be in the field of occult and metaphysical literature. It is a digest of the opinions of popular writers and thinkers on occult subjects the world over, a careful and impartial review of the most important occult and psychic publications. It is to this class of literature what the *Review of Reviews* is to the field of social reform and the news of the world. Monthly, \$1.00 per year. 178 Summit st., Cleveland, O.

The New Voice.

This excellent weekly continues to fearlessly discuss the problems of the liquor traffic, and to expose the schemes which endorse and support the sale of liquors not only in cities and towns, but also in the army camps. Besides doing effective and commendable work in this field of reform, the *New Voice* is in itself a magazine of literary merit; its True Stories of Heroic Lives, Campaign Experiences of Noted Men, and other departments are of interest to all. \$1.50 per year. 30 Lafayette Place, New York City.

The Open Court for July.

Contains an illustrated article on the Survival of Paganism in Mexico, by Prof. Frederick Starr, of the University of Chicago; Modern French Philosophy, the ideologists and traditionalists; and an interesting article on the Higher Forms of Abstraction, dealing with the psychology of images, and also visual, auditory, and motor types of imagination. Open Court Publishing Co., Chicago.

The Mind.

The July number has its usual quota of contributions on metaphysical subjects, among which are Experimental and Transcendental Psychology, the Value of Understanding, Higher Laws, the Esoteric Art of Living, and a timely editorial on the Medical Trust, or the persecution of mental healers, by the medical fraternities. Alliance Publishing Co., Life Building, New York City.

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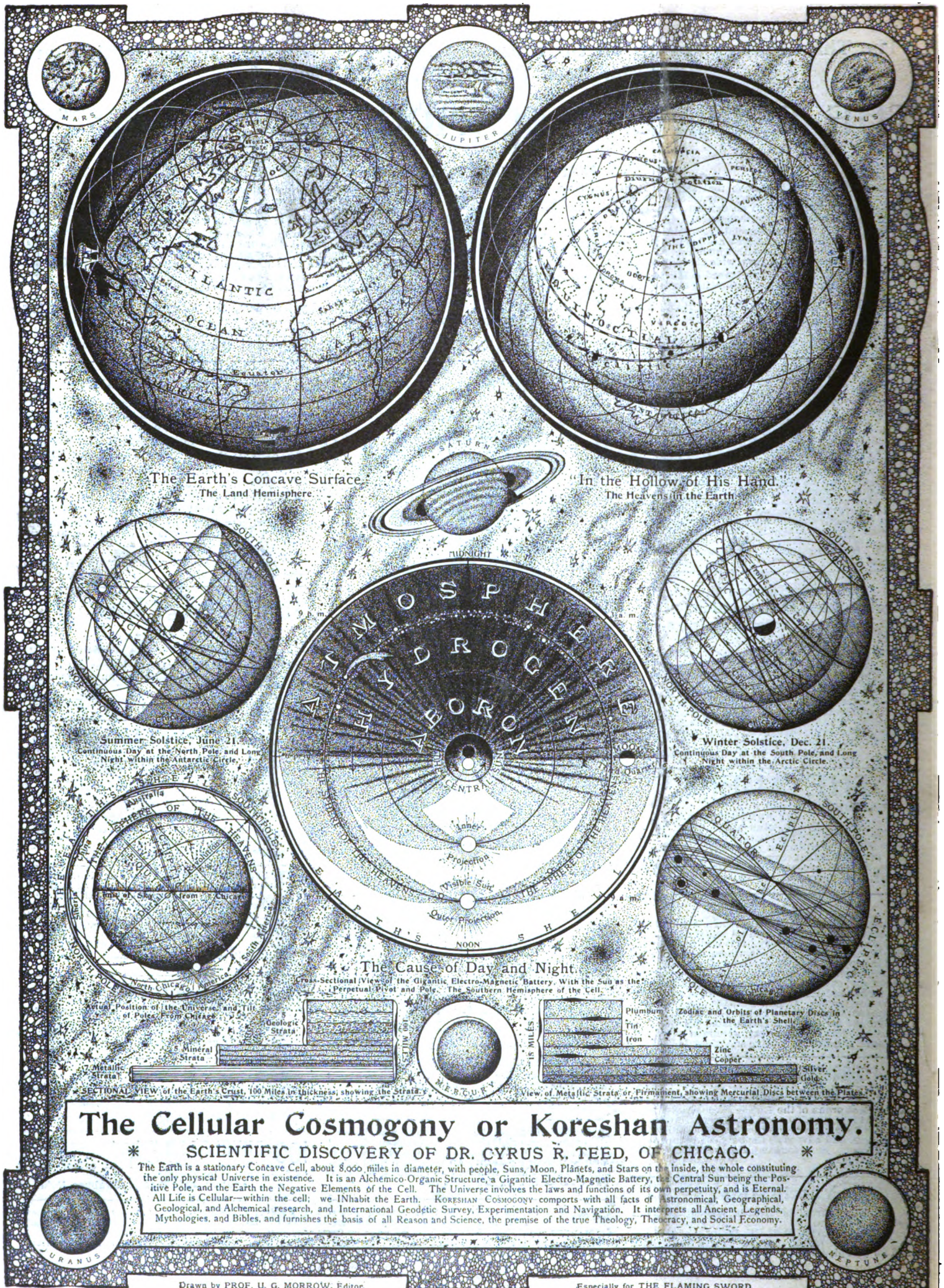
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THE FLAMING SWORD



July 14, 1899.

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Whole No. 345

The English Lion and the Russian Bear.

The Origin and Significance of the Terms; the Koreshan Solution of the Problem, Contrasted With the Anglo-Israel Theories of Prof. Totten.

Letter to Prof. Totten.

DEAR SIR:—For several years I have unsuccessfully endeavored to obtain a satisfactory answer to the following: What is the origin of the terms "English Lion" and "Russian Bear," as applied to England and Russia? I have published this query in many periodicals, of which the *Sun*, the *Boston Transcript* (Saturday evening edition), and the *Literary Digest* are types, and as yet I have not received any fundamental information. The failure of this method, together with that of my personal investigation, led me to write a personal letter to the editor of the *Sun* and request his special help in the matter. In a reply signed R. G. Butler, he informs me that you can furnish the desired information. I therefore present this matter for your kind consideration, and beg to thank you in advance for the courtesy of your reply. Appreciating the obligations under which I shall be placed by the favor, I am very truly yours,—G. G. FAUGHT, in "Our Race" *News Leaflet*.

Prof. Totten's Reply.

"I do not like to be considered as dogmatic, but in reply to your query will submit that Leo is that sign of the Zodiac which of old typified Judah—the Jews—who was (were) a lion's whelp. Christ is the Lion of Judah, but the insignia is Judah's scepterally. This Leo can be traced back in Israel's history and in ancient eastern lore to the very origin of the gospel, as it was once written in the stars and in the alphabet, and in all the mysteries. They were set there for signs and for seasons, and only the adepts at deeper knowledge ever get the hem of its garment in their touch. Now the unicorn is without doubt the insignia of Israel, and particularly of Joseph, in that Ephraim is his elected son and represents him, or the Ten Tribes. You should know that at the death of Solomon the unicorn separated from the lion, and the war between the lion and the unicorn began. It is not yet over, but the bloody part is finished. Samaria was Israel, and Jerusalem was Judah, and those are the two houses or folds of sheep who have the controversy of Zion before them. Not until they are united, and the one chained, very much as you see it on the arms of Great Britain, will the new, or Golden Age, return, which my studies indicate is now at hand."

OUR PURPOSE in replying to Mr. Faught's query, is partly to show the imperfection of Professor Totten's answer. Totten, like all others who have discovered the reciprocal relations of the constellations with the human race, fails to unravel the science of the co-ordination of ethnic development with the alchemico-organic (physical) heavens. There is both a physical and an anthropotic (human) Zodiac. The correspondence between them is absolute and perfect. The one in the alchemico-organic (physical) heavens is representative of, and corresponds to the line of universal life in the human race. There are twelve divisions of the Zodiacal belt in the physical heavens; there are also twelve corresponding divisions of the heavens of anthropotic existence. Co-ordinate with the physical Zodiac, there is a corresponding belt on the earth divided into twelve signs, also belonging to the alchemico-organic (physical) macrocosm. These twelve signs in the earth have their twelve corresponding divisions of human progress. Now, while the scope of this article does not warrant an extensive analysis of these twelve parts of the man, in their microcosmic and macrocosmic specifications, we shall attempt the specific analysis of what is involved in the two questions under consideration.

Why is England called the British lion? Why is Russia called the Russian bear? That part of the Zodiac called Leo in the alchemico-organic (physical) heavens, is the heart of the Zodiacal belt. It is a fact that in the Hebrew language, lion and heart are derived

from the same root. In the Zodiac, lion and heart are the same; and in the human organism, the lion and the heart are also the same. If we study the location of the heart in its relation to the other organs of the body, we find it to occupy the same relation to the shoulders and arms that Leo and Gemini, as signs in the earth, sustain to each other, as they occupy a position on the earth on the same parallel, being signs south of the Tropic of Cancer. The heart of the body is the center of collection and distribution; it is therefore the center and power of commerce in the body. The heart collects the blood from every part of the body, projects it into the lungs, or at least regulates its flow, where it is metamorphosed, thence it regulates its distribution to every part of the body. The heart, therefore, is the symbol of commercial power.

The British lion is at present the heart of humanity, because it wields the commercial power of the world,—the commercial power residing in the money power. How did England come to possess this power?

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

The couching down here, has direct reference to the copulative process of the lion, which has its correspondence in God's copulation with the race, through the Lion of the tribe of Judah; namely, the Christ, the Son of God.

The twelve sons of Jacob comprised an interior human Zodiac; the twelve tribes, a less interior Zodiacal belt. Judah, the tribe of Judah, constituted the heart of this Zodiac. Its development and progress culminated in the production of the Lord Jesus, the Son of God. Jesus was the very soul and life of the tribe of Judah, hence, he was the Lion of the tribe of Judah, therefore the heart of the Jewish nation. Now, if you would know why England (the English people) is called the British lion, you must know where the Lion of the tribe of Judah—the Christ of the living God, the heart of the Jewish race—went to when he left the earth alive, in the presence of his disciples. The answer to this question cannot come from Professor Totten, because he is too rank in his materialism to furnish an answer.

The desire of the house of Judah for the manifestation of the Messiah, forced forward the spirit of that people to that human focal point,—the birth of the Son of God. When the Lord was manifest, he gathered into himself the spirit and the soul of the house of Judah. He comprised the potential force, the very heart of the Jewish race. Did this heart, this soul of Judah, the Lion's whelp, the Son of God, infiltrate the Anglo-Saxon blood? And if so, when and how? Jesus declared himself to be the bread which came down from heaven, which if a man eat he should live forever. We herewith set

forth a principle of law, of which Professor Totten is as ignorant as any Hottentot. It is this: The Lord Jesus was dissolved in the presence of his disciples, converted to energy, called the Holy Spirit, and was thus absorbed (eaten) by the church which appropriated him. To know how this life descended into and permeated the Anglo-Saxon, it will be necessary to know the origin of the Anglo-Saxon, hence, of the Germanic race, and thence the channel through which Judah's infiltration occurred.

Professor Totten will tell you that the German race comprised the lost ten tribes that escaped, and that England is Ephraim, and the United States is Manasseh. If England is Ephraim, then she is not Judah, unless Judah and Ephraim are one. If England is Ephraim, will Professor Totten tell us where Judah is, and by virtue of what process England—being Ephraim—wears the insignia of Judah? We say most emphatically, that the Germanic family is not the escaped ten tribes. The ten tribes were carried away into Media. They were taken there by the Assyrian power, and through intermarriage with the Medians, Persians, and Assyrians, produced the Germanic family. Israel absorbed Egypt, after which Israel (the ten tribes) was absorbed by the Assyrian power; the life of Egypt and Israel being infiltrated to produce the Germanic people. The very best of the Germanic family comprised the root of the Latin race; this also, is the root of the people of Russia.

Please take notice, in direct opposition to the teachings of Totten, that Israel especially, through the two tribes of Joseph, absorbed the very best of the Egyptian blood, and therefore, the blood of Egypt permeated Ephraim and Manasseh. The Midianites were also absorbed by these tribes, though the appropriation of the thirty-two thousand Midianite women was not confined to these two tribes alone. The Midianites were the descendants of Abraham, through Ishmael and Keturah. Subsequently, this absorption was followed by the absorption of the ten tribes into the Medians, Persians, and Assyrians. The Germanic nation was the product of this ethnic infiltration. This product was prepared for the acceptance of the gospel of the Lord Jesus; therefore, the life of the Christ descended into this people.

The Anglo-Saxon people—at present represented by England—not only involve Ephraim, but also Judah; because the Lion of Judah was absorbed, not merely by England, but by the Germanic family. The Anglo-Saxon being the most progressive and central, England constitutes the heart or center of commercial impulse and power, and is therefore called the British lion. The American nation is the direct product of England; that is, England constitutes the heart or center of the American people. We are her blood, and speak her language. If the people who constitute the core of the American nation are the offspring of Eng-

land, and England is both Judah and Ephraim, then the people of America are both Judah and Ephraim. Hence, by what mental legerdemain, or irrational hocus pocus, Professor Totten can define the Americans as Manasseh, is beyond our ken. England is called the British lion because she absorbed the very heart of Judah; she absorbed more than any other people,—the Lion of the tribe of Judah, the Christ of God. The United States is the lion just as much, because she has absorbed, through England, the same blood, and in her racial development she contains all that England does, and more, because she has not only absorbed England, but the product of all the other tribes. These people are not the tribes of Israel; because Israel has lost her identity and become Gentile.

Totten would have the British nation, coupled with the power of the United States, advance to the absolute supremacy of the world, as the chosen race of God. He says: "The lion of the tribe of Judah and the unicorn of Israel, and the motto of Benjamin on the banner of Great Britain, float over London's Keep, and there is no hand of might among the nations that can take it." Will Professor T. remember God's chosen race, the Jewish people, and Jerusalem? They fulfilled their mission when they brought forth the Lord Christ and the Christian church. The Jews rejected the fruit of their own production—and were scattered. Will the Anglo-Saxon race do better? The Jews comprised the heart of the world. The Lion of the tribe of Judah belonged to that great people. Did they lose that Heart, and did He pass over to another people? Has the Almighty made another law to govern the progress of racial life?

Totten tells you that "Christ is the Lion of Judah, but the insignia is Judah's scepterally;" and he regards England as Judah. Let us emphatically declare that Jesus was not merely the Lion of the tribe of Judah, but that he was also as positively the Bear. Both of these animals represent phases of the Word; both were in the Christ of God, and as the Lord was the beginning of the creation of God, he was the source of all being; and whatsoever exists had its origin in him, in the Lord of heaven, the Lord Christ. The lion is that part of the Word (God) which pertains to the power of commerce. In the supreme and higher religious sense, commerce is that interchange of forces between God and man, by which the world (church) is impregnated for the purpose of the regeneration (reproduction) of the sons of God.

The Lord Christ was the seed of God, the promised seed. In his theocrasis (translation), his visible and tangible presence was transposed to the quality of existence denominated Holy Ghost (Spirit). His material substance was converted to spiritual substance, and he became the seminal essence of Deity. By this seed, or seminal fluid, the church was impregnated for regeneration. The force by which this was accomplished was the

power of truth in last, and also in first, principles. It was the power of the *commerce* of God and man. Immediately associated with this power, the power symbolized by the lion, was the power of the bear.

What is the symbolic language of the bear? This can only be known by a knowledge of the history of bruin's habits. The bear is essentially the bearer. The bear is the type of carrying, hence, the name bear. What part of the power of God (the Word) does the bear represent? He has the power to so plant himself as to perpetuate the circulation of the blood while the organ of respiration is hermetically sealed, and the powers of digestion are suspended. He accomplishes this by relaxing the lingual muscles so as to allow his tongue to drop back into the larynx, and thus seal up the windpipe. In other words, he swallows his tongue into his windpipe, and shuts off his wind (pneuma, spirit), and thus hibernates. He also has power to recall that wind and raise himself from his hibernation; that is, he has power to lay down his life and take it up again.

The Lord Christ is the tongue of God's speech; that is, of the Word of God. In the theocrasis, this tongue was swallowed back into the windpipe, and the church sank into hibernation, the winter of its long sleep. The wind (pneuma, spirit) of God has been shut off from the church, and the Holy Ghost has departed from it also. As the Christ was planted in the church, so at the end of the age a new church will arise, in which the Christ of God will be again manifest.

In the Lord Christ, the Lion and the Bear were one. In the death of the church, the Lion and the Bear are two, and a house divided against itself shall not stand. The Latin church—descended from the Lord's planting—has merged into the Anglo-Saxon; the Greek or Eastern church, descended from the Lord and divided from the Latin, has merged into the Russian bear. There are two powers of the Word, the one represented by England, the other by the Tsar of Russia, and both are prostituted. At present, we are beholding the anomaly of the Russian bear waving the *olive branch*, while the lion is converting its plowshares and pruninghooks into swords, and Columbia, the Dove, in the role of the Eagle, is swooping down upon, and devouring the defenseless. These are signs of the principles of the Word, none of which are exercised in their legitimate and normal divine functions. Professor Totten will by and by awake to the knowledge of the fact, that while he is good in figures and their application to astronomical chronology, he is perfectly at sea as to their application to human events.

If we take the Zodiacal belt in the heavens and denote its revolutions, we will notice that the twelve constellations move according to a definite law of order, and in harmony. We will also notice that the lion in

the Zodiac conforms to the same law of revolution as the extra Zodiacal constellation Ursa Major, or the great Bear, the constellation of Russia. They are not in conflict. If we take what should, under normal conditions, comprise their correspondence in the race, we

find absolute chaos. The lion in the Zodiac of human activity revolves oppositely from, and in conflict with the activities of Ursa Major, the great bear in human life; and we repeat, a house divided against itself cannot stand.

The Greatest Love in the World.

The Laws of Physical and Mental Magnetism ; Jesus the Messiah Was the Supreme Manifestation of Divine Love, the Exalted Magnet of Humanity.

L. E. BORDEN.

EVERY phenomenon in the universe has its origin in attraction of atoms. From lowest to highest, one law reigns, and love is the motor impulse. The magnet draws steel filings, and the tigress springs forward to defend her cubs till a bullet strikes her heart. These are primary workings of the great principle whose degrees of manifestation are infinite.

The measure of a man is the measure of his love. How broad is it? Some men find their limit in the narrow circle of self; nothing really moves them beyond their personal hopes and fears, joys and griefs. Other men extend the circle a little, to include a few friends and relatives. Such men are never called great. The supreme test that governs all our estimates of character and performance, refers to the breadth of a man's sympathies. Even our artists and writers must submit to be judged by the same standard, and no amount of technical skill can redeem a lack of heart.

What was Zola as the exponent of a new theory of literature, to the world at large? But look at him today, returning to France after an exile of eleven months, radiant, triumphant, crowned with the gratitude of every lover of justice! He became a citizen of the world when he dared to face the mob in defense of a betrayed and innocent compatriot.

Pope enriched our language with brilliant epigrams, but the only time he is stirred to genuine emotion in his verse, is over his quarrel with Addison; then he shows a vigor worthy of a higher feeling than petty malice. Whittier has not contributed witty sayings, but his burning zeal to redress the wrongs of the slaves, inspires respect, and the sincerity of his emotion imparts a glow to his poetry, that redeems its lack of art; yet like all verse inspired by a particular crisis, much of his work is evanescent and is already losing its interest now that slavery is a horror of the past.

There is a love that is broader and deeper than any awakened by national crises or individual distress,—a love that goes back of the individual or the cause, to embrace eternal principles—a love that yearns with infinite pity over all the sorrows of men everywhere. Such a love looks at the toiling, sweating millions stunted by poverty and tainted by crime, and thinks of their origin and destiny, seeing in each low-browed, vice-stained creature, a soul in the crucible of experience that will one day bear the image and likeness of God.

This love is never impatient—it is never intolerant, and it gives itself with tender compassion to a world that repays it with sneers and curses and the martyr's crown.

"Ah!" you say, "this love is beyond the temper of humanity, it is *Christlike*." Yes, the greatest love in the world is the love of Christ, the Messianic love; but ah! how strange and sad the story! This love offends the world, which is always ready to applaud lower manifestations of the same principle.

"Is this new religion of yours founded upon the Rock of Ages?" asked a kindly anxious friend.

Most emphatically, yes. The glory and the song of Koreshan Science lie in its exaltation of the Messianic principle. Orthodox Christianity professes to accept the gospel narrative of the life of Christ, but is unable to explain the phenomena recorded. Liberal Christianity, or the unEvangelical contingent, accepts Christ as a great teacher, about whose birth and life there has sprung up an accretion of legend and fable. Koreshan-ity alone, exalts Christ as the Messiah, and gives a scientific explanation of every fact pertaining to the Lord in his divine humanity.

Briefly, then, it goes beyond the old theology in saying that Jesus came as a concrete expression of love. The spiritual desires of the Jewish age were materialized in him. Just as two gases may unite to precipitate a liquid, so the mental force, or the love of the past, united in the spiritual world with the ardent desires of those who were living in the hope of the Messiah's coming at the time of the Christian era, to precipitate or materialize the pure flesh of Christ, from which currents of healing virtue streamed forth to the hem of his garment.

How does Christ save the world by his love? He saves it just as the new shoot of a higher variety saves every branch of the wild or natural tree, upon which it is grafted. The divine life was grafted upon humanity, not by the death, but by the translation of Jesus. His death upon the cross was both a symbol and a scientific necessity—a symbol of the crossing of God's life with man, and a necessary preparation of his physical organism for the translation.

It is a principle of Koreshan Science that a law in one domain has its correspondent in every other. If an atom of zinc can be converted to electric energy, the law that governs such convertibility is applicable to the human body. This physical organism is as easily

converted to energy as any single atom of matter, *provided the law is known*. Jesus knew the law; he dissolved his body and converted it to the spiritual energy received by his disciples; when he disappeared from sight he passed into their minds, thus fulfilling the supreme object of his life and death—to impart God's life to the race.

The sacrifice of the Messiah, although performed in obedience to law, is entirely a voluntary sacrifice; and here it reaches the plane of the highest art. By as much as any man approaches this complete love, he becomes Christlike. By as much as any poet approximates this universal sympathy, he becomes a world-poet—how few deserve the title!

The Messianic principle is the central truth of being,

the most wonderful, the most mysterious of the secrets which God's mind has kept through the ages. What of the three sects that reject this principle and deny the greatest love in the world? Christian science proclaims an impersonal Christ, not the God-man. Theosophy preaches every man his own God, and the spirits that profess to return from the undiscovered country, say: "We know nothing of Jesus Christ; he is not here."

In contrast with these negative utterances, the recognition of the Messianic principle gives to Koresh-anity a central positiveness, that should commend it to the large class of persons whose hearts cling firmly to the Divinity of Christ, notwithstanding the assaults of agnostic criticism, and who ought to welcome a scientific interpretation of certain phenomena recorded in the Scriptures, that transcend present experience.

The Awakening of the Almighty.

The Great Sleep of God in Humanity During the Christian Dispensation; the Seed in the Soil, and the Coming Again in the Messenger of the Covenant.

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

"Then the Lord awaked as one out of sleep." "Awake, awake, put on thy strength, O arm of the Lord!" Thou, therefore, O Lord God of hosts [the God-man], the God of Israel, awake to visit all the heathen." "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

AS JESUS declared that he was in the Father and the Father in him, so he also declared that he was in the disciple and the disciple was in him; and that when he went away he would go into his disciples, and, as the divine seed, dying in them, would be in them always, until the end of the age, the time of harvest, and then would raise them up, as the wheat life is in the wheat all through its cycle, raising it up until the reproduced seed, the ripened crop, appears in the time of harvest.

The early Christian's conception of death was that it was a falling asleep in Jesus, to which, if you add the thought of Jesus, it will appear that he also was fallen asleep in them. In the sleeping man, all the operations of physical nature go on regularly; but there is no development of power to effect results outside the man, for they are the results of mental activity, which, for the time, is in abeyance. The man is alive, but he must awake out of sleep before he can produce results in the external or objective world; so God—the God-man, as the divine seed, having taken upon himself the sins of the world, and as the wages of sin is death, having died, gone to sleep in the human race—must wake up out of sleep before he can put forth the effort necessary to save anybody.

Jesus nowhere promised to save anybody, in the expressive Greek phrase, through into eternal life, until the beginning of the next, the Aquarian age. He said at the last day, end of the Christian age, he would raise

up, resurrect into eternal life, all that the Father had given him. Until that time they would all, including the penitent thief on the cross, be with him in Paradise, the garden where God plants his seed, sleeping the sleep of the begotten, unborn child; being alive and growing, having "Christ formed within them, the hope of glory," but having to wake out of sleep before their kingdom could come in the outside world. When that time comes He must be there, in that outside world, to raise them up according to promise, so that none of them be lost. Observe that this was not spoken of men in general, but only of those whom the Father had given him.

It is nowhere said that Jesus came to save other men from being lost, as the church of today teaches; instead, he came to save those that were already lost. But after the divine seed had been planted in them, and its age-long growth and development in them had begun and progressed until the time of harvest, he would see that none such were lost. The manner of his coming, then, is a waking out of an age-long sleep in humanity. But there is always a first and a second coming, as nineteen hundred years ago, when Jesus came. Then, His first coming was in his personality, in which he comes as a thief in the night, and is never recognized by the outside world. After His going away to Spirit, in his translation, he came again according to promise, as the Holy Ghost—the Comforter, which was the divine seed by which men were "begotten again to a lively hope [a hope of life] by the resurrection of Jesus Christ from the dead," which hope the same writer declares, will find its fulfilment in the "salvation ready to be revealed in the last time"—end of the Christian age.

Now, in the end of the Christian age, the Christ will also have two comings; the first, in his personality, as a man—the Messenger of the Covenant, declared by

Malachi to be the Lord; the second, after his theocrasis, will be his coming in the "clouds of heaven," the 144,000 sons of God, the product of the planting of the one Son of God in humanity, in the beginning of the age. Then He and they have "awaked out of sleep," and the

kingdom of heaven will be established in earth according to the prayer he taught us to pray. Then will it be true that earth's sorrowing exiles, "Mercy and Truth, have met together; righteousness and peace have kissed each other."

In the Editorial Perspective.

THE EDITOR.

AMERICAN DEMOCRACY and competition are culminating in one of the most gigantic forms of oppression the world has ever known. Western liberty to engage in all lines of commercial piracy is bearing its fruit in the great corporations and trusts; and the questions of their origin and probable results in the world of commerce and social relations constitute the greatest problem which confronts the popular mind. The politicians who are not directly concerned in the creation of the trusts, are agitated and chagrined, and reform leaders are sounding notes of alarm. We have already noted in this and other departments of *THE FLAMING SWORD*, the rapid culmination of events in the field of social economy, and have foreseen the stupendous success of all antithetical co-operative efforts of the closing century; and have time and again pointed out the results. The marshalling of the forces of capital against the forces of labor means inevitable revolution. The trusts began with capital of a few millions, but now the world stands overawed at the announcement of the formation of a railroad trust which almost rivals all other trusts combined! Three great railroad kings, Vanderbilt, Pierpont Morgan, and Cassatt, have planned an alliance to control all traffic of America, with a capital of over \$2,500,000,000. The combine embraces eighteen great railroad systems, representing over 40,000 miles of railway, 10,000 passenger cars, and over 420,000 freight cars. The daily press is discussing the questions which this great combine suggests: "Whither are these great systems tending, and how will their tremendous power be exerted?" The history of American greed is too well known to rest the question on the supposition that the trusts are philanthropic; the unparalleled power acquired through absorption of the wealth of a nation, the power to rule and control the great industries and all the people engaged in them, will be exerted for the specific benefit of the few. The monopolies are rapidly developing into an organization of control which will overthrow and overpower the American government itself; they are already beyond all control of legislation,—aye, they constitute the power behind the throne! These conditions confront the reform world; the trusts have come unexpectedly to the agitators; the trusts appear as storm-clouds threatening to sweep away all little schemes of direct legislation, socialism, municipal ownership, and monetary reform. The people of the world are facing new and stupendous issues—issues which they are wholly unprepared to meet, problems which modern economic scientists are unable to solve, conditions which statesmen are powerless to change. There is but *one* solution to the great problems of the hour—but *one* way to redeem the world from its curse; and that has been promulgated by the Founder of Koreshanity for the past thirty years!

It has been estimated that the caloric force of the sun's perpendicular rays upon the earth, at the distance of 92,000,000 miles, is one horse-power per square yard. If it is one horse-power for one square yard at that distance, every other square yard in the great sphere of circumradiations would represent one horse-power, amounting in all to over 350 sextillions of horse-

power generated in and transmitted from the sun continually. This force would represent a lifting power of nearly 12,000,000 sextillion pounds, one foot per minute, or nearly 200,000 sextillion pounds, one foot per second. The unit of measure of the sun's force as above, is one calory, and consequently the aggregate number of calories in 350 sextillions of horse-power, is the measure of only a small portion of the inconceivable volume of all the qualities of electro-magnetic energies that would be generated in so great a sun as is claimed to exist in the Copernican system. Whence are derived the solar dynamics? The astronomer knows of no source of supply of the sun's fuel—it is an inexplicable mystery to the modern scientific world! The combined surface of all the planets of the popular system is supposed to receive and intercept only about one billionth part of all this vast amount of energy, while 999,999,999 billionths are radiated into infinite space and lost! Contrast this excessive waste of energies with the conservation of forces of the universe as it really exists. Beginning with the premise of the one horse-power per square yard of the earth's concave surface, the caloric energies would be represented by 600 trillions of horse-power; there is no waste, for the great hollow of the earth's surface receives all of the energies radiating from the central sun. The sun is continually receiving energies generated in the earth, and the sun and earth are related on the basis of interdependence; and the earth continually and eternally supplies the sun with fuel.

There can be no greater perversion of the doctrines of Jesus than the anti-Messianic claim of modern metaphysics that the "bread of life" is the "inward life" of any and every man. The fallacious view would make no difference of nature between the mortal and corrupt humanity and the immortal Son of God. Koreshanity holds that Jesus himself, his literal flesh and blood, the *external* divine man, was the bread of life, which came down from heaven through processes of divine generation in the Jewish race. Contrary to the modern view, Jesus said, "Except ye eat my flesh and drink my blood, ye have no life in you." The great Personality at the beginning of the dispensation was the *literal* bread of heaven, transmuted by the fires of theocrasis, and appropriated by the church,—literally absorbed; and thus the church was vitalized with the new life, the very seminal essence of Deity, in order that he might multiply himself and manifest a new race in humanity, in the harvest of the dispensation. We have no sympathy whatever with hundreds of antichristian fallacies that are being promulgated in the world, to cultivate the most dangerous form of bigotry and conceit, in the presumption that every man is God, containing the I Am, the Christ, the life, and many other things in the vocabulary of the Bible, which ignorance has learned to repeat, but not to understand.

The new automobile is an example of the lack of originality of the average American mind. A single idea is stumbled onto and adapted to forms gotten up with some other purpose in

view. Fragmentary reform would patch up the old garments, because the originators of small schemes have not mental acumen sufficient to devise an entirely new costume. The automobile takes the form of a carriage which is in every way adapted to the horse; even the dashboard, which was designed to protect the occupants from the splash of the horse's feet, is present on the horseless carriage: the side-step, the raised box, and general appearance of the rig, are reminders of the animal that is not there! A carriage without a horse should be designed to suit the new conditions; it ought to be up to date, and would be if the American inventive genius could see beyond its pecuniary interest in what it produces.

The modern churchman is intensely gratified at the news of the arrest of a prominent Mormon leader on the charge of polygamy, and the growing tendency to repudiation of congressman Roberts because he is a Mormon. Polygamy in Mormonism is as much a sacred rite, a religious institution, as monogamy is in Christendom; and does not the Constitution of the United States guarantee absolute freedom in the exercise of religious conscience? But the Mormons are an easy mark for corruptionists who hide behind the rites of a false marriage, and commit crimes of sensualism as obnoxious to the sense of purity as those in possession of a multiplicity of wives. The divine vengeance will be visited first, not upon the Mormons, but upon the more profound corruptions of Christendom.

The great cry is heard on every hand, "Let the church give us a sweeping revival of religion." It is heard in the pews, in ministerial gatherings, church conferences, and associations. There is an endeavor to imitate Wesley's style of creating a religious stir, but the fountains of enthusiasm are empty. The modern church has apostated too far to revive; its people have too long engaged in defrauding the neighbor by modern commercial methods,—too long engaged in the service of mammon, to undertake to convict the world of sin, and bring it to judgment for crimes of which the church itself is guilty! Babylon will never revive! The decaying walls cannot rear themselves; the great structure of the modern church is crumbling, and its foundation is sinking in the quick-sands of ignorance.

A number of doctrinal statements, creeds or declarations of principles, have been submitted to the various spiritualistic societies of America, for adoption; they are asked to take their choice, as out of the number, each fastidious spiritualist can likely find a ready-made fit. One declaration contains the following item: "That on the question of who, what, and where God is, Spiritualism gives us no absolute, final, and demonstrated knowledge, but leaves it for each one to determine by the light of his own understanding." By all means, let every society adopt this statement; it is corroborative of many Koreshan statements to the effect that the modern church, spiritualism, and kindred superstitions do *not* know the true God!

In the present evil world, the devil is running the governments, the churches, the commerce of the world, science, education, the morals of the people, and all other departments. The only way he can do this is to allow each department a little domain of its own, and consequently, they are all separated and independent as to specific management,—not in different worlds, but in the one humanity. When the Almighty takes possession he will unite all these departments in one great system, in one great empire of church and state, and social economy. Koreshanism advocates the principles of unity of all the departments of human affairs under divine-human supervision, the true socialism, the socialism of God.

Startling news of the increasing number of strikes that are

occurring the world over, is appearing in the daily press. These expressions of discontent of the labor world have come in time to rebuke the attempted establishment of universal peace! The great agitation continues; the labor organizations and the trusts are mighty factors of preparation for the stupendous revolution which must break up the old order. Trusts of labor and trusts of the wealth produced by labor are nearing the inevitable conflict. THE FLAMING SWORD continually points to the fact that there will be no peaceable evolution of the New Order; it must be born through the birththroes and convulsions of the present evil world.

Nineteen hundred years ago, the effort of the Jewish church was to convert the heathen and make proselytes to Judaism, while the Messiah found it necessary to endeavor to convert the Jews at Jerusalem. The greatest corruption in all the world at the close of the Jewish dispensation was in Palestine; it was where the greatest condemnation rested, and the Jews were the people who came into terrible judgment, in their punishment and discharge from the service of the Almighty. Today, the church is presuming to gather from fields where the divine seed was *not* sown, posing as instruments of salvation, when in fact, of all peoples of the world, the modern church is *most* in need of reformation!

The extent to which skepticism and agnosticism pervade even the church and its universities, may be seen from the following significant statement by a professor of one of the largest universities of America: "Half of our *divinity* students are skeptical, which is about the same proportion as prevails amongst the professors who instruct them." The "*divinity*" students are being educated for the ministerial "*profession*;" they do not believe the doctrines they are preparing to preach to the people. It is now a common thing all over the country, to make the ministerial vows with mental reservations in favor of higher criticism, which is honeycombing the great churches of the world!

Socialists are having a hard time defining what socialism is. There are scores of little conflicting factions of reform using the word socialism, and each faction is claiming to be *the* movement. There are nationalists, advocates of public ownership, municipal ownership, social democrats, Christian socialists, socialistic communists, anarchist socialists, agnostic socialists, the socialistic labor party, and others, that are as incapable of united effort of reform, as are the inharmonious elements of the modern church in saving the world. People who enjoy snarling and snapping, faction fights and party feuds, certainly derive intense satisfaction from the reform press of America!

Primitive Christianity was a system of faith, an intuitive recognition of the Star of divine polarity, manifest in the Messiah nineteen hundred years ago. Koreshanism is a system of science; it is faith transformed to demonstrated truth—it is hope transformed to realization in the manifestation of the Guiding Star of Divine Science. Through faith and charity, love and wisdom have been transformed to truth and good; and the practical application of the laws of life to the external man, through the external mind or intellect, will redeem the body of man, and make him immortal in the world of tangibility.

The light of the moon is less by about 300,000 times, than the light of the sun; that is, it would require 300,000 moons to make a light equal to that of the sun. It is estimated by astronomers that the moon of the Copernican universe receives less than one trillionth part of all the sun's energies radiated into space; and yet the sunlight exceeds in brightness the light of the moon by only 300,000 times! By what law does the moon mul-

tiply the infinitesimal portion of sunlight it is said to receive, to the brilliant, silvery light of the full moon? The modern astronomical system is an inconsistent vagary!

This is a century of machinery. Human labor is being rapidly supplanted by machinery. Machines have been invented to do nearly all that man in times past, has performed by hand. Machines write, talk, and make arithmetical calculations—do everything but *think*, and even thinking-machines are said to be under way. The latest machine is for the purpose of curing insomnia, a combination of the phonograph and stereopticon, to produce photo-acoustic hypnosis and dream states necessary to restore the mental equilibrium of the patient!

The microbe advocates are becoming so afraid of the little objects of their study and research, that they advise against purchasing fruits and vegetables that have been exposed to germ-laden dust. The farmer may soon be ordered to grow his fruits and vegetables in glass houses, and to sterilize them before taking to market. A humanity that succumbs to the invisible animalcules and bacilli must be weak indeed, with its life forces almost exhausted; but the physician who succumbs to the theories of modern bacteriopathy is weaker still!

If organized labor is feeling the tyranny of organized capital, hundreds of thousands of men who have not consented to pay dues to the unions for the privilege of being ordered out on a strike at the command of labor leaders, are feeling the tyranny and oppression of the labor trusts. The great commercial trusts are forcing smaller concerns to failure and bankruptcy; and the non-union laborers are being forced out of employment, persecuted, harassed, and even shot, by the "philanthropic" brotherhoods!

The entire time of the western world is taken up in the service of the money gods; selfishness and greed, books and papers, have increased, and the mental powers have diminished to such an alarming extent that suavity, politeness, and consideration for the neighbor have almost vanished, and the art of conversation is becoming lost amid a sort of mental privacy, which is made to cover a cranial hollowness which forbids intelligent discussion of the great and burning questions and problems of the hour!

Astronomers claim that the moon reflects the light of the sun. Observation of the lunar surface reveals the fact that it is *not* a reflector. Allow a light to shine upon a polished convex surface, and a mere point of light will be seen. If the moon were smooth, shining by reflected light, only a small portion of it would appear illuminated; and if the surface were similar to that of the earth, it could appear no brighter than a chalky cliff or mountain side in the sunshine.

The sky-pilots of a western town are on a strike for higher prices for sermons delivered to the inmates of a soldiers' home. We presume the state authorities have been considering the real value of the "spiritual food" purchased for the occupants of the charitable institution, and desire to pay accordingly. The goods of the modern church are very much shop-worn and antiquated; and the time is coming when the superstitious stock cannot even be given away!

It is a mistake to say that Christianity is civilizing the world; there is no Christianity in the world today. Between that which is called Christianity and the primitive system from which it sprang, there is as much difference as there is between day and night. THE FLAMING SWORD points out the growth of Christo-Paganism in the mediæval and modern periods of the present dispensation, and its rapid decline during the past twenty-five years.

Koreshanity brings to the world the only genuine revival of primitive Christianity; it is truth restored, the prodigal returned to his Father's house; it contains the very elements of life, and reveals the knowledge of the universe—the science of all truth. It is the new scientific gospel; and will succeed Babylon for the same reason that primitive Christianity supplanted apostate Judaism.

War has begun in the camp of Adventism concerning the millennium, the coming of Christ, and kindred subjects. This is but an insignificant part of the battle of Armageddon. The Adventists comprise merely one of the hundreds of religious tribes, and fighting among themselves will perhaps leave less work for others, when the time comes for the complete demolition of Adventism!

The great trusts have grown out of the protection of home industries, and the legal right to steal the wealth of millions. Likewise, the protectors have created great trusts of diseases, which afflict humanity, through the legal right of medical fraternities to steal the health of the people. The physicians have but to name a new disease to make it popular!

Every revolution must have its poles. The great revolution of nineteen hundred years ago was in the domain of the soul; it was a war of God and the devil in the heart of man; the weapons were spiritual. The impending revolution is in the domain of the world's external affairs; it is a war of truth against fallacy, science against superstition, life against death.

The serpent Moses lifted up in the wilderness was the divine wisdom of commerce—the cure for the poison of the serpents of the false money power. Jesus was the great Serpent of church commerce. Koreshanity is the science of commerce on all planes in which commerce is possible, and lifts the Serpent in every department of human life.

Agnosticism claims to be supplanting the church; but it does not follow that agnosticism is a permanent thing in the world. Mushrooms grow out of decay and fermentation; agnosticism is a mental mushroom growing out of the corruptions of the church,—an excrescence of effete religious thought.

Koreshanity advocates not only the free woman and the free man, but also the free man-woman—the virginal biunity of man and woman in single, individual, immortal personalities, the new genus or race of the divine humanity, for whose coming the entire creation enters the birththroes of revolution.

All of the corruptions of modern times—the church, hypocrisy, whisky, beer, tobacco, opium, physicians, drugs, selfishness, firearms, crime, politics, and competition—follow the course of the world's so called civilization!

When starch is converted to sugar it is no longer starch, but sugar. When the spirits of the Jewish people were converted to the Christ, they stood forth in the tangible world in the person of the Messiah.

Books increase in proportion to the decrease of the mental powers of humanity. Jesus the Christ was not a bookworm; he contained the words of all true books; even the universe was involved in him.

The so called religions and the governments of the world are fragments and perversions of the great system of divine Theocracy which existed thousands of years ago.

The trusts are the fruit of commercial piracy, created through the avenues of competition, permitted by the people and fostered by the American government.

Church federations are great religious trusts, organized for

the purpose of controlling evangelical and Sunday school work of both Christendom and heathendom.

The great combines have concluded that co-operation, not competition, is the life of trade.

Modern charity hides from the view of the world a multiplicity of commercial crimes.

The true government is religious, scientific, and divine; it is the kingdom of God.

True science is the expression of the divine mind in the human intellect.

The millionaire is the personal expression of the love of money.

The church is making "Christians" abroad and heathens at home!

Money is a fraud; the love of it is the root of all evil.

True capital is labor and its products.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

What About Theosophy, Spiritualism, Mormonism, etc ?

EDITOR FLAMING SWORD:—(1) I have read much of mysticism and the philosophy of nearly all ancient and modern religious systems; and being a liberal investigator of all that is new in science and philosophy, I am naturally inclined to inquire further as to the successes and reverses the Koreshans have made in the past. Can you tell me how many have joined your order, and how many have withdrawn their membership? How many members now reside at Estero, and how many at Chicago and elsewhere?

(2) What religious significance do you attach to such great movements as Theosophy, Seventh-Day Adventism, Mormonism, Spiritualism, Swedenborgianism, Faithism, (whose doctrines are found in Oahspe), Buddhism, and Mohammedanism? May not all these various religious movements possess the truth in part, and be stepping-stones to the broader and more liberal religions of the future, where the Fatherhood of God and the brotherhood of man will be accepted as the all-sufficient creed that shall lead to the highest unfoldment of the God-given powers of humanity?—Dr. W. F., Detroit, Mich.

(1) Koreshanity is not a philosophy, but a system of Universology, and therefore contains the knowledges of the universe and its laws, and the science of their application to all human affairs and relations. It is the antithet of all other systems extant, and is opposed to all conditions, perversions, and corruptions of the present evil world. Koreshanity therefore meets with opposition in all the departments to which the System is applicable. We have to combat the church and modern science; all of the fads and fallacies of the present century. We have the competitive system to contend with, and the prejudice of an unthinking people.

The work of building up a system of reform that is ultimately to prevail throughout the world, and embrace all of the departments of the world,—its government, social economy, commerce, education—in short, the work of establishing the kingdom of God in all its external phases, is a decidedly revolutionary work, and is one of the most stupendous undertakings in all human history. We do not

proceed on the basis of modern fads. Our movement begins at the foundation of human economy of life, and grows only through the sacrifice of noble characters. Its accretions are from the most advanced elements of progress. From the founding of the System it has met with success; but that success is measured by its own standards, and our own appreciation of gathering momentum. It has succeeded from the beginning; it has never failed. It is stronger today than ever before, has a greater influence, and is becoming known throughout the world.

With regard to its following, every bright light is appreciated by those who use it; but it attracts numerous *mental molts*, who are unable to comprehend it. Jesus encountered hundreds of such people; at the slightest offense they left him, and "walked with him no more." Both the coming and going of such characters serve a purpose necessary to them and to us. It is just as necessary that some go away as vehicles of mental refuse, as it is for those who are progressive to remain. The Koreshan institutions are places of testing human character. The processes of selection of personalities with integrity and honesty of purpose, guarantee a veritable Gideon's army. Our success is in conservation, concentration, and polarization of vital energies. The Founder of Koreshanity is establishing a great anthropostic battery which, when perfected, will constitute the nucleus of the power of the new kingdom; but without which, though he had hundreds of thousands, even *millions*, as a following, the object of the Koreshan System would not be attained. Connected with the communistic and co-operative colonies of the Koreshan Unity in Chicago and Florida, are about 300 persons. We have as many more who are members of the various Societies in different cities, besides scattered members who reside in towns and villages; also a large circle of readers and investigators of Koreshan literature; and our friends number thousands.

(2) The religious significance that we attach to the many metaphysical and occult theories that are being promulgated, is that they are decidedly antichristian. They are stepping-stones neither in the development of the great System of truth, nor in the investigation and demonstration of truth. Nineteen hundred years ago, Truth came in one personality. Jesus was an expression of love and wisdom; he taught a philosophy,—the divine metaphysics. Koreshanity is the primitive Christian system, with an added experience of nearly 2,000 years of human progress. Jesus taught truth in *primates*; Koreshanity is truth in *ultimates*—it is, therefore, divine science.

There cannot be another expression of truth in its fulness except through a single personality; entities of truth must aggregate in the formation of the Guiding Star of human destiny. There is no truth in the abstract; there is no truth separate from personality. If truth was involved through processes of involution or focalization of entities nineteen hundred years ago, it is just as inevitable that when that truth—the divine philosophy—ultimates in *science*, it must be involved in *one* man, to find complete and perfect expression.

The fallacies of modern times are reflexes of the divine philosophy of Jesus. They are the result of the involuntary mental activity of Jesus. Every dispensation opens and closes, begins and ends, with a Messiah; truth must reach its seed-form in the seed-Man, whence, through sowing, springs all human progress. Jesus taught the necessity of a Messiah. The Messianic law is the law of polarity of human thought and human love,—a law that is wholly disregarded by all modern fallacies. It is noticeable that christian science, theosophy, spiritualism, and all modern phases of occultism and metaphysics, instil the belief into the minds of their following, that each individual is as much the Christ, as much God Almighty, as was Jesus; and

this we most emphatically deny. It is one thing to teach that God is in humanity; but it is quite another thing to *locate* him in the human world! The metaphysics of Jesus must ultimate in science; faith must become transformed to knowledge, and hope to realization of the things hoped for. The great blunder of modern religious fallacies is in the endeavor to teach occultism as a science, when it should be known to all rational minds, that science is the uncovering of mystery, not its perpetuation. Mystery revealed is no longer occult. At the time the Almighty is in the external world proclaiming the science of the universe, metaphysicians are seeking knowledge from the interior!

Theosophy is Buddhism revamped, with a few Christian fallacies added. What truth Theosophy contains is *perverted* truth. There is nothing that is perverted in Theosophy that was not contained in the primitive Christian system. It is one thing to talk vaguely concerning absorption into Nirvana, and quite another thing to actually become absorbed into Nirvana. Jesus the Messiah was an example of actual absorption; and yet Theosophists ignore him, his work and his doctrines. Adam, Enoch, Noah, Moses, Elijah, and Jesus were all examples of absorption. With these demonstrations of victory over death along a line of divine progress, why go outside of this line of actual accomplishments, to seek truth in a Theosophic system that cannot point to a single instance of actual verification of their claims? While Buddha was a teacher of truth adapted to the genius of his time, he did not demonstrate his teaching by actually overcoming death. He taught a fragment of the great system of truth which existed prior to the time of Buddha. Thousands of years ago the sons of God were in the world, and they went away by absorption; Buddhism has lost sight of the facts, and now merely suggests the idea; modern Theosophists know less about it than Buddha. Christian science, Theosophy, and Spiritualism constitute the great three-headed antichrist; they are the three unclean spirits that were foreseen by John.

All of the systems mentioned in the above inquiry, however, do not belong to the same category. Swedenborg was a Messiah to the spiritual world; he was divinely illuminated as to his interior, and he taught the truth in the spiritual degree; Koreshanity is the truth in the *literal* degree, which Swedenborg acknowledged to be the potential degree of the divine Word. Swedenborgians undertake to intellectually comprehend the

spiritual degree, which is equal to breathing hydrogen. Hydrogen is poison; but when precipitated as water, it becomes useable. Swedenborgianism, as promulgated today, however, is the nearest approach to the truth of theology of any other system extant except the Koreshan.

Adventism in the past was progressive; the movement from 1839 to 1870 was similar to the movement contemporaneous with the coming of Jesus. The Advent movement has served its purpose in awakening an expectation of the coming of the Messiah. The Messenger of the Covenant, Elijah the Prophet, has appeared, with the truth in fulfilment of divine prophecies, and the Adventists have not recognized him. Adventism is now non-

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progressive. The entities of enthusiasm aroused in the proclamation of the coming of the Messiah, have left the Advent movement and passed over into the progressive spheres of Koreshanity.

Mohammed was a teacher sent to the Arabians, and from his standpoint he taught the truth—that is, the truth necessary for that people. There are now about one hundred different sects of Mohammedans, and they have no more true conception of the doctrines of Mohammed than the modern Christians have of the doctrines of Jesus. Mormonism is merely one of the fallacious reflexes of the Advent movement which appeared in the thirties; it is an antithet of Koreshanity. The same is true of Faithism,

with its spurious Oahspe, which is the expression of antiquated spirits through the medium Newbrough. Oahspe is decidedly antichristian and anti-Messianic. Its cosmogony is founded on the Copernican system, to which is added the Cartesian vortex theory. Oahspe's history of Pan is confused; though it is a reflex from an ancient period, it is unreliable, and is in no sense divine; neither is it rational.

How Jesus Fed the Multitude, and Other Questions.

EDITOR FLAMING SWORD:—Please answer the following questions: (1) How did Jesus the Christ feed the multitude with five loaves and a few fishes? (2) How did Jesus know that John the Baptist was Elijah? (3) Did John the Baptist have the same knowledge of himself that Jesus did? (4) Will man be in the exercise of the seven senses when he attains perfection? (5) When eternal life is reached, does personality become annihilated?—N. C. M., Paris, Tex.

(1) The question of how Jesus produced the loaves and fishes sufficient to feed thousands of people, has never been answered by the modern clergyman nor the so called scientist; chemistry is wholly inadequate to explain the wonderful phenomenon. It is inconceivable, on the basis of the theory of the indestructibility of atoms of matter, that food could be produced through any mental functions of Jesus. If chemistry were true, of course the substances which composed the thousands of loaves and fishes, must have been external to the person of Jesus; and the question arises, in consideration of the subject from the standpoint of the chemist, whence were the atoms obtained?

The problem finds easy solution in Koreshan Alchemy. Matter and spirit are interconvertible; that is, matter is susceptible of being reduced to spirit, and spirit is convertible to matter. Every form in the universe is an expression of thought; the physical universe, with all its forms and functions, is the outermost expression of the divine mind. Through the processes of evolution, or descent of life from the highest to the lowest planes of existence, the energies are metamorphosed to various qualities, and find expression in all the activities of the tangible, physical universe. If, instead of expression of qualities of mind through long cycles of descent of life, there should obtain a direct materialization of mind, the same results would be produced. This is exactly what occurred in the production of the loaves and fishes with which the multitude was fed; they were direct creations through the projection and materialization of pneumo-psychic energies from the mind of Jesus. To comprehend the processes, the fundamentals of Koreshan Sci-

ence must be mastered. The process, however, is similar to that of materialization of gold, silver, or copper in electroplating, and the formation and precipitation of rain, hail, and meteors, which are the result of the materialization of energies.

(2) Jesus understood who John the Baptist was through the influx of spiritual entities dwelling in John, the aggregate force of which comprised the spirit of John's baptism. In the baptism of Jesus, John transmitted to Jesus pneumo-psychic energies, the spirit of anointing of the Messiah. Then Jesus involved all of the divine entities that were in John, and consequently comprehended all that John was in office and function.

(3) John the Baptist came for the specific purpose of preparing the way for the Messiah, and of anointing the special personality when he presented himself to receive the energies which he had to impart. John knew that he was Elijah; he openly proclaimed that he was the Voice in the wilderness, and knew what work he had to perform. He was Elijah to those whom he baptized, and more especially was he Elijah to Jesus. But when asked by those who could not comprehend his mission, he was *not* Elijah to them, but merely the natural John.

Previous to the baptism of Jesus, John understood who he was, and through the entities in himself he knew that One was to come after him who was greater than John; and when Jesus came to be baptized, John recognized him as the Messiah. He said: "He must increase, but I must decrease." He meant that in the performance of his mission he was emptying himself of the entities of baptism, while Jesus was gathering the lambs in himself, and increasing in power. In a short time after the baptism of Jesus, when the entities had departed from John, and when he was but an empty vessel, he forgot whom Jesus was, and sent his disciples to Jesus to inquire if he were the one who should come, or should he look for another.

(4) Man, when complete in his biunity, will possess the seven senses naturally, and also the exercise of their correspondence, spiritually. At the present time man is dual; that is, one personality is male, and another, female. The sixth sense is specifically masculine, while the seventh sense pertains to maternity.

(5) Eternal life is the state of consciousness reached through absorption into Nirvana; it is the central consciousness of the divine humanity. Immortality, the state of biunity in the natural world, is the stepping-stone to eternal life. When eternal life is reached, the personality passes away, but *not* the individual con-

sciousness; man retains his individuality. The personality is the external form. The word person is derived from *persona*, which means mask or covering. However, the individual consciousness is not separate from personalities, for all human mind and consciousness are in man. Absorption into Nirvana is absorption into the interior mind of humanity.

* * *

The World's News.

Wednesday, July 5.—Disastrous floods raging in the Brazos valley, Texas; hundreds of square miles inundated, and thousands of people are confined on islands in the flood, without help or food.—The Fourth of July was celebrated in England; known as American day.—The Schurman peace commission in the Philippines a failure.—Cubans celebrate the Fourth.—Obligatory arbitration defeated at the Hague.

Thursday.—Michigan supreme court declares municipal ownership legislation unconstitutional; decides that neither public opinion nor the majority can be followed.—Kentucky democrats unite to defeat Bryan.—Governor of Texas appeals to war department for aid for flood sufferers; hundreds of persons reported drowned, and thousands are suffering.—International convention of Christian Endeavorers opens at Detroit, Mich.—Cuban agitators fail to stir up another revolution; appealed for support in Spain, Mexico, Venezuela, without success.

Friday.—Earthquake shocks at San Francisco.—American association of Osteopaths meets at Indianapolis.—Zola's novels confiscated in Germany; action condemned in German press as a disgrace to the civilized world.—The pope advises Christians in Belgium to stop rioting and cease revolutionary attitude toward Belgian government.—Riots and disorder in Vienna.—Serious riots in Barcelona, Spain; Jesuits' college guarded by soldiers.

Saturday.—Admiral Cervera and other officers of Spanish fleet destroyed at Santiago, acquitted by special court martial at Madrid.—Members of international Woman's Council entertained by the Queen at Windsor castle.—Statistics show startling increase of crime in Germany.—Cardinal Vaughn advocates Anglo-American alliance for the purpose of crushing despotism in the world.—Bryan cheered at dollar dinner at Columbus, O.; favors 16 to 1, and anti-trust policy.

Sunday.—Gigantic railway trust under way in New York; capital \$2,545,230,000; to control railways of America.—Michigan reformers disconcerted at decision of supreme court against municipal ownership.—25,000 destitute Texas flood sufferers being fed by the government; 10,000 square miles of territory overflowed; financial loss not less than \$6,000,000.—Transvaal government yields to demands of England, and grants franchises to Uitlanders.

Monday.—Strike riots in London, Ont.; a mob of 5,000 persons rules the city; street cars ruined, and policemen and car men are stoned; non-union men objects of attack by unions; militia called to restore order.—Great storm raging in Manila; officials fear inundation of the city; over 7 inches of rainfall in 12 hours.—Christians begin a raid on Mormonism at Salt Lake

City, Utah; A. M. Cannon arrested on charge of polygamy; say others will follow.—Annual convention of national educational association, at Los Angeles, Cal.—Anglo-African war still threatens; Transvaal difficulty not settled.

Tuesday.—Work of recruiting of ten regiments of U. S. volunteers for the Philippines, temporarily suspended by mysterious order from secretary of war.—Representatives of Aguinaldo hold another peace parley with Gen. Otis; negotiations again fruitless.—Red Cross steamer *Portia*, wrecked off Maine coast; passengers rescued.—New York street car men threaten a great strike.—Civil war threatening in Spain, with prospect of control by republicans.—Bulgarian delegate to peace congress, sympathizing with the Czar, smarts under the failure of the plan, and denounces the great powers of the world for withholding support and co-operation.

* * *

The Flaming Sword's High-Class Exchanges.

Frank Leslie's Popular Monthly.

The Midsummer Fiction-Art number of *Frank Leslie's Popular Monthly*, published July 20, bids fair to be the most brilliant magazine production of the season. With in an artistic cover by Wenzell, will be gathered such contributions as: An illustrated poem by W. D. Howells; short stories by Ruth McEnery Stuart, Joel Chandler Harris, Edgar Fawcett, Etta W. Pierce, and Larkin G. Mead; a golfing extravaganza, by Van Tassel Sutphen; "A Day of President McKinley's Life," by Mrs. John A. Logan; and reproductions of four of F. Hopkinson Smith's most beautiful water-color paintings, with comment by Perriton Maxwell. The fiction features in the above enumeration are illustrated by the following well-known artists: Albert B. Wenzell, Howard Chandler Christy, F. Luis Mora, W. Granville Smith, Clifford Carleton, Hugh M. Eaton, Charles Grunwald, H. C. Edwards, Frank Adams, and George R. Brill.

Leslie's Weekly.

A special feature of the issue of July 20, is an illustrated article by an ex-naval apprentice, now a prominent Methodist minister, showing how the United States trains and fits men for success behind the guns in times of war. Another feature of equal interest is "The Campaign of the Jungle," with two pages of illustrations of volunteers, and domestic life in the Philippines. The rough riders at Las Vegas; the intercollegiate regatta; celebrations of the first anniversary of the naval battle at Santiago, and the bicycle feat of Mile-a-minute Murphy, are subjects of illustration and letter press. It is a fine midsummer number, with its interesting page of personals, and other departments.

The Saturday Evening Post.

The issue of July 15 contains an excellent article by Mayor Carter H. Harrison, of Chicago, on the Misgovernment of the Modern City; it gives an insight into

municipal affairs, and practical municipal politics, with useful suggestions for the suppression of the bribe-giver and the hoodler. The Misgovernment of the Modern City is one of a group of articles dealing with questions of vital import, written by experts of international reputation. The July 15 number of the *Post* also contains articles and stories by Bret Harte, Mollie Elliot Seawell, Col. W. F. Cody (Buffalo Bill), Ex-Senator Ingalls, Robert Burdette, and others equally well known.

* * *

Trusts are Combinations of Commercial Pirates.

The modern trust is a combination of pirates for the purpose of obtaining the wealth created. But one thing about the trust, bad as it is, is valuable as an educator, and that is its business methods, which demonstrate the innate weakness of the competitive system. The trust is only a co-operative association for the enrichment of its stockholders, and its success demonstrates that the same kind of business sagacity could organize business for the equal benefit of all. The piratical trust with the spirit of competition and the methods of co-operation, constitutes a menace to the people that can only be met by co-operation animated by the spirit of equity.—*Equity*, Topeka, Kan.

The World's Martyrs.

The men who have been burned at the stake, the men who have been crucified and persecuted to the ends of the earth, are the men who have aroused patriotism and the love of liberty, and done more for the elevation of humanity than all other agencies combined. The man who is influenced entirely by selfish motives is always opposed to anything that will benefit the human race.—*Economist*.

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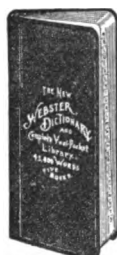
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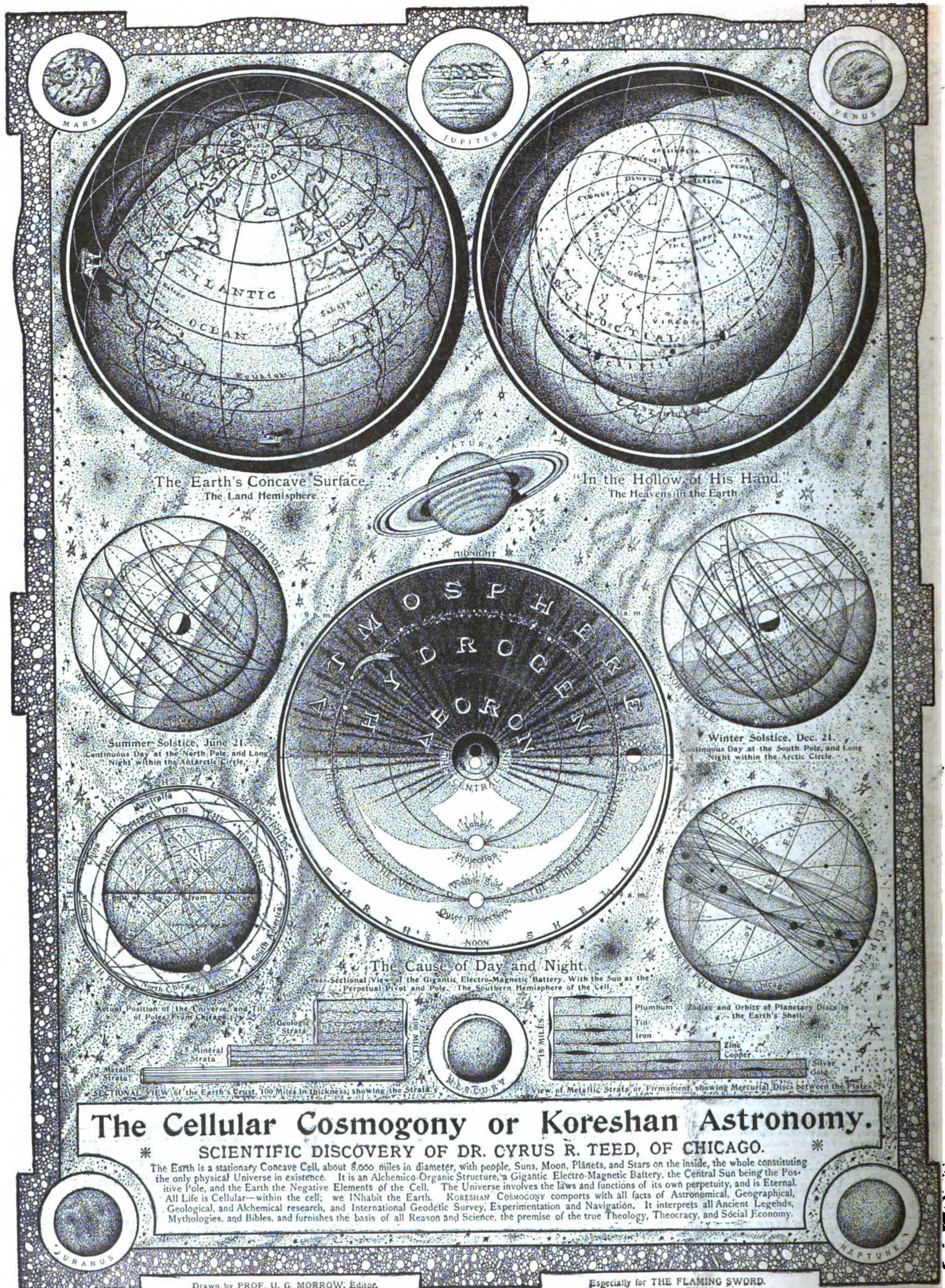
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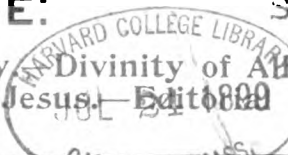
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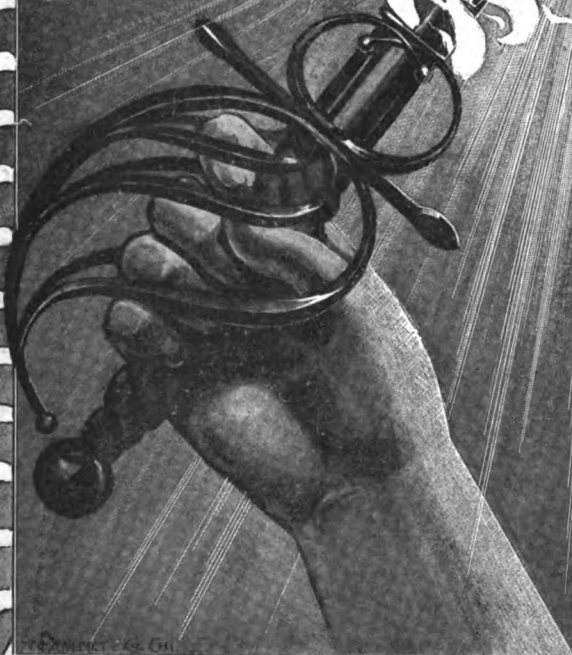
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THE FLAMING SWORD



July 21, 1899.

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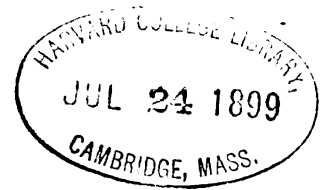
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The Flaming Sword

"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. 346

The English Lion and the Russian Bear.

Part II.

Swedenborg's Definition of the Bear; the Subject Considered From the Basis of Koreshan Astronomy; the Fate of England in the Bear's Embrace; Final Triumph of America.

EMANUEL SWEDENBORG—the greatest prophet and seer since the Lord and his disciples—has truthfully declared the bear to symbolize the power of the Word in ultimates. We have already hinted at the general significance of the bear, in its relation to divine natural things, as specifically pertaining to the resurrection of the dead. While we regard Swedenborg's statement as correct, it throws comparatively little light on the subject, because he does not define what the power of the Word in ultimates really embraces, as a scientific exposition. The ultimates of the power of causation, we find manifest in the structural physical universe and its functions. If we can furnish an exposition of the general and specific office of all the stars in their constellate arrangements, then we can certainly define the character of distinctive groups of stars in their correlative forms and motions, as relating to one another and to their terrestrial bearings.

The stars in the alchemico-organic (physical) cosmos, in their constellate order, have reference to the mental stars which occupy the organic forms of anthropotic existence; hence, the constellations in the alchemico-organic world pertain to corresponding groups of human beings in the organo-vital. Ursa Major in the alchemico-organic cosmos, corresponds to the great Bear in the organo-vital. The great Bear of the organo-vital is the empire of Russia. The function of the stars is to gather into themselves the electro-magnetic energies generated in the earth, to converge and focalize

them into the central star, and thence radiate them—changed in quality, revitalized—back to specific earth centers, whence they are radiated over the diversified strata of the crust of the earth.

The form and motions of the alchemico-organic groups are perfect and in harmony. Their correspondences in the organo-vital cosmos are in process of incubation, and are therefore chaotic (not developed); hence the conflict manifest in the anthropotic (human) relations.

Russia, as the great Bear, comprises the power of the Word in its adverse and detrimental aspects to divine organic life. The investigation of this subject comprehensively, from the basis of ultimate correspondences, involves something of a knowledge of the Koreshan System of astronomy. As the central star and sun make their annual spirals north and south, they radiate their polar energies, which at the north pole are gathered into a cometic zone of crystalline (crustic) energy, as a circumpolar ring of motion, with a momentum derived from the sun's eliminations. This ring has its corresponding electric circuit in the earth, as a circumpolar belt or zone, and both are related to the circumpolar groups of stars.

The cosmic terrestrial zone gathers into itself the surplus or wasted energy of the sun, year after year, as the sun makes his spiral journey to the North. When the zone has accumulated a specific amount of cometic energy, it breaks and contracts until the ring has

assumed the form of a lens, when it starts in its spiral toward the sun. This is the source of the comet, and the comet bears the energy to the sun, where it is absorbed. This constitutes one of the principal resources of the sun's replenishment. This office of bearing to the sun the forces of the resurrection or rejuvenation of its power, is called the bear or bearer, and the constellations which preside in their functions over this sphere of activity are called Ursa Major and Ursa Minor, because they are in the train of bearing—through the north polar star, both ascendingly and descendingly—the electro-magnetic energies of celestial and terrestrial activity.

The terminal star in the handle of the Little Dipper, or the end of the tail of Ursa Minor, is Polaris. Through this star the magnetic energies flow to the magnetic pole, and there they materialize at the terrestrial pole in the form of a metallic conglomeration, which comprises the north magnetic terminal of the polar axis. The electro-magnetic flow at this point is from the earth toward the pole of the celestial axis, and from the pole of the celestial to the pole of the terrestrial. In its descending flow, it hibernates (like the bear); in its ascending flow, it is a constant resurrection or restoration to life.

If we translate the language of physical symbolism into that of anthropotic form and function, we must regard the Lord Christ as the central Star. From this stellar nucleus, there radiated the electro-magnetism of his being,—his intellectual and affectional life. These radiated into humanity through "the power of the Word in ultimates," his power to precipitate his life into the world that, through the process of *bear-ing*, there might proceed the fruits of the resurrection, after hibernation. Just as the central star in the motion on its ex-centric, projects its orbital axis of magnetic energy to the north pole of that axis, and co-ordinately radiates its equatorial energy into the earth, whence it sweeps from the equator convergently toward the arctic re-

gions, so the forces from the central and personal Christ correspondentially operate in the human race.

Thus the inverted Christian power has aggregated in the Russian bear, which is now the most threatening power on the face of the earth. The most so, because it unites the secular and ecclesiastical potencies in one head, and because it is representative of the waning force of the most aggressive civilization. By the most aggressive civilization, we mean the Christian; and by its waning, we mean that the truth and life have departed from Christianity, and its power in the world as a Christian force is declining.

The bear is that power of the Word which, as before stated, lays down its life and takes it up again. It is the power of planting the life of the Son of God, and bearing the fruit of the Tree of Life—the sons of God. In the opposite and inverted sense, it is the power to destroy that in which the truth has been manifest, but from which it has declined.

We deduce from the foregoing, first, that as the life of Christianity has gone out of the heart of humanity,—represented by the British Lion,—therefore some power must arise to destroy this old and wicked heart: Second, that one of the peculiarities of the bear is to hug its victim to death, to shut off its wind, and crush the heart's action. Carrying out the symbolism, we would expect to see the Russian power extend its arms around the chest, the heart of the world's commerce, and destroy its potency. The only possibility of England's ever being able to avert the inevitable coming supremacy of Russia over Europe, is an alliance with the United States. England knows this, and for this reason has tried to curry special favor with this government. The present money power will be destroyed, and with it the central nation of commercial perversion. Russia is outwitting England in Eastern diplomacy, and the time is not far distant when Russia can dictate terms to England. A new power will then arise, which will stem and turn the tide of Russia's aggression.

The Coming Pan-American Empire.

It is only in our united character as an EMPIRE, that our independence is acknowledged, that our power can be regarded, or our credit supported among foreign nations.—GEORGE WASHINGTON, in his Circular Letter of Congratulation and Advice to the Governors of the Thirteen States.

THERE WILL come a time in the progress and history of the world, when the hells of human imperfection will become subjugated to the supreme dominance of a superior intellectual and moral force, regardless of the principles of so called liberty, into which some contend all men are born. This will be when universal empire sways the world, and when the principles of righteousness so dominate the legislative, judicial, and executive control of its inhabitants, as to force them

into the application of just and equitable principles in the regulation of society. Some government will arise, the righteousness of whose purpose—portrayed in its legislative enactments and the enforcement of just laws—will determine its right to imperial supremacy.

All grades of anthropotic development are the results of progressive and retrogressive experiences, humanity being subject to these two co-ordinating factors of progress. We find every condition, from the foremost advances of present civilization to the lowest grades of barbarism throughout the world. Governments exist and their monarchs reign, in which the elements of ferocity permeate the fabric from head to foot;

cruelty and inhumanity characterizing the liberty of self-government, which the nations of the world accord because of the recognized code of rights existing between various peoples. No nation in the world has the right to submit its own subjects, or the subjects of other nations, to barbarities and inhuman cruelties; and were any nation strong enough in moral character and material force to compel an uncivilized people to observe the principles of mercy and justice, that nation would

be morally obligated to take from such an uncivilized race, its liberty to encroach upon individual and collective human prerogatives.

The American nation, as now existing, is not necessarily the divinely-authorized imperial force to control the destinies of the world; but out of America shall arise the imperialism and power of expansion, which will absorb all nations and compel them to bow to its imperial mandate.

The Fundamentals of Universal Being.

All Truth is Divine,—the Almighty in Spiritual Essence; Supreme Good in the Arch-Natural Degree; Messianic Involution of All Truth.

BERTHALDINE, MATRONA.

OWING to the fact that people esteeming themselves wise persist in demonstrating their ignorance of the keys of knowledge, it is necessary to reiterate the fundamental principles of unique and universal being. This reiteration may serve to finally awaken the dormant faculties of rationality in their minds, and stimulate them to activity. Truth is the Almighty in spiritual essence; good is the Almighty in arch-natural being. To become good we must know truth.

The science of law—operative correspondentially in all domains of existence—is foundational knowledge, the keys of which are the law of transmutation, or the cross, and the law of correspondence. The primary law operative in determining the nature and limit of our physical environment is the law of gravity, which gives us the vertical, by the use of the plumb, which vertical, or measure of integrity, must be the first factor in determining the form and size of what we denominate the material universe.

It is a primary axiom of Koreshanity, that everything in the universe has its opposite. If we recognize the existence of spirit, we must also recognize the existence of matter. Koreshan Science demonstrates the universe to be of one substance in two states; namely, matter and spirit. Form is an essential property of matter. The properties of form are length, breadth, and thickness. Without form there is no function. Limitation implies center and circumference. The interdependence of these for the perpetuity of each, is manifested by the reciprocal exercise of focalizing and radiating energies. The center is primary, being unique,—the throne or governing power of the universe, which is an imperial system, a reflection of Deity,—the perfect mind of the perfected humanity, on which a new name is written.

The new name is the most sacred name of Deity—Jehovah. The glory and most creative manifestation of Jehovah is the externally feminine manifestation of divine constructive power, which gives Deific birth to the many sons of Elohi. These form the Temple of God, with power and great glory in the midst thereof, foretold by the types and symbols given to the disciples of all ages, by the prophets of the law and the gospel. For comfort, people who are weary of the painful in-

completeness recognized in existing conditions, must turn to the law and the prophets, not alone as revealed by the testimony of Scripture, but by the complemental greater books of all Nature, which constitute the mirror of the Almighty. As we look with mortal eyes first into one book and then into another, we are made to feel our ignorance, and great fear falls upon the awakening mind, as we realize the profundity of our darkness.

It is written for our comfort, that the Almighty hides himself in thick darkness. Therefore, in the darkest hour preceding the dawn of a new day, or cycle of time, out of the darkness comes a voice, saying, "Fear not; " "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Lo! here is wisdom, ever awaiting the ignorant who seek wisdom and understanding. For the teachable, the door of the coming kingdom is always opened by the voice of God, the Elohi of the race, who speaks the Word by the tongue of all spheres.

There is always an interpreter provided for the pilgrims of the night, to the Mecca of the universe—the sun city. This interpreter is the science of the laws of life and immortality, brought to light by the obedience to the gospel of Jesus the Christ of nineteen centuries ago, of the one upon whom his cross was laid when he became the "man of sin," the burden-bearer of the world. This was Peter, the Rock, the Heart of stone, the Conarium of the universal brain. This conarium or astral nucleus of brain power by which the universe is esoterically governed, is the vital terminus of all the vitalizing fibers of the Grand Man, the anthropostic battery which projects, through its conarium, all the pneumatic energies which vitalize with the divine impregnation, the universal constructive form, from microcosm to macrocosm. This Stone, the white Stone bearing the new name, is known through Scripture as the Lamb, the Father, the begetter, who from external, arch-natural sonship, has attained all the power of external, arch-natural, universal Fatherhood; the new name he bears is the name of his God,—the eternal City,—the Bride, the Lamb's wife,—the New Jerusalem.

This universal Father, this conarium, apex of universal vitality, is the positive pole of the great battery

of universal life. When this positive pole, this increate heir to the throne of papal supremacy, is dematerialized by the electro-magnetic cross currents of the great white throne of judgment, the law of the cross will be revealed in its most universal sense, and will be the key in the hands of God manhood with which to unlock the universal store-house of mother Nature, and give to a recreated world resources of power and possibility hitherto undreamed of. With the aid of the science of the law of analogy, man may descend from the cross of Christ, the throne and altar of the universe, into every domain of potentiality, and unlock the mysteries before the portals of which the powers of mortal mind now exhaust themselves in vain.

Perpetual motion and motors of every desirable

form for every conceivable use, will be at the command of men in the most external and natural spheres when its primogenitor, its first-born Son, in the fulness of arch-natural Fatherhood, gives the children of his inheritance the powers of his life in themselves. Till then, the aspirations of our desires must ascend with the smoke of our torment on the altar before the throne.

When the sacrifice of our High Priest is complete in the presence of the Holy of Holies,—the light of true Science,—for his own sins and those of his people, clean water will be sprinkled upon all his people,—they shall know the truth in scientific application, and they will be “washed whiter than snow” in the blood of the Lamb—the pure river of the water of life, and stand again (*αναστὰς*) the Tree of Life, intelligent in the science of universal reproduction—*resurgam*.

The Results of the Lord's Coming.

Attainment of Immortality in the Tangible World; Establishment of the New Church and State; Freedom of Humanity From Bondage.

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

WHEN John was in the spirit on the Lord's day, that is, in the spiritual world where there is no time, he saw things that are now transpiring in the end of the Christian age, and heard one say: “Lo! I make all things new.” The Lord's day is when the Lord is present in earth, in his own humanity, as he was in Jesus. “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. * * * And the Lord, whom ye seek, shall suddenly come to his temple; even the Messenger of the Covenant, whom ye delight in.”

Elijah the prophet is the Messenger of the Covenant, and, as we learn by this passage, is also the Lord. Jesus was God's temple, the Lord's house. The judgment day that ends every dispensation is the great and terrible day of the Lord, when the Lord—the righteous Judge—is present in earth. After this judgment the old heavens and the old earth pass away with a great noise, and there come, as a result, “new heavens and a new earth, wherein dwelleth righteousness.” The old heavens and the old earth are the old church and the old state. It is plain that this was what occurred when Jesus came. It must needs be what will occur when He comes again, according to his promise, having the new name of God, as John saw him.

Among the things long foretold of this coming, are the release of God's captives. The people today are all bond slaves, wearing yokes either self-imposed or put on them by others. Priestcraft puts its shackles on body and spirit; custom enslaves all men. False economics and political science hang millstones about the neck of the laborer, and weigh him down to earth. The idle enslave the diligent; in every nation, the money-changer holds the reins of government. Our professed religious men fast, but in the day of their fast they “exact all their labors.” They fast “to smite with the fist of wickedness.” God will soon say to them:

Is not this the fast that I have chosen? to loose the bands of

wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Nineteen hundred years ago, the Lord came in the end of a single dispensation; then the result was a mighty change in both the religious and the political world. He comes now in the end of the twelve months—twelve ages of the Mazzarothic year of 24,000 years. There will be gathered up, in the changes now to come, the results of all the twelve months of that year—the Mazzarothic year. Eternal life, the resurrection of the dead, of which Jesus laid the foundation by sowing the seed, will now appear, and Jesus the Lord, reincarnated and bearing the new name of God, will redeem his promise to “raise up” (resurrect) all that the Father gave him. Then will come that for which Paul has been long waiting: “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [Greek, sonship], to wit, the redemption of our body.”

What Paul calls the firstfruits of the Spirit, Peter calls the begetting again by the Spirit for a birth of the body, to come in the end of the age. Now will come the realization of the vision that Paul had when he wrote:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

New heavens and a new earth—a new church and a new state, with all that those words imply—are to be the result of the Lord's coming at this time, when the Shepherd, the Stone of Israel, who comes of the posterity of Joseph, shall become “a great mountain and fill the whole earth.”

In the Editorial Perspective.

THE EDITOR.

THE PROGRESS of the world during the nineteenth century has been unparalleled in all known past history. We stand at the close of a remarkable century, and about us are all the wonderful facilities and inventions which have been called into existence by inventive geniuses. Scientific miracles have been wrought before the eyes of a wondering world; continents have been transformed, and ribbed with thousands of railroads which connect the great centers of commerce with the fields of industry. The telegraph and the telephone have annihilated distance, and placed the people of the entire world in direct communication. Physical forces have been utilized and applied to mechanics, until great machines seem endowed with human intelligence. There is machinery to do the work of hundreds of thousands of human beings. Steam, electricity, and compressed air afford motive power all around the world. It would seem that the world is immeasurably blessed with all the resources of nature in constant utilization. The scientists are boasting of their achievements in the practical application of their discoveries, and of their contributions to commerce and industry. But despite all this progress, millions of human beings in the most enlightened nation in the world have received no benefit from it; indeed, the very conditions which exist in the social, economic, and commercial fields, demonstrate that the stupendous factors operative in these domains are *cursing* the men who labor to produce the wealth and capital of the world. Hundreds of thousands are thrown out of employment by labor-saving machinery, for the simple reason that the modern mind has not sufficient ingenuity to utilize all these great facilities for the comfort of the people. The commercial spirits of the times have seized upon every modern invention and discovery; science, instead of contributing to the blessing of the people, has afforded greater facilities for absorbing and controlling the wealth of the people. Through the thousands of practical inventions and discoveries, the gigantic corporations and trusts have come into existence. Indeed, the great corporations center about the greatest inventions,—railways, steamships, telegraph, and telephone,—and have taken possession of all lines of industry where labor-saving machinery is employed. The fruits of false commercialism are being ripened by modern science; the inventors are multiplying the stupendous factors of revolution, and adding to the intricacies of the great problems which confront the world. We are nearing the culmination of the age, the focal point of all lines of progress of the dispensation; we are nearing the great vortex of agitation, in which the world's evils will be transmuted to good, capitalism overthrown, and the great Commonwealth of divine Imperialism established, to bless the world and utilize all the forces of the physical and human worlds for the benefit of the masses.

Among the so called great discoveries of the nineteenth century, is that of the correlation of forces—the convertibility of a given quality of energy to an energy of another quality. Modern physicists have discovered, by roundabout processes, that light may be converted to heat, electricity to magnetism, magnetism to motion, etc.; but the fundamentals of the metamorphosis and correlation of energies remain unknown alike to the physicist and the chemist. The theories of the modern scientist do not admit of any relation existing between energy and matter; it is held that matter is simply acted upon by energy, without any real change in either matter or energy. It is thought that matter is indestructible; but we affirm that energy belongs to another world entirely, if energy is incapable

of being reduced to matter, and matter incapable of destruction. The manner in which energy acts upon matter has never been defined in the text-books. It is maintained and demonstrated in Koreshanity, that the relation between energy and matter is specific and absolute. There is not only correlation of energy, correlation of matter, but also correlation of matter and energy. No physicist has ever known a case of metamorphosis of energy of a given quality to energy of another quality without the mediation of matter as the *base* of the transmutation; and no one has ever seen matter transformed from matter of one kind to matter of another kind without reduction of the matter to energy, and the introduction of another quality of energy. The discovery of the correlation of energy and matter, by the Founder of Koreshanity in 1870, is the *greatest* discovery of modern times. It enters as a factor, into all Koreshan conclusions. When Alchemy is understood, the arcana of the universe are revealed. The law of transmutation is the *key* to the whole problem of life and being; and Koreshanity alone, of all other systems in the world, gives to the world the genuine light of scientific truth.

An "open letter," addressed to the President of the United States and his cabinet, regarding the Philippine question, has been sent us with request that we publish the same in THE FLAMING SWORD. We have declined to do so for the reason that the language, although coming from the editor of a respectable reform journal, is unpatriotic, ungentlemanly, and treasonable. The attitude of THE FLAMING SWORD toward the government of the United States has already been defined in these pages; and we have since noted as a result, that a few reform publications have affirmed their loyalty to the powers that be. We are not advocating republicanism as the best form of government; but we are living under a government that we consider to be more compatible with progress than any other nation in the world at the present time. It is not in the order of Koreshan progress to head a mob or an army of discontents to destroy what semblance of order now exists in America. We believe the President of the United States is in a better position to feel the pulse of the people concerning the Philippine campaign, than "reform" agitators. They affect to believe in republican institutions, while endeavoring to repudiate the will of the people in open opposition to executive forces of the government which are acting upon the decision of Congress in the ratification of America's treaty with Spain! We are free to say that we would rather live under the reputed despotism of the Czar of Russia, than to be submitted to such a rabble as ruled France in terror and tyranny after the overthrow of Louis XIV. The "open letter" referred to breathes the spirit of the mob, and comes from that class of minds who would today be glad to join the Filipinos and take up arms against the American forces in Luzon. America would perhaps be better off if they were there, with the Tagalos, Negritos, and Igorotes!

The rumblings of revolution are heard in both the eastern and western hemispheres. The hand of oppression is felt throughout the world, and social discontent is growing on every continent. The socialistic element of Europe threatens to overthrow empires; already Belgium has deemed it prudent to make some concessions to the socialists in order to prevent a revolution. The great religious revolt of the sixteenth century is now finding expression in the social, economic, and political fields. The breach between capital and labor is widening. The powers that control the world will never volunteer to adjust the social

inharmonies and make man free—they will never consent to ameliorate the conditions of the modern slaves; and the time is approaching when the masses will not longer endure the terrible oppression and tyranny of the money power. All of the forces of the world are organizing for combat on the battlefield of Gog and Magog. We unmistakably read the signs of the times; and we affirm that the prophecies of the greatest revolution in all history are nearing fulfilment!

A christian science journal contains the following statement: "God knows no evil, and therefore does not permit evil. For God to recognize evil would be for God to think an evil thought. God is too pure to behold iniquity." If God does not know evil, it follows that he is in ignorance of the entire universe of humanity at the present time! Koreshanity maintains that God is the supreme cause of all things—the cause of all results; and that there inhere in the universe the very principles and laws by which evil as well as good, death as well as life, God as well as devil, are perpetuated from age to age. There is no knowledge except by comparison and contrast. It is just as necessary for God to know evil—to partake of the fruit of the tree of knowledge of good and evil, as it is for him to exist. "I form the light, I create darkness: I make peace, I create evil. I the Lord, do all these things." There is no mind, either divine or satanic, that is able to originate a good thought without at the same time, involuntarily producing its antithet.

The people are becoming tired of modern astronomy. The objects of its research are too far away to be of any benefit to the world, while it is struggling with the great problems of humanity. The people are no longer interested in nebulae, quintillions of miles from the earth. What they need is a system of science that has sufficient mental dynamis in it to take hold of the stupendous issues of human life, and do something for the suffering world. The Koreshan Astronomy is of some use; the definitely structured universe furnishes an infallible pattern for the true scientific, social, and governmental structure which will redeem humanity from its curses. The church is failing because it is not concerned about making the present world better; both the church and the modern astronomical fraternity are concerned about the sky and other worlds. Koreshanity meets the issues upon the earth; and the sooner the clergyman and the astronomer can get off the *convex* earth, the better it will be for those they have so long deceived by useless fallacies.

A few would-be journals have been suppressed on the charge of publishing seditious and obscene matter; and the cry is raised that the authorities are interfering with the freedom of the press. The press of the world has never been free; there is not one editor in five hundred who dares to protest against the corruptions of the church, state, and society. Modern journalism is restricted to certain popular channels. We affirm that this voluntary bondage, this voluntary curtailing of the liberties of speech, this submission to the demands of the money power and popular opinion, on the part of the editors themselves, endangers the liberties of the people a thousand-fold more than any abridgment of free speech and free press that has ever been imposed by the American government! The editorial fraternity has sold itself to popular opinion and to factions. It requires courage today to protest against all modern evils; and THE FLAMING SWORD is the only journal that covers the entire field!

Flammarion, the great French astronomer, has dabbled more or less in metaphysics. Of course, spiritualism has been brought to his attention, and he has placed some confidence in alleged messages from the spiritual world. But he has reached

the conclusion that mediums are mostly frauds. His theory of the spiritual world is about the same as that generally entertained in spiritualism—that "space is peopled with spirits." He has endeavored to obtain information concerning the physical cosmos from spirits, and he now acknowledges that they have deceived him. He says: "The alleged spirit of Galileo deceived me as to the satellites of Jupiter. I say alleged spirit, because on reflection, I conclude the real spirit of the great astronomer who suffered persecution for the sacred cause of science, would not have attempted deception. It must have been a spirit of darkness."

The Mayor of Chicago unconsciously deals the representative form of government a blow in his article in the *Saturday Evening Post*, of July 15. The idea of democracy makes the people the supreme source of national power; and it is logical to conclude that such a perversion of the principles of government must result in misgovernment. If the people are corrupt and selfish, their own character is reflected in their representatives. It is absurd to suppose that a corrupt people can make *just* laws with which to govern themselves. The idea of brotherhood presupposes a paternal government. True patriotism is recognition of and loyalty to paternalism, and paternalism is imperialistic, the antithet of democracy. If the national, state, and municipal governments of the United States are not satisfactory, the people can only trace the fault to the accredited source of power—the people themselves!

The promised prosperity has come—to the trusts. Wealth flows as a stream to the corporations and syndicates—it flows away from the men who produce it, leaving them impoverished. While the wealth of the millionaire is increasing, the wages of the workingmen are being reduced to the zero point. Strikes occur when reductions are made in wages, and strikes are occurring everywhere. The great trouble in the Idaho mines called forth the following expression from the President of the United States, in his message to the authorities at Wardner: "Men must be content with less wages; for in that way men will be nearer to that station in life to which God called them." What is that station to which "god" has called them? and which "god" has called them there? It is the station of absolute slavery, to which the gods of the money power have forced them!

The idea of the Fatherhood of God and the brotherhood of man ought, even at first glance, to suggest to the mind the necessity of a material and tangible Fatherhood, and withal, the personality of God. God made man in his own image and likeness. The apostle, quoting an ancient poet, says, "We also are his offspring." If God made man like himself, it follows that God is like the man he produced! The son necessarily partakes of the nature of his father, with all his attributes and characteristics. If the son is material,—if the son has personality, the father possesses personality also; for whatever is in the *effect*, necessarily proceeded from the *cause*. Therefore, if man has personality and is material, God is personal and material in his manifestation; for God *cannot put forth* what is not in him.

A socialistic contemporary, *Appeal to Reason*, is asking its readers for funds with which to convert the 15,000 editors of America to socialism. Of course it will serve to advertise the paper; but in the hope of converting the mouthpieces of almost every idea under the sun, the editor of *Appeal* is doomed to a greater disappointment than in the founding of Ruskin colony! The personal income of the typical American editor is bound up in his willingness to write whatever his supporters desire; and the men who will make any radical change in the character of their would-be editorial productions are few and far between.

The money power, fads and fallacies, dictate to about 15,000 times as many editors as will be converted through reading a semi-socialistic publication.

The originator of christian science, who holds that there is no matter, says: "Jesus was the most scientific man that ever trod the globe. He plunged beneath the material surface of things and found the spiritual cause." Then matter does really exist, does it? If the spiritual world is beneath the surface of matter, it is in matter; the spiritual world is in man, in its material expression. If there is metaphysics, there must necessarily be physics; if there is spirit, there is matter. The advocates of the no-matter theory are material beings, subsisting upon material food, walking upon the material earth, and writing upon material paper. It is noticeable that even the christian science god must use material beings to express his views!

Darwin's fountain of life is the wonderful protoplasm; the simple agitation of a single atom is supposed to be the origin of the Copernican universe. The idea is, that the greater springs from the lesser—contrary to the demonstrable fact that effect is expressed cause. Cause puts forth that which it contains, no more and no less. On the basis of the modern theories of the correlation and conservation of energy, we would like to have some physicist give us an analysis of how all the energies of the great Copernican universe sprang from the energy generated in the agitation of a single atom. Wonderful potency it must have possessed, to have evolved into all the decillions of decillions of horse power which are supposed to move systems of worlds!

The anti-imperialists object to American expansion and the occupation of foreign islands by American military power. They are confronted by two facts, with which the present administration is consistent: The fact that the islands of Cuba, Porto Rico, the Philippines, and others, have been ceded to the United States by Spain; and the fact that, according to the Constitution of the United States, no part of its territory shall ever be turned over to any other people or nation. The fact of the cession of these islands to the United States, makes them as much a part of the American territory as the cession of Alaska by Russia made Alaska a territory of the United States.

The idea that there will be a peaceable adjustment of the difficulties which exist in the religious, social, commercial, and political world, is chimerical. There is nothing in all history that can be taken as a precedent—nothing to justify the expectation. A peaceable evolution of the new order would leave the oppressor go unpunished. The great crimes against humanity must be atoned by the shedding of blood; and the curses upon the world must inevitably culminate in terrible woes. There are laws of retribution and vengeance as well as laws of reward and redemption, and these laws are immutable.

The laws of death, as well as the laws of life, inhere in the very being of the universe. Death is an inexpugnable factor in the propagation and perpetuity of life. The seed must die in the soil in order to reproduce itself; and it was necessary for the Almighty to die in humanity in order to bring forth the fruitage of the dispensation—the revelation of scientific truth and the manifestation of the sons of God at the end of the age.

"Organized labor's fight is God's fight." We were not aware that the Almighty had engaged labor unions to fight their brothers, but it seems so from the quotation. Brickbats, stones, revolvers, and bottles are strange weapons with which to conduct the holy (?) crusade against unfortunate non-union men, who must work or starve; but if "organized labor's fight is God's fight," why, the mobs are all right!

The reform press considers the throwing of 500 drummers out of employment by the formation of trusts, a great crime; but they have nothing to say when the labor unions not only organize to throw thousands of non-union men out of employment, but resort to force to keep them out! Trusts boycott the smaller concerns; labor unions endeavor to boycott the products of all industry not controlled by the unions.

Prof. Herron makes the strange statement that "Democracy has failed in America because it has not been tried." The democratic form of government has been in existence in America for one hundred and twenty-five years. It has been tried and found wanting. What the professor really means, is that his own little scheme has not been tried, and of course, if we may take his statement as true, it is an obvious failure!

The mixing of printers' type is called "pi," and type set up from "pi," forms combinations that are meaningless. An exchange suggests that there is danger in mixing the types of the Jewish system given by Moses, and of creating monstrosities in the mind. We should judge so, from the success of its editor and others in creating meaningless combinations from the veritable "pi" of Babylon!

There are a number of torchlights, dawning lights, lamps of life, search-lights, X-rays, candlesticks, messengers of light, etc., in religious journalism. THE FLAMING SWORD is the great flame of electric mentality, the light of the world, the sun of divine Science. Its radiance is rendering the smaller lights useless; its rays are too bright and piercing for the comfort of advocates of fallacy.

Immortality in the flesh is the fruit of the Christian dispensation; it will come through the direct line of divine progress, and through the application of scientific law. The faddists who deny the teachings of the only Man who attained to immortality in all the history of the world, are outside of the human Zodiac, and will remain mortal for a considerable time yet, despite their claims!

Thousands of people object to the trusts because they are not in them; they despise the millionaire because their own greed is not satisfied in possession of the wealth of others. Selfishness of the poor is no less than that of the rich; and the spirit of genuine love for humanity is no greater in the modern slave than in his master.

There are two great institutions in the world, which deal in spirits—the church and the saloon. Both classes of spirits are intoxicating and harmful, but of the two, whiskey seems to have the greater number of converts. The number of churches in the United States is estimated to be 170,000, while the saloons number about 230,000.

"The moon moves 3,330 feet a second." If the moon moves at this speed, and the earth moves 65,000 miles an hour, or about 19 miles a second, how does the moon manage to keep up with the earth in its alleged annual revolution about the sun, in the Copernican universe?

Government by the people can be no more pure nor just than the people themselves. The only hope of the world is in the establishment of the divine Imperialism in the earth, to supplant the present perversions, and "make all things new."

Prof. Herron advocates a "decided revolution," a "complete change in social reconstruction." He wants a change from democratic principles to democratic principles—quite a difference, you see!

The press censor at Manila has, through indiscretion and

incompetency, subjected himself to the censure of the American people.

Men become excited over the latest inventions; but men lost their heads about the French guillotine a hundred years ago.

There is too much labor about the solution of the labor question to suit the labor agitator.

The despotism of the mob is worse than the tyranny of the monarch!

There is no commonwealth where wealth is not held in common.

The strikers must strike something—and they often strike to kill!

Wireless telegraphers are now telegraphing without success.

The worst slave is the man who is a slave to himself.

Actions speak louder than words—to the deaf.

Cemeteries manifest grave human situations.

Modern geology consists of mental fossils.

Labor is weighed on wage scales.

Slender minds resort to slander.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

"This Same Jesus Shall so Come in Like Manner."

EDITOR FLAMING SWORD:—I have read your book, the *CELLULAR COSMOGONY*, and a few copies of *THE FLAMING SWORD*. I am highly pleased so far, and being a truth-seeker, I desire to ask you to (1) explain Acts i: 9-12; and (2) Acts ii: 38-40. (3) Also explain water baptism, and when it ceased to be a symbol. I will throw away every theory and all prejudice for the truth.—J. H. C., Mansfield, Ark.

(1) Nineteen hundred years ago, Jesus the Messiah was manifest to the world; he was the actual manifestation of the Almighty, the God-man, the Word made flesh. If the Word, which was in the beginning as spirit, could be materialized in the form of the perfect man, it logically follows that that man could be again reduced to spirit. A number of years were devoted to the work of preparation of the minds of a few people to receive the divine spirit. As the time approached, Jesus began to talk of going away; but he also told them that if he went away he would come again—as the Comforter, the Holy Spirit.

On the night of the passover, Jesus demonstrated to his disciples where he was going; they ate bread and drank wine that represented his body and blood. Through the symbol, it is clear that he was going into them; that he was to be appropriated literally by his disciples, and thus literally eat his flesh, which he said must be done in order to obtain eternal life. He came to bring a fire, and even while he uttered the words the forces of love and hate—the love of his disciples, and the hatred generated in his enemies, were meeting in him in the creation of the vortex which consumed his body. The narrator leads us out to the scenes of Bethany, on the Mount of Olives, where he was dissolved by processes of theocrasis or translation, and taken out of the plane of visibility. He was there reduced to energy and entered the heavens of his disciples.

His parting words to his disciples were that they were to be baptized with the holy pneuma in a few days; that they were to tarry in Jerusalem until imbued with power from on high. At the time of his dissolution they interiorly saw him enter the *spiritual world*, their own interior; it appeared to them that he was going into the physical heavens; but the angels asked them why they stood gazing into the physical heavens; they need not look for him there, for *this same Jesus*, which is taken up from the plane of external existence into the heavens of humanity, shall so come again in a few days in the manner in which you have seen him enter the spiritual world. Was not his coming again, fulfilled on the day of Pentecost? Did he not come as spirit, the same being, the same Jesus, in the same manner, with the essences, that he had when he went away?

This was his *second* advent. The words of the angels had no direct reference to the manifestation at the end of the age, nineteen hundred years from that time; but to the immediate coming, as the promised Comforter. Jesus was the first-born from the dead; the natural, tangible Adam. His quickening spirit was the second Adam, or the Adam in his second coming. Every Messiah has a first and second coming; it was so with Enoch, Noah, and Moses. Elijah was dissolved and baptized Elisha; he came again in Elisha; and so Jesus came again in his disciples; he was first natural, then spiritual, first the man, then the energies of the divine baptism. The manifestation at the end of this dispensation, although fulfilling what is usually termed the "second advent," is another manifestation, with a new name, and has correspondingly a first and a second coming. "For the Lord shall set his hand *again* the second time to recover the remnant of his people Israel." Jesus went away as spirit; and when he came again as spirit

in the outpouring on the day of Pentecost, the words of the angels were fulfilled, "This same Jesus shall so come again in like manner as ye have seen him go into heaven."

(2) The only way in which any people can be saved is through having the germs of the divine seed planted in them at the time of the sowing—at the beginning of the age. The dissemination of the divine seed nineteen hundred years ago was for the specific purpose of regeneration. Jesus, the perfect man who had no sin, was *made to be sin* for those into whom he went; he became sin by crossing his immortal life with the mortal humanity, that he might actually bear away their sins and destroy them in the processes of his overcoming death at the end of the dispensation. Therefore, the divine baptism was "for the remission of sins;" and the conditions necessary to that baptism were acceptance of the truth proclaimed by the apostles, and repentance. The promise was to them and their offspring, and to as many as should be called; there was a brief period for the sowing; then came the stages of development of the blade, then the ear, then the full corn in the ear. The fruitage of that sowing is to come at the harvest, or end of the dispensation.

(3) "Water baptism" was the symbol used in connection with the dissemination of the divine Spirit. The symbol ceased when the energies were exhausted—near the end of the first century. The form of the symbol finally became lost to the church, and the church is in utter ignorance of both the real and symbolic baptism of the early church.

Baptism with water typified a cleansing; water is the symbol of scientific truth. The baptism of the Spirit was by pouring; it was the real baptism. Was water used in a corresponding manner? No; the water was used to symbolize what the outpouring of the Spirit upon human-

ity would result in at the foot of the dispensation. The sign Pisces represents the *feet*. The manifestation at the end of the age of Pisces, which in the human world is the feet, must be cleansed by the waters of scientific truth. And did not Jesus say to Peter when he wanted his entire body washed, that if the *feet* be clean, the *whole body* is clean? What did he mean? He meant that if the church is cleansed at the foot of the dispensation, it would be the cleansing of the whole church, the whole body, because the whole church would become involved at the foot of the dispensation.

When Jesus came to John to be baptized, he came to receive energies from the mind of John. Both John and Jesus went down into the water. How far? Far enough to *cover the feet*; then John baptized Jesus with the Holy Spirit. Philip and the eunuch waded down into the stream, and while standing in the water, Philip imparted to the eunuch the pneumo-psychic energies of the divine baptism; then they both walked right out of the water; not a word is said about Philip plunging the eunuch into the water! The symbol of "water baptism" was the mere immersion of the feet; and all the facts of Biblical narrative and the meaning of the symbols, demonstrate that this was the original form of "water baptism." It harmonizes all difficulties encountered by "theologians" in the discussion of the subject, and accounts for all the Scriptural references to it, and is the truth.

The Source of Energies of Motion of the Stars.

Have the mercurial discs in the earth's shell, and also the sun, a corresponding influence on the motion of the stars?—E. C. D., Cedar Lane, Pa.

The central sun is the nucleus of universal activity. The center and circumference of the universe are reciprocally related. The central nucleus is the point of impression of the entire physical world, and is consequently, the prime impuler of all motions in the physical cosmos. The central sun radiates its energies in the space of the great hollow cell; in their transmission through the various planes of energy and atmospheres, the rays are decomposed and resolved into millions of different qualities of energies—as many different qualities as there are stars in the physical heavens.

Energies descending from the sun are gravic energies. They are met by corresponding ascending or levic energies. Two corresponding energies of gravity and levity produce, at the point where they meet, a vortex, the nucleus of which

is in process of combustion, and the result is a star. The vortex not only generates energies of rotation, but also energies of orbital motion, and the star moves in its own plane and in its own orbit, being impulsed continually by energies generated in the vortex.

There are two general systems of the universe—the solar and the lunar. The stars belong to the solar system, while the planets belong to the lunar system. The stars have their specific origin in the central sun, while the visible planets are projected from the circumference. The great lunar system is in the earth's shell. The mercurial discs generate various qualities of levic energy; and in the transposition of the magnetic energies from the lunar to the solar system, the planetary energies are made to contribute to the motion of the stars. The orbits of the mercurial discs in the earth are in the great alimentary canal,—the digestive tract of the physical cosmos; and the specific relation between the mercurial discs and the stars may be traced in the relation of the alimentary canal of the human system to the activities which take place in the brain.

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Koreshanity and Human Nature.

A Serio-Comic Critic Endeavors to Give a "Phrenological Reading" of Koresh and the Flaming Sword.

Something has happened; though but few people know of it. THE FLAMING SWORD that was supposed to be a fixture at the east entrance to the Garden of Eden, which through some occult means turned this way and that way, to keep out intruders, has slipped its moorings, and having invaded Uncle Sam's mails, goes flapping around helplessly. Either this is the case, or some unskilled mechanic has contrived a base imitation of the original illuminated weapon, and is trying to scare folk by thrusting the flabby thing at them. To be more explicit—there is a fantastic publication emanating from the Windy City bearing the formidable title of THE FLAMING SWORD, which, in its way, is a curiosity.

This queer magazine advocates "Koreshanity," whatever that is; perhaps it is a new diet, or the new woman, or a new lymph to be injected into the blood of long-suffering humanity to prevent rabies or the "grip." Yet the strange embellishments liberally supplied throughout the magazine show scooped out globes and planets in all sorts of shapes and positions, which leave the impression upon the beholder that Koreshanity in some way treats of Astronomy and Cosmogony, which a careful reading of THE FLAMING SWORD's ebullient columns tends to confirm. It calls Koreshanity a science, and declares that it "Uncovers the Mystery of the Ages" and that "Modern science has failed to

discover the Laws, Forms, and Relations of Being and Existence. Koreshanity is a genuine interpretation of Phenomena and Form as expressed in the Universe. It is a true index of the character of God and man in their relations."

Here we have a modern Galileo begging us to take a peep through his telescope and learn how mistaken we have been these long years since Copernicus explained that the Earth is a convex globe revolving around the sun. KORESH informs us that such is not the case; on the contrary, the Earth is a "Concave Sphere," and all its inhabitants are huddled in the concavity, the outside of this "shell" being uninhabitable. The sun is in the center, "rotating on its axis, having an orbital path on the ecliptic." The Planets are spheres of energy reflected from metallic discs in the earth's circumference, and the stars are "focal points of light."

We are further informed that we have been deluded in supposing the distance to our luminary to be 92,000,000 miles, whereas it is right at our door, so to speak, or to be more exact—the sun is only "1,000 miles distant from the earth"—about a day and a night's ride on the overland lightning express, with Pullman sleeper.

Then again, instead of the sun being a huge body, as we supposed, 886,000 miles in diameter, it is only 100 miles through in its thickest part. It is also humiliating and distressing to think that we have been teaching our school children that day and night on the earth are the result of a diurnal revolution of the earth around the sun, whereas KORESH has discovered that it is nothing of the kind, but "day is produced by the sun coming into view," and of course night steals upon us when his sunship recedes from view.

This seems astounding, but is as nothing when Koreshanity lapses into prophecy, as it does in the following quotation from the CELLULAR COSMOGONY:—

"We are now approaching a great biologic conflagration. Thousands of people will dematerialize, through a biological electro-magnetic vibration. This will be brought about through the direction of one mind, the only one who has a knowledge of the law of this bio-alchemical transmutation. The change will be accomplished through the formation of a biological battery, the laws of which are known only to one man. This man is Elijah the prophet, ordained of God, the Shepherd of the Gentiles and the central reincarnation of the ages. From this conflagration will spring the sons of God, the biune offspring of the Lord Jesus, the Christ and Son of God."

So stand from under! "Thousands of people will dematerialize through a biological electro-magnetic vibration!" One feels to exclaim with Rip Van Winkle at sight of the speechless ghosts upon the mountain, "I wish I hadn't come!" That will be a seance worth attending; and to think that it is all to be accomplished through a "biological battery, the laws of which are known only to one man, and this man is Elijah!" However, this is not so very surprising after all, when we recall the wonderful feats in necromancy performed by Elijah when he was on earth the other time, being fed by ravens, and final-

The Flaming Sword.

ly going up into the sky, blood, bones, and boots.

If anybody can manage that biological battery to the dematerialization of thousands of substantial people, Elijah is the man to arrange the electrodes. But why?

Never mind, we'll let that pass, and leave ELIJAH, KORESH, and CYRUS to fix up the dynamo that is to electrocute the thousands of unsuspecting, confiding people. KORESH is harmless while fussing down in Florida making geocentric observations to convince the alligators that Copernicus, Herschel, Winchell, Swift, and many other astronomers have erred in calculating eclipses, transits, and planetary movements, but his silliness becomes unbearable when he meddles with the science of Phrenology, of which it is evident from his drivings he has no knowledge whatever.

Following is a quotation from THE FLAMING SWORD, advising *Human Nature* and trying to impart some sort of information regarding microcosms, macrocosms, cells, etc.

"If *Human Nature* would make a specialty of studying from 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."

All of which seems as clear as mud and as intelligible as the babbling of Carlyle's "Dead Sea Apes."

KORESH would make phrenology "serve a better purpose than to prevaricate concerning man and the universe!" Phrenology lie? Indeed, it does nothing of the kind; it adheres closely to the truth, and that is what disturbs KORESH. When a man vaporizes, evolves baseless theories, and concocts schemes to delude silly old women of either sex, prophecies impossible events and makes himself ridiculous generally, phrenology explains his peculiar structure and shows that he was built upon a fantastic model, and must be as eccentric as his theories are silly. Phrenology is a science. Koreshanity is nonsense. C. P. HOLT, in *Human Nature*, San Francisco, Cal.

* * *

As Others See Us.

Kind Words for The Flaming Sword by a Progressive Reform Journal.

We are in receipt of the current number of THE FLAMING SWORD, published by the Guiding Star Publishing House, 314 W. Sixty-third street, Chicago. This splendid publication, the exponent of the Koreshan Science and a leader of scientific and social reform, needs no introduction to a large circle of reform readers. This latest number is brimful of the best brain food for students on the spiritual as well as on the political plane. The leading features of the current issue are "The Divinity of Jesus the Christ," "Koreshan Theology Contrasted with Modern Vagaries," "The Plumb-Line of Koreshan Science," "Failure of the French Revolution," with many other interesting and instructive articles on timely topics. Among its clipped articles we find "A Startling Revelation," Facts and Figures From Official Report of the Comptroller of the Currency Concerning American Banks," by Chas. Bonsall, expert accountant, in *Advance Guard*. Our readers will remember read-

ing this splendid article of Mr. Bonsall's in the *Guard*, some time since.—*Advance Guard*, Findlay, O.

A College Graduate Desires to Assist in Circulating Koreshan Literature.

EDITOR FLAMING SWORD:—Having just returned from the East (from college), I am rejoiced to find an awakened and vital interest in the suggestive literature of Koreshanity. In fact, this vital science has become of more than passing interest. My position in the affair behooves me to write you, first, in the practical interest of Koreshanity; second, to solicit your assistance in satisfying this "much alive" interest and desire for information and knowledge, that the people may be supplied with preliminary information of Koreshanity. I have, by my success (both public and privately) in experiments and demonstrations, (assisted by the able Prof.

Koreshan Astronomy and the Bible.

EDITOR SWORD:—

I cannot find any one in this city of Universities to knock KORESH out. All our professors are maintaining an attitude of speechless eloquence.

Some prominent infidels here have lost their sleep since the book, CELLULAR COSMOGONY, came among them like a bombshell. They have ceased to bombard the Bible, and look very sheepish.

The church folks are worse, because they did not hold the fort. Very faithfully,

JOHN D. P—,

Bank of British North America, Kingston, Ont.

C. E. M. Gimmer, of Siam, Asia), aroused interest in new thought ideas.

Now, if you will send a generous supply of Koreshan literature for distribution, I am confident that by some little effort on my part I may solicit a number of subscribers and thus help the cause. I am in earnest and will help you. The people need information! Hoping for your practical assistance for mutual benefit, I am, Most respectfully, H. B. T., St Joseph, Mo.

A Spiritualist Journal Admits that Strong Arguments Are Made in Favor of Concavity.

"Cellular Cosmogony, or the Earth a Concave Sphere." In two parts, by Dr. Cyrus R. Teed and Prof. U. G. Morrow, Chicago: The Guiding Star Publishing House, Paper cover, 25 cents.

The argument of the book is based upon the hypothesis of the "hollow globe," or that the surface of the earth upon which we live is concave instead of convex; is 8,000 miles in diameter, and that we in-

habit the inside instead of the outside, as held by Copernicus in his system of astronomy. The authors certainly make a good argument from their premise; and as there is no scientific edict upon the subject, it may be regarded as an open question. This theory is the basis of Koreshanity, a religion founded by Dr. Teed in 1870.—*Religio-Philosophical Journal*, San Francisco, Cal.

A Methodist Colporteur Thinks the Flaming Sword is Rightly Named.

DEAR FRIEND:—I have your letter of the 5th., also the writings of KORESH and two copies of THE FLAMING SWORD. This paper is rightly named. I read the articles marked, while on the street car, and again in my room. Some in the booklets—as well as your letter—were read more than once. I have written our M. E. pastor in Auburn, Ind., and if he is open to the whole truth, and I hear from him, will send him article on the "Fads and Fallacies of the Nineteenth Century," which is one of the best things (if not the best thing) on existing realities, which are not wholly unseen. We are in a wonderful age! I believe Christ's coming is near—as the fulfillment of prophecy is near at hand.—R. W. C., Duluth, Minn.

Time Tells Many Stories, but Man Proves the Truth.

And now comes a gentleman from Chicago, who says that the world is a hollow sphere and that the people live on the inside instead of the outside, as we have been taught for several generations. Well, who knows? Stranger ideas than that have been proved true—until some other man came along with a theory that upsets the last one. The time, however, is rapidly approaching when "old things" will pass away and the progressive man is ready and willing to give all a careful hearing. Time—not men—can prove the truth or falsity of any theory or assertion.—*The Critic*, Rich Hill, Mo.

* * *

Chat With Readers.

The Industrial Co-operative Union of America.

The Industrial Co-operative Union of America is the most external department of the Koreshan Unity. It is an organization which embodies in the conduct of its business, the Koreshan principles of equitable exchange and co-operation. The organization has been in existence for about one year, and our readers will be pleased to know that from the first it has succeeded, and that it is now rapidly growing in commercial influence in the great city of Chicago. The I. C. U. began with a single industry, with a few persons engaged in its business; but it was a nucleus of success. Today, it owns and controls a number of industries, employing the time and energies of nearly 100 people; and the call is made for a greater number of co-operators.

Our friends are scattered throughout the country. Many of you are struggling hard against the conditions which exist in the social and industrial world. Some of

you are isolated, and have the prejudices of the people to contend with in the acceptance and advocacy of the Koreshan System. At present you are merely existing, caring for only yourselves, while helping to maintain the great corporations which oppress the people. This is antagonistic to the principles accepted by all Koreshans. The industries built up by the Koreshan Unity in the interests of the cause of Koreshanity and its people, and finally for all humanity, afford opportunities for escape from the struggles in the competitive world.

A number of our people have already responded to the calls of the I. C. U., and have removed to Chicago, where opportunities are afforded each member to provide for himself, while developing and maintaining the great system of industries which must ultimately redeem the world from the competitive hells. Is not this an unparalleled opportunity for you? You can begin now to make provisions for yourself, in both the present and future, by entering this organization of co-operative effort. We solicit the inquiries and the co-operation of as many competent industrials as can arrange to engage in the factories and stores of the Industrial Co-operative Union. Pamphlets and information are obtainable from the Guiding Star Publishing House. Enclose 5 cents in stamps in your letters, for postage on matter to be mailed in reply to your inquiries.

The Koreshan Propaganda.

The Koreshan System is spreading in the world as never before. THE FLAMING SWORD is constantly reaching new readers, and the CELLULAR COSMOGONY is being circulated among thousands. We need an army of representatives to reach all parts of the English-speaking world, to solicit subscriptions for THE FLAMING SWORD, to dispose of the Koreshan literature, and to otherwise work up interest in the system and its departments. There is no better way at the present time of disseminating the knowledge of Koreshan Science, than through the printed page. Every Koreshan statement read by minds who have never before heard of the system, leaves its impression; hundreds of thousands of people would gladly investigate this marvelous science if they only knew of its existence.

We are advertising extensively, and are doing our utmost to promulgate the truth from the office of THE FLAMING SWORD; but there is nothing like personally calling attention of friends and neighbors to our publications. You can find a number of investigators in your own vicinity; perhaps you stand alone in the truth where you are, because others—desiring the truth—have not known of the existence of the truth which you found in the pages of Koreshan literature. We desire your hearty co-operation in the promulgation of Koreshan Universology—in the work of

illuminating the world with the great Scientific System of the ages.

* * *

Idyl on Modern Schools.

Human Machines Fed on Text-books of Effete Thought and Knowledge.

Ram it in, cram it in,
Children's heads are hollow;
Slam it in, jam it in,
Still there's more to follow—
Hygiene and history,
Astronomic mystery,
Algebra, histology,
Latin, etymology,
Botany, geometry,
Greek and trigonometry—
Ram it in, cram it in,
Children's heads are hollow.

Rap it in, tap it in,
What are teachers paid for?
Bang it in, slam it in,
What are children made for?
Ancient archaeology,
Aryan philology,
Prosody, zoology,
Physics, clinicology,
Calculus and mathematics,
Rhetoric and hydrostatics,
Hoax it in, coax it in,
Children's heads are hollow.

Rub it in, club it in,
All there is of learning;
Punch it in, crunch it in,
Quench their childish yearning
For the field and grassy nook,
Meadow green and rippling brook;
Drive such wicked thoughts afar;
Teach the children that they are
But machines to cram it in,
Bang it in, slam it in—
That their heads are hollow.

Scold it in, mold it in,
All that they can swallow;
Fold it in, hold it in,
Still there's more to follow.
Faces pinched, sad and pale,
Tell the same undying tale—
Tell of moments robbed from sleep
Meals untasted, studies deep.
Those who've passed the furnace through
With aching brow, will tell to you
How the teacher crammed it in,
Rammed it in, jammed it in,
Crunched it in, punched it in,
Rubbed it in, clubbed it in,
Pressed it in, caressed it in,
Rapped it in, and slapped it in,
When their heads were hollow.

—Selected.

* * *

The World's News.

Wednesday, July 12.—\$20,000,000 shipment of gold from Klondike, reaches Seattle, Wash.—National educational association, in session at Los Angeles, favors subjugation of the Filipinos.—M. Paul Deroulede wants to be dictator of France.—Cardinal Mertel, aged 94 dies in Rome.—China orders 8 warships from German builders.—\$125,000,000 whiskey trust formed in New York.

Thursday.—New \$80,000,000 steel trust in New York; consolidation of all the wrought steel, iron, and tube industries of U. S.—Oregon volunteers arrive from Manila.—Aguinaldo makes a new appeal to Filipinos for support.—Prof. Braun, German scientist, announces success in wireless telegraphy; endeavors to outstrip Marconi.—Pope decides to appoint apostolic delegate to Canada.

Friday.—Street-car companies of Detroit, Michigan, adopt 3-cent fare.—Dewey reaches Port Said.—Filipinos defeated at Mantilupa; driven to the hills.—Gen. Otis asks for 2,000 horses, for brigade of cavalrymen.—Bishop Thoburn says U. S. should retain Philippine islands.—Kansas City packers lock out 1,000 employees.—Riots in Serbia; death sentences without trial; attempted assassination of ex-King Milan.—Celebration of fall of the Bastille in France; great ovation to Gen. Marchand.

Saturday.—Cashier of Middlesex bank, Perth Amboy, N. J., skips with \$100,000.—\$80,000,000 bicycle trust goes to pieces.—Chicago fall festival fails; managers abandon all plans; strife over location of Stadium.—Bubonic plague dying out in Egypt.—English-Transvaal war cloud growing.—Russia is in mourning over death of czar-owicz, grand duke George.

Sunday.—Peace congress still quarreling over arbitration schemes.—Chicago grade teachers form an educational trust.—4,250 street-car employes strike in Brooklyn, N. Y.; general tie-up in rapid transit systems; unions defy the street-car officials; police in favor of strikers; union men start a riot to prevent non-union men from running cars.—Mrs. Flagler, wife of Standard oil official, becomes insane.—August Schrader, alleged divine healer, arrested in Ottumwa, Ia., for healing without a license.

Monday.—Street-car riots in Brooklyn; non-union men stoned and clubbed by strikers; cars demolished; a score injured; a number arrested.—Students of Chicago university mob a stranger for advocating anti-imperialistic views.—Another wholesale mail thief caught in Chicago post-office.—Chicago boilermakers strike for higher wages.—Gen. Otis unmistakably demonstrating his incompetence in the Philippines; field officers dissatisfied with Otis policy.

Tuesday.—Newspaper correspondents at Manila report formal protest against censorship of Gen. Otis; charge the general with suppressing the truth regarding the situation in the Philippine campaign, and with making ultra-optimistic and misleading reports to Washington.—Otis case stirring up war department; military scandals are promised.—Brooklyn strike unsettled; strikers assault non-union men, and manifest the despotism and lawlessness of the unions.—Second street-car strike in Cleveland; non-union men attacked by strikers with stones and bottles.—Terrific storm in Russia; city of Nikolajewskoje destroyed; 200 people killed.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.

It is easier to form true impressions from photographs than from written descriptions. The greatest feature for which *Leslie's Weekly* is admired, is the placing before its readers the records of events by means of the camera rather than by the ordinary newspaper methods of elaborate and often untruthful articles. The current number includes a page of the frightful flood in southern Texas; a page of the war with the Filipinos; a page of the Christian Endeavor gathering at Detroit. Also a double page view of curious crowds in Havana. Other illustrations show Ha-

vana's first celebration of the 4th of July; the greatest bonfire of the 4th, a stupendous iceberg, also the yachts Columbia and Defender in the race at New York. The descriptive articles in reference to the illustrations, letters from the Philip-pines, the editorial and special depart-ments, are all of the usual high standard of *Leslie's Weekly*.

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An illustrated, 16-page weekly magazine of self-help. It shows how the prominent men of today have risen from poverty through adversities, to success. The struggles of Lincoln, Garfield, and Grant are found to have been encountered by hundreds of others who have risen from obscurity to positions of honor. The issue before us (July 15) reveals the fact that Hill, Childs, Edison, Whitelaw Reid, and others, once sold newspapers for a living. *Success* is full of encouragement; it cultivates self-respect, and puts the mind in touch with the lives of the great-est men of America. 5 cents per copy; \$1.50 a year. Cooper Union, New York City.

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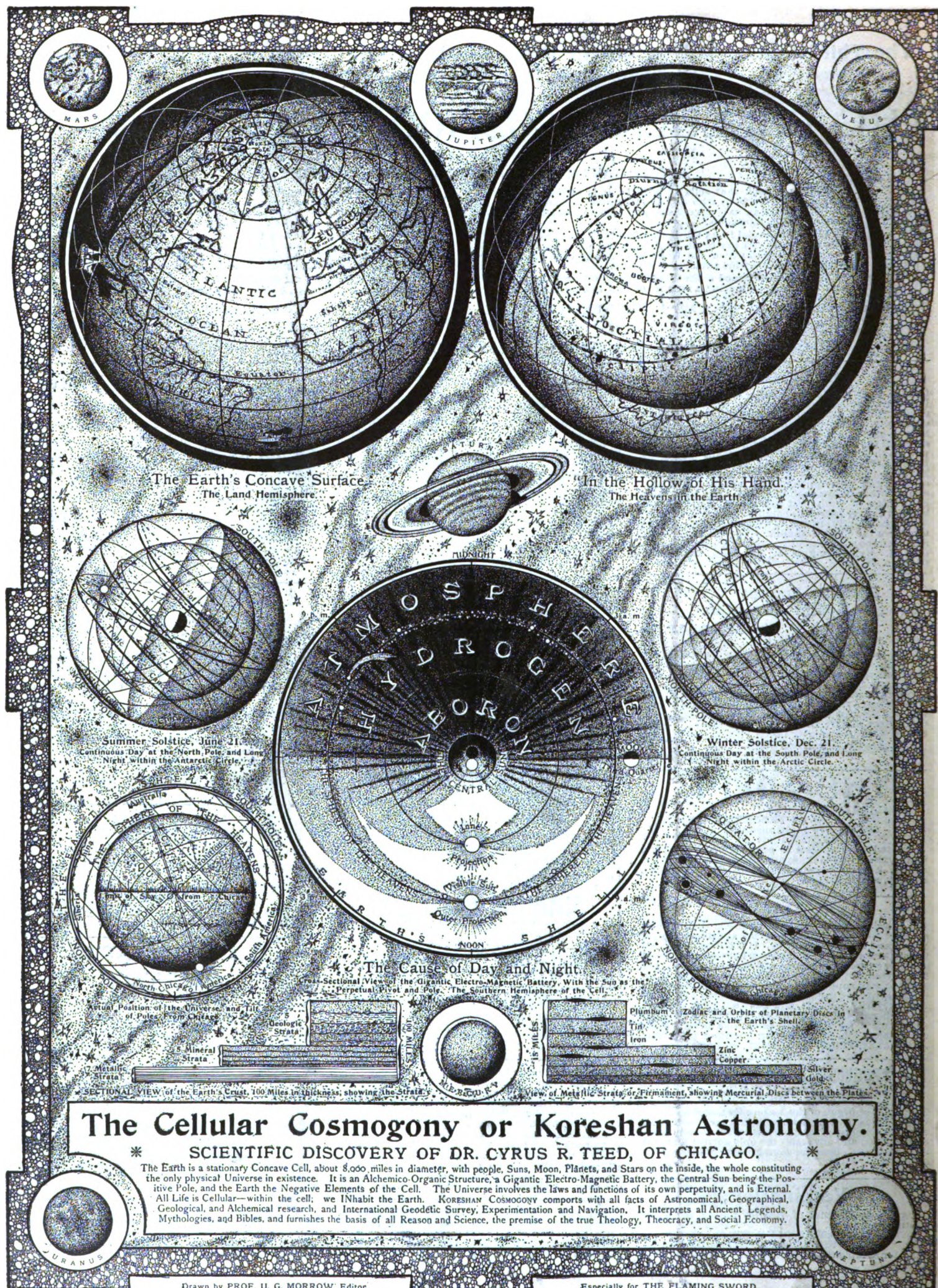
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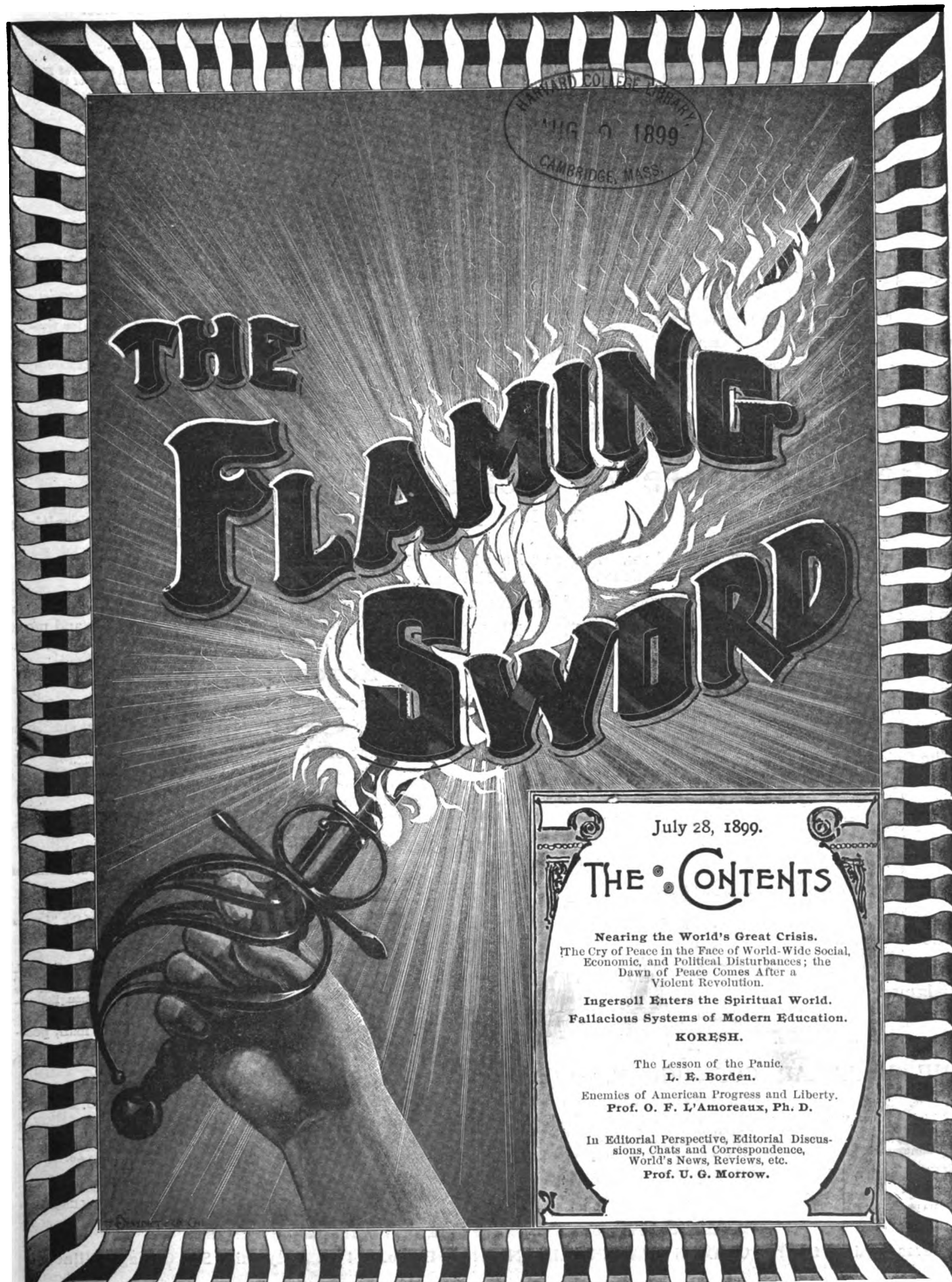
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July 28, 1899.

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Vol. xiii. No. 36.

CHICAGO, ILL., JULY 28, 1899. A. K. 60.

Whole No. 347

Nearing the World's Great Crisis.

The Cry of Peace in the Face of World-Wide Social, Economic, and Political Disturbances; the Dawn of Peace Comes After a Violent Revolution.

THE GREAT powers of the world have met under the universal cry of peace. The optimists are gratified to know that an arbitration tribunal has been established, and the way provided for the submission of international differences to this court of judges. The United States, the foremost nation in the world to urge the principle of arbitration, has succeeded in forcing the peace commission to adopt a clause which confirms the statement made in THE SWORD many weeks ago, that whatsoever was accomplished by the commission, there would be left a loophole for an escape from arbitration when any nation desired to refuse submission to the enforcement of this method of settling international difficulties. We do not hesitate to reiterate—not from the pessimistic point of view—that, while the world is crying peace, and the great powers have arranged for a tribunal of settlement on the basis of arbitration, we are nearer the crisis of revolution than before.

The spirit actuating the heart of the great nations of the world is purely mercenary. If the optimist requires more evidence of the depravity of the human heart than obtains in the ordinary observation of events, let him take a view of present conditions at Cleveland, Ohio, where that phase of the Fatherhood of God and the brotherhood of man, manifest in the members of the labor unions, is smashing the brains of that other phase of the brotherhood of man represented by the non-unionist. This is not a conflict of the common laborer against the corporation which steals his heart's blood, but the common laborer against the common la-

borer. Behold a government founded upon the principle of civil liberty, private and corporate, calling out thousands of its militia to quell the mob of union men banded together for the purpose of depriving other men of the exercise of the right guaranteed by the Constitution of all the states! Does it look as if the olive branch is a fitting symbol of the mercenary status of commercial and productive activity?

Not far distant, that condition of the world will obtain for which we have been taught to pray: "Thy kingdom come; thy will be done in earth as it is in heaven." None long for the blissful hour more than those thoroughly grounded in Koreshanity, and in the principles of truth, good, justice, and love it advocates; but while we await patiently the time for the ripening of the fruit of the dispensation, we are not blinded—through our optimism—to the fact that preceding the harvest time there is coming a violent revolution, in which the old church and state must pass into the night of oblivion. Let not the world be deceived by the cry of peace when there is no peace. There is no peace while the heart is moved by the principles of human greed. All of the productive, mercantile, and commercial interests of the world are the actuations of consummate voracity. The world is neither Christian nor civilized. War is in the heart, which is obdurate; and the nations—like corporations—are soulless. We would not make war, nor would we advocate nor encourage it; but we stand upon the tower of observation and predict the struggle through which the world is about to pass.

Ingersoll Enters the Spiritual World.

THE GREAT agnostic has departed this mundane existence. Some think that he has solved the problem regarding which he has been in doubt, and that the solution is not as satisfactory as he could wish. According to some phases of orthodox Christianity, while his body passes through the process of incineration, his soul is just initiated into the eternal tortures to which the dire vengeance of a just God commits him, for questioning the accuracy of the opinions of the modern divines.

It is a little curious to note the diversity of opinion among the various clergy of the multitude of denominations calling themselves Christian, regarding the future of the renowned know-nothing (the common substitution for the more classical term agnostic). The spirit of Robert G. Ingersoll has gone into the spiritual domain of his own class of spirits. He is just as much in hell as he was in this world—no more so. He is just as big a fool there as here; just as much a materialist now as before his departure, and he does not even know that he is in a spiritual world. His mental consciousness is as obtuse as ever, and he indulges in the flourish of rhetoric, to the exclusion of the things pertaining to positive knowledge, as freely as when in the material

form. He prides himself in being classed with those who say, "I don't know," while at the same time he presumes to be an authentic teacher.

The spiritual and material worlds are so reciprocally related, that each is the reflection of the other. The human mind occupying the external consciousness, if materialistic, is so because of its reaction with the internal or spiritual mind, which, being materialistic, impels the external in the direction of its own desires and tendencies. It would be impossible for a class of minds to exist, spiritualistic in conviction, without the correlate existence of the co-ordinate class of minds, which is materialistic. We have a class of mentality proclaiming, "all is spirit;" and, co-ordinately with this phase of mental development, another class proclaiming, "all is matter." Neither could obtain without the other; each declares a part of the truth. The materialist is inclined to be agnostic, and pretends to confess that he does not know, and is positive he does not know whether he does or does not know, while they who declare "all is spirit," are as positive in their declaration that there is no matter; and they *know* as positively as the others do *not* know. They both constitute the debris of the reactions obtaining between the union of material and spiritual life.

Fallacious Systems of Modern Education.

WE OBJECT to false systems of education, whether compulsory or otherwise. Men should be useful members of society, not ornaments merely. At the age of seven, a normally developed brain and physique should be capable of self-support, upon the basis of a properly constructed social organism, while at the same time the mind is being stored with all necessary and useful knowledge. Industrial methods should be so conducted, that from two to four hours of manual exercise in the performance of useful pursuits—according to the age of the child—would constitute so many hours of recreation, in which there would be as much real joy as in any form of sport.

In the ordinary school system, pupils and students spend the best years of their lives in cramming the mind with fallacious rubbish, which in after years has to be unlearned. In fact, our common school methods involve the stuffing of the mind with the conclusions of

other people, while genuine mental culture should consist chiefly in training the mind to think for itself, that it may go out on its own exploitation from established facts. Much of the education of the day is comprised of theories predicated upon uncertain premises; and especially does the "higher education" consist of fine spun hypotheses which have no foundation in fact.

We contend that if the mind is trained to think, and scope is given it, untrammelled by the sophistical and questionable scientific conclusions of other people, it will make discoveries, ascertain facts, and progress in knowledge at a greatly accelerated ratio; and that the time has come when the world does not require to be retarded in its progress by the restraints of conservatism in scholastic methods. The present school system is radically wrong. The world does not need *improvements* in scholastic methods; it demands a sweeping revolution—and that without delay.



If it is settled in the mind of the searcher after truth, that the personal spirit of truth must be the precursor of the kingdom to come upon the earth, it is important

that we look a little into the kind and character of the credentials essential to be borne by this Messenger of the New Covenant.

The Lesson of the Panic.

L. E. BORDEN.

"ARE WE 'most there, mamma?"

"Yes, darling;" and for the twentieth time the mother smoothed the bright locks of the restless child. "Doesn't Harry want to look out of the window and see the prairie dogs standing on their little houses?" she asked, rousing herself to talk cheerfully.

"No, no, want to see papa," was the impatient answer, and the little fellow escaped from her once more, to run up the long car, swinging himself on the arm of every seat.

The last hour of a two days' trip over the great plains seemed interminable, but it passed at last, and the train pulled into the station. Rodney Eliot was waiting to greet his wife and child; he was greatly agitated, and when he kissed the little boy who shouted gleefully, "Here's papa!" he broke down completely and sobbed aloud.

Constance Eliot took her husband's arm and hurried him into a quiet corner of the waiting room. "Thank God, you've come, Conney," he said brokenly, "but I don't know what we're going to do. This town's gone all to pieces, and everybody's dead broke."

He looked very poor and shabby, though his frayed linen was immaculately clean in honor of his wife's arrival. The shock of his appearance and his utter prostration almost unnerved her, but she rallied all her strength to say brightly, "Oh! we're sure to get on some way, dear, I know we shall. I wanted to come before, but they would not let me. Father and mother set their hearts on having us stay all winter, but I told them I was coming back to my husband, money or no money."

"I haven't got a cent, Con."

She opened her purse and took out ten dollars. "There, I've got that left from the journey. Father said I had a good home with him, and he'd provide everything for baby and me if we'd only stay; but if I wanted to take the chances of starving out West, he couldn't do any more for me."

Rodney gave a groan. "I had to send for you. I couldn't stand it alone," he urged piteously.

The air was thick with snow, and Constance shivered as they went out to take the street car for home. When she turned her eyes westward, she saw that a gray pall hid the beautiful mountains. It was November, a month when the traveler fresh from the mists of the Atlantic coast, can hope with confidence to find a royal welcome from blue skies and glorious sunshine in Colorado. "Even the climate's changing," she thought bitterly.

The Eliots owned a pretty cottage in a good location; it was one of the earlier dwellings of the new city that had blossomed like a cactus flower on the bosom of the desert. Everything about the place was simple, but Constance's piano, her books, and a few choice pictures lent an air of refinement to the tiny rooms. Today, there was no fire in the grate. "Coal's out,"

said Rodney significantly. Constance found half a loaf of dry bread in the pantry, no meat, flour, or provisions of any kind to refresh the weary wife after her long journey.

While Rodney went to buy coal and food with the precious ten dollar bill, there came a ring at the door, and Mrs. Prentice, who lived in the smart stone mansion on the corner, came bustling in, bareheaded and very much out of breath. Her fresh face looked flushed and heated; there were diamonds in her ears, but her dress, once a handsome silk, was bespattered with grease. She greeted Constance volubly.

"Well, Mrs. Eliot, you had good courage to come back to this god-forsaken country. I hope you brought plenty of money with you, there isn't any here. Every bank in town is closed, and the men are all going crazy. Lawyer Grimes shot himself yesterday. His wife and daughters are in Europe. I'm doing my own work,"—with an apologetic glance at her dress,—"I hadn't a nickel to get so much as a calico wrapper to cook in, so I put on what I had. Mr. Prentice was taking out five hundred dollars a month from the *Prairie Girl* when the crash came, and all the mines shut down. I'm supporting the family now by selling home-made bread. Why, the richest families in town have discharged their servants, and lots of 'em are taking in boarders."

Constance found it hard to realize the changed conditions in a city that she had left six months previous, seemingly bright with prosperity. When she went East, Mrs. Prentice had called to bid her good-bye, wearing that very silk, fresh from the dressmaker's hands, and Constance had half envied her handsome equipage and liveried coachman.

"Has the fall in silver done all this?" She queried in bewilderment.

"That started it," answered her neighbor, "but you know folks out here have been doing business on credit so long and on such a big scale, they couldn't stand it. One firm is built up on another, too, and they're like a lot of card houses—you knock out one card and all the rest come tumbling down. Well, I just looked in to say 'howdy,' and ask you to come home with me and get some hot tea and a biscuit—that's all we have for supper now."

But Constance was too sick at heart to think of eating; the dull misery in her husband's face haunted her, and she waited eagerly for his return, while Mrs. Prentice carried off little Harry to receive a noisy welcome from her five boys.

That night Rodney Eliot woke in a high fever, and before morning he was too delirious to know his wife's face. The thought of her return had buoyed him up through the awful strain of the panic, when a cloud of doom seemed to lower over the city, and insanity was in the air. He had never been very fortunate in the wild speculations that absorbed the town, so it was all the harder to see his modest winnings swept away.

Now that Constance had come, he gave up the struggle and lay down to die. Other men, stronger in body and wiser in scheming than he, dropped dead in the streets. How could he stand when they fell?

It was all over in a few days, and Constance was left, half stunned by the sudden blow. Not even the home-nest was hers, for she discovered that Rodney had mortgaged it in a vain attempt to save himself from ruin. So far as she could feel at all in the first numbness of awful grief, her whole soul went out in wild revolt against a financial system of legalized gambling and cutthroat competition that could plunge the country into periodical chaos at such a sacrifice of tears and blood. Was this civilization? Was it Christianity?

"I must go to see Emily Carter," she said to herself, one day. "I shall go mad if I go on thinking—thinking. Emily always has something new and interesting to talk about, and it will amuse me to hear her go on."

"I can't bear sympathy, Emily," Constance entreated upon reaching her friend's home, "I know everything you would say. Just tell me what you have been doing all these months, and what you are interested in now."

Emily Carter was a woman who dwelt naturally in the unseen universe; of the visible world she had a very poor opinion, so she was persistently looking for a better. Constance had rather unreflectingly fallen into the habit of agreeing that the condition of affairs here was hopeless, and the only chance for wrongs to be righted lay beyond the grave. It was, therefore, with something of a shock of surprise, that she heard her friend answer gravely:

"To tell the truth, Con, I've been thinking very much about a system of Equitable Commerce."

"Why, Emily, what chimera has your imagination conjured up now? Equity or justice is only a myth of the Golden Age."

"The Golden Age was no myth. It was a time of equitable provision for all, when every man reaped the just reward of his labors. The Golden Age really existed, and it is coming again."

Constance laughed scornfully. "Indeed!" she cried ironically; "perhaps you discern favorable symptoms in our present high state of prosperity and felicity."

"Yes, of course. These upheavals in the business world are the necessary precursors. They indicate a complete breaking up of our corrupt commercial system. It has claimed too many victims like your husband. People can't stand it much longer, and they are going to rise in their might and slay the monster. They may talk about silver all they please, and say that if Bryan can be elected, good times will follow. That would only make things easier for a little while in this section; it would not settle the dispute between labor and capital; it would not do away with money, which is the root of all evil,—whether it's silver or gold,—and give us a righteous system of co-operation, with labor as the unit of exchange. I tell you, Constance, the lesson of this panic is written in letters of fire. It calls men to thought and to action. We must have better conditions."

"I know that, Emily, and I have thought of these things till my brain reels and my heart fails me, but I can see no possible avenue for social regeneration. Our best financiers and our statesmen are all at sea. It is just a hopeless muddle."

"Man's extremity is God's opportunity," quoted her friend sententiously.

Constance shuddered. "Don't speak to me about God," she cried; "I used to believe in a God of love, but do you know, Emily," and her voice sank to a whisper, "since Rodney died, it seems to me that if God had a human heart, he would set things right here."

"So he will when the right time comes; and God himself has no power to do it sooner."

"You are so oracular, Em. I suppose the spirits have been giving you some new revelations!"

"On the contrary, I have come to see that 'the spirits' never reveal anything above the level of the best thought in the natural world. Spiritualism has never solved any of our problems. What has it told us of the nature of God, of Jesus Christ, of the source of the sun's heat, or the location of the spiritual world?"

"Why, that's just what I always told you!" cried Constance, triumphantly. "But you wouldn't believe it. I've dipped into most religions and philosophies, and I see that those problems never have been solved and never can be solved. Nine tenths of the people in the world never think at all; they are satisfied to take their opinions, cut and dried, from the other tenth. As for this thinking tenth,—the philosophers and a few scientists,—they are like blind moles burrowing in the ground; each knocks his head against a stone and offers a different hypothesis to explain the phenomenon; or forsooth, one of them discovers an earthworm and straightway proclaims a new theory of the universe. They are all working in the dark."

"Granted, my dear, for this is a dark age; but the dawn is breaking, the light of the world shines out. You are wrong in saying those problems never can be solved. Desire for truth is an earnest of its coming."

"Not at all. You might just as well say the universal desire for happiness is an earnest of its fulfilment."

"It is indeed; we shall all reach that goal some day—before long I hope. Shall I tell you what is the real source of the sun's heat? You are always harping on that."

Constance stared at her friend in surprise. "Now Emily," she retorted, "You might just as well confess what you have taken up lately, for I am determined to know."

Emily hesitated. "I'm afraid you'll only sneer at it as one of my fads," she said doubtfully.

The tears started to Constance's eyes. "If I know my own heart," she cried with emotion, "I believe that I am willing to accept the truth—God's truth, from any source."

"Then read this;" and Emily handed her a little pamphlet entitled *KORESHIAN SCIENCE*. As a result of the new line of thought opened to her that day, another year found Constance in Chicago, devoted heart and soul to the principles of united life, and the platform of righteousness that aims to establish social equity, to promote love to the neighbor, and, by the force of strong desire, to bring God's life to man in earth.

Enemies of American Progress and Liberty.

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

The American Aristocrats.

AMERICAN tax-dodgers are reminded by a New York daily, not so much of the inherent wickedness and injustice of their cause, as of its folly and danger. Their position is identical with that of the French nobles before the French Revolution. The government in need, appealed to them for aid, but they refused "all taxation, relying upon their alleged 'privileges.' Four years later, the skins of these rich men were tanned into leather at Mendon to make gloves for the 'patriots.'" The present unjust and unreasonable course of American aristocracy will, in the near future, be beset with similar perils. If we look into the merits of this case beyond the matter of taxation, which the modern press for some reason fails to do, we shall find that their tax dodging, unjust and contemptible though it be, is among their saintly deeds, when compared with others by which they amass their millions.

Among these unrighteous practices, that have now become common and *respectable*, are stock-watering, usury, adulteration of everything we eat, drink, and wear, and to which is now added monopoly of everything that promises to bring money to the operators. Highway robbery of the old kind is just now under the ban, but it is the soul of honor compared with the legal indirection by which, under the protection of great lawyers, our rich men secure their fabulous millions and transform the masses into tramps and beggars. If men have had no scruples about the use of means to acquire property, why should they be more scrupulous about the means used to protect it after they have secured it?

Demosthenes said that traitors who betrayed their country knew that ruin would come as the result of such betrayal, but they always hoped that when other people's possessions were swept away, theirs would somehow be secure; but they found that they themselves were the first to suffer, and the tyrant in whose interest they had sold themselves and their country, knowing their baseness, would not trust them for anything in the future. So now, the men who sell virtue, honor, every-

thing, for gold, will soon reach a time, not in some future, imaginary, spiritual world, but here in earth,—all the future world there is,—when their god of gold cannot save them, and there will be none so poor as to do them reverence.

* * *

Men Who Stand in the Way of Progress.

AN EASTERN editor advises the people not to depart from the religion of their fathers. To be logically consistent, the editor ought to take his stand against all progress, and advise his readers not to enter a railroad car or a steamship; to get their light, not from an incandescent electric light, but from a tallow dip; to strike a light, not from a modern match, but from the flint of scarcely more than a generation ago; to get their news, not from the newspaper, but from the town and neighborhood gossip. Whether conscious or unconscious, such advice is of the essence of infidelity, and shows plainly that the giver does not believe there is any truth,—for if there is no religious truth, then there is no truth at all. It shows plainly that he is, whether he knows it or not, on the side of the oppressor, where there is power, and he is bent on perpetuating that ruinous power.

The man that thinks is a dangerous creature, dangerous to tyrants—both ecclesiastical and civil; and the man who really thinks, begins at the foundation of things, which is always the religion that underlies them. If that is error, then everything of the superstructure, whether religious or political, is erroneous and oppressive. If the people can be prevailed upon not to think and not to put their new thoughts into acts, then every wrong and vile thing will remain secure. When Jesus came, the Jews followed the advice of just such leaders as these, with the result that their own church and state were speedily destroyed. It is the re-embodied devils that, with such fatal results, misled the Jews then, and are inspiring such advice now, to bring about similar destruction in the present. Offenses must needs come, but woe unto that man by whom they come.



Law is the promise of security to those who have learned obedience through suffering and have risen above it, and therefore operate it; but it is a menace or intimidation to such as have not yet arisen to obedience, thence to its control. It is in the provision of the divine economy, that man shall not possess supremacy over law until he has first come into obedience to it. The Lord Christ, "though he were a Son, yet learned he obedience by the things which he suffered," and arose into the control of law, thereby becoming its source or origin. This is the province of every son of God who, through

the process of regeneration (re-production) from the Lord—the regenerator—shall reach the new birth; namely, the resurrection from the dead,—this new birth or resurrection being the final re-embodiment of the series, the full reincarnation.

All law has two relations; one is its supremacy or dominancy, the other is its obedience or subjectivity. The supreme relation is that of its control by those who stand above and beyond it. The second or inferior relation is that of being controlled by, or of being subject to, the law.

In the Editorial Perspective.

THE EDITOR.

COLONEL INGERSOLL, the great modern agnostic and church antagonist, has entered another world of human activity. It is declared in church circles that his day is past, and that his fame will soon disappear. From the standpoint of the clergyman his work is done, and the church is rejoicing in fancied security against his influence. During his natural existence the church was unable to meet his arguments, unable to withstand his scorching sarcasm and ridicule. He took for his foundation the speculations of modern science, and from the basis of universally accepted fallacies, he successfully assailed the superstitions of a vitiated theology. His work was disintegrative and destructive; he was an iconoclast, and built up nothing. Instead of giving the world the waters of truth, he baptized it with an acid which is destroying the fiber and fabric of Christendom. The work of Ingersoll is not finished, it has only begun. There is a significance in his entrance into the spiritual world, which the clergyman and the materialist will fail to comprehend. We are able to demonstrate from facts of history, the relation of Ingersoll to the stupendous revolution which must follow the completion of his career in the natural world. In the natural world, he appealed to the external mind through the usual methods of communication of the substances of thought; he is now on the interior of that part of humanity which he influenced, and the progress of the work of disintegration is accelerated in proportion to the multiplication of his facilities for reaching spheres of mentality. Religion is the strongest bond of humanity; a religious sentiment—whether true or false—is unitive. Religion is the foundation for the great superstructure of human society, and upon the character of the religion depends the character of the moral and social orders of a people. The work of Ingersoll has therefore affected the entire structure of civilization, and with the old religion will fall all that depends upon it. Modern civilization has produced three great enemies of the church: Voltaire, the deist; Paine, the atheist; and Ingersoll, the agnostic; they are three great revolutionary characters—factors of revolution. Just before the beginning of the Reign of Terror in France, Voltaire passed into the spiritual world; in one year from the time of his death the great Bastille of Paris was stormed and destroyed, and in four years the great "Festival of Reason" was held, and the faith of Voltaire was publicly declared to be the faith of France. The religious bond, though superstitious and tyrannical, was destroyed, and France was precipitated into a terrible vortex of revolution. Voltaire became a thousand-fold more active, and his energies a thousand-fold more potent on the *interior* of the French mentality than when he was in the natural. With religious chaos in France, came the great moral, social, and political chaos which did not end until the ascendancy of Napoleon, and the establishment of his imperial government. Thomas Paine was a factor in the American Revolution during his natural existence, and his services were acknowledged by Congress. Ingersoll leaves the stage of natural existence at a critical period of human history. He is to the western world what Voltaire was to France. The social, economic, and political conditions in America today are similar to those in France on the eve of the French Revolution. The impending revolution is more universal in its destructive sweep; it will be as much greater than the French Revolution as America is greater than France, and the influence of Ingersoll greater than that of Voltaire. The Reign of Terror, the reign of anarchy, resulting from the disintegrative elements now operative in both the natural and spiritual worlds, is just before us, and it will continue until

the ascendancy of the *new* Napoleon and the establishment of his Imperial System, which will ultimately control and bless the entire world!

The Astronomical Society of the Pacific advises its members to take up the study and discussion of "hundreds of unsolved problems and mysteries of the celestial universe," and suggests what some of these problems are: "What is the Zodiacal light, the Gegenschein, the aurora borealis, the solar corona, and the substance of comets? Why do planets rotate on their axes? What is the law governing that rotation? Why are the orbits of planets inclined to the ecliptic, if the nebular hypothesis be sound? Why are the axes of the planets inclined to their orbits? Why do the different portions of the sun's and Jupiter's surfaces rotate in different times? Why are there periods of maximum and minimum sun spots?" If the Copernican system were true, these problems would have been solved from that standpoint long ago; but the questions still puzzle alike, the amateur and the professional astronomer. It is admitted that there are "*hundreds* of unsolved problems and mysteries" not explained upon the basis of the accepted system; and this admission is sufficient to condemn the entire system as valueless in solving the greater problems of cosmogony and human life. The true cosmogony is a revelation of the mysteries of the universe, the science of its creation, the laws of its perpetuity, the purpose of its existence, and its organic form and all its functions. The modern astronomer is entirely at sea—he is in a great ocean of ignorance concerning the form, functions, and laws of the great organic structure in which we live; and the system upon which he depends will soon be shattered and destroyed upon the rocks of the coming scientific revolution.

The clergymen and the public press are discussing the question as to where Ingersoll has gone. Some of the more liberal churchmen consider that if Ingersoll was honest in his contentions, he will get into heaven all right; while others claim that there is no hope for him. The people generally consider him a little too good to go to the orthodox hell, but not quite good enough to get into heaven! The noted agnostic has gone into those spheres of the spiritual world of humanity which correspond to the mental and social spheres in which he exerted influence while in the natural. He has reached a condition which is no better and no worse than the condition in which he existed in the visible world. He has not gone into the divine heavens, but into the heavens of the mortal world—the heavens which have been transformed into *hells* through the retrogressions of humanity. He was in hell in the natural world and did not know it; and of course he does not know that he is in a corresponding condition in the world of mental activities. But there is hope for him; there is hope for every man. The entire world is in hell, and at the end of every dispensation the doors are opened sufficiently wide to permit as many to get out of hell as desire to get out; and the time will come, in the history of the world, when the departed agnostic will recognize the truth and avail himself of the opportunity to escape. People get into hell through the processes of human declension; it is a state of mortality; and the only way to get out of it is to conform to the laws of life, and get out of the mortal world alive!

A western editress thinks she will smother to death inside the cellular universe, 8,000 miles in diameter. Perhaps she has not considered that there is room in the great hollow for about *eight sextillions* of human beings, and that one person is a mere atom compared with the great whole or hollow. The earth con-

tains about 270 billions of cubic miles, or about 40 sextillions of cubic feet of atmospheres, all of which contribute to the life of humanity. Let us for a moment compare the volume of the available contents inside the cellular universe, with the bulk of atmosphere claimed to exist on the outside of the convex earth. It is supposed that the atmosphere extends to an altitude of about 50 miles above the earth. On a globe two feet in diameter, the depth of such an atmosphere—on a corresponding scale—would be but .15 of an inch in thickness, compared with the contents of the globe itself. So in reality there would be but about 10 billions of cubic miles on the outside, compared with 270 billions of cubic miles of atmospheres existing on the inside. In the cellular universe, the atmosphere in which we live—our common air—is about 1000 miles in depth, containing 113,000,000,000 cubic miles, making 103,000,000,000 cubic miles more air *inside* than is claimed to exist on the outside!

Bishop Potter makes the statement that "the time has come when the church and its teachings must vindicate themselves by something more than speech hardened by dogmatic terms." The church contains no more of forces of self-vindication than it expresses,—no more than it has expressed in the world during the present century. The fallen church and its vitiated doctrines have failed to meet the demands of a scientific age, because they do not possess the elements of true science, and hence, they can never appeal to the rational faculties of the thinking mind. The only thing that will satisfy the world is a system of religion-science that involves in itself the elements of all truth. The old church must pass away, even as it was prophesied at the beginning of the age; and all the corresponding conditions in humanity,—all corruptions and evils, must pass into oblivion. Every new era in the history of the world has begun with a *new* system, with a *new* Man; and it is reasonable, at first glance of even an unthinking mind, that the Golden Age, the greatest age of all cycles, must be introduced by a system of mental activity, by a system of human relations stupendous enough in its sweep of progress to rapidly destroy all old things, and to make all things new!

Christians who look for a literal burning up of the physical world, can find no place nor utilization in the field of human economy for the rapid progress of the world during the present century. The great inventions, though now used to enslave the masses, bespeak the opening of a new and grand era of human progress and enlightenment. It is supposed that all these fruits of progress of dispensations will be swept away by the ravages of the flames of a stupendous cosmic conflagration, so that a new world may begin as barren as the desert! The Golden Age will come through the processes of transformation of human society, and humanity will be made happy and the earth beautiful through the operation of the forces that are now involved in the human race. The physical world and humanity have existed from all eternity, and will continue to exist throughout all ages to come. The *world* was destroyed by the flood; but the same *earth* and humanity exist today. The coming conflagration is a burning in the human world; and it will come at a time when Christendom is too degenerate to recognize its meaning and importance.

"Let the voice of the people be heard." What is the voice of the people? To what else have we been listening for centuries, if not to the discordant voices of thousands of different factions and leaders? There is no unity in the voices, wants, and desires of the masses. It would be tiresome indeed, to listen to all the vagaries promulgated by the people. There is but one way in which the voice of humanity is sounded with the unique harmony of all truth; and that is through the invo-

lution of humanity in a representative Man—the *Voice* of the people, with the science of all truth. Jesus was the Voice of the Jewish people—not as they existed when the Voice came to them, but he was the expression of their soul yearnings during an entire age. He was the focus of Jewish life, the great Word spoken from the book of his generation and involution. Let the Voice of the people be heard—not the jargon of the ignorant masses, but the Voice, the involved product of nineteen centuries' additional experience and progress in humanity—the Voice of the absolute truth!

Energies cannot be transmitted through media without metamorphosis; that is, the energies are transmuted in transmission, from one quality to another in the basic media through which they pass. This is one of the laws of propagation of the energies of light from the sun to the earth through the intervening atmospheres. The mental lumin, the substantial energies radiating in the form of truth and life from the great anthropotic Sun of nineteen hundred years ago, have been successively transmuted in the various planes or strata of humanity during the entire Christian dispensation, until they have gravitated to the extremity of their radiations, disintegrated, decomposed, and metamorphosed to their opposite qualities, conforming to the character of the base which contains them. The substances of the great truths of Jesus, through their descent in humanity, have become transformed to their antitheses, and are now expressed in the retrogressive world and the apostate church, as the absolute of fallacy.

A reverend gentleman tells the truth when he says that the devil and the politicians are running this country, and that under the republican form of government, as exemplified in the United States of America, the office-holder is the incarnation of his constituency. He desires to remedy the difficulty and reform the entire system; he announces himself decidedly "in favor of sending Jesus the Christ to our halls of legislation and the White House; to the bench of the United States Supreme Court, to the legislatures, to the municipal councils, the boards of aldermen; of electing him governor, mayor, state and county judge; attorney-general, state's attorney, and corporation lawyer; of making him sheriff, constable, chief of police, and police officers." Yes; by all means put the Christ in power, and transform the weak republic into a strong Theocracy; but before electing him to offices in the republican government, first *find him*, and get his consent to run for all these offices at once!

The logic of the united Christian party is this: The church represents the Almighty and his anointed; if the church as a body should elect representatives to the several officers of the United States government, the representatives would virtually be the incarnation of God Almighty, and run the government according to the divine will. They would be veritable vicars of the Christ in earth. The world had a fit of this kind of sentimentalism during the dark ages; and further down in history, in Puritanism; and the government of the United States was established in repudiation of such a scheme. A corrupt church is the devil's power, and if united with the state, it would reproduce the despotism of the past. The unity of the true church and state with a tangible, divine Imperial head, is the only system that will govern humanity in equity and righteousness.

A German scientist has been whiling away his time in making estimates and calculations concerning the relative amounts of the various materials of which the human body is composed, and he reaches the conclusion that there are contained in 1,200 hens' eggs all the ingredients necessary to make a man weighing 150 pounds. Reduced to a fluid, the average man would yield 98 cubic meters of illuminating gas, and hydrogen enough

to fill a balloon capable of lifting 155 pounds. According to the calculations, the normal man contains enough iron to make seven large nails, fat for fourteen pounds of candles, carbon for 65 gross of crayons, and phosphorus to make 820,000 matches. Besides all these things, out of the man there could be obtained 20 teaspoonfuls of salt, 50 lumps of sugar, and about 10 gallons of water.

The church has a great deal to say about getting ready for the Lord's coming. When the Almighty gets ready to come, he comes regardless of the church. Nineteen hundred years ago he came when the church was *not* ready for him; and the apostate church at the end of this dispensation is no more ready for the coming of the Majesty of the heavens, than the church which rejected him at the beginning of the age. If the Almighty waited until the church was ready for him he would never come!

Folly is soon learned; that is the reason the world takes up with fads so quickly. With Koreshanity it is different; the people are continually complaining that Koreshan Science is too profound for comprehension. It requires a long time to measure the contents of the universe in small vessels!

Only the Christ is able to live a consistent Christ life. The modern so called claimants to possession of divine holiness and "Christian perfection," are merely crude imitations of the Messiah; they belong to the army of false christs.

Order is the sanity of the mind, the health of the body, the peace of the city, and the security of the state. The disorder of modern civilization is universal insanity, disease, and moral, social, and political corruption.

No man can truly worship God without worshiping his humanity; for the love of the neighbor is linked with the love of God in the great law of life.

The man who brings nothing into this world and takes nothing out of it, must be placed at zero in the thermometer of human progress.

The greatest failure is in attempting to succeed without opposition; to win without a battle; to overcome without removing obstacles.

The true solution of a problem consists in putting it into the crucible of reason and subjecting it to processes of last analyses.

In civilized America, even jails sometimes fail to protect prisoners from the bloodthirsty mobs.

There is no true greatness outside of absolute righteousness, sacrifice, and love for humanity.

There is not much difference between political copperheads, silverheads, and goldheads.

Truth can be spoken only to those and for those who can comprehend it.

There is vengeance in divine justice, and justice in divine vengeance.

Republicanism is fringed with the dark border lines of anarchy.

The Bible was written in the language of scientific symbolism.

The Almighty must know what evil is before he can destroy it.

The man who loses his hours and days shortens his lifetime.

The trusts constitute the millionaire's ideal socialism.

Man knows all things when he truly knows himself.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Impossibility of Other Worlds Outside of the Earth.

EDITOR FLAMING SWORD:—I desire to ask a few questions regarding some conclusions in CELLULAR COSMOGONY. It is said that there is nothing outside of the earth's shell. (1) Now, how does any one know that, even if we accept the cellular hypothesis? If we are on the inside of the earth, it appears to me that we would have no way of learning whether or not there are other spheres like our own, and independent of this earth. (2) Then again, it is stated that the earth's crust or shell is about 100 miles in thickness. How do you know that? (3) How do you know that the material planets consist of mercury? Why not glass? (4) How do you know that above our atmosphere there is an atmosphere of hydrogen, and above that another kind of atmosphere called aboron? —Dr. W. F., Detroit, Mich.

(1) Koreshanity is a great system of conclusions, reached through processes of analogical, synthetical, and analytical reasoning. We reason from cause to effect and from effect to cause. The laws of comparative analogy are absolute, and when the premise is established, that the relations between the physical universe and man are specific—that man is the

highest product of all universal activity, we are in position to compare the anatomy of the universe with the human anatomy, and reach conclusions that are not only rational, but absolute.

The very meaning of the word *universe* is proof that there is only *one* system of existence; the universe is a unity of all there is. There must be one supreme cause of all existence, and that supreme cause is the involution of all things, the impression of all activities and experiences in the one great environ. When that one cause has expressed itself completely and perfectly in the outermost form of expression, and we find that that outermost expression is not only perfect, but contains all of the functions of the cause, all of the functions of the perfect man, we have reached the *limit* of the expression of the one cause; hence there could be no more. We hold to the absolute unity of cause. One perfect cause could not express itself in two perfect universes; and a perfect universe could never divide itself, nor evolve into other

forms. Hence there are no other universes evolved from this one, and this one could not evolve from any other.

Existence has form, and limitation is a factor of form; hence the universe is limited. If it is limited, then its *space* is limited; and if its space is limited, there is no universal space outside of the universe; and if there is no space outside of the shell in which we live, there is *no room* for other cells outside of this one, for the earth occupies all the space there is.

(2) The conclusion that the earth's shell is about 100 miles in thickness, is reached through analogical processes of reasoning and calculation from the basis of the specific gravity of the substances which compose the universe. We begin with the correspondence existing between the egg and the universe, because the universe is an egg. The thickness of the shell of a common hen's egg and the diameter of the egg, sustain about the same relation as the thickness of the earth's shell and the diameter of the earth. When we take the specific gravity

of the substances which compose the universe, we have a premise that is indisputable; and when we ascertain the specific gravity and the depth of our atmosphere, and compare them with the specific gravity and depth of a stratum which all the water in the world would make, we are enabled to deduce a ratio as to the relative thickness of all other substances emplaced in the shell; the results of calculations premised on such ratio, give the thickness to be about 100 miles.

(3) Mercury is the only universal amalgamator. The material planets perform the function of assimilation of the gravic energies received by the metallic planes of the shell; they are in the great digestive tract or alimentary canal of the universe. The discs are forced along between the plates or laminae of the shell by contraction and expansion of the strata; hence, they have a vermicular motion similar to the movements in the alimentary canal of the human system. The planets are in the "bowels of the earth." You see, the planets perform other and absolutely necessary functions than those of mere reflectors of solar energies. Glass would be entirely out of the question; mercury alone would answer the purpose. Mt. Vesuvius is the principal outlet of the alimentary canal of the physical cosmos. Lava, the nature and origin of which have so long puzzled the "scientists," is the result of the burning of refuse amalgams in the vulcan fires which constitute the Gehenna of the physical universe.

(4) There are three mental atmospheres, the three heavens, in humanity—the external, the next inner, and the most interior; they constitute the external mind, the spiritual and celestial worlds. Correspondingly, there must be three atmospheres in the physical world, and beneath and outside of the atmospheres is the earth, as viewed by Swedenborg when in a state of illumination; he saw the cellular cosmos. We live in the outer atmosphere; we know what it is, and have ascertained its depth. We know also that there is no free hydrogen in the air, and also that water is the product of hydrogen, for hydrogen is the water producer, according to the meaning of the word. Hence there must be an atmosphere of hydrogen above our own, whence energies gravitate to produce clouds and rain. The nature of the most interior atmosphere is ascertained through analogical analysis of the qualities of life in the celestial atmosphere of humanity, and the translation of the terms over into the domain of the physical cosmos. The word *aboron* means "the waters beyond."

The Science of Aerial Navigation and Human Levitation.

EDITOR FLAMING SWORD:—How can human levitation be accomplished? I shall be much obliged if you would say something on this interesting topic.—J. D. P., Kingston, Ont.

It is a fundamental doctrine in Koreshan Alchemy, that all energy is substance. Energy and matter are the two states of the substances of which the universe is composed. Energy is matter sublimated through processes of transmutation, and matter is the state of a substance which has assumed form through processes of materialization. In the physical universe, there are two terminal points of universal space—the center and circumference, which points generate opposite qualities of energy. The energies generated in the central sun are gravic,—cathodic, or descending energies; while the energies generated in the circumference or crust of the earth are levic,—anodic, or ascending energies. Through the transmission of these two general qualities of cosmic energies, the center and circumference of the universe are specifically and reciprocally related. The central sun is a great vortex, which is constantly receiving influxes of levic energies; and gravic energies, resulting from the partial materialization and transmutation of ascending energies, are emitted or radiated from the sun as rapidly as the energies of the opposite qualities enter the solar vortex.

When a ray of gravic energy reaches its terminal point of transmission, it materializes in its own material pediment. The various strata which comprise the shell of the earth or universe, are therefore emplaced according to the laws of specific gravity; hence, each material substance has a specific gravity or levity according as it is forced out of its static plane to points above or below its rest point, or plane of equilibrium. Any material substance heavier than the atmosphere gravitates toward its static plane or zero point of weight; and likewise, any material substance lighter than the atmosphere levitates toward its plane of rest, or the plane in which it would weigh nothing. Hence, we have the phenomena of some materials falling and others rising, when free to move in the direction in which the energies to which they are specifically related impel them.

As long as the energies of gravity are active upon a material substance above its static plane, it cannot rise until sufficient force is exerted upon it to overcome gravity. We may lift objects if we can overcome the descending energies which sustain a specific relation to the materials which comprise them. Hydrogen is

lighter than the atmosphere, hence it rises by force of levic energies; and when a sufficient amount of hydrogen is confined in a balloon to lift a man, the man rises because the levity of the hydrogen has overcome the gravity in the man. But the energies of gravity are still active in the man, and the ropes which connect the man and the balloon are taut because of the action of the two forces in the man and the balloon. Wings of an air ship may be employed to beat the air, and thus for a time lift against the stream of gravity like the rowing of a boat against the rapids; but the method is essentially the same as that which employs hydrogen. This method of levitation—that of pulling against gravity—is the only one now known to the scientific world.

Successful aerial navigation will only be attained through the overcoming of gravity by another process, and that process must be the same as that which obtains in the visible stars. The gravic rays which pass through any material object must be destroyed before the material object can be made imponderable. The visible planets and stars are imponderable because they are nuclei of vortices, the energies in which disintegrate levogravic energies, hence they neither rise nor fall, but maintain their place in their respective orbits, age after age. It is not sufficient to imitate the shape of a bird in the construction of a flying machine; there must be employed in the apparatus the same process as that employed by the bird to disintegrate gravity; then it is only a question of propelling and steering the airship.

The energies of gravity may be destroyed in any material form, through the application of electro-magnetic energies which exceed gravity in rapidity of vibration. When the Koreshan principle of utilization of the energies generated in the *positive* elements of the battery is scientifically applied, gravity may be destroyed, and human beings and airships rendered imponderable, and human levitation accomplished as a startling fact! Jesus the Christ walked on the water nineteen hundred years ago, through the application of this same law; he accomplished this wonder through simple agitation of the spleen—through the generation of organo-vital, electro-magnetic energies which disintegrated gravity and temporarily neutralized the gravity of his body.

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The immortality of man is to be attained through the conservation of life forces before they pass from the brain to the body.

There is but One System of the Absolute Truth.

EDITOR FLAMING SWORD:—I know nothing about Koreshan theology nor of KORESH, but certain it is that THE FLAMING SWORD is advocating many of my views; in fact, I have seen nothing in it that I have not advocated. However, we may not both be on the same line of thought in all things. I, as you, can say positively that when I speak I do not give the trumpet any uncertain sound. I never received this power from KORESH nor THE FLAMING SWORD. I know that I have all the truth that is at this time or age to be revealed, and will get all the yet covered light as it comes.—C. C. F., Editor *Harvester*, Texas.

There is a great deal of difference between holding some "views" about the Bible, and being specific concerning the universe and all it contains. Koreshan Universology is a complete system of the science of all truth concerning the natural and spiritual worlds; it is the revelation of all mystery, the solution of all problems. There cannot be two systems of the absolute truth; whichever of the two systems fails in the revelation of all the truth there is in the universe, is inferior, hence fallacious. The writer of the above admits that there is some light which he has *not* yet received; he therefore does not possess all the truth that has come at the end of this dispensation.

THE FLAMING SWORD is not advocating anybody's "views;" it is advocating Koreshan Science. We are certain that the Koreshan System did not find the origin of a single doctrine in the *Harvester*, for that paper has been published only three months, and the "revelations" it contains occurred in 1895, while Koreshanity was founded in 1870. On the basis of priority in point of time, priority in quality of mentality, its greater scope of application, and its greater penetration into the fundamentals of being and existence, and the relations of man and cosmos, we invite our friend to investigate Koreshan Universology, and thus obtain as much light from its source as he can comprehend. The *Harvester* is a small hand sickle, 6 pages, 5½ by 8 inches. THE FLAMING SWORD is an up-to-date reaper, and is cutting wide swaths in the harvest field of the dispensation.

* * *

Koreshanity in the Canadian Press.

A Montreal Daily Takes a Glance at Cellular Cosmogony, and Becomes Puzzled Over the Vocabulary of Koresh.

THE CELLULAR COSMOGONY, or The Earth a concave Sphere. By KORESH, and Prof. U. G. Morrow. (Guiding Star Publishing House, 1899.)

One of the authors of this strange book, who has either invented, or adopted from some source, the "nom de guerre" of

"Koresh," is, as we learn on page 158, Dr. Cyrus R. Teed of Chicago, "the originator of Koreshanity and Founder of the Unity." From his portrait, which faces the title page, we may say that he is a mild, intellectual looking man, about 60 years old, and from his work we discover that he is an uncompromising fighter and has been for nearly 30 years. His "bete noire" is Copernicus, whom he stigmatizes as a "mountebank," quoting the following sentence from Goethe against the Copernican system, but giving no reference to the treatise in which it may be found. "I curse this modern theory of cosmogony, and hope that perchance there may appear some scientist of genius who will pick up courage to upset this universally disseminated delirium of lunacy." Dr. Teed evidently considers himself the "scientist of genius" who is bound to tilt against the Copernican wired mill, and, in addition, informs us in his Introduction that "this volume, largely devoted to details of the execution of the practical demonstration—mechanically conducted—of the earth's concavity, is but preliminary to the most stupendous and comprehensive exposition ever projected and consummated by human intellect." As Celia says of Orlando, in "As You Like It," he speaks brave words," and tells us that "in 1870, the Author of the Koreshan System of Universology announced the discovery of the cosmogonic form, which he then declared to be cellular, the surface of the earth being concave, with a curvature of about 8 inches to the mile." "After 27 years," he continues, "having found our man, we urged the necessity for the application of a mechanical device by which a right-angle line could be drawn from a vertical point perpendicular to the surface of the earth." "Our man" was Professor U. G. Morrow, who "has the honor of the invention by which the mechanical proof of the concavity of the earth is so absolutely demonstrated as to preclude even a possibility of a doubt of its true contour, in the mind of any person, honest enough to examine without bias or prejudice the proofs offered." For these proofs, illustrated by diagrams, the volume must be studied, and the authors, to show that they are in earnest, "will guarantee and secure the payment of \$100,000 to the Astronomer, Geodesist, Engineer, or Experimentalist, who will overthrow the premise of the Cellular Cosmogony and demonstrate, conclusively, by facts of observation and experiment, the Copernican system, with its assumptions of the convexity, rotation, and mobility of the earth." Here is a nice opening for some young man who is "a scientist of genius," and we trust that this generous offer of \$100,000 will attract some syndicate to accept the challenge. Some of Dr. Teed's doctrines can hardly be entertained by sane beings of the ordinary type. One of the articles of his creed is, (as we are told on page 157) "that when man can comprehend what are the

laws and principles of universal construction and perpetuity, he can adjust himself to universal being, and become immortal. Man is held to be mortal, and he will continue to be so until he has so applied and fulfilled immutable law as to overcome death, and perfect himself mentally, spiritually, and physically." These speculations are, in the words of Horace, "velut agri somnia," like the dreams of a sick man.

We know that Robert Louis Stevenson read George Meredith's "Egoist" at least three times, and then wrote to W. E. Henley: "When I shall have read it the sixth or seventh time, I begin to see I shall know about it." But, in most cases, we approve of the old saying, "Si non vis intelligi, debes negligi, i. e., if you don't want to be understood you must remain unread. Douglas Jerrold thought himself mad when, on recovering from an illness, he was reading Browning's "Sordello"—a poem which, from its confused and tortuous style of expression, is the most illegible production of any time or country. Here are a few lines:

"As that were easiest, half the globe dissolved.

So seemed Sordello's closing-truth evolved,
By his flash-halves break up—the sudden swell

Of his expanding soul showed Ill and Well,
Sorrow and Joy, Beauty and Ugliness,
Virtue and Vice, the Larger and the Less,
All equalities, in time, recorded here,
Might be but modes of Time in this one sphere,

Urgent on these, but not of force to bind
Eternity as Time,—as Matter—Mind,
If Mind, Eternity, should choose assert
Their attributes within a Life."

Of this we can only say: "This is very Midsummer Madness;" but in the following passage, "Koresh" runs Browning hard.

"The alchemico-organic cell is definitely structured. It is the egg from which the human macrocosm attains its incubation, hence when humanity reaches its organic shape it must assume the correspondential organism. Therefore, if we know universal form as it obtains in the alchemico-organic cosmos, we can render the language of this form into that of the legitimate structure of society; for one is the pattern of the other. Its functions and activities can also be readily translated into the language of societal functions and activities. Genuine societal fellowship will finally become a structured and composite unity, evolved through the application of intellectual energy and direction. It will become the anthropomorphic counterpart of the alchemico-organic world. A knowledge of the structure and function of the alchemico-organic cosmos constitutes the basis of a structured theology which is essential to the organic unity and perpetuity of the human race." In his first Essay Bacon wrote: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." What are we to do with the "stupendous and comprehensive exposition" of Koresh?—Montreal (Can.) *Morning Star*.

A Tribute to Koresh.

An Investigator Expresses His Admiration for the Character and Work of the Founder of Koreshanism.

EDITOR FLAMING SWORD:—I am a member of the Society Arch-Triumphant of the Koreshan Unity, and am gradually coming into an understanding of the sublime truths which no man but KORESH has heretofore scientifically demonstrated. I have never seen him, but he writes as one having authority, and I long to see the day when he will honor us with his presence in Denver. Though many point with pride to the triumph of the intellect of this century in such men as Darwin, Huxley, Spencer, Kant, and Schopenhauer, their science does not show definite results, real truths, or knowledge.

None of our so called philosophers, nor the scientists in any domain of thought, have found a theory as a basis for agreement. Each has his theory as to the origin and development of ethics and morals. What they have vaguely assumed in ponderous essays and volumes, KORESH has made beautifully clear to me. With masterful eloquence and concise sentences, he has revealed the origin of life, and given us the law by which it is perpetuated. He is able to trace, by analogy, the ultimate result of every phenomenon in the universe; he has shown how the laws of perpetuity in the physical universe, correspond to and operate correspondingly in the human or anthropotic world.

Standing alone, with his illumined mind, he has been challenged, but cannot be refuted by the accredited professors of our great seats of learning. He is so profound, yet direct and forceful in his written word, that while I dimly understand, I stand in awe and admiration before his intellect, which revealed to us the true Cosmogony, with its wonderful laws and functions. As a student of economic problems for years, I soon perceived, on reading the doctrines of KORESH, that his idea of a consistent Christ-life, his social economy under a Theocracy such as will follow the approaching close of the age, and man's anatomical transformation, constitute the only true and possible solution of the problems that confront the world. With fraternal greeting,—O. L. F., Denver, Colo.

* * *

A Western Editor Feigns Smothering in Forty Sextillions of Cubic Feet of Atmospheres!

—"CELLULAR COSMOGONY," by KORESH, otherwise Dr. Teed, of Chicago, is well worth reading. Dr. Teed is the only and original discoverer of the fact—if it is a fact—that the earth is a hollow sphere and that we are on the inside of it with a mini-fied sun in the center of the hollow. I rather object to being put into such a box as that; and I am not reconciled in the least by Dr. Teed's assurance that the outer layer of the globe is solid gold. I am afraid to accept this theory, lest I find myself short of breath! Which reminds me of a story. A man who was afflicted with "smothering spells" went to visit at

a friend's home. He and another friend were to occupy a room together. In the middle of the night our friend awoke with a very bad spell. He shook his friend violently and gasped out that he must have air or he would die. His friend in great alarm, made his way in the dark to the window and made every effort to open it, but without success. All this time the afflicted man was gasping and groaning in the last agonies of his spell. His friend tugged in vain at the window. "Oh," gasped the sick man, "air! air! If—you—can't—raise—it,—smash—the—glass!" His friend promptly put his fist through it. The poor man grew easier immediately, and in a few minutes was able to thank his friend for his efforts in his behalf. With plenty of air from the broken window he passed the remainder of the night comfortably. But when they arose next morning, it was discovered that the windows were unbroken and tightly closed. The friend had saved the sick man's life by smashing the glass in the front of a book-case!—*The Nautilus*, Portland, Ore.

* * *

The World's News.

Wednesday, July 19.—Fraud discovered in Chicago board of education; ex-secretary Graham found to have embezzled \$34,000; is now a fugitive.—Fatal fire in Milwaukee, Wis.—New York street-car strikers resort to force and dynamite to prevent non-union men from running cars; pillars of Fifth avenue elevated blown up; men engage in a riot; non-union men injured.—Movement is on foot to unite Spain and Portugal.—\$40,000,000 bicycle trust forming in New York.

Thursday—Alger resigns his position in cabinet at Washington.—Heavy rains and floods reported at Manila; bridges washed out, telegraph wires are down, and railway trains are abandoned.—Democrats engaged in faction fights.—Great Britain wants to annex Samoa.—New York street-car men strike in sympathy with Brooklyn employees.—Peace congress laboring to hatch an arbitration scheme.

Friday.—Dewey arrives at Trieste, Austria.—Bryan visits Chicago; addresses audience at auditorium on silver question.—Chicago police instructed to protect west side Jewish residents from attacks of hoodlums.—Peace-loving (?) Czar warns Sweden that his war policies in Finland must not be criticised.—Czarowitz to be buried in a coffin of solid gold.—Mt. Vesuvius breaks out again.—A British cruiser goes to pieces on Chinese coast.—Volcano Mauna Loa, Hawaii, in eruption.—Col. Robert G. Ingersoll, the great agnostic, dies suddenly of heart disease, at his home in New York.

Saturday.—Filipino forces driven further toward the mountains; now fall back to town of Mexico.—British warship is guarding Gibraltar against lawless acts of Spanish strikers, who threaten to use dynamite.—Terrific eruption of Mauna Loa con-

tinues.—Dewey is banqueted at Trieste.—Transvaal difficulty yet unsettled.

Sunday.—Newspapers fan a Canadian war breeze; speech of Sir Wilfred Laurier suggests war as a means of settlement of Alaskan boundary question.—Cleveland street-car strike spreading; militia called out to prevent riots.—Earthquake shocks in southern California.—3-foot tidal wave on Lake Superior; no winds, and moon was on opposite side of the earth; puzzling to "scientists."

Monday.—Canadians uphold Laurier concerning attitude of Canada to U. S. on Alaskan boundary question; irritation grows; no serious rupture is apprehended.—Cleveland strikers blow up a car with dynamite; 6 passengers injured.—Toledo has a \$1,000,000 fire.—Elihu Root, of New York, appointed Secretary of war.—Citizens of Peoria plan an Ingersoll monument.—Ingersoll's remains are prepared for cremation.

Tuesday.—London press condemns Laurier's war suggestions concerning Alaskan boundary.—Czar is displeased over work of peace congress, and obvious failure of the entire scheme.—Pope is sick again.—Czarowitz's funeral train reaches St. Petersburg.—Gen. Artacho, Aguinaldo's rival and nemesis, issues proclamation to Filipinos to lay down arms and support U. S. control in the Philippines.—French press criticises new U. S. Secretary of war.—Funeral of Col. Ingersoll at Dobb's Ferry, New York.—Negro lynched at West Bainbridge, Ga.

* * *

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Frank Leslie's Popular Monthly.

The August number begins with a happy short sketch of the busy life of President McKinley, followed by Weddings in Art, with reproductions of a number of famous pictures which embody the idea of courtship and matrimony. Of interest also to artists is F. Hopkinson Smith as a Water Colorist. The August issue is a special Fiction number, and the best stories are: The Lid of the Chest, the Case of Mary Ellen, and Miss Angel; but the others are good. The serial, April Bloom, continues. A facsimile open letter appears at the close of the editorial matter, inviting suggestions concerning improvements in the magazine. It is hard for any one to be any one else; and when a magazine fills a niche of its own it will be most successful when it fills it perfectly. *Frank Leslie's* fills a place of its own in American literature, and fills it admirably.

Word and Works for August.

In the August issue the editor, the indomitable Rev. Hicks, the St. Louis weather prophet, scores a point concerning the accuracy of his meteorological predictions. He points to the great Texas flood as a remarkable fulfilment. The Hicks 112-page Almanac for 1899 was printed during the latter part of 1898, and his forecasts for July, the present month, contain the fol-

lowing: "At the same time, the regions adjacent to the sea coasts, especially the Gulf coast, will have their maximum of rainfall. * * Cloudbursts and similar phenomena will be frequent within a few hundred miles of the sea coasts." Those of our readers interested in weather predictions will desire *Word and Works*. \$1.00 a year; 2201 Locust street, St. Louis, Mo.

Leslie's Weekly.

Current events of public interest are graphically pictured in the issue for August 3, notably the Brooklyn trolley strike, the returned volunteers from the Philippines, incidents in the Filipino campaign, the disastrous Texas flood, and scenes at recruiting stations in New York. A number of photographs are published of the masses of New York at Coney island, and a full page of photographs of Dewey's trip through the Suez canal. The main double-page picture, drawn by a noted war artist, represents Gen. Funston's famous volunteers in the Philippines. The letter-press is as bright as usual, including illustrated page of personals, editorials, and other matter.

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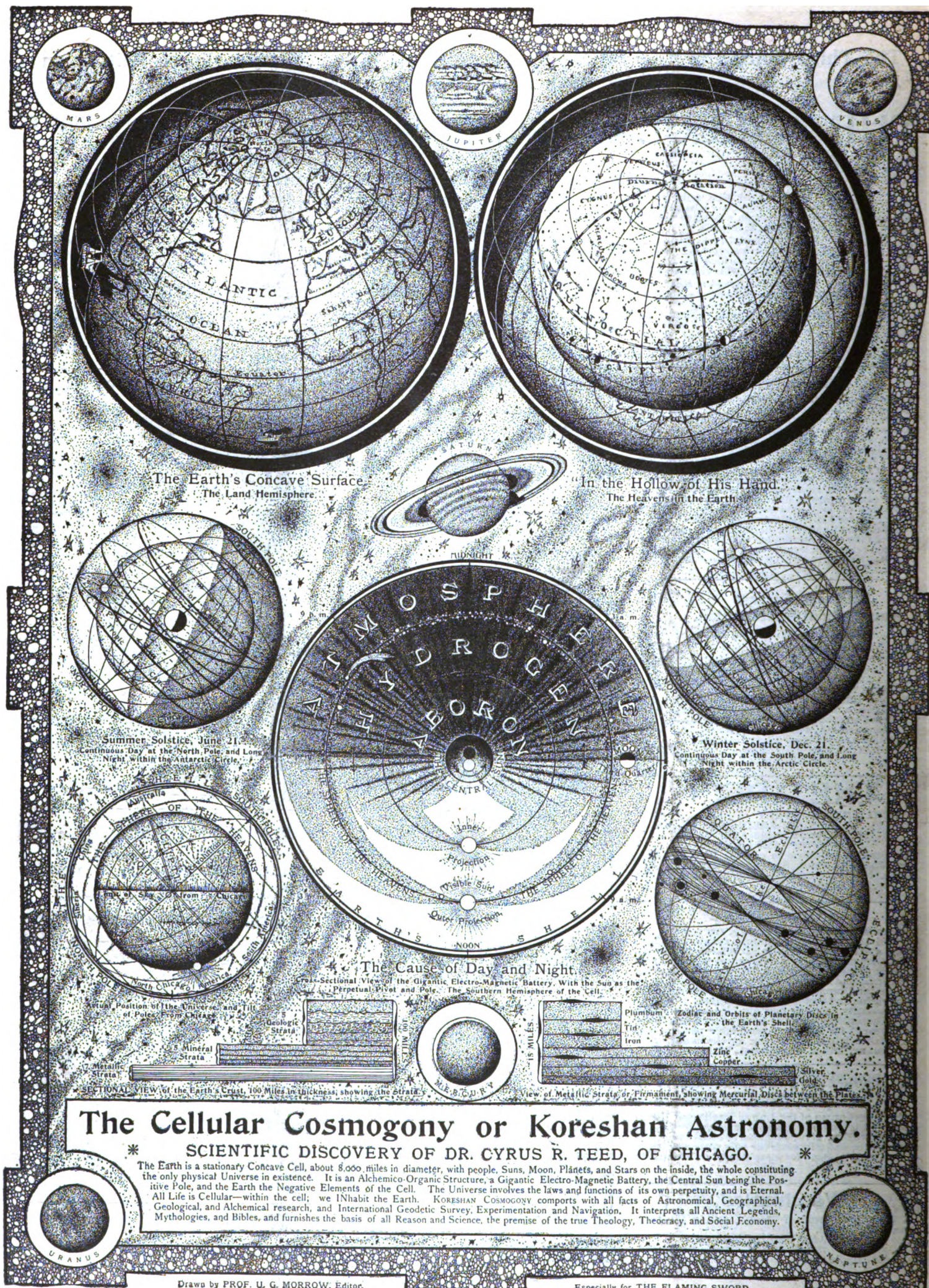
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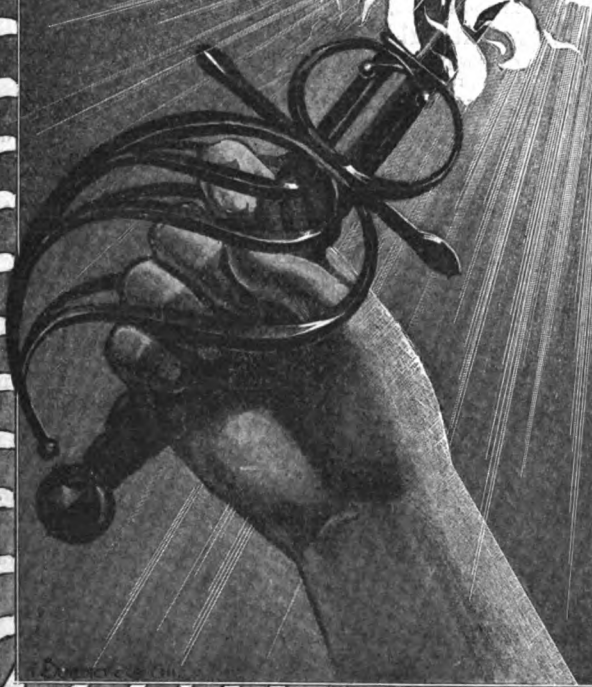


SPECIAL FEATURES OF THIS ISSUE:

Great International Peace Trust.—Influence of Commercialism.—Koreshan Scientific Imperialism.
American Intolerance.—The Purpose of Columbus.—Swedenborg and the Bible Editorials.

Aug 7 1899
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THE FLAMING SWORD



August 4, 1899.

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In Editorial Perspective, Editorial Discus-
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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. xiii. No. 37.

CHICAGO, ILL., AUGUST 4, 1899. A. K. 60.

Whole No. 348

The Great International Peace Trust.

The Forces of a False Commercialism Actuating the Nations in the Direction of a Peace Compact; the Heart of the Movement Throbs in the Great Money Centers of the World.

IF ONE desires a comprehensive conception of the character of the peace congress just now having finished its sitting at the Hague, it is only essential to enter into a superficial analysis of the operation of the forces behind, and actuating the conference. The representatives at the center where this gigantic farce has been enacted, are accredited from governments, each one of which distrusts the sincerity of the others,—a distrust arising legitimately from the basis of the system of the world's commerce, impelled by the competitive effort to dominate universal trade.

We herewith quote what is said to be the last will of Peter the Great.

The Famous Will of Peter the Great.

In the name of the Holy and Indivisible Trinity, we, Peter the First to all our descendants and successors to the throne and Government of the Russian nation:

Having by the great God of whom we received our existence, been also endowed with the gift of prescience, we view the Russians as called, in the course of future events, to the general dominion of Europe.

This opinion is founded on the fact, that the other European nations have reached a state of old age next to caducity, toward which they are journeying with giant strides; hence it follows, that they should easily and undoubtedly be conquered by a people young and new, when it shall have acquired its strength and vigor. We view the invasion of the East and West countries by the North as a periodical movement, decreed among the arcana of that Providence that regenerated the Roman people through the invasion of the barbarians.

The emigrations of the polar men are like the flood of the Nile which comes at certain periods to fertilize the exhausted lands of Egypt. We found Russia a rivulet, and leave it converted into a river; and my successors will find it a sea, destined to fertilize impoverished Europe, and its waves will break down

all opposing dykes, if my descendants have but the wisdom to direct the current.

To this end I leave the following instructions, which are recommended to their attention and constant observance.

1. To have the Russian nation constantly at war, that the soldiery may be always disciplined and ready for action. Allow the nation no rest, but for the replenishing of the treasury, reorganizing the armies, and choosing the opportune moment for attack; making in this manner, peace serve war, and war serve peace, in the interests, aggrandizement, and prosperity of Russia.

2. To attract, by all possible means, the most efficient and celebrated military officers of Europe, during war, and the highly educated, scientific men of all countries, in time of peace, that the Russians may enjoy the advantages of other countries, without losing their own identity.

3. To take part, on all occasions, in the disputes and contentions among the states of Europe, especially those of Germany, in which, as the nearest, we are the most directly interested.

4. To subdue Poland; foment their continual rivalries and disturbances; gain their nobles by bribery; influence their diets, and by intrigue, take action in the election of their kings; form partisan cliques, and for their protection, send them Muscovite troops, to remain in the country until the moment of complete occupation. If the neighboring powers make opposition, quiet them at once by dismembering the country, and giving each a part.

5. To take what we can from Sweden, and make any attack by her, a pretense for subjugation. To effect this, separate her from Denmark, and likewise Denmark from Sweden, and foment with care, all animosity and rivalries between them.

6. To select wives for the Russian princes among the princesses of Germany, for the multiplying of family alliances will conciliate interests, and by them unite Germany to our cause, and increase our influence in that country.

7. To attend assiduously to forming an alliance with England, for our commerce; the assistance of that power we most need, for the building up of a maritime force, and she will be of the greatest service in supplying us with her gold, in exchange for our lumber and other productions. Continual intercourse

with her merchants and sailors will accustom ours to navigation and commerce.

8. Extend ourselves unceasingly toward the North, the whole length of the Baltic, and likewise to the South by the Black Sea.

9. To take every possible means of gaining Constantinople and the Indies, (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible, the decay of Persia; penetrate to the Persian Gulf—re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there we can do without the gold of England.

10. Obtain and carefully cultivate the alliance of Austria; support (apparently) her ideas of future dominion over Germany; excite animosities and rivalries among her princes—thus causing each party to claim the assistance of Russia, and exercise over this country a species of protection that will prepare for future dominion.

11. Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople, (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterwards will or can be reclaimed.

12. Unite within your borders, all the disunited or schismatic Greeks now scattered in Hungary and Poland, making ourselves their center, establishing beforehand an independent church by a species of autocracy and sacerdotal supremacy.

13. Sweden dismembered, Persia subdued, Poland subjected, and Turkey conquered, our armies united, and the Black and Baltic Seas guarded by our ships of war, it will be necessary to propose separately, and with the greatest secrecy, to the Court of Versailles, and afterwards to that of Vienna, to divide with them the empire of the universe.

If one of the two accept this offer, so flattering to their ambition and self-love, let her serve to annihilate the other, commencing a contest, the issue of which cannot be doubtful; and Russia may take possession of all the East and a great part of Europe.

If both nations should refuse the offer made by Russia, (which is not at all probable,) it will be necessary to excite quarrels among them, which will engage them in a war with each other. Then Russia, improving the decisive moment, advances her troops (assembled beforehand) on France and Germany at the same time. Two squadrons proceed—one by the Sea of Azof, and the other by the port of Archangel—filled with Asiatic hordes, under the convoy of our armed ships in the Black Sea and the Baltic. Advance by the Mediterranean and the ocean, inundate France on one side, while Germany is inundated on the other, and these two countries conquered, the rest of Europe will pass under the yoke without firing a gun. Thus may and should be effected the subjugation of Europe.

If this is not the written bequest of the great Russian monarch, it conforms marvelously well to the course of Muscovite and Slavic aggression under the head of the great representative of church and state union, as embodied in the Czar of Russia. The human mind is incapable of conceiving of a more degenerate and absolute imperialism than the one wielded by this potentate and viceregent of the Almighty. Preparations for commercial aggrandizement—through the reinforcement of naval and military expansion—progresses, while his imperial highness waves the olive branch and smokes the pipe of peace. Is the spirit of the dove actuating the heart of the great empire more now than when it interfered to deprive the government of Japan of the fruits of its victory over China, merely because the appropriations which Japan desired to make would conflict with the purposes of Russia in her great plans of universal conquest?

We would not, of course, depreciate the great influence toward peace, accomplished in that comprehensive clause which provides against the expansive bullet and the dropping of dynamite from balloons, which so materially adds, in case of war, to the destruction of human life. Just think of subjecting a great naval vessel like the *Maine*, to the double danger of an explosive both at the top and the bottom, of such a magazine of war! To be sure, the destruction of human life at most, in naval warfare is comparatively small; but a great warship costs millions of dollars, and a great commercial nation demanding a navy to sustain its commerce, can't afford to expose itself to the danger of being dynamited from a balloon. Then again, a ball which expands inside of a man does not make a hole all the way through him, and unless the hole is clean through, daylight is excluded, which renders the wound dangerous, you know! These are matters which should not be forgotten or overlooked in our estimate of the world's progress toward peace, as involved in the congress at the Hague.

The administrative forces of the foremost nations of the earth are controlled by commercial greed; the monetary centers combine in determining the course of legislation, and the commercial interests of the world are supposed to be imperiled through the tendency of nations to settle their disputes through the arbitrament of war. We have not analyzed this question of the principles actuating the peace conference, until having compared the influence of commercial greed with the wrath of men when the soul is stirred to retaliation through some overt act of aggression.

During the years of tribulation to which the people of Cuba were subject, under the oppressive heel of Spanish dominion and tyranny, the government of the United States offered no helping hand. The monetary power which controlled our legislation, persistently assumed the attitude, "Keep your hands off, lest you interfere with the interests and course of trade!" But when Spain exploded a mine under the pride of the American navy, and the *Maine* went to the bottom of the Havana harbor, the indignation of a people was aroused, and despite the influence of the monetary centers of the world, the nation was forced to war. It yielded to the urgency of the people, for what? To save the prestige of the party in power. Study the administration of the United States in its party affiliations, in connection with the influence of Mark Hanna in his relation to the monetary world, and ask yourselves if our relation to the peace conference is not *strictly* commercial.

Russia and the United States comprise the head (*Rosh*) and tail of the great monetary dragon; and the world may rest assured that some greater love, some deeper bond of fellowship and unity than the love of

money, must agitate and sway the soul before the declaration of the angels is fulfilled, and "peace on earth, good will to men," is taken from the realm of idealism and planted and rooted in the actualities of realism. The nations of the world are trying to inaugurate a great international commercial trust, instigated by the greed for money; and so far, the effort toward the peace

of the world has its mainspring and source of impulse exclusively in the great money centers. It is an illusory force, and though for a time it may deceive the nations, it cannot quell nor appease the voracity of the unregenerate human heart, the ferocity of which is only apparent when aroused by oppression, or the encroachments of some aggressive power.

The Koreshan System of Scientific Imperialism.

The Cellular System of the Universe Reveals the Science of Divine Being, the True Relation of God and Man, and the Laws of Social Science and Government.

BERTHALDINE, MATRONA.

THE PHYSICAL universe has been demonstrated by KORESH to be a hollow sphere, inhabited by the heirs to its anthropostic throne of intellectual and affectional supremacy, who reach that throne by progressive development, in obedience to the laws of supreme being. All of the energies of the alchemico-organic life of the physical universe reach the throne of the alchemico-organic universe, the astral nucleus of the central sun, after passing through stratum after stratum of material substance, and star after star, representing varying grades of qualities and combinations of matter and energy, until they are refined and purified for focalization in the astral nucleus of alchemico-organic energies. Koreshanity teaches us that this alchemico-organic universe—which is visible to the natural eye, and in such relations to man that it may be thoroughly and scientifically investigated—is a perfect pattern of the final Imperio-Republico Regal social order which finally inherits and utilizes all the physical resources of the universe, according to an absolute science of divine economy.

Every man has his star in the physical heavens, which is the focalization of the ascending physical energies of his combination of physical elements in the universal economy. This star has a scientific emplacement in relation to time and space, and yields its energies (anodic and cathodic) to definite lines or media of transmission and transmutation, until they reach the central sun and the circumferential boundary in the degree and quality which will insure, by reflection and refocalization, the perpetuity in the eternity of mind and matter, the existence of each combination in its own legitimate medium of manifestation. Eternally, the spirit of each man goes upward, and the spirit of each beast goes downward; while in the domain of time, changes are perpetual; life and death,—broken continuity and continuous aggregation and disintegration, go on to insure the perpetuity of the perpetual, the good in the eyes of the Lord, in whom is no darkness at all, and who sees no injustice and no evil in the divine end, the destiny of all, which justifies the means.

In the realm of time is the meeting-place of God and man; and the Lord walks in the Garden in the cool of the day. The Morning Stars sing together because ripe

for absorption into the Sun of the morning. When the sun appears, the stars are no longer seen, that the sun may be all in all to the earth to give it light and vitality. Yet the stars are all shining in the light of the sun, which is their ascended energy, their attainment, their lordship. When the intellectual Son of righteousness appears in the anthropostic heavens, the domain of intellectual and affectional energies, the human stars veil their faces with their confessions of ignorance and sin, and shine in him alone,—who is the focalization of their own ascended energy of aspiration for divine intelligence. By the light of his glory they may then behold the work of his hands, the cathodic energies which they have transmitted to work in the bowels of the anthropostic earth, causing it to bring forth every seed after its own kind, divine expression of every divine use, some to honor and some to dishonor, according to the quality and degree of energy reflexed by each in his own day and generation. Every man will, in his own order, serve his turn in the perpetual rotation of service, that in the fulness of time he may be absorbed into Deity as the Ancient of Days and the beginning of years, wise unto his own salvation and the salvation of the world, with the science of all law, to become imperial in power, royal in quality, embracing in his divine love the republication of his universe, in which—by the power of his divine wisdom—every demon may be transformed to an image and a likeness of his own Deity.

The divine Imperialism is represented in the divine social order by an aristocracy of moral and intellectual quality, united in the science and love of truth personified for dominion in the hearts and lives of all men. The science of truth—involving all sciences and all things in their precipitates—has its origin in its personification, its highest and most complex form of expression, in which it is subjected to all tests and overcomes all opposition. This personification is the stellar nucleus of all outshining in the anthropostic world of human mediums. The scientifically formate, divine Imperialism is the only legitimate, perfect ruling power. It is scientifically religious, and represents the unification of God with man. Its form of worship is the universal science of all the arts and sciences, represented in humanity for the highest form of social good. The

motto of its social order is *Ich diem*—I serve. Its model is that man who girded himself to wash his disciples' feet; who came not to be ministered unto, but to minister; and who, because of humbling himself, will never lack for the most exalted honors.

It is more blessed to give than to receive. The servant's place then, is the place of privilege; yet all may have its exaltation, for without reciprocity of service, no equity could be established. The gracious gift demands always the reciprocal gift of a gracious reception, and its dedication to its divinest use. Every good and every perfect gift cometh from above; but that which is above ascended from that which is beneath, therefore the Lord himself condescends to men of low estate with humility, in gracious recognition of their holy aspirations, which perpetuate his being. The womb of mother Nature gives birth to the central imperial physical sun of the physical universe, the image and likeness of the universal Father-Motherhood—involving all. The church of Jehovah,—the Motherhood of Deity, produces the Son of Righteousness in the image and likeness of the Father-Mother Deity, and makes him the imperial center of the divine social order, whose unfoldment is a new creation of the family tree,—the Tree of Life,—which yields twelve manner of fruit.

When once the science of life and immortality is recognized by the great army of truth-seekers in whom was begotten, nineteen centuries ago, a living hope of immortality and eternal life, the mists, and fogs, and death-damp of the present social chaos will disappear before its solar radiance, and aspirations for divine Imperialism and the aristocracy of divine intellectual and moral qualities will awaken with renewed energies in the minds and hearts of men, causing them to purify themselves from the sinful lusts of the flesh, and from mortal pride and vainglory, that as servants of the Most High, who gives his life to the service of the lowliest, they may serve every man in his own order, performing uses to his neighbor in the name of the greatest Servant of all.

This King of kings and Lord of lords, enthroned in the hearts of men as the reward of his service to the lowliest, will accept graciously, every thank-offering human love can bring, and make of each a whole burnt-offering for the sins of the world, and from the cleansing fires of which will descend from above a new creation, the Father's house, that holy temple into which nothing enters that defileth. This temple of a renewed and transformed humanity will inhabit this earth, until for it time shall be no longer. Then shall the glory of the Queen of the night succeed the glorious day, and the stars shall shine forth, and divine mother Nature rest in the mystery of sleep, the restorer, till the dawn of yet another new day.

No sane mind, regarding intelligently the testimony of those two irrefutable witnesses,—the Scriptures of both Testaments, and universal Nature, can fail to realize that its ultimate and triumphant government must be a divine Imperialism, and its Imperator, the Universalist, the Scientist who holds the wealth of all worlds

in his hands, because he knows the laws of their being, their origin, and their destiny. In him alone can equity originate; by him alone can every man be justified and awarded his place and portion according to his needs, and according as his work shall be. The scientific mind—the mind that knows all things—is the supreme development from the seed of Jehovah, and is the throne of his Elohi, to which he ascended when he withdrew from mortal vision as material element.

Happy the man whom this King delights to honor with his service! He is an aristocrat indeed who can recognize and worship this King, acknowledging his divine right to distribute the wealth of the universe, like the central sun, to everything after its kind, according to its needs, knowing that his King can do no wrong. This throne of science is given to him alone in whom the law of love is fulfilled,—to the man of sorrows, acquainted with human grief, who maketh himself of no reputation for the Truth's sake; the man who was rich, but who for our sakes became poor; the man who went down from Jerusalem to Jericho, and fell among thieves and was stripped and left to die; the man who has been despised and rejected as the burden-bearer of the cross, a High Priest who has wandered all through this wilderness of sin, and is touched with the feeling of all our infirmities; a prisoner of hope whom the truth has set free to do and to dare, and become the hero of worlds to come.

This man—the Sign of the Son of man, the Sign of Empire, whose course has been steadily westward nearly two thousand years—is today a prophet, a Voice crying in the wilderness, prophesying the speedy triumph of imperial justice. His spoken *word* will be the execution of the death sentence on sin and all its concomitants, and the awakening of all the powers of Jehovah to place him in glory upon the throne of the world to come. His *word* will be spoken by his scientific application of the powers of theocrasis, by which he will convert the world and make thousands to speak the words of truth and justice with the flaming tongues of men and of angels; and do the deeds of Gods, making all things new,—new revelations of the loving redemptive life of the Almighty, causing all Nature to sing a new song, accompanied by the pæons of the bells of the horses, upon which holiness is written.

The new song is the song of Moses and the Lamb, the song of the "Horse and his Rider,"—the fulfilment of the law, its science applied to life. This is the song of the saved who in turn become the Saviors. None can sing this song who do not voluntarily and intelligently forsake the ways of sin and death, and through obedience to the law, work out their own salvation. In such, God works to do his own good pleasure, which is their salvation *from sin*.

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. * * 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. * * Good Master, what good thing shall I do, that I may inherit eternal life? Keep the Commandments. * * 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.

The Concord Riot; or Looking Backward Sixty Years.

L. E. BORDEN.

HAVERHILL, first called Pentucket in the Indian tongue, is a beautiful town upon a hillslope at whose base the blue waters of the Merrimac wind onward to the sea. Upon the outskirts of the city, stands an old farmhouse shaded by walnuts and hickories. A thin coat of light paint covers the body of the dwelling, but the original color still shows a deep red on the ends and gables. Close by the front door is a well-sweep of the same hue, and peering down into the mossy depths of the ancient well, one sees little ferns growing in the crevices of the rocks. A path leads westward through the field to the brook, which ripples and splashes along the edge of a strip of woodland. Tufts of violets with their heart-shaped leaves, aromatic sprigs of peppermint, and black-green jack-in-the-pulpits fringe its banks.

Every spot here is full of interest to the poet-lover, who steps reverently into that square front room where the Quaker bard was born. The century had told but seven years, when John G. Whittier's life began amid toil and privation on this lonely farm. Yonder stands a stone wall which the barefoot boy in his homespun frock helped to build. Here, at the head of a time-worn staircase, in a rude open space, with rough beams overhead and large knots in the outer wall where the snow drifted in across the bed, the lad slept with his brother. Down below is the great kitchen, nearly thirty feet wide, where the iron crane hangs in a cavernous fireplace, and the hearth reaches half across the room. Around that hearth one winter's night, the family were gathered while the schoolmaster, a welcome guest, read aloud from the poems of Robert Burns; and as he read, one of his hearers, a shy youth in the corner, felt his cheeks flush and his heart swell, and knew for the first time from answering thrills that met the rhythm, he was himself a poet.

On the parlor wall hangs a sampler worked in tent-stitch by Lydia Ayres, the sweet faced schoolmate whose childish grief at passing him in the spelling-class, the poet has told in some of his best lines.

"I'm sorry that I spelt the word;
I hate to go above you,
Because," the brown eyes lower fell;
"Because, you see, I love you."

A new schoolhouse occupies the site of Haverhill Academy, where Whittier found the only training he enjoyed beside that gained from the district school near home. As we all know, he was obliged to earn the money to pay for that one year's schooling by working in the shoe shops, making slippers at eight cents a pair.

The citizens of Haverhill carefully cherish their poet's birthplace, and point with pride to these relics of his boyhood;—and yet, so strange and fickle is public sentiment, something more than sixty years ago, they were ready with tar and feathers to mob the man whom

they now delight to honor. It was in the early anti-slavery days, and Whittier had taken up the unpopular cause with a burning zeal. No man is safe who dares to run counter to the ideas of the majority, and on a certain occasion when it was announced that the poet would speak in one of the churches, a mob was formed, and Whittier only escaped violent treatment at their hands, by making a hasty and secret exit through a window at the back of the edifice.

Although Whittier was fortunate enough to frustrate the disgraceful purposes of his fellow townsmen, he was roughly handled in the New Hampshire capital whither he had gone on a lecturing tour in company with George Thompson, an English reformer who had been instrumental in securing the abolition of slavery in the British colonies, and who had now come, at Garrison's invitation, to support the cause of freedom in America. Concord on the Merrimac belied its peaceful name, and became on this occasion the center of an angry crowd furnished with tar and feathers, and vowing speedy vengeance upon the "British emissary."

As the hour set for the meeting drew near, the rioters started to find Thompson, and meeting Whittier coming to the hall, took him for the Englishman and began to pelt him with mud, stones, and rotten eggs. It was a shameful scene,—the Quaker poet in the garb of his order, but with something more than a Friend's meekness flashing from his eye, pursued by the jeers and missiles of five hundred brave and loyal defenders of slavery! That Concord riot forms a dark page in the annals of the Granite State. What might have happened is uncertain, but just at this crisis, a hospitable gentleman flung open his door and offered shelter to the poet. The crowd, foiled of its victim, went on, shouting and cursing, to burn Thompson in effigy in the State House yard.

Why is it that men are so slow to learn a lesson made so plain and simple? As some one has said, "If liberty of conscience came over in the Mayflower, it was a portion of her perishable cargo and was soon disposed of, and never afterward imported." Every page of this nation's history is stained with persecution. The very men who canonize Whittier for denouncing the dreadful traffic in human flesh and blood, are ready today, when their prejudices are aroused, to mob, slander, and do violence. In this present year of grace, in the state of Maine, a God-fearing citizen was tarred and feathered merely for the holding of certain harmless, if eccentric religious opinions. Sixty years ago, he was a bold man who dared avow himself an abolitionist. How far since then have the Americans traveled on the road to religious and political liberty? When are they going to accord to every man the right to enjoy his own opinions, until he is convinced by reason that they are wrong? When will tolerance cease to be a prophecy and become a reality?

In the Editorial Perspective.

THE EDITOR.

THE CENTRAL purpose of Columbus was to discover the ancient Garden of Eden,—the lost Paradise. Guided by ancient legends, he started westward to reach the Indies and the southeastern coast of Asia. Tradition fixed the ancient Paradise in the land of the tropics, in the isles of the Indies; and when Columbus reached San Salvador, he supposed that he was in the eastern instead of the western hemisphere. Accordingly, he named the inhabitants Indians. Not until he had made considerable explorations did he discover that he had reached a new continent. The oldest civilization known to the world today is China; but back and beyond the founding of the Celestial empire, were the peoples of the East, who lived during the Golden Ages of the past. The old Vedic scriptures, the Sanskrit language, the belief in the doctrine of absorption into Nirvana, and the great religions of the East are mere relics of an ancient religion, of an ancient civilization which flourished when the sons of God were in the tangible world, and the Orient was illumined by the divine Science. We may trace the progress of the civilization of the world westward from that point, down through the ages, until the present time; the march of the great anthropostic Sun in its precession on the ecliptic of humanity, the course of empire, the progress of civilization, have been through the peoples of India, Persia, Egypt, Palestine, and Europe, to America. The culmination is reached in the Occident. The greatest progress is in America, and the divine illumination occurs in the western world. Correspondingly, the vitellus of the great cosmogonic egg has moved to the westward. The greatest mental activity is always in the longitude of the vital point of the cell. During one great cycle, it has moved from the East to the West Indies. Note on a map of the world, the likeness between the eastern coasts of Asia and North America; each coast terminates toward the south in a peninsula. The Florida of the East is the Malay peninsula. South of each peninsula lie great islands running east and west, and further to the south are similar continents projecting toward the east. Spanish possessions included islands in both the East and West Indies; and during 1898, the United States of America acquired possession of the Philippines, Cuba, Porto Rico, the Ladrones, and Hawaii—all in exactly the same latitude. Koreshanity has located both the peoples and the place for the establishment of the new Eden, which the great Columbus, the dove, was sent out to discover. Through Cuba and Florida, the explorers passed in the hope of discovering the Fountain of Eternal Youth. Their search was prophetic; their expectations were not in vain. The great civilization is coming again; the evidences are written in the stars, in the insular and peninsular relations in the earth, and in the heart of the American people; it is written in the path of progress, in the scientific cosmography and cosmogony of Koreshanity; and the fulfilment of the prophetic lines, which have been converging for centuries, will be reached in the ultimate focus and exaltation of the scientific Light of the New World!

The *Critic*, while admitting that "unfortunately there is a great deal of truth" in our recent criticisms of the numerous factions of modern socialism, assumes that there is a common ground upon which all socialists stand: That the present industrial system is wrong and unjust, and that the remedy is in the inauguration of a system of government ownership of all means of production and distribution. Our contemporary notes that history has many parallels to the present movement for industrial freedom, where factions were factors in human liberty, citing the religious reform of the sixteenth century, the Ameri-

can revolution, and the emancipation of the southern slave, and asks, "May we not reasonably expect the same results in the present fight for industrial freedom?" The sixteenth century religious reform resulted in religious chaos; the American Revolution established a form of government which today permits and fosters all the evils which modern industrial reform is endeavoring to destroy, and the "emancipation" of the southern slave merged him into a worse bondage than he experienced on the southern plantation. These three instances are instances of disintegration, a tearing down without making provisions for meeting the exigencies which have arisen out of the new conditions. These three factors of reform have resulted in the *worst* possible form of civilization, where the workingman is the slave and the millionaire the master. Shall we expect similar results in the "present fight for industrial freedom?" We may expect, as a result of the fragmentary effort at reform, ultimate social chaos and revolution, a general social disorder, from which nothing but the absolute science of social reconstruction will deliver the people. Koreshanity maintains that inharmonious environment is not alone the difficulty; the cause lies deeper in the human heart and nature,—individualism, selfishness, and greed. There must be a turning back to the principles of unity of humanity, a polarization of the human mind in the direction of absolute purity and integrity;—in short, the exercise of Messianic function, through recognition on the part of the people, of the positive pole of human progress, and the establishment of the genuine scientific system of the Golden Age. Human nature must be transformed; but this belongs to the sphere of exercise of higher prerogatives and the application of a more profound science than fragmentary socialism possesses.

Modern astrologers are unable to define the specific quality of human life that manifests itself at the culmination of dispensations; they are ignorant of the fundamentals of true astrology, or the science of the precession of the anthropostic Sun along the line of the human ecliptic—the science which reveals the laws of immortality in the flesh. Koreshan Astro-Anthroposophy takes as a basis of its analyses of being and existence, the specific relation between man and the physical cosmos; and is able, through comparative analogy and the laws of correspondent movements in humanity and the physical world, to not only locate *when* the Messiah should appear, but also what is the specific character and function of each manifestation. An astrologer that cannot go back nineteen hundred years and define the character of the greatest anthropostic manifestation of all ages, has only a smattering of the science of astrology, and the value of his knowledge is far below that possessed by the Magi of the East, who recognized the star of Bethlehem. We are approaching the greatest events of all history, the greatest achievements of divine science; the modern astrologers are unable to foresee the actual manifestation of the humano-divine beings in the world of tangibility, whose coming is specifically designated in the solar, lunar, planetary, and stellar relations in the physical heavens at the present time. The sign in the physical heavens, passing from the constellation Pisces into Aquarius, is the astrological proof of the presence of the Sign of the Son of man, Elijah the Prophet, the Precursor of the new humanity,—the divine immortal beings in the human world. Bio-Astronomy deals specifically with the laws of divine perpetuity and manifestations; it reveals God the Almighty; and an astrology that falls short of this is not astrology.

The state of Georgia is rapidly losing the little civilization

with which it has been credited. Within the past six months, 20 negroes have been lynched in the state—some of them burned, and some cut to pieces and distributed to the savage mobs. Nothing more atrocious, revolting, and barbarous has ever occurred in the heart of Africa than in these instances of torture of the unfortunate negroes of the South. A statement has at last been wrenched from the governor of Georgia, in which he expresses a vein of sympathy for the mobs. The people who perpetrate these crimes against humanity are savages, and not entitled to citizenship in an enlightened nation. These atrocities will increase; as the violence of the race war and of the war of capital and labor approaches, there will be sufficient provocation to excite the latent barbarism in the average genus homo, resulting in a complete revelation or uncovering of all the deviltry and savagery that are bound up in humanity. It will require this to throw off the false face of hypocrisy of modern civilization, and reveal the truth of the character of the modern world!

Humanity constitutes a universe, which is analogous in every respect to the physical universe in which we live. The analogy is complete, and the anatomy of the physical world is in exact correspondence with the anatomy of the individual man, and likewise analogous to the structure of the Grand Man, or humanity at large. The physical world is therefore the perfect pattern for the perfect structure of human society and government. The perpetual product of the physical cosmos is the central sun; it is the seed of the mineral kingdom. The human world, being analogous to the alchemico-organic universe, produces its seed—it involves itself in one Man, the anthropotic Sun of humanity. The Koreshan Cosmogony demonstrates not only the personality of God, the Seed-man, but also scientifically defines that he is entirely human. The great Sun of righteousness, the only true God, the human God, the God-man, appeared in the world nineteen hundred years ago. Koreshan Science is the science of the existence and laws of perpetuity of God, humanity, and the physical cosmos.

Contemporaneously with serious outbreaks in the social and industrial world, Mauna Loa, the central vent of the great volcanic belt of Oceanica, is in eruption, threatening to sweep destruction over the island of Hawaii. Great rivers of lava are streaming down from the crater and flowing toward the sea. On the opposite side of the earth, in nearly the same latitude, Mt. Vesuvius is now active. A revolution in the physical world is approaching; seismic disturbances and volcanic eruptions will increase, and volcanoes which have been quiet for centuries will break forth, accompanied by cosmographical upheavals, earthquakes, tidal waves, monsoons, and tornadoes. The five principal volcanoes of the central class, are Mauna Loa, Mt. Vesuvius, Etna, Stromboli, and Hecla; and there are over 125 active volcanoes of the linear class, the Moluccas in Formosa, the Sunda group, and the Andean volcanoes, all of which will become violently active during the time of the great revolutions in the physical world, and the contemporaneous revolution in church and state.

The peace congress has adjourned, with the signatures of only sixteen powers out of the entire number represented, to the arbitration agreement. The congress ends when all nations of the civilized world are preparing for war; when Russia is threatening Finland and Sweden, and plundering China; when England is at war with the dervishes of the Nile valley, and threatening war with the Transvaal republic, and when America is at war with the Filipinos, and ready for war with any nation in the earth! Warships are still building, and standing armies are still maintained. There is no disarmament,

and no one in the congress was foolish enough to hint at it. Arbitration will settle none of the world's great issues; the powers will be powerless to arbitrate the great questions of capital and labor, —powerless to stay the impending revolution!

Christianity originated in the mind of one Man. Other great religions which prevail in the world, Brahmanism, Buddhism, Parseeism, and Mohammedanism, each had one personal head and founder. There is no such thing in all history, where a number of men ever produced a great system of religion. The new religion of the Golden Age cannot originate by methods employed by hundreds of so called leaders to patch up apostate Christianity; it must come as the Light of the world, from the anthropotic Sun, from the mind of *one* man, whose intellectual perception of the universe is sufficient to reach the last analysis of all truth in the formulation of a system of religio-science,—a universology. When truth involves itself completely and perfectly, it appears in one Messianic Star, and not in hundreds, until the hundreds are baptized by the One.

The center is the absolute point of a circle; all other points are relative and dependent. The physical cosmos, with its center of alchemical power and authority,—the solar imperial head, and the related and dependent circumference of activity, is the scientific pattern for the true social order and government. There can be no true government without a head, just as there can be no true circle without a center. We claim, on the basis of geometry, of the physical universe, of the human anatomy, of form and function, that the republican form of government contains a principle that cannot be truly and scientifically applied without a central pole of unity, which will unite and relate in humanity all the different departments of mental activities which obtain in the individual.

After four hundred years of "Christian civilization" in Cuba under the auspices of Spain, 76 per cent of the entire population can neither read nor write. There are thousands of churches, but not a school house in Cuba. Ignorance prevails throughout the island, and destitution is widespread,—not the direct outcome of war, but of conditions which have prevailed for centuries. Spain's legacy to Cuba is the degradation of ignorance and poverty. These conditions confront America in its attempt to establish a government in the Antilles. Obviously, the people of Cuba are incapable of governing themselves; they are merely children in the world of modern civilization, ignorant of the laws of government, order, and progress.

A modern scientist is endeavoring to find a method of conserving mental energy. He concludes that an enormous amount of energy is wasted in the processes of thinking by everybody. That is where he makes his greatest mistake. Nothing is wasted in the processes of actual, rational thinking. The trouble is that thinkers are few, and the enormous waste of mental energy results because the masses do *not* think at all. The only way to conserve mental energy is to think rationally and scientifically. If our scientific friend desires to conserve the energies of thought, let him think!

Darwinism is figuring conspicuously in a South Dakota criminal court. A showman has been advertising and exhibiting the "missing link," and becoming engaged in a quarrel with his curio, killed the latter with a club. He was arrested for murder, but is making his defense on the plea that the "missing link" was *not* a human being. The state claims that if the thing murdered was the "missing link," he was at least half a man; and it may require some fine legal points to settle the question of punishment for destroying the "link" between the human and animal kingdoms!

The free silver apostle asks the question in an elaborate work on economic and political problems: "Republic or Empire?" We can answer the question at once: It will be an *empire*, in which silver will be as free as any other metal, and in which gold will be common enough to pave the streets of its capital. American politicians and churchmen are afraid of the coming *kingdom*, the literal divine Empire which shall ultimately fill the whole earth; they would rather substitute a republic, in which the people could govern themselves and leave the Almighty to take care of himself!

The united Christian party seeks to amend the Declaration of Independence by embodying in its platform the clause, "We hold that all temporal governments derive their just powers from God through Christ, and by the consent of the governed." The government of the Almighty is Theocratic, the antithet of republicanism. But this new party, in its declaration in favor of the adoption of "direct legislation," recognizes the people as the supreme source of power. We would be glad to be informed where, in such an arrangement, the power of "God through Christ" is to be found!

The chemist denies that baser metals may be transmuted into gold; but the entire commercial world is constantly transmuting human energy and the products of industry into gold. In the competitive system, the supreme desire is to make money, —to make gold. It is as easy to make gold from other metals as it is to make gold out of human energy, when the processes are known. It is only an unscientific chemistry that fails to do, in the field of metallurgy, that which is constantly accomplished in the world of commerce.

All mind is supernatural; the science of mind is metaphysics,—that is, the science of that which is over or above physics. The natural world is material; the mental or spiritual world is prior to the world of matter in quality of substance. The natural world is the expression of mind; hence, matter is the continent or pediment of energy or spirit. The spiritual worlds or heavens of humanity are within man, and not in the sky of the physical universe.

There are two sides to America: One consists of the elements of progress, out of which the future civilization, order, and government must come; the other consists of the elements of violent revolution, the elements of retrogression. In the approaching judgment and vengeance upon the modern world, these elements will be separated; at present, chaos obtains because they grow together.

If American civilization is worth anything to the people of the western world, it is capable of doing more toward the enlightenment and civilization of the Filipinos and the Cubans than they are capable of doing for themselves.

The twofold destiny of humanity, according to orthodox Christianity, may be summed up as follows: The few are to be rewarded with everlasting bliss, while the many are to be consigned to everlasting blister!

The difference between the laboring man and the millionaire is this: The laboring man desires to perform less work for the same pay, while the millionaire desires to pay less money for the same work.

The theory that there is no evil, was designed to excuse the evil in the people who advocate it; it is entertained by those who enjoy perversions of truth, and who are unable to be good.

The millionaire has as much right to hate and oppress the labor-unions as the labor-unions have to despise the millionaire, covet his possessions, and oppress the non unionists.

The laws of the true form of government must be formulated from the basis of scientific principles, and not in accordance with the desires and caprices of a corrupt people.

The modern church belongs to the competitive order. Its sects are in competition with each other, and their members are engaged in competitive industry and commerce.

Strikes and riots are earthquakes in the human world, caused by the rumblings of great volcanoes of discontent, which threaten to sweep the world with revolution.

No man can correctly read the destiny of humanity by the stars, until he is able to read the character of the stars in humanity.

Enthusiasm is the potent force of great movements; truth accomplishes no victories without it.

The sun and stars constitute the cosmogonical aristocracy which rules the physical world.

The money power is the tyrannical and oppressive power of a false imperialism.

American Christians pray, "Thy kingdom come," but demand a republic.

When truth wins, only those who possess the truth will be absolutely free.

Just laws can originate only with the just man.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Antediluvian Personalities and Churches.

EDITOR FLAMING SWORD:—(1) Swedenborg says, in "Arcana Celestia," that from Genesis v to xi, or to the time of Eber, names never signify persons, but things. This involves all the names of churches from Adam to Noah, inclusive of the sons of Noah. The most ancient (celestial or perfect church) was called Man, who lived 930 years; Seth, the second church, lived 912 years; Enos, the third church, lived 905 years, and so on, down to the tenth church, which was Noah. Together with Ham, Shem, and Japheth, Noah constituted the ancient church. Swedenborg also says that the hundreds of years as connected with the respective names, refer to ages

of the church, as for instance, Lamech lived 777 years, and came to an end. Query: Is this view of the premises the same as the Koreshan?

(2) According to the "Dictionary of Correspondences," the planets Jupiter and Saturn are inhabited. This, I understand to be opposed to the Koreshan Astronomy. —MAJ. O. W., Denver, Colo.

(1) The usual orthodox view of Adam, Seth, Enos, and others of the antediluvian characters mentioned in the Bible, is that they were common mortal men, propagating their life on the mortal plane; that the human family began with Adam, who

married Eve, resulting in natural, mortal children. Placed in contrast with this absurd view, Swedenborg was right; but Swedenborg was illumined as to his interior, and his inspiration pertained to the spiritual sense, and not to the natural. It is true in the spiritual sense, that Adam, Seth, Enos, and others, were churches, and partly true in the natural sense. There never was a church that was not founded by a natural man; no age ever began without a human head. Adam was a man, as much a man, an

immortal man, as was Jesus. The church Adam founded was called Adam. An entire dispensation followed Adam, during which time the church of Adam existed. Through processes of regeneration, Adam begat Seth, the head of the church of Seth; and likewise, Seth begat Enos, the founder of another church.

The number of years connected with the names of Adam, Seth, Enos, etc., do not refer to the number of years in which the men existed in the natural world. We may take for illustration, the Man Jesus: He came into the world an immortal man; he was in the natural world only thirty-three years, but he founded a church, which contained the living Seed until that seed died. The apostasy came about the year 317; and in the same way, and for the same reason that the Bible says Adam lived 930 years and died, we may say that Jesus lived 317 years as the divine life of the Christian church, and then died, as all seeds must die. But the period of 317 years is not the end of the age, for the same age has extended down to the present time. The fruitage of this age will be the offspring of Jesus, and a new age, a new church, will be inaugurated.

The difficulty with chronologists is, that they take these dates in their succession as given in the Bible, and make them foot up a certain number of years, and call it a certain number of years by Bible chronology from the time of creation; whereas, in fact, during the major part of an age the church is dead, in apostasy, so that unless the law of dispensations is understood and applied, the years given in Genesis furnish no clue to the actual number of years that elapsed between Adam and the flood; and if Swedenborg considered that when one church ended or "died," another immediately began, he made the same mistake that the modern church makes as to dates. Swedenborg had no means of knowing the natural sense of what he saw in the spiritual world. It has required the literal or scientific sense to make correct interpretations of the writings of Swedenborg. The visions of Swedenborg were not revelations to the external mind, and cannot be understood in the external sense without a scientific translation of the terms of the spiritual into the natural. Noah, Shem, Ham, and Japheth each had a natural existence. The church of Noah prevailed in Egypt. The word alchemy is derived from Ham or Cham; al meaning light, and Cham, transmutation; alchemy is the light of Cham, or the science of transmutation.

(2) Swedenborg visited the spirits of different classes of people in the natural

world, which correspond to the seven planets. He visited the spirits of Jupiter people, of Saturn people, Mars people, etc. These people are all right here on the earth's surface, within the great hollow of the cell. When the Swedish Seer wrote of what he saw; he supposed—with the Copernican fallacy in mind—that he had been to the visible planets in the physical heavens. If he could have understood the natural sense of what was revealed to him, he would have known that he did not go off into space, but into the several divisions of the spiritual world *in* the natural humanity. What he saw is in no way antagonistic to the Koreshan Astronomy, but perfectly in accord with it.

Koreshan Cosmogony and Zeteticism.

EDITOR FLAMING SWORD:—I have just received a letter from Mr. L., Vadis, W. Va., in reply to inquiries regarding Zeteticism. He referred me to a Koreshan publication on the subject of the shape of the earth. I am anxious to procure a copy. I would like to ask also, Do you know where I can obtain a copy of the book by "Parallax" on the same subject? I have become interested in this question of the shape of the earth, and am desirous of getting all the light I can. There are some points I am not sure about. If the book you publish clears them up, then I am ready to become a "flat earth man."—E. B. S., Harperville, Manitoba, Can.

The book to which you have been referred is the CELLULAR COSMOGONY, or the Earth a Concave Sphere, containing an exposition of the fundamental principles of the Koreshan Cosmogony, together with actual demonstrations of the earth's concavity. You will see from the title of the book, that we do not advocate the "flat earth theory" of Parallax, although we are thoroughly acquainted with the theory, as well as with the experiments by Parallax and others, and the books which have been published in defense of his views.

In 1839, Parallax, an English experimentalist, began a series of experiments on the old Bedford canal, in England, to prove that the earth is not convex. He demonstrated beyond a doubt that the surface on which we live is *not convex*; but he *assumed* that, because it is not convex, it is *flat*. We contend that his conclusion is not logical, and that it is not sustained by a single fact of nature, beyond the conclusion that the earth's surface is not convex. While Parallax claimed to be a Zetetic, he departed from the Zetetic method when he reached the conclusion that standing water is flat. He evolved an inconsistent theory which is out of harmony with natural phenomena, geodetic survey, scientific cosmography, and the principles and laws of existence.

In 1896 and 1897, the Geodetic and Experimenting Staff of the Koreshan Unity conducted a series of experiments on the surface of water for the purpose of demonstrating, by simple means, the correctness of the scientific discovery by KORESH, in the year 1870,—that the earth is a hollow sphere, and that we live on the inside. Our observations and experiments on the old Illinois drainage canal, Lake Michigan, the Gulf of Mexico, and Bay of Naples, demonstrated not only that water is not convex, but that it is *concave*. These experiments are more numerous, more crucial, and definite in actual test of the water's surface than ever before conducted. Besides the experiments of observation by means of the telescope, the Staff conducted the greatest geodetic survey in all history—that of the survey of a straight line a number of miles in length, from the vertical point of a given perpendicular. The line converged with the waters of the Gulf of Mexico at a specific ratio,—the ratio of the earth's concave curvature, the particulars of which are contained in the 200-page book, the CELLULAR COSMOGONY.

We would call your attention to the fact that the earth cannot be flat. Universal phenomena cannot be accounted for on the basis of the flat assumption. All life is generated in the cell. The universe is a great cell, possessing all the functions of the human organism. The principle of cellular life enters into all organic structures, and the universe is no exception. There is no south circumference, as Parallax assumed; meridians of longitude converge south of the equator, the same as they do north of the equator; and there is a circumpolar motion of the south pole stars just as there is in the north around Polaris—a fact wholly inexplicable on the basis of the so called Zetetic astronomy. While Parallax was progressive, the truth concerning the form of the universe did not ultimate in him. Improvement is the order of the age, until the perfect system is reached, which is Koreshanity.

Parallax's book, "Zetetic Astronomy," is long since out of print, and we think no copies can be obtained from any source. Copies were scarce ten years ago, and the price very high. It is now out of date; after comprehending the fundamentals of Koreshan Astronomy and studying our experiments, you would not need works on a fallacious theory, either for facts or arguments to disprove the Copernican system.

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In the fulness of a cycle we find cause and effect to be united in one.

Swedenborg and the Bible.

EDITOR FLAMING SWORD:—I take the liberty of presenting the following questions, first premising that I have read "The Mission of Swedenborg," which leaves many important points untouched:

Swedenborg taught that the books of the Bible are divided into two very different classes. The first class, comprising all those books preceding Chronicles (except Ruth), the Psalms, the Prophets, the Gospels, and the Revelation, contains a spiritual sense, and forms the divine Word itself. The remaining books constitute the second class, which has no internal sense, and therefore are no part of the Word of God. Are Koreshan views of the Scriptures in harmony with the foregoing?

Am I correct in thinking that Koreshanity accepts Swedenborg's exposition of the Scriptures, but in all other respects denies the authority of his writings? If so, why?—A. L. B., New Haven, Conn.

Swedenborg's mission was to the spiritual world; he wrote of it and for it, because he was illumined in the spiritual "sense." He became the Word in the spiritual degree; that is, his interior entered into conjunction with the Lord, and consequently his inspiration was entirely in that degree. His inspired writings constitute the exposition of the spiritual sense of the truth, not the external, natural, or scientific degree. Koreshanity accepts what Swedenborg saw in the spiritual world, accepts what he taught of truth in the spiritual degree, and the authority of his inspirations in that degree, and that degree only. We accept what he saw and heard while in states of illumination, but we do not accept his attempts to define to the natural mind, the meaning of what he saw and heard in the spiritual world. The truth did not reach its ultimates in Swedenborg. Koreshanity is truth in ultimates; it is not only the scientific interpretation of the writings of Swedenborg, but it is also the science of all things in both the spiritual and natural worlds.

Swedenborg saw what was contained in the spiritual degree of the divine Word,—not the Bible, but the Word itself, the Almighty. In the external world, Swedenborg concluded that the divine Word is the Bible; when in fact, the Word is God, and the Bible is a mere expression of the divine mind. We do not accept his conclusion that the Bible is the Word of God, and that some of the books of the Bible have no "internal sense." What is recorded in the Bible, whether written in the language of symbolism, or apparently in historical form, is an expression in the form of language, of what has taken place in the celestial, spiritual, and natural worlds, and the Bible is not only susceptible of interpretation on these three planes, but also in the antithetical degrees. Swedenborg's classification of the books

of the Bible was a mere designation of the books that were written in different forms of symbolism.

We do not reject what was revealed to Swedenborg in the spiritual "sense," while he was in a state of illumination; but we do not accept what he wrote when *not* in a state of illumination, because he was not able to define the scientific degree of a single truth he possessed. For instance, when in a state of illumination, he saw the spiritual sun, and around it three atmospheres, and outside and beneath the atmospheres, the earth; but when he undertook to write on the subject of astronomy, he held to the Copernican system; he did not possess the science of astronomy. The same is true of what he wrote concerning the Bible; he could not interpret the Bible in the natural degree, because he did not possess that function.

There are Others.

EDITOR FLAMING SWORD:—I am in receipt of a sample copy of your paper, and would reply that I am most too old (most 73) to look after new doctrines. Our Savior told Peter to put up the sword, for those that take the sword must perish by the sword; so I do not want to perish that way. You folks are wise beyond that which is written, and of course you know more than Solomon did in his day; but I am an old foggy, and will ask to be let alone in my present belief, as our Lord inspired it. He is the only Guiding Star that I know of.—J. A. S., St. Andrews, Wash.

This is an age of progress, and the American people are said to be progressive. In many ways they have shown themselves to be so; but there are still a number of people who desire to be let alone in their present beliefs and conditions, for new things, improvements, and aggressions provoke them because they cannot keep up with the procession. The writer of the above is one who has closed up his mind to all elements of progress, and does not desire to go any further!

There were many such in the time of Jesus the Christ. The truth came to the world through him, but the old fogies, who considered that he was wise beyond their understanding of Moses and the prophets, would have none of him! Jesus came to bring a sword for the purpose of stirring up the mind of humanity, and to set the elements at war; and in the combat, many perished. His gospel was the savor of life unto life to some, and the savor of death unto death to others.

Nineteen hundred years ago, there was a greater than Solomon; he was the Guiding Star. When he comes again to restore the lost Eden, he brings the *flaming sword* to keep and to perpetuate the Tree of Life, and those who do *not* take it will perish; and among them will be those who are left behind in the forward march

of progress and civilization—those who are neither desirous of the truth nor capable of understanding it when revealed to the world.

* * *

Koreshanity in New Orleans.

Rev. E. M. Castle Lecturing in the Crescent City on Koreshan Science.

Out at 2018 Bienville street, in a quiet and modest residence, is Rev. E. M. Castle, of California. She is not a Spiritualist, gives no table rappings, writes no messages on slates from long deceased ancestors or departed friends. She collects no fees, charges no admission, seeks no gifts, is an agent for no publication. She simply and only talks of the Cellular Cosmogony.

Don't get alarmed when you read these big words, for it is all very simple when you come to know it as its outline falls in choice English and clear-cut words from the lips of this talented woman in one of her "parlor lectures," as she is pleased to term them.

Rev. Castle is a remarkable woman in many ways. She is slight of figure, but big of brain, and her lectures betray an intimate acquaintance with the literature of all nations and all ages. In conversation, she is a charming person, and her power of elocution as a lecturer is something to be admired. She acknowledges that it is up-hill work to bring the world to an understanding of the startling and revolutionary theories which she and her sect propound, but she goes at her task with a will and a vim born of profound belief in their truth, and final acceptance by mankind at large.

A representative of the *Daily States* has been permitted to attend two of Rev. Castle's parlor lectures. It was with some misgiving that he went to hear the "lady from California," for fakes abound in this world, and a new sucker is said to be born each minute. The reporter did not wish to increase the average to two a minute, but he went.

During Rev. Castle's lecture, nobody returned from the spirit world to tell us things we knew long before; there were no mysteries, no signs, no symbols, no rappings, no wild-eyed ravings, nor anything of the kind. She was simply argumentative—that was all. But she sought to prove some remarkable things. For example, it has long been a current belief that we live on the outside of the earth, and that the earth revolved about the sun. Most people thought, too, that the moon is the earth's satellite, and revolved about the sphere on which we live. And then, too, we have been taught that the sun is much larger than our planet, and is the source of all light and heat.

According to Rev. Castle, this is all wrong. We don't live on the outside of the earth at all, but on the inside of it. The sun is not outside of us, but inside of us; the remaining planets all rest within

the earth's capacious bosom; in fact, we are "the whole thing," and plenty of it.

To speak plainly, Rev. Castle is an apostle of "Koreshanity," a principle of interpretation of the universe which asserts that the earth is a concave sphere—not a convex one—and that we, of course, live on the inside surface, whereas we have always believed we lived on the outside. But the best of people are sometimes mistaken, and Rev. Castle declares it will not be long before we all get our proper bearings.

Koreshanity is the system of world interpretation discovered by Dr. Cyrus R. Teed, of Chicago, who has written half a score of books on various phases of the system, and who publishes a weekly newspaper in its interest. In order to prove that the earth is a concave sphere, Dr. Teed undertook a series of experiments on the coast of Florida two years ago, and he claims that a straight line continuously projected to right and left did strike the earth's surface in both directions. With a convex surface such a line would have been projected into infinite space.

It is unnecessary and impossible to give in detail the arguments whereby Rev. Castle sought to prove the truth of Koreshanity. It is sufficient to say they were all ingenious, and seemed to be backed up by evidence that was amply conclusive to the human mind.

Reporter's Questions Answered.

The *States* representative was somewhat incredulous at first, and he confesses to serious misgivings even yet as to the truth of Koreshanity; but it is at least safe to say that the happily framed sentences of Lecturer Castle seemed to cast a sort of spell, albeit temporary, over the mind of skeptic and believer alike.

"If the sun is 886,000 miles in diameter," Rev. Castle was asked, "how could it get inside our little earth, which is only 8,000 miles straight through?"

"That is where you are wrong," said she. "You are following the teachings of the modern astronomers, who do not know anything about the matter. The sun is not 886,000 miles in diameter, nor anything near it. It isn't over 100 miles wide. You have been taught to measure it from the convex instead of the concave arc. With our system as a basis, the sun is barely 100 miles wide, and after you get the sun inside the earth there is still an abundance of room for all the planets, comets, etc."

"How could you circumnavigate the globe, as Magellan did?"

"That is not at all difficult. Divide the pasteboard globe used in the schools into two hemispheres, and paste the map on the inside of the globe. The globe will then have two poles, one equator, one ecliptic, just as many meridians and parallels of latitude as when the map was on the outside. The route of a ship marked on the outside would sustain the same relations as to distance, latitude and longitude to all points on the concave surface. As there are 360 degrees inside a circle or globe, the same as on the outside, the ship would finally return to the same point with a good deal safer journey, perhaps, than by sailing around on the outside of a sphere in rapid rotation and motion through space. Our circumnavigation is simple and safe; the other is fraught with the difficulty of getting the oceans to stay on the outside."

"Are any of the planets inhabited?"

"No,—not the planets we see up there in the sky. They are what their names indicate—plan-ets, little planes. The diameter of each is very small."

"Why can we not see across the hollow globe you tell us about, like a fly in a hollow vessel?"

"Because the atmospheres intervene. They are of different density. They refract rays of light and vision. We see but little further than the upper stratum of our air."

Rev. Castle explained eclipses, the alternation of day and night, the force of gravity, and half a score of other well-known phenomena, all in accordance with the system in which she believes, and then left us to pursue our own inclinations as to whether or not we repented our old sins in adopting the doctrines of the modern scientists, and were now prepared to be baptized into the new faith of Koreshanity. But she is a woman of remarkable intelligence, wide reading, and attractive personality, and the thinking men and women of the city should give her a hearing.—*The Daily States*, New Orleans, La., July 12.

* * *

Koreshan View of Spiritualistic Phenomena.

New Orleans Picayune Gives a Synopsis of Rev. Castle's Lecture on Spiritualism.

At the invitation of members of the Spiritual church, which is a branch of the Spiritualists, Rev. E. M. Castle lectured last night at the headquarters, No. 1306 Carondelet, on "Spiritual Mediums," showing the use, necessity, and correct position of such mediators between the physical and the spiritual worlds, and also the abuses accompanying, and the harm resulting from irresponsible experimenting with powers which we cannot yet control.

Imprimis, Rev. Castle said that she was not a spiritualist, although she would speak of mediums and of spiritualistic manifestations; nor was she a theosophist, although making use of such terms as "astral body" and "spirit circles." She believed in and professed the doctrine of "Koreshanity," which is a system of Universology, announced twenty-nine years ago by Dr. Cyrus R. Teed (Korsh), of Chicago. This system teaches that the earth is a stationary, concave cell, about 8,000 miles in diameter, with people, suns, moons, planets, and stars on the inside, the whole containing and constituting the only physical universe in existence. Embraced in the system, of which the external cosmic form is the mere outward cell, is its correspondent,—the macrocosmic or Grand Man. Outwardly, this is the visible humanity in the process of development toward a perfected state, not yet approached only as it was attained to in the Lord Jesus Christ.

Rev. Castle spoke about mediums, and said that such persons were absolutely necessary in order to establish a rapport between this world and the world of spirits; but owing to the perversion of their high attainments, by some mediums who descend to charlatanism for the sake of money-making, and owing to the want of proper knowledge of the control of forces which are called into action by the

mediumistic power, humanity is at the mercy of evil and lesser spirits who use the mediums for purposes of their own.

Materialization takes place at the expense of the highest elements of our nature. The materialized spirit is the product of the union of those higher elements with the grosser element of the spirits that hover in our earthly circles, seeking a clew to the problem of reincarnation. This process saps the vitality of the mediums and of those persons who attend the seances. In the long run they become more and more materialistic, and eventually are the prey of evil spirits.

It is in this perversion of our noble, God-given faculties that the mistake lies. We should seek beyond the mere gratification of that curiosity which consists in coming into communication with the ghosts of our departed relatives and friends, by calling them to this earth. We should seek beyond this mere whim, and try to find out ourselves what is going on in the spiritual spheres.

Rev. Castle said much more on the subject, but the above is a fair synopsis of her lecture. She will speak again next Thursday on "The Reincarnation."—*New Orleans Daily Picayune*, July 12.

* * *

The World's News.

Wednesday, July 26.—Request sent from Bainbridge, Ga., for troops to protect negro prisoners from mobs.—Negro mobbed and lynched at Bond, Miss.; another shot by mob near Leesburg, Ga.—Troops in Cleveland, O., to prevent outrages by strikers.—Third annual astronomical conference held at Yerkes' Observatory, Wis.; prominent astronomers of America and Europe present.—Milwaukee street-car companies make 20 per cent advance in wages of employees.—Czar's mind reported failing; probable appointment of regent of the empire.

Thursday.—American engineers propose a ship tunnel through Isthmus of Panama.—Chicago brickmakers on a strike.—Gen. Ulysses Heureaux, president of republic of Santo Domingo, assassinated at Moca.—Troops at Cleveland fail to prevent riots; situation reported serious; non-union men assaulted by scores of strikers; illegal boycotts employed; companies refuse to arbitrate, and trouble continues.—29 vessels unable to discharge cargoes at Antwerp, Belgium, on account of strike of dock laborers.—Another negro lynched in Mississippi, near Brandon.

Friday.—England refuses to allow U. S. to use war vessel on Lake Michigan for training of Illinois naval militia.—Yaqui Indians in Mexico declare war on settlers.—Chicago brick-yards tied up by strike; 5,000 men out and idle.—Colonies of Australia decide in favor of federation.—Americans engage Filipinos in battle on Laguna bay; town of Calamba taken by U. S. soldiers.

Saturday.—Mauna Loa, Hawaiian volcano, in terrific eruption; threatens destruction of city of Hilo.—Georgian mob attacks three Mormon elders at Monticello; elders escape to Jackson.—Weyler on the war-path in Spanish senate.—U. S. war department sends two warships to Santo Domingo to preserve peace; revolution threatening since assassination of President Heureaux.—American troops ordered to garrison disputed Alaskan territory.

Sunday.—Peace conference closed at the Hague; ten powers fail to sign compact.—

Rival sugar trust forming in Philadelphia.—Mayor of Cleveland falls out with state troops; troops may be withdrawn to leave mobs in possession of car lines.—Freight and passenger trains collide at Lackawaxen, Pa.; great loss of life feared; collision caused by storm and landslide.

Monday.—Yellow fever breaks out at soldier's home, Hampton, Va.; 36 sick; 3 deaths.—Nebraska volunteers arrive at San Francisco from Manila.—War in Santo Domingo is feared; outbreak is hourly expected; insurgents said to be concentrating to attack Puerto Plata and Moca.—5 Austrian newspapers confiscated for opposition to constitution.—English aeronaut crosses English channel in a balloon.

Tuesday.—New secretary of war enters President's cabinet at Washington.—Excitement over yellow fever in Virginia; hundreds leaving Newport News and other cities to escape the plague.—Venezuelan commissioners in conference at Paris, engage in lively disputes.—Revolution proclaimed in Santo Domingo; western half of the republic declares in favor of Don Juan Jimenez for president.—German press calls upon European nations to restrain U. S. from forming monopoly of rights in western hemisphere.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, August 5.

A striking and interesting feature of the current issue is the Evolution of a Modern Warship, as illustrated by a double-page of pictures showing vessels of war from the earliest times to the present year. The old-fashioned naval weapons of defense are placed alongside monster iron-clads of today—in startling contrast. The front page displays a photograph of two children wading in the surf. In this issue begins a novel series of pictures, the American Girls, by Penrhyn Stanlaws; The first is the captivating Golf Girl; the second will be the Bicycle Girl. Other pictures show Dewey's greeting at Trieste, White Pass and Yukon railroad to Klondike; 2 pages of the Filipino war, and numerous other subjects of illustration. *Leslie's Weekly* is simply and superbly excellent; it speaks volumes through its published photographs.

The Cosmopolitan.

A trolley line from Cairo, Egypt, to the Pyramids is being built; hence the suggestive heading to the opening article in the August number of the *Cosmopolitan*, By Trolley to the Sphinx, illustrated by 17 fine photographs of the Sphinx and the Pyramids. All students of the Pyramids and other forms of Egyptology will welcome this excellent glance at the ancient wonders. Another attractive feature, is The Basis of New York Society, illustrated by 29 photographs. Following this, is Your Relation to Society, by J. W. Bennett, of the *Baltimore News*; it is the first of a series of articles on the subject of social relations, and pleads for social reform. A new feature of the *Cosmopolitan* is Men, Women, and Events; interesting to all students of current history. A number of excellent short stories appear in the August number, the best of which are, The Bushwhacker Nurse, A Modern Cleopatra, and Operating an "Underground" Route to Cuba. Augustin Daly and his Life-Work is illustrated by 65 fine photographs of noted actors and stage scenes. The editor's Building of an Empire, an interest-

ing story of the rise of Mohammedanism, continues.

The August Chautauquan

Illustrates the old French town Grasse, and sketches its hardy inhabitants, and discusses topics of current and popular interest. The White House Entertaining gives the reader views of the White House and its gorgeously furnished rooms and superb conservatories. Among the many other interesting articles are, The Rate of Interest in the Near Future, Some Fruits of the Reformation, Stephen A. Duglass, Tea Drinking in Japan and China, New Zealand Cities and Government, and The Waste of Breathable Atmosphere; besides the serial, The Barrys, and a short story, On the Divide, and the usual History as It is Made.

The Open Court.

A monthly, devoted to the science of religion, the religion of science, and the extension of the religious parliament idea. Yearly, \$1.00. The August number contains: The Gospel on the Parisian Stage, the revival of Mediæval Mysteries and Passion Plays; sketch of Maine de Biran, one of the originators of modern psychology; Ludwig Buchner as a Revelator of Science; the Cross of Golgotha (illustrated), Italian Anarchy, and Death and Resurrection (illustrated), besides editorial on the Philippine Embroglio. Open Court Publishing Co., Chicago.

The Mind for August.

One of the best popular metaphysical journals published, a magazine of liberal and advanced thought. The principal articles in the current number are: The Genesis of Genius, Mental States and Selected Consciousness, Part 2 of Experimental and Transcendental Psychology, What is Spirituality? Reform For All, and Mental Independence. Yearly, \$2.00; 20 cents per copy. Alliance Publishing Co., Life Building, New York City.

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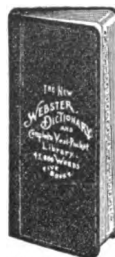
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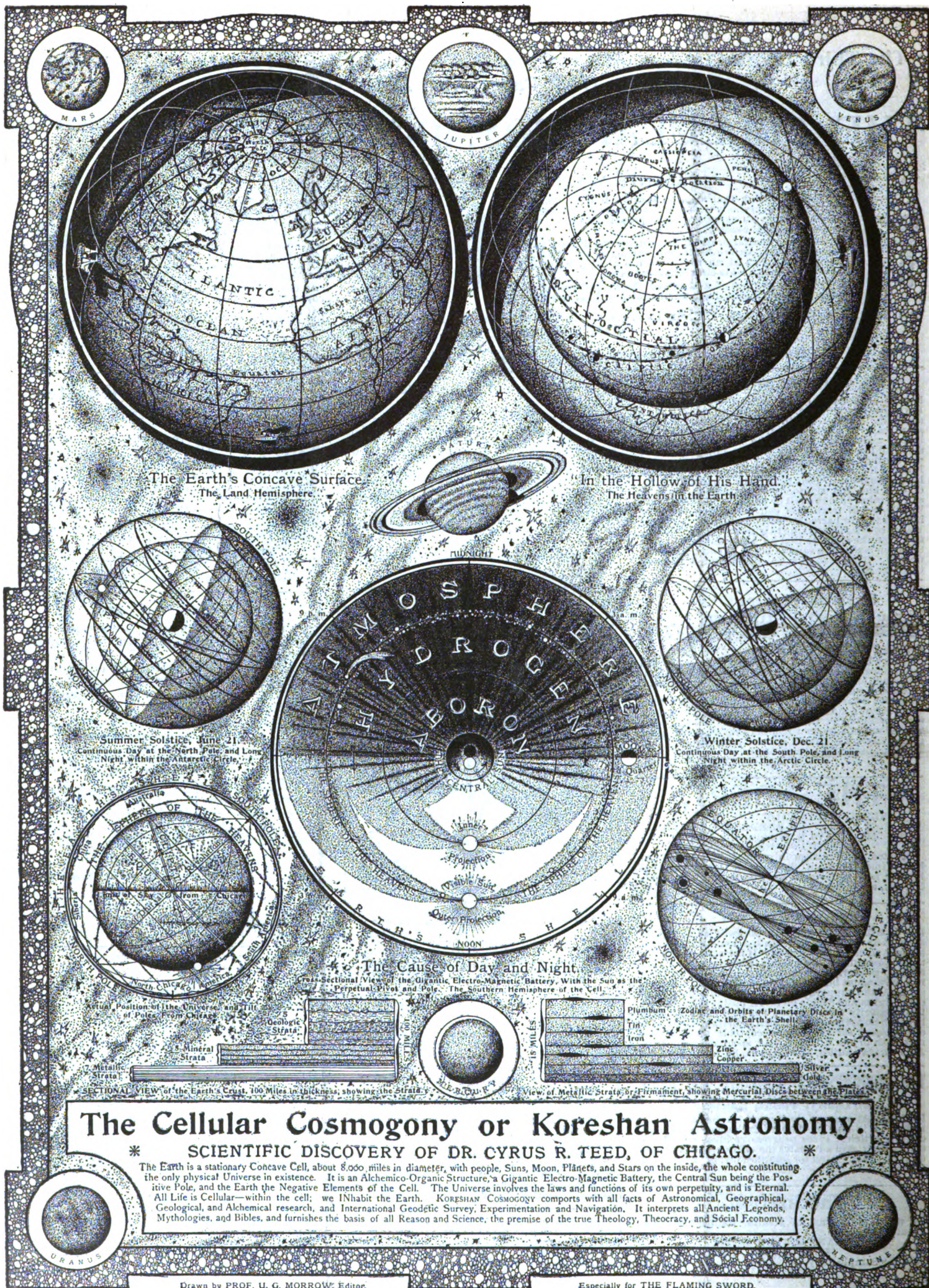
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SPECIAL FEATURES OF THIS ISSUE: AUG 14 1899

Vergering on the Vortex of Revolution.—In the Lap of Dispensations.—Religion of the 20th Century.—War and Universal Peace.—The Money Power.—Physical Immortality.—Problem of the Universe.

THE FLAMING SWORD



August 11, 1899.

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Prof. U. G. Morrow.

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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., AUGUST 11, 1899. A. K. 60.

Whole No. 349

Verging on the Vortex of Revolution.

The Law of Cycles and Recurrent Events; Humanity Now in the Lap of Dispensations, Entering the Day of Vengeance Foreseen by the Prophets.

ALL HUMAN progression is governed by the law of cycles. By a cycle, we mean a period of time beginning with certain conditions and terminating with somewhat similar or corresponding conditions. As an instance, note the period from the beginning of the Abrahamic cycle or dispensation to its close, the final destruction of Jerusalem and the scattering of the Jews. It will be observed that there was an overlapping of time; a period of about seventy years from the birth of the Lord until the dissipation of Jerusalem and the destruction of the city. The old or Jewish dispensation ended with the erasure of Jerusalem by the Roman army. The new dispensation began about seventy years earlier; namely, at the birth of the Lord.

While the Lord and his primitive church comprised the fruit of the Jewish age, and completed a period or cycle of about nineteen hundred years, the cycle did not exactly fulfil the conditions obtaining at the beginning of the Abrahamic dispensation, because some principles and forms were ingrafted, by which the development was a progressive one. The heart of the Jewish cycle in its beginning was Abraham; the heart of its termination was the Lord; that is, Abraham reincarnated with the additional experience of nearly two thousand years; for as Abraham, by natural generation, had projected his life into succeeding generations, he resurrected that life in the personality of the Savior of the world, the Lord being the reincarnation of Abraham. This cycle of forty-two natural generations is a representative

dispensation or period of time; and this is what we mean by the shorter cycle of time, or a dispensation.

There are twelve of these periods in a longer one of about twenty-four thousand years. These twelve periods of human progress are defined not only by specific modifications marked by distinctive revolutions in theological and secular thought, that is, revolutions in church and state, but also in the passage of the sign over the ecliptic, an astronomical precession of the sign through the twelve constellations, starting from the constellation Aries and terminating with the sign Aries in the constellation Aries, whence it started. This longer cycle or period of about twenty-four thousand years, is but one of the infinite series of Zodiacal revolutions which mark the progressions and retrogressions of human development.

The fruit of the Christian cycle or dispensation, now about to mature, will differ from the fruit of the Abrahamic or preceding cycle, for the reason stated above, as applying to Abraham and his reincarnation as the Lord. The Christian dispensation will end in a variety of fruit, the supreme or firstfruits being a multiplication of the sons of God, the product of the planting of the Lord in the church by the operation of the Holy Spirit, which was the substance of his body. The wonderful phenomenon of the transformation of mortality to immortality, the corruptible to the incorruptible nature, marks merely the metamorphosis of the prime moving potency of the new age. It will exert its reflex action

upon all other phases of human life, and through it, the lower stages and conditions of society will be reduced to the order of organic form and function. The Christian dispensation is drawing to its close. The end will be marked by the most terrible and bloody revolution the world has known since the upheaval which characterized the beginning of the Zodiacal cycle, twenty-four thousand years ago. Were this statement untrue, then the prophecies of Biblical revelation are untrue; then would fall to the ground all that is supposed to be true regarding Biblical prophecy and history, and with it would depart the Christian's hope.

It is not because we desire war that we emphasize the truth pertaining to the coming revolution. We do, however, greatly desire the manifestations to accompany and succeed the social catastrophe. We desire to see the operation of that besom of destruction which shall sweep away the refuge of lies and corruption that distinguishes (?) the present corrupting and corruptible generation from all that have preceded, and defines it as the most polluted of any in the history of ages. The close of the Christian dispensation will be distinguished by blood. Armies and navies are not for peace, but for war. The ancient seers foresaw, and have given the warning in no uncertain language. There shall be such a time as never was, no, nor never shall be. This time is at hand. Astronomically, the sign Aries is passing from the Piscatorial constellation into that of Aquarius. The Aquarian cycle will differ, religiously, morally, socially, astronomically, economically, and in all its secular bearings, from the Christian or Piscatorial cycle.

"Behold, I make all things new." The new age will usher in new conditions, through a radical revolution. The Lord Jesus with his Christian church, was planted in the race for regeneration. The central principle of that seed was communism; not the communism of the French Commune and of anarchy, but the communism actuated by the influence of the Holy Spirit as it was shed upon the church and the world at the end of the Jewish and the beginning of the Christian dispensation. As surely as the principle and form of communism were planted at the inauguration of Christianity, so surely will the regeneration of the cycle culminate in the development of an orderly communism, of which the Lord Jesus was the archetype and germinal beginning. The spirit of competition will be eradicated from the hearts of men, following which there will be a readjustment of the social structure.

The conflict now raging between the millionaire and his serf, will not fructify in the destruction of the rich with the exaltation of the brute, the common people. There will come a struggle between the labor unions on the one hand, and the government, with the military reinforced by the money power, on the other. It will be equally destructive to both, and they will both go down together. There is as much hellishness in the tyranny of labor organizations as in the monopoly of the millionaire; and the forces of tyranny are self-destructive. The new, divine structure will be reared upon the debris of dissolution which shall mark the ravages of the desolating cyclone of human vengeance, when the wrath of generations shall focalize in the consummation of its potential energy.

The Scientific Religion of Koreshanity.

The Great System of World-Interpretation Founded by Koresh; the Scientific Solution of the Problem of Human Origin and Destiny; the Religion of the Twentieth Century.

PROF. U. G. MORROW.

The summary want of the age is that last System of Science into which shall have been sifted all philosophy, which shall be at once both catholic and eclectic, which shall be the joint outgrowth of reason and faith, and which shall shed forth through every walk of research, the blended light of discovery and revelation.—Extract.

THE ULTIMATE of all truth is science. The ultimate scientific system of the great cycle of human progression must necessarily involve the truth of the universe, its origin and purpose of existence, and the laws of its perpetuity; the origin and destiny of man, and his relation to the great Cause of all things. It must solve the problem of human life, and its solution must come in the form of absolute science in the plane of intellectual comprehension and demonstration, and be susceptible of practical application to all the affairs of humanity. The world anticipates that at some time there will be a revelation of all mystery, the discovery of the key to the great problems which have confronted

the philosophers of all ages. The Golden Age is expected, wherein man will be the master of the universe, and sit upon its throne in the restoration of his universal dominion. The world needs a system which, in its comprehensiveness, shall embrace the universe; that will involve, in its application, all departments of human activity and relations; the world needs a system which contains in unity the knowledges of all departments of human economy, known as religion, morals, science, sociology, commerce, and government; and ere the Golden Age is ushered in, such a system will be promulgated in the world; it must be a Universology.

Koreshanity is the true religion of science, and the science of religion. It is inconceivable that the true scientific Universology should not contain the science of the creation of the universe and of man, as well as the science of the existence of the divine Being. It is inconceivable that the last and greatest revelation should

not bring to humanity the knowledge of the true cosmogony, and reveal to the world the truth concerning the Creator and the created. Cosmogony and theology, therefore, must be as inseparably linked together in the great system of knowledges of the universe, as effect is linked to Cause; and the knowledges of the laws of human existence must come in unity with the knowledge of the laws of the existence of God. The fact that the universe exists is not denied by any rational mind; it is here, a tangibly existing universe; humanity is here, and its very life is sustained by the products of the physical world. The great physical universe is the ultimate expression of creative mind and will; it is the true, tangible, and ultimate language of Cause. In Nature, as the ultimate pediment or footstool of inherent life, we may read the laws and functions of the Creator; and we maintain that those laws and functions cannot be known until the *form* is known in which the Cause is expressed.

Relation of Man and Cosmos.

In the great organic system of existence are two co-ordinated universes: The physical cosmos and the universe of humanity. The same cause which is expressed in the physical world is expressed in the world of man. The same laws are operative in all the domains of the universe, and as all the kingdoms originate in one Cause, it follows that all of the kingdoms are in relation and correspondence, each necessary to the other in universal perpetuity. Koreshanity is premised upon the science of the physical cosmos and its analogous world of humanity. The anatomy of the physical cosmos and the anatomy of man constitute the forms of its basic analyses, from which is built up, through laws of analogical and synthetical reasoning, a great system of conclusions which is denominated Koreshan Universology. There can be no objection urged by the rational mind against taking the facts, forms, and functions of Nature as the basis of a formulated system of absolute science; there can be no objection to the work of analysis of universal effect to arrive at definite, specific, and scientific conclusions as to the nature and character of Cause. We point to the form of the great cell—which is the ultimate vesture of its inherent life—as the infallible basis of all reason.

The scientific analysis of the universe involves the knowledge of the laws of relation of every part of the universe to every other part, and to the universe as a whole, and how that relation obtains; the knowledge of how the mind of the great universal Impulser is expressed in the forms which constitute its pediment, and the knowledge of all the activities and metamorphoses which occur between divine mental volitions and world volutions. The science of all the relations, activities, and mutations of mind and matter is Alchemy, the laws of which define not only the processes of evolution of the universe from Cause, but also the involution of Cause from universal effect; and when it is known that cause and effect are reciprocal, it is known that the great Cause of all things is the *involution* of all things, the

highest product of all activities of all kingdoms which constitute the effect. This places the mind in possession of the *key* to the nature and character of Deity, from a scientific basis, beginning with a premise that is indisputable, with facts that are demonstrable; and by logical processes, the correct and infallible conclusions are inevitable.

Religion is not a mere system of belief; in Koreshanity it is reduced to science. It is a process; a state to be attained. Religion means to tie again; and the true religion involves the processes of human destiny. It is the retying of God and man, the unity of Cause and effect. The religion of a plant is the process of formation and the state of the seed. It involves the internal aspirations of the corpuscles to reach their origin and destiny in the seed. Nineteen hundred years ago there was a true religion; the great Seed of the anthropostic world, the "beginning and the end," was manifest. God and man were united in the personal Messiah, who was the highest product of humanity, and consequently, the highest product of the great universe of existence. Jesus the Christ was the personal God; and the Koreshan declaration of the fact is not on the ground of a belief, but upon the basis of scientific analysis of the universe. It is a demonstrable fact that there is no function without form; the higher the form the more complex are the functions. The highest potency is in the seed, and the creative pivot of the universe is in the *form* of its involution. Jesus was the unity of cause and effect, the nexus between God and the human world; he was the great world-involution, and consequently its Creator. This conclusion, this fundamental truth of Koreshanity, is absolutely scientific, susceptible of scientific demonstration, and will never be overthrown!

Koreshanity discovers to the mind three great revelations of the divine mind: The physical cosmos, the universe of humanity, and the Bible. We do not accept the Bible simply on the basis of belief; our processes of rational procedure require that the Bible be scientifically proven to be in harmony with other and indisputable expressions of Cause, before it is concluded to be correct. It has been subjected to the critical tests of comparison with the infallible records in Nature. The forms of the physical world are symbols of thought; that is, they *are* thoughts metamorphosed and expressed in the planes in which the forms exist. The Bible is written in human language, but its terminology is founded upon the symbols of the tangible universe, and the language of the Bible can only be understood through a knowledge of the laws of the physical and anthropostic worlds. The cosmogony of Koreshanity, the scientific revelation of the form and function of the physical universe, is the *key* to the infallible interpretation of the declarations of the Bible, the key which unlocks the mysteries of the divine Record. It is the key to the great past; the hand that unveils the future and clarifies that which the prophets dimly foresaw, and enables the mind of the Founder of this System of marvelous completeness to declare and fulfil for humanity the New Religion, in the attainment of immortality in the tangible world.

The Stupendous Revolution of the Closing Dispensation.

The Greatest Conflict of All History, Foreseen by the Jewish and Christian Prophets, Now Read in the Signs of the Times, Precedes Universal Peace.

PROF. U. G. MORROW.

THE WORLD is preparing for a stupendous conflict; the lines of current events are rapidly penciling toward the final focus of history, preceding the dawn of the New Age. Every nation in the civilized world is equipped for warfare. During the present century, one hundred wars have been waged; men have reduced military operations to a science, and during the closing years of the present century the most destructive and formidable armaments of war ever known, have come into existence. Hundreds of immense floating forts,—steel-armored warships—comprise the navies of nations, while upon land are the great guns mounted for action, and millions of drilled soldiers, constituting scores of standing armies, are ready for engagement. This world-wide preparation for war represents a stupendous force in humanity—a disposition and determination to fight when provoked to war,—which have called into existence the world's weapons of war. The possibility of war will exist as long as national interests are in conflict—as long as humanity loves war and possesses the spirit of greed and selfishness; war will continue as long as the world commits crimes against justice. The idea of universal peace under the present conditions which exist in the world, is simply a wild dream; if we found the armed forces of the world decreasing; if we found the disposition of the people to be in the direction of that placidity of contentment and happiness that would insure pacific relations of humanity, we would be warranted in announcing universal peace. But under the present conditions of violent agitation of the world, the existence of hundreds of forms of injustice and despotism entrenched behind the armed forces of the world, there can be no genuine peace!

International arbitration, suggested by the famous though foolish peace congress, is but crude oil poured upon the troublous waters of humanity. It is insignificant when compared with the great forces which violently agitate and foment the human sea; insignificant in contrast with the great smoldering volcanoes of discontent which must vent their contents through a stupendous social upheaval. Every faction of the modern world is organizing for the purpose of contesting the claims of the powers of oppression; every trade, craft, and business of the civilized world is seeking to maintain its rights and liberties. Capital and labor are already in open conflict and warfare, skirmishing on the great battlefield of industry and commerce. The issues are already proclaimed; the platforms are announced, upon which the factions are determined to fight to the bitter end. International compacts may for a time maintain a semblance of peace among the nations; but they do not touch and quiet the vital centers of national selfishness, jealousy, greed, and oppression; they do not touch the heart of the great unsettled questions that

are becoming more and more vital questions of hunger and destitution in lands of plenty and prosperity!

Mr. Von Bloch, a great Russian political economist and statistician, reviews the military status of Europe and America; failing to see any immediate results of the passing peace congress, he predicts an alarming and unparalleled increase in the forces of war; that during the next great European war, not only will all the present facilities for war be utilized, but also all that lie in the line of possible invention between now and then. When 45 per cent of the male population of France, 37 per cent of that of Germany, and a like percentage of all European nations may be called out in battle, he sees the possibility of a great European Armageddon, costing over \$21,000,000 daily! When that statistician sees the millions of armed soldiers and all the navies of the world ready for action upon slight breaches of national etiquette, he asks, "Under these circumstances, are settled plans possible?" On the question of the late peace congress he is pessimistic; but he claims to have a specific, which if followed would infallibly abolish all war—an international court of arbitration. Can the world escape the threatening revolution? Is the world to have peace without war, without arms? or must peace be maintained as before,—behind the mouth of the great guns of the civilized nations?

On the question of war and universal peace, Koreshanity is both pessimistic and optimistic; we look for universal peace. The glad time is coming when the world will learn war no more; but the great conflict is at hand! We claim no sympathy with the factions that will engage in the terrible struggle. The position of Koreshanity is the same as that maintained by the Christ and his apostles nineteen hundred years ago; they foresaw revolution, but did not advocate it as the remedy for the world's social evils. The Koreshan Prophet foresees the impending revolution, and predicts its rapid and inevitable approach. **THE FLAMING SWORD** does not advocate the final resort to arms; it merely calls attention to the fact that such an awful event veils the Golden Age; carnage and bloodshed, and the overthrow of all present systems in vogue, for a time obscure the glories of the New World. We are engaged in no riots; we are not inciting modern mobs to deeds of violence, nor inflaming the mind of the masses against the powers that be. But we announce the science of the world's progress, the laws of dispensations and cycles, and the fact that the world is nearing an awful Niagara,—but we are powerless to prevent the catastrophe.

We hold that the great breaking-up of the old age is inevitable and necessary in the great economy of the universe. Koreshanity reveals the laws of dispensations, and demonstrates by scientific facts and analyses

that the great epochs of human history have been opened by revolutions—not as accidental agitations in the world of human affairs, but as the inevitable results of agical tendencies. Every dispensation has its revolution—a revolution in the specific department in which there has been special progress. We are approaching not only the culmination of a single dispensation, but also the culmination of a great cycle;—we are nearing the conjunction of ages, involving the results of all the progressions and retrogressions of humanity during the great circle of universal perpetuity; consequently, the revolution about to burst upon the world involves all planes of mental, industrial, commercial, social, religious, scientific, and political activity. The great conflict will involve all of the factors and factions which pass into the retributive judgment of the closing cycle.

The Christian world pretends to desire peace; it is clamoring for escape from the terrible judgments which are in store for the offenders of Almighty justice. They have forgotten the declarations of the great Founder of the primitive Christian system. He looked down to the end of the present age, and saw the great “time of trouble,” the “day of vengeance,” the “great tribulation,” such as the world has never witnessed, and such as will never occur again. Has that day of vengeance

passed? James saw the retribution coming upon the modern millionaire; Ezekiel and John foresaw the great battle of Gog and Magog, the great conflict of capital and labor,—carnage and bloodshed unequaled—in its obvious awfulness—in the history of the world. Has that battle been fought? The apostle Paul viewed the conditions of the modern world, its skepticism, sensuality, its perversion of the truth, and the cry for peace when the conditions were such that peace is impossible. Is that prophecy being fulfilled? Peter saw the great revolution in church and state, the establishment of the new kingdom; Daniel foresaw the great crashing and crushing of the powers of the world; John saw the transformation of the kingdoms of this world to the kingdoms of the Lord and his Christ. Do these prophecies portend universal peace without a revolution? Do they indicate an evolution of a new age without a conflict? We contend that the entire burden of Biblical prophecy is in the direction of a stupendous conflict, prior to the introduction of the era of universal peace; and from the basis of scientific facts, we assert that the actual conditions which prevail in the world, confirm the integrity of the prophetic seers of the past; and we affirm that neither international arbitration nor fragmentary reform will achieve the victory for the Goddess of Liberty!

The Heavy Hand of the Jew.

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

THE JEW is the power behind the throne, in all the world,—mightier than the throne itself; yet that power will suddenly be broken. When governments began to pile up national debts for the purpose of carrying on wars, or for other purposes, they began laying the foundations of this monster Mammon power that is now their master. In its ordinary working, it is like the pestilence that walks in darkness. Its motto might well be that of the assassin: “Strike, but conceal the hand!” Its agents,—more or less concealed and cloaked by nationality and religion,—like tempting devils, are at the elbow of every one in power, ready to prompt and further every enterprise, honest or otherwise, that promises more indebtedness, more bonds and bondage for the peoples of the earth, or an enhancement of the money power of those already secured.

When the heads of the money power wished to double the value of their holdings,—more than quadrupling the burdens of the people, by demonetizing silver,—a British secret emissary was sent by bankers to this country, backed by any amount of money he might need to carry out his fell purpose, and so stealthily was it accomplished, that for six months afterwards, as they avowed, the people's President and their reputed servants in Congress did not know what they had done. Of course, if they had had any real purpose to protect the people from robbery, they would have righted the wrong when they found it out. Their failure to do so,

leaves them open to the suspicion of having received part of the bribe. There are times when this well-nigh almighty power for evil unmasks its hand; and these are times when it expects credit for doing good.

Something over a decade ago, when Russia was persecuting the Jews, its national credit suddenly fell off twenty-four points in thirteen days; and Michael Ephrussi, head of the great house of Odessa, said to Russia's prime minister: “Touch another of our people, and not another ruble shall you have to save your empire.” Of course, the Czar did not care to face national bankruptcy to please the holy synod and the metropolitan of Novgorod, so, as he had no alternative, his word stopped the persecution. A more recent case is that of Dreyfus in France, who is the subject of a cruel conspiracy of army officers, and probably innocent of the offense charged against him; but whether innocent or guilty, he will have to be cleared and restored to his former splendid position, because the great Jewish banking houses, after consultation, have so decreed:—the alternative is the bankruptcy of France. The council of three, to whom the carrying out of their will was entrusted, says: “If you people” (and the common people own a large amount of their national debt) “will compel the government to do the right thing just once, in this Dreyfus affair, we will hold our hands; otherwise, we will get out of your country and then smash it.”

Dreyfus free and his enemies punished, or national

bankruptcy, leaves it not a matter of doubt what the outcome will be, and explains the reason why so many that were connected with the persecution of this Jew have, by suicide, preferred to meet the awards of the assizes "over there," as the world accounts it, rather than face what they would certainly have to face here. Nineteen

centuries have wrought marvelous changes in the condition of what was God's chosen people, since they leave them the political governors of no foot of earth, yet the absolute masters of the world. In view of such facts, the man who can not see that, under present wrong conditions, the money question is the very question of sovereignty, is too blind to see anything.

In the Editorial Perspective.

THE EDITOR.

PHYSICAL IMMORTALITY is not only of possible attainment, but we make the statement that people of this present generation will pass through the experience of transformation from mortality to the state of natural immortality. There are men and women who are hoping to become immortal in the present vidual, divided, or segmented state, without such transformation. Humanity exists at the present time in dual form; that is, male in one form, and female in another form. Immortality is a state of *biunity*. There is no immortality outside of absolute unity of the male and the female in *one* form. Immortality is a state of biunity which is only acquired through the application of scientific, Messianic laws. Vidual beings are mere corpuscles in humanity; and the vidual can no more enter the immortal state without knowledge and application of scientific truth of Messianic conjunction, than a corpuscle of a plant can become the seed without entering into actual conjunction with other corpuscles. A corpuscle cannot enter the seed through desire, will, and determination to remain alone,—an insignificant cell! Immortality is the state of possession of functions of self-reproduction; it is the state of the seed, the universe involved, with all its activities. Every effort to become immortal without recognition of the Messianic law is anti-christian, because opposed to the law and function of the Christ. Man in the dual state cannot perpetuate his existence except through the functions of mortal reproduction; and as long as humanity is in the present dual state, it is mortal, and will die in spite of itself. The present forms of those who will become immortal, must reach that state of exaltation of mind which will culminate in dematerialization of the physical structure, and enter cells of mental elaboration which will effect the unity of the elements of the male and the female, and project tangible, biune forms. There is no immortality short of this. Brass cannot be formed without the fusing of zinc and copper; and matter of any given quality cannot be transformed to matter of another quality, without dematerialization and the introduction of another quality of energy. KORESH was the first in modern times to announce the possibility of overcoming death in the body; he discovered the law nearly thirty years ago; and his promulgation of the truth has given scores of other persons opportunity to plagiarize and pervert the scientific truth without recognition of its source.

Physicians licensed to kill or cure, should be willing to stand the consequences of their work on the same ground that they subject mental healers to persecution when a patient dies under their treatment. It is a fact, that the people of the civilized world are continually dying; and inasmuch as it is a crime to die without the care of a licensed physician, it is fair to presume that the majority of the people of the civilized world—millions of people—die while the physician is in attendance. Is this a mark of failure to cure, on the part of the physician? Once in a while the vigilant and self-interested physician, the police officer, and the ubiquitous reporter discover a case of

death while the patient is under treatment of some of the new schools of therapeutics; and the healer is subjected to persecution for permitting the patient to die. Because of these isolated cases, in contrast with the millions who die attended by the "regulars," the medical trust desires to exterminate the race of "healers." The "regulars" want the exclusive right of ushering people into the dark unknown! We do not endorse the methods employed by modern metaphysicians and religious enthusiasts who work under the name of "divine healing," but we give them the credit for performing cures that are as genuine as the cures by the "regulars;" and the army of the metaphysicians is rapidly increasing. The quacks claim that mental healing is a relic of barbarism. Of course, Christians will take kindly to this, for Jesus and the apostles, and the prophets before them, cured without drugs. From the basis of indisputable evidence, we assert that the "regular" physicians are very *irregular* in their methods, and the time is coming when the people will rebel against the despotism of the medical trust and its poisons. If the people *must* die, it is as well to die without poison as with it!

A pseudo-immortalist makes the statement, "that each man contains within his physical structure the whole of infinite life. Each man is the whole of God, not a mere portion, as some teach." This is on a par with the mystery of the trinity promulgated by the modern church—the idea that there are three persons in the Godhead, while there is only *one* God. The above statement makes as many gods as there are men—each one a perfect, complete, all-powerful, and all-wise God, and yet every one is *weak* enough to permit *ignorance* to rule the whole! How do we put it? The same as Jesus the Christ stated it nineteen hundred years ago. He alone of all men was God; he was from above, while the others were from beneath. He was immortal, divine; the others were mortal, offspring of the devil. Instead of saying that each man is all of God, we say, on the basis of scientific demonstrations concerning the character of the mortal world, that most men do not contain *any* of God. Imagine a corpuscle in a plant, coursing through the avenues of circulation, helpless to do otherwise than drift with the stream, saying, "Look at me; I am the whole thing! I am the seed, complete and perfect, ready to be harvested!" Poor, puny, conceited, independent corpuscle! The seed is perfect, the aggregation of thousands of corpuscles. The seed is the creator, possessing functions of self-reproduction, while the corpuscle is one among the thousands which must unite to produce the seed, the ultimate result.

It requires something stupendous to awaken the church sleepers. The modern church is non-progressive, and fails to read the signs of the times in the great events of the world, and in the alarming conditions in which the people of civilization find themselves at the close of the nineteenth century. The advent of the gigantic trusts wrests a few expressions from the churchmen—notes of alarm! When the members of the

church find themselves handicapped in the pursuit of making money, by the corporations which are closing up the avenues of success of small concerns, it is time for the church to cry out in protest. It is now declared that the "rapid increase and intensification of all these social and industrial agencies which tend to make human life a burden of despair to the many and a material paradise to the few, all these things cannot but exert a baleful influence upon, and prove a hindrance to the progress of the kingdom of Christ upon earth." On the contrary, the more rapidly the trusts accomplish their work, the sooner the world enters the vortex of revolution, the sooner will the Kingdom come, of which the modern church is a shadowy reflex and perversion. The church is nearing the time of its destruction; it has idly drifted down the stream of human events, and apprehends no danger until the craft is actually in the rapids of a terrible Niagara—then it is too late to wake up!

The medical fraternity claims to have exterminated a number of diseases which once came in the form of epidemics. Black death, cholera, typhus, scurvy, and ague are enumerated. We do not honor the medical world with credit for the disappearance of these plagues. Diseases are the result of mental states; epidemics may rage in the mental world and manifest themselves in the physical bodies of humanity. Diseases may evolve into other forms, just as ideas and theories change form from generation to generation. If the specific forms of diseases which scourged humanity hundreds of years ago have nearly disappeared, the medical fraternity is face to face with diseases that are no worse, and they do not cure consumption, leprosy, cancer, and many other diseases. People are continually dying from the most common diseases known to the world of the nineteenth century, and the medical world is helpless. It is easy for physicians to claim credit for exterminating diseases which have run their course; but it is not so easy to clear themselves of the charge that they not only do *not* cure common diseases of the present time, but actually multiply human ills through the administration of drugs, and the united desire of the medical world for people to be sick!

English scientists are endeavoring to solve the problem of sound, and the methods employed are on a par with all other methods by which empiricists attack other great questions of the universe. By experimenting with sound reflections from the water's surface to mountain sides and fog banks, by ascending in balloons, the receiving of messages by means of wires, it is hoped that the true theory of sound may be evolved. The fact that scientists are still searching for the solution of the problem of what sound is, is proof that the so called scientists are *not* scientists, and that modern physics is nothing but guesswork. Men have battled with the sound question without a *sound* basis; they have not discovered the simple fact that sound is an energy, to which the organs of hearing become responsive through the generation of a subtle force in the auditory centers. Sound is not a mere mode of motion, a bombardment of the ear-drums by ether atoms, but is as much a substance as light, heat, electricity, magnetism, and other qualities of energy. The most superficial comprehension of the laws of Koreshan Alchemy reveals the obvious absurdity of modern physics, and the startling ignorance of the modern "scientific" mind.

Koreshanity, as a complete system of religio-science, which involves the application of its principles to all human affairs, cannot fail to supersede the fragmentary systems of religion, science, and social economy. In the modern world, astronomy is in opposition to the Bible. The religion of the church is entirely separate and distinct from the world of science. As-

tronomy is in the hands of atheists; religion is interpreted by clergymen who fight among themselves; the commercial world is in the hands of pirates, and the governments of the world are controlled by politicians. Modern society is disgraced and degraded by social impurities and sensualism, and reform is promulgated by fighting factions; education is a perversion of the true methods of mental development. The systems of the modern world are comprised of effete thought, in which there is no unity. It is obvious that true reform, the regeneration of humanity and the reconstruction of society, can only obtain through the application of a system which involves unity in itself, in all of the elements of religious, scientific, and social evolution. The fragments cannot do it, and there is no system of Universology but Koreshanity. It is the only hope of the world.

Astronomer Peabody concludes that the convexity of water is proven by the way in which a ship disappears when sailing from shore, and adds: "If the ship moved on any other surface than a convex surface, it would appear again in the telescope." We have in this quotation two admissions: First, that a vessel would disappear on some other surface than a convex surface, and second, that if the telescope should restore the invisible hull to view again, it would be a proof that the earth is not convex. If a vessel can disappear on a surface that is *not* convex, what becomes of the usual argument that it is convex because a vessel disappears hull down? The scores of experiments we have conducted demonstrate the fact that the invisible portions of a vessel beyond the horizon can be brought into full view; therefore, on the basis of the astronomer's admission, the earth is not convex. The cause of the phenomenon is a simple problem in visual perspective on a *concave* surface, curving at the ratio of eight inches to the mile. With these facts so easily accessible to the public, it will not be long before the world recognizes the force of the external demonstrations of the truth of Koreshan Astronomy.

The Koreshan discovery of the law of true atavism, or the recurrence of specific ancestral types in humanity, that is, the law of the involution of cause in the human world, and its demonstration by analogous recurrences in all other kingdoms in the universe, settles the question of the truthfulness of the claims of Jesus the Christ. We may know that he was manifest in the human world, through the known law which produces the result. The law of Messianic manifestation and function is as immutable as the law of the recurrence of the seasons and cycles in the physical universe. It is the central law of being and existence; and the truth of divine manifestations in the world is the greatest truth ever revealed to the human mind! It is simple in fundamentals, profound in its comprehensiveness, and complex in its application. The knowledge of the Messianic law is the *key* to the whole problem of life.

Koreshanity is the only system of Universology; so called systems of science, religion, and sociology are mere fragments and fallacies. The factions of fallacy are in conflict; the fallacious theories will not harmonize, and the diverse opinions of the world cannot constitute a complete system. Disintegration is a factor of death; chaos is not constructive. The world can only be redeemed through a system of organic unity, a system of genuine reform founded upon scientific principles.

Man can never enter the immortal state until he ceases to reproduce the old mortal form. Wheat remains wheat as long as it propagates itself; but through a passing over from the vegetable kingdom by appropriation, it may be transformed to human flesh, and enter a higher kingdom. The process of

becoming immortal, is analogous to the process of transformation of wheat to substances of human life.

Nineteen hundred years ago, the Jews who professed a fatherhood in Abraham and a brotherhood among themselves, were a "generation of vipers." Today, the mortal corruptionists who claim God as their father, and a brotherhood of selfish, competitive factions, are as much worse, as God is greater than the ancient patriarch.

Cause is the life of all effect. God is the life and light of humanity; he manifests himself in the human world when life and truth become involved in unity. When so manifest, he is the Messiah, the God-man, the Sun of Righteousness. He is the focus of conserved human life, for the effect involves the cause.

People accustomed to believing without evidence, fail to believe when the evidence appears. The world has for centuries accepted the Copernican system of astronomy and the theology

of the modern church, without asking for proof, and now rejects the demonstrations of Koreshan Science.

There can be no true reform without order; mobs can rapidly destroy old structures, but it requires specific knowledge of social architecture and construction and organized effort to erect temples of justice.

If genuine reform is not what the conceit of ignorance conceives it to be, it is not what conceited agitators desire.

The perfect humanity will appear when the natural and spiritual worlds enter into complete conjunction.

The world is passing through a critical stage of somnambulism.

Koreshanity is primitive Christianity reduced to absolute science.

The millionaire is an example of educated selfishness.

The righteous man is the tabernacle of God.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Koreshan Universology vs. Venusian Uniism.

EDITOR FLAMING SWORD:—*Literary Light* and its editor greet you. We believe with all our heart and soul that you are right. You are waging a good fight, and you are on the right track. We are always looking for the day that brings THE FLAMING SWORD. We read our copy and send it on to others. We believe that at least ten read our copy, and not less than eight are enthusiasts on the subject.

We enclose you a publication from a Pueblo freak, one Robert J. Burns. He claims to be "The Man from Venus." It is our own personal opinion, after a very careful reading of his "Psycho-Harmonic Mental Science," that he would be safer, and of vastly more use to the earth, if he were sent back to Venus! Will you be kind enough to tell us, please, through the columns of THE FLAMING SWORD, just what species Robert is? You will notice at the end of his story a very neat little invitation to send \$1.00 (not the currency of Venus) for further information.

Readers of THE FLAMING SWORD cannot refuse to believe the gospel of KORESH because of the cost; for it seems to be as free as "Come ye to the water."—EDITOR *Literary Light*.

EDITOR FLAMING SWORD:—I send you a copy of my publication, the *Psycho-Harmonic Scientist*, for review in your columns. Pure Uniism is still comparatively an unknown quantity even among metaphysicians; but the time has arrived for its advent. A correspondent has asked me the question, "What is Koreshanity?" If you will send me a copy of the CELLULAR COSMOGONY, I will review it in my paper and loan it out to others. I am not opposed to any system of advanced thought, though I have absolute ideas of my own to ventilate. Send me marked copy of your paper in which you review my mental science. I am,—ROBERT J. BURNS, The Man from Venus, Pueblo, Colo.

We publish the above letters from the two editors by way of introduction to the subject we are asked to discuss. Every system must be made to stand upon its

own merits, or fall because of lack of foundation; and inasmuch as Koreshanity is a Universology and covers the entire ground, there is no standing room left for any other system. If we subject the Psycho-Harmonic system to a critical test from the basis of its own theory, we are but *fair* to the so called newcomer to the earth. It will not be our fault if the theory of the man from Venus is not in conformity with the absolute truth of the great universe in which we live.

We have examined the system of so called Uniism, set forth in the publication referred to. Its originator has condescended to visit the earth as a missionary from the planet Venus, in order to effect a permanent veto of the prevailing laws which invest the human mind with mortal and dying tabernacles; and although he is from Venus, he declares that Uniism, as he presents it, is the result of 5,000 years of progress in metaphysics; that as the "rising genius of the Occident," he has "solved the problems of existence;" that he is the formulator of the psycho-harmonic system of mental science, a system which "stands unique, monumental, scientific," "the crown and capstone of mento-scientific pyramids, the æonic efflorescence of destinal decree." Has he solved the problem? Is he the formulator of Uniism? Not if what he reveals concerning the prevailing system on the planet Venus be true. The most that he could claim is, that he has been taught Uniism on the planet whence he came; consequently, according to his own theory, he is *not* the originator of a system that has been in vogue in Venus for all time!

The key-notes of Uniism are: That there is but one principle in the universe, one universal consciousness, one will, one force; that the universe is comprised of the earth and other inhabited planets, with the usual Copernican paraphernalia; that mind fills universal space, and has spatial attributes of focalization in personalities. It is held that matter is spirit, made objective and tangible through the operation of the law of ideal investiture; that there is no evil; that the earth is the only abnormal planet; that God and man are one identity; that every man is God; that God may become immortal by asserting himself to be God, and recognizing the "harmonic norm" of the man from Venus; that enjoyment is the object, end, and aim of all existence; that abnormal dualism may express itself on the sensuous vibrational plane of tangible objectivity by abnormal will-determinants. It is claimed that death is simply an abnormal declination of vibration in the brain cells, and the consequent lapse of the three-dimensional objective body from the personal consciousness of the individual; that man is not the offspring of God, but potentially and actually *is* God, in his omniscience and omnipotence. The man from Venus holds that there is no dualism in the universe; that abnormal laws of dualism operative in the earth may be vetoed and set aside; that Uniism is the absolute truth; that all the desires and passions of humanity are divine concomitants of bodily existence, and that sensualism is *not* to be overcome.

The presentation of Uniism begins with the denial of dualism, while admitting

that dualism *does* exist among the people of the earth, in both mind and body; that the dualistic concept is in the mind, which invests itself in a corresponding objective expression. The man from Venus occupies the strange, paradoxical position of being the perfect God from Venus, living in the world of dualism, the existence of which he denies as being a part of the true universal procedure. Although we are told distinctly that there is but one mind and one will, with unvarying quality of inherent unity, a portion of that mind lapses into dualism; the Almighty, the all-wise and the all-powerful, the very essence of universal "harmonic norm," so far forgets himself in the earth as to entertain erroneous conceptions concerning himself, and can only be elevated to proper appreciation of his rights and eternal privileges through studying the psycho-harmonic effluvia of a single personality, who has emigrated from the Venusian spatial altitude to acquaint the Almighty with the facts of the earth, of which the gods of Venus are admitted to be ignorant. When the psycho-harmonic vibrator returns to Venus, he will have many entertainingly new inhalations to ventilate. It seems that the perfect gods of Venus, although omniscient and omnipotent, are yet ignorant of the conditions which exist in the earth; for they know nothing of the character of mundane mental vibrations, never having heard of dualism. If the perfect men of Venus, under the influence of Uniism, know so little concerning the mental circum-gyrations in the earth, where effect is expressed from cause itself, what guaranty have we that the editor of the *Psycho-Harmonic Scientist* is able to tell us the truth concerning the existence of the three-dimensional objectivities with which we come in contact?

We maintain that the universe is a unit, a structured form, containing within itself all of the functions of perpetuity; that the universe is a great cell, the physical portion of which comprises the circumferential environ of all there is. Koreshanity is founded upon indisputable and tangible facts of scientific demonstration that the earth is concave, with all the planets, sun, moon, stars, comets, and nebulae emplaced within, to contribute their quota of energies to the existence of the whole. Consequently, there are no *inhabited planets*, and therefore, the originator of the psycho-harmonic mental science has always been in the earth, and hence his fancied acquaintance with the goddess of love, and the claim to having viewed himself in her golden mirror, are phases of nocturnal delirium which af-

flict the modern myopic metaphysical entities which are being rapidly metempsychosed in the direction of the ethereal states to which they aspire.

We hold to the absolute unity of Cause; that Cause is the supreme source of all phenomena, of all life on all planes. Koreshanity is the only true Unism, the absolutely true interpretation of the riddle of existence; we maintain that *evil* is as much a product of the divine mind as is good; furthermore, that the *universe is eternal*, and that progression and retrogression are co-ordinate factors in religious, moral, mental, physical, and ethnic development. Uniism and the dualism taught in the modern church are two extreme fallacies. Koreshanity is the "harmonic norm" of the divine science of all truth, differentiated from all other systems in that it is complete, rational, and comprehensible.

We maintain that there is no mind outside of vital organisms; that the spiritual world is in humanity; and that God in his highest degree of potentiality, is the perfect man, the true Individual, male and female in one personality; that the vidual or divided man is an abnormal state reached through human degeneracy; that God and man are one identity only as man progresses to the climax of human aspiration in the attainment of the immortal state of biunity of propagative functions in the flesh. We hold that all law is absolute, immutable, incapable of being vetoed or set aside, and that the manifestation of sin, sickness, death, and hell, is as necessary in the progress of humanity as is the manifestation of the opposites of these states. The object of all existence is use, with its concomitant enjoyments; that the delights and pleasures of the immortal state are for the specific purpose of producing the vital precipitate of the lower kingdoms and foundations, from which the immortal kingdom is periodically developed and upon which it is superstructured. The true cause is the unity of spirit and matter, the nexus between the two. The divine mind is as much the product of the activities and experiences and consciousnesses in the alchemico organic and the organo-vital worlds, as the physical cosmos and the world of humanity are the products of the divine mental activities and aspirations.

Koreshanity demonstrates the absoluteness of the law of opposites; it demonstrates the law of polarity. The law of opposites lies at the very foundation of all existence; and the effort on the part of mental scientists to disregard eternal law, and to affirm themselves to be what they know they are not, is a demonstration of

how little they know of mental science! We demonstrate the absolute truth of the following postulates in the Koreshan Science of universal being and existence. The universe is composed of substance in two general states—spirit and matter; matter and spirit are interconvertible; spirit is matter sublimated through processes of transmutation, and matter is spirit reduced to form, the character and quality of which are determined by the quality of the energies and the character of the media of materialization. The two poles of existence are center and circumference, the pole of impression and the pole of expression; the pole of impression is the subjective pivot of consciousness. Existence is tangible and external; *esse* is the substance of internal being. Everything that has existence has form. There is no function without form; mind cannot act except through organic structure. Form and function are absolutely necessary to the perpetuity of existence. Matter is not the mere expression of mind, but it is the absolutely necessary pediment or continent; and its objectivity obtains through specific laws of mutations of mind and matter. Every form having function has been brought into existence by means of a corresponding form having corresponding functions. Every form has its opposite form and its co-ordinate form; and every function has its opposite function and its co-ordinate function.

The great central law of the universe, the central law of life and being, the very pivot of all law of activity and perpetuity, is, that *all forces must flow from all circumferences to one center to be recombined, reformulated, and revitalized for the renewal of life*. Upon this law depend all the activities of the universe. It is the law of involution, the absolutely necessary co-ordinate of evolution; it is the law of polarization, which necessitates the existence of the central sun of the physical universe, and the corresponding anthropotic Sun, the positive pole of human progress, the tangible Messiah, the Conservator of Life, the perfect rehabilitation of the supreme aggregation of progressive entities of humanity. Koreshanity alone, of all other systems, is emphatically Messianic; it is the opposite of metaphysical fads and fallacies which inculcate the essence of presumptuous conceit in the claim that every abnormal, vidual, sensual biped involves the fulness of the great Absolute, and which encourages moral and mortal degenerates to affirm that they possess divine omniscience and omnipotence, without a shadow of proof that they comprehend a single law upon which the existence of the universe depends!

The Immortality and Biunity of Jesus the Christ.

EDITOR FLAMING SWORD:—How do you know that Jesus was biune—both male and female in one person, and that to become immortal it is necessary for present human forms to be transformed? If you can prove that Jesus was both male and female, you will certainly deal a heavy blow to those who aspire to become immortal without anatomical transformation.—SUBSCRIBER.

We answer this question from both a scientific and a Biblical point of view; for the claims of the Christ concerning his nature and function are demonstrated by scientific deductions from facts which obtain in Nature. Jesus taught the truth in the degree in which it was manifest in him; and if it be admitted that he was the teacher of truth, his own testimony concerning himself must also be true, as well as the records of his life and work, and the teachings of his disciples. Jesus came into the world through extraordinary processes, which are above the usual processes of human generation; he was born of a virgin, who was externally biune—he was produced from an ovum which was perfect, and susceptible of vitalization through the transmission of pneumo-psychic energies from the mind of Joseph, without the usual sex relation. What was He who was born through processes of parthenogenesis? He was the Almighty God, the everlasting Father.

He declared himself to be the promised seed, the resurrection and the life; and it was declared of him that he was both the bridegroom and the bride, because he was the divine marriage, the unity of both male and female in *one* flesh. He was the restoration of what man was originally, when they twain were one flesh. "Have ye not read, that he which made them at the beginning, made them *male and female*?" Jesus was the true individual, the undivided man, the offspring of Deity. Mortal men are vi dual,—that is, divided, widowed, divorced; hence the necessity of the religion or retying, in order to save man from the mortal state, the state of death. The men that the Almighty produces through processes of divine propagation, are in his image and likeness—they are like God in nature, possessing the same attributes and functions. That Jesus was one of the men so produced, is proved by the fact of his claim that he was the Son of God, the image of God; as such offspring he was God, the Word made flesh, the fulness of the Godhead bodily. If God himself is both male and female, then Jesus was both male and female. If God is not both male and female, and as Cause cannot put forth what is not in it, there could not be males and females existing in the world of effect.

If Jesus was the seed of humanity, he was *biune*,—for every seed that has ever been produced, is male and female in one form. If Jesus was mortal; if he was merely masculine in his functions, without the co-ordinate femininity in him, he was incapable of reproducing himself by planting in the human race, and consequently there could be no fruitage from his sowing, no more sons of God, no possible attainment to immortality. It is evident that Jesus did not propagate himself on the mortal plane; and if he did not possess the functions of the higher generation, then the Messianic man has become extinct; for if the Christ be not raised from the dead, through processes of regeneration from the seed sown, our hope is vain. The very fact that Jesus was planted in humanity for the purpose of reproducing himself at the end of the age in 144,000 sons of God, is proof that the divine generation or regeneration is of a higher order, and that the functions of reproduction on that plane were the united functions of the male and the female in the person of the Seed-man.

From a purely scientific basis, we affirm that the claims of Jesus to possession of divine attributes were absolutely true. We know, through laws of human progress and laws of correspondence between man and the physical cosmos, not only that a manifestation was due nearly 2,000 years ago, but also that that personality was immortal. The initial point of the constellation Aries was then at the head of the Zodiac, the point of zero in right ascension in astronomical longitude. Consequently, the man who fulfilled the preceding cycle was the head of the anthropic Zodiac as the supreme Creator of the universe. Koreshan Astro Anthroposophy defines specifically the nature and character of the matured fruit of the Tree of Life; the laws are written in humanity, in the stars, in the path of the solar precession, and in the circumference of the great cell we inhabit.

The physical universe is self-perpetuating; it possesses both male and female functions, and reproduces itself eternally. The central sun is masculine, while the moon, the great wombic structure or shell of the earth, is feminine. The physical cosmos possesses all the functions of the perfect man, and the perfect man possesses all the functions of the cosmos; because the universe is the expression of the perfect man, and the perfect man is the involution of the universe. If the universe is both male and female, the involution is biune. The physical universe is eternal, and man cannot become immortal until he reaches that state of perfection, in the

possession of all the attributes and functions which inhere in the cosmos.

We maintain that the existence of two sexes in the world of mortal humanity is proof of the *unity* of the two sexes in the great Cause; if the functions of the male and the female, as at present obtaining in the world of vi dual humanity, constitute an evolution from Cause, then the Cause itself must periodically involve in unity, the functions of both the male and the female. Jesus belonged to a superior kingdom, the fifth universal kingdom; he was the archetype of the new race, the 144,000 virgins, the men-women (from *vir*, man, and *gune*, woman). The fact that the 144,000 sons of God are men-women, is proof that the everlasting Father of the 144,000 was a *man-woman*, a virgin.

* * *

What is the Second Death?

EDITOR FLAMING SWORD:—Will you please explain what is the "second death?" Who will go into it, and when?—Reader.

The modern church holds that the second death is the future hell, where it is supposed that death does not occur at all, because the unfortunates are consigned to eternal life in torment. The Adventists conclude that the second death is the death of the wicked after they have been resurrected from the cemeteries and taken away somewhere in space to judgment. All the usual ideas of the second death begin with the assumption that the mortal dissolution of a man is the *first* death, and of course it follows that the second death is the *next* death that the same vi dual experiences! But how would it be where humanity is re-embodied thousands of times in a cycle? what would be the first and the second death?

There are two kingdoms in the universe of humanity: The lower human or mortal kingdom, and the higher human or kingdom of God, which is comprised of immortal, biune men, the sons of God. Nineteen hundred years ago, there was manifest in humanity the archetype of the new genus or race of men. He was at that time the only begotten Son of God, the only representative of the higher kingdom. He was from above, while all the other personalities in the world were from beneath. The higher kingdom is first, or prior to the lower. Jesus was the head of the higher kingdom, the Seed to be sown in humanity that he might reproduce himself and manifest at the end of the dispensation as the 144,000 sons of God. He said of himself, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The divine Seed must die in order to reproduce itself. The

first death, then, is the death of the Seed of the first or higher kingdom; it is the death of the Christ in mortal humanity, and the first resurrection is the resurrection of the Almighty from that first death.

The second death is the mortal state of the lower humanity,—the second death is hell. It is not a question as to who *will* go into it, for that death is the present condition of the world, and all are in it; it is not future, but *now*. The avenues of escape from the second death are opened at the end of every dispensation, by the Messiah of the age. A group of progressive humanity is raised out of it, and over such the second death has no power; such are not "hurt" of it, but escape by processes of overcoming death. Koreshanity proceeds on the basis of science, not only in logical processes of determining what the second death is, but also in the work of overcoming it, and attaining to immortality here in the natural world.

* * *

Chat With Readers.

The Bureau of Equitable Commerce of the Koreshan Unity.

The Industrial Co-operative Union of America is succeeded in the conduct of the Koreshan industries on Lake street, Chicago, by the BUREAU OF EQUITABLE COMMERCE, which is the commercial department of the Koreshan Unity. Koreshans everywhere will now feel a deeper interest in the industries of the West Side Koreshan Colony, involved as they are in the great System which must ultimately control the commerce of the world. The Bureau of Equitable Commerce is entering upon an era of success in the scientific demonstration of Koreshan commercial principles, and the industries under its control are assuming such proportions as to require a great number of co-operators; and these must come from the circumference of our friends whose hope is in the final triumph of Koreshanity.

We desire a concentration of our forces in the establishment of a system of commercial relations as the basis of success of the entire System of Koreshan Reform; we desire the co-operation of our people who are scattered throughout the world, and who are struggling for existence. The Koreshan industries provide employment and remuneration for those of our people who have the courage to abandon the competitive system and enter a System of co-operation founded on scientific principles. It is not sufficient to assist in the promulgation of the truth through the limited opportunities utilized by our friends. Koreshanity is supremely practical, and to be of benefit, its principles must be applied directly to the lives of all who accept them, and to social, industrial, and

commercial relations. Application of the principles of Koreshan Science in the departments of industry and commerce is not merely for the benefit of the organization; it is for the benefit of the individuals who enter it, and finally for the benefit of the world at large.

The conditions in the world are growing worse; the opportunities for success in business or for obtaining employment in the competitive world, are growing more and more limited; and minds, soon or later, feel the instinctive impulse to escape the hells of competition. The avenue is open to you; it is for you to think about, and decide to cut loose from the world of competition, and enter the service of humanity in accordance with the principles of genuine Scientific Reform.

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Very frequently it is a matter of oversight that subscriptions expire and remain unpaid; weeks and even months go by, with regular visits of THE FLAMING SWORD; and in moments of appreciation of its contents, the business relations of the reader and the Publishing House are forgotten. Our relations are reciprocal; it would not be creditable to the reputation we have gained, if we were to forget for several weeks, to issue THE FLAMING SWORD. Of course, we occupy the hub of a great circumference of interest; there are constant demands upon us from our readers, which stir us up to constant effort to produce a magazine of supreme interest. Our responsibilities are greater than yours; we have greater anxieties. The heart, and finally the whole system, are impoverished where the circulation is poor; and when returns from subscriptions are not prompt, we feel it!

The date on the printed address tab is the date of expiration of each subscription. We would be glad if remittances were made by readers, near the date which appears on the wrapper; this would enable us to make rapid strides in the way of contemplated improvements in THE FLAMING SWORD, as well as in the progress of our work. The subscriptions due us are numerous, and if each one whose date is present or in the past, would respond, with but little effort, with a year's subscription, it would help us to perform that which requires great effort on our part. During the coming few weeks, the remainder of the summer, and the fall, we anticipate large returns from our readers, not only with their own subscriptions, but with numerous new ones solicited by those interested in the promulgation of the greatest Truth ever revealed to humanity!

* * *

The act of creation does not imply the projecting into being a system having no previous existence. Creation is continuous and eternal. The cosmos in the absolute sense in time had no beginning.

The World's News.

* * *

Wednesday Aug. 2—Small panic in Montreal; failure of the Cartier bank causes excitement.—Spread of yellow fever to Phoebus, Va.; 4 more deaths occur in soldiers' home in Hampton; towns under quarantine, and martial law declared.—Pennsylvania regiment from the Philippines arrives in San Francisco.—Chicago board of review increases assessments in property of the millionaires.—Chicago labor college is in view; Prof. Bemis, who left Chicago University in 1895, is to be president.—Belgian cabinet resigns.—*El Reconcentrado*, an Havana newspaper, suppressed by U. S. authorities.

Thursday—Mexico is endeavoring to suppress the Yaquis Indian uprising.—New cases of yellow fever in Phoebus, Va.—Small earthquake in Chile.—Assassins of President of Santo Domingo captured and shot.—Fresh Turkish atrocities reported in Armenia.—Illinois anti-imperialists organize in Chicago.—Virginia yellow fever under control.—Gen. Miles advocates the immediate capture of Aguinaldo.

Friday—83 Yaquis Indians killed in engagement with Mexican soldiers.—Storms and rains in northern Florida destroy a million dollars worth of property; steamers wrecked, lives lost, and town of McIntyre entirely destroyed.—Another negro lynching in Ga.—Germany reported suspicious of American movements about Santo Domingo.—Cubans protest against U. S. propositions to establish negro colonies in Cuba.—Shamrock, the racing yacht, sails for America.—Strikers in Cleveland blow up another car with nitroglycerin.—Socialist gains reported in Holland at recent elections.

Saturday—Students at West Point military academy, persecute a young Jew and force him to leave the academy.—Laurier, the Canadian premier, says Canadian officials must decline invitation to attend Chicago festivities in October, on account of Alaskan dispute.—Philadelphia refuses to permit salvation army drums on the street.—Great crowds pouring into Rennes in excitement over beginning of Dreyfus trial.—The pope is writing a book on how to secure universal peace.—38 newspapers confiscated in Austria as objectionable.

Sunday—Revolutionist Jimenez leaves Havana for Santo Domingo to begin operations for the overthrow of present Dominican power.—Soft drink saloon in Chicago planned to imitate methods of other saloons; originated by a Chicago temperance society.—Samoan difficulty settled by commissioners; agreement signed, and natives welcome established peace.—Anti-imperialists break out in Chicago again.—Transvaal president in favor of arbitrating the difficulties which exist between the republic and England.—Explosion occurs in a New York art gallery, and destroys a million dollars worth of pictures.

Monday—Pier near Bar Harbor, Maine, collapses under weight of a crowd of excursionists, and scores are precipitated into the sea; many are killed and injured.—Trolley car jumps a trestle near Bridgeport, Conn.; falls 50 feet, and kills 26 people.—Canada orders increase in both regular military and militia forces in British America; ripple of excitement because of apparent strained relations existing between U. S. and Canada.—Dreyfus case opens at Rennes.—Czar decides to remain on Russian throne; not to abdicate, nor

appoint a regent.—Dewey welcomed at Naples, Italy.

Tuesday.—Dreyfus asserts his innocence before court martial at Rennes; intense interest manifested all over the world; acquittal is prophesied everywhere; Gen. Mercier and Henri Rochefort declares Dreyfus guilty, and are determined to impress the French nation by any means available.—England said to be quietly mobilizing an army in the direction of Transvaal.—Spanish federal revolutionary party gaining ground in Spain.—Political riots in Austria.—Santo Domingo revolutionists active.—Hurricane is sweeping the West Indies; moves toward the north-west, and threatens Florida.

* * *

The Saturday Evening Post.

Among the many interesting and excellent literary productions in the issue of August 5, is an anecdotal sketch by Amos J. Cummings, of the Hon. Thomas B. Reed, ex-Speaker of the House of Representatives, containing a number of incidents of the ready wit and retort with which he met the attacks of his opponents. The sketch impresses one with the unique character which ruled the House with a rod of iron, and brings the reader close to the personality in his daily work in Congress. We have been very much interested in Robert Barr's series, "My Travels and Troubles in the Orient;" the current paper is of Jerusalem, and artistically presents to view interesting points in the capital of the religious world; the reader goes to the Holy Sepulcher, the Mosque of Omar, Mount of Olives, and the Tombs of the Kings. Joseph Medill's reminiscences of Lincoln are of special interest, secured by Mr. H. I. Cleveland in an interview with Medill just before his death. The third paper by Lyman J. Gage on Our National Real Estate Deals, gives some insight into the purchase by the United States from Spain, of the territories of Florida and Louisiana, and how the government officials were subjected to the same criticism that the present administration is subject, because of the purchase of the Philippines. It now turns out that the purchase of territory from foreign countries, such as Florida, Louisiana, Alaska, the annexation of Texas, and other portions of the United States, are landmarks in the history of the development of the American nation. The *Post* of August 12 contains the first of a series of twelve papers on the Making of a Journalist, by Julian Ralph, "the best reporter in the world," who has been in the newspaper field for twenty-five years. The series will be interspersed with numerous reminiscences and anecdotes, and will be of special interest and value to all in the field of journalism. We highly recommend the *Saturday Evening Post* to our readers; it is a superb 16-page, illustrated weekly, of the highest class, conservative, dignified, and clean. 5 cents per copy; yearly, \$2.50; published by the Curtis Publishing Co., Philadelphia.

Leslie's Weekly.

A subject of special illustration in the current number is the magnificent and luxurious home on Staten Island for old sailors; it is called the Sailor's Snug Harbor, overlooking the bay of New York. A

double-page illustration gives a splendid idea of this great institution. Another double-page by the famous war artist, Christy, illustrates a stirring fight in the Philippines. Other pictures also illustrate the Philippines; President McKinley's outing on Lake Champlain; Yale-Harvard athletic contests in London; a handsome and original page of photographs by amateurs; the newsboys' strike in New York; Stanlaws' American Girl series; the Dewey decorations in New York, and the yacht Shamrock. The letter-press consists of the usual excellent departments, thrilling sea stories, and other special features of surpassing interest.

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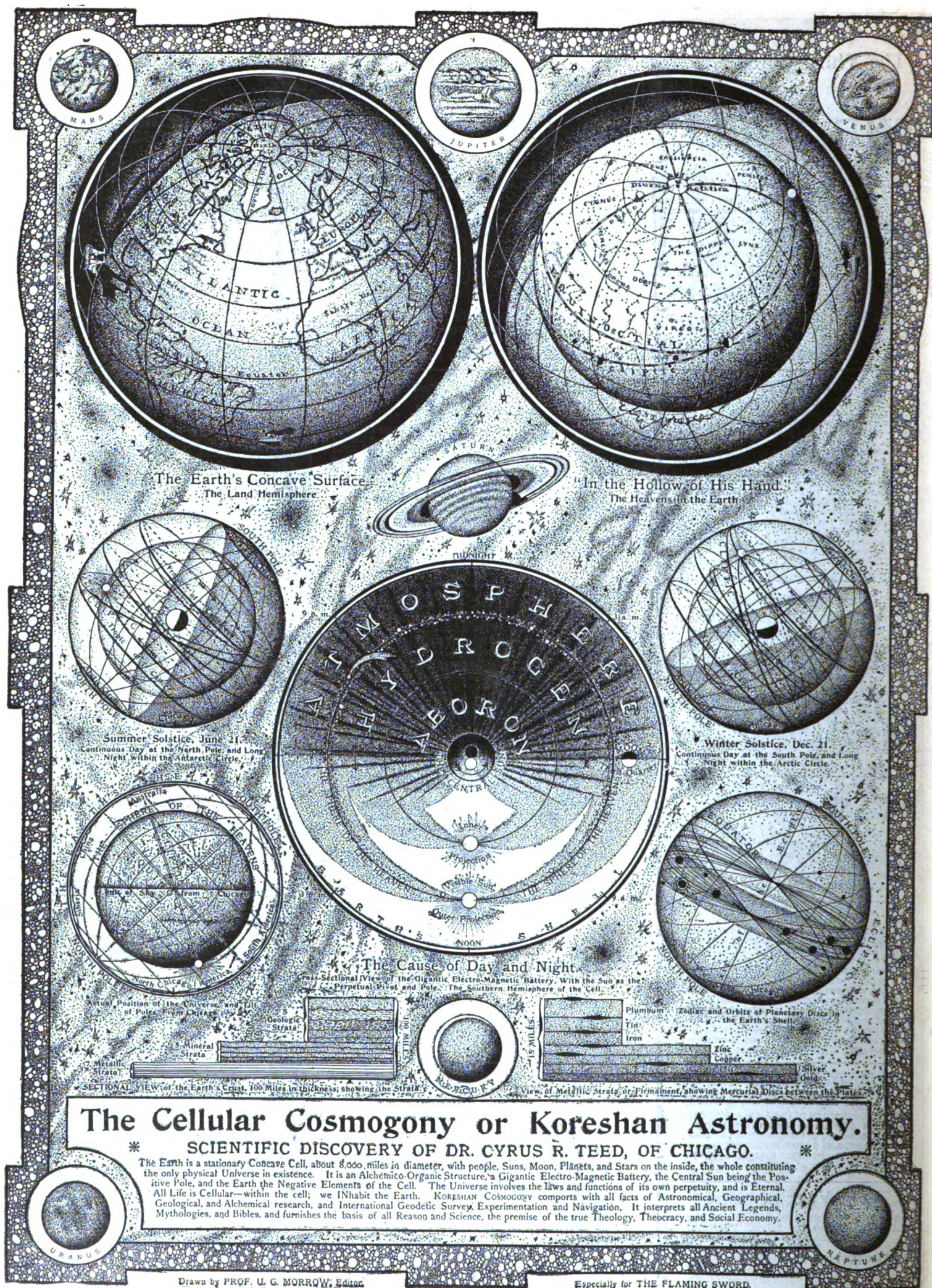
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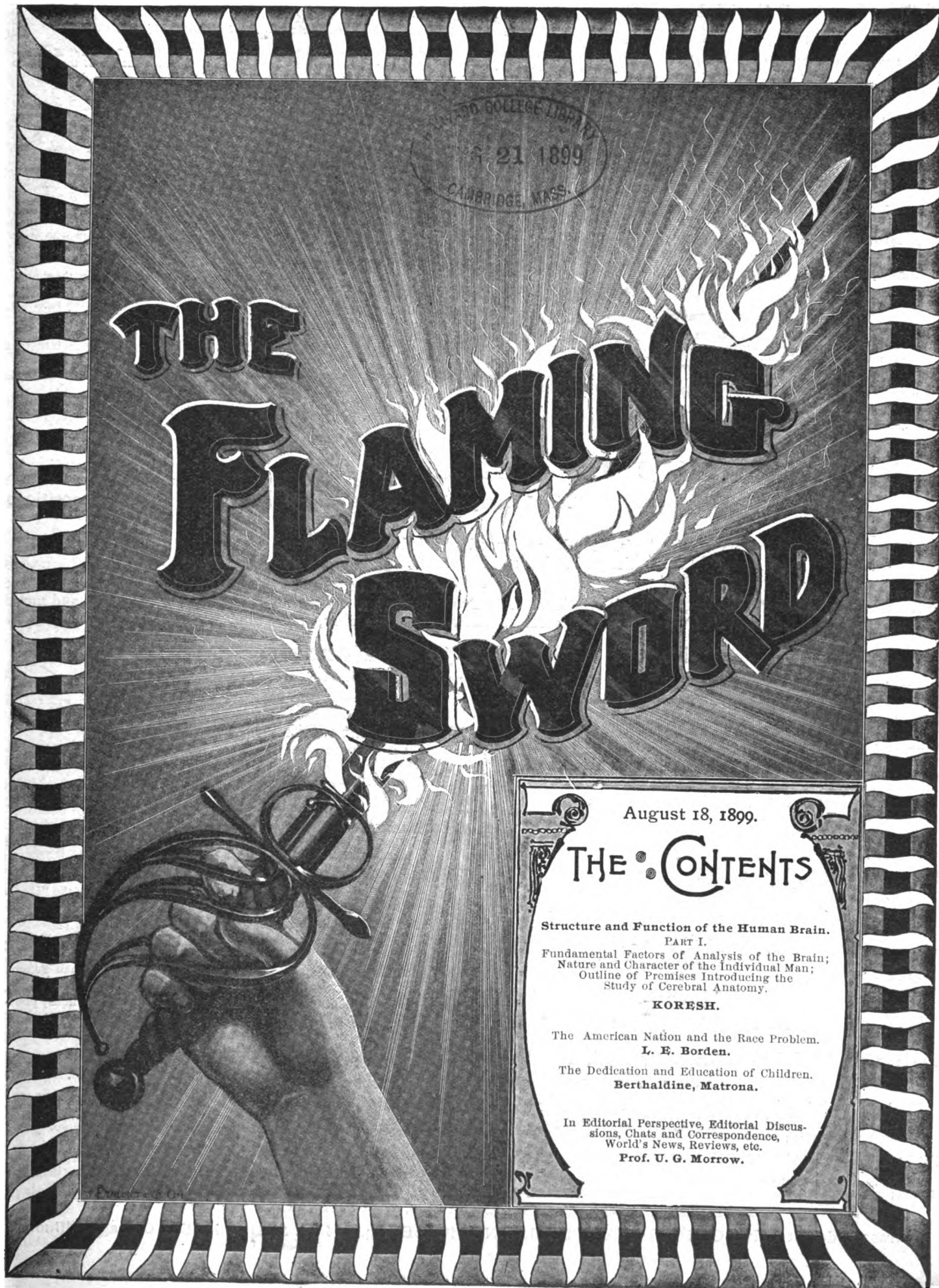
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CHICAGO, ILL., AUGUST 18, 1899. A. K. 60.

Whole No. 350

Structure and Function of the Human Brain.

Part I.

Fundamental Factors of Analysis of the Brain; Nature and Character of the Individual Man; Outline of Premises Introducing the Study of Cerebral Anatomy.

THE INDIVIDUAL structure when perfected, is the universe in miniature. It is not an epitome or abridgment, but the universe entire and complete. By the individual structure we mean the integral or whole being, in whom are united the two principles (male and female) in one form. This is the perfectly regenerated and reconstructed being—the undivided one, possessing both the image and the likeness of God. The male and the female as they now exist separately, manifest in two forms, are viduals; that is, widowed or divided. The individual is the undivided, the unwidowed; the vidual is the divided or widowed. In the Koreshan System, such distinction is always maintained, the two distinct states or qualities never being confounded.

If we study the universe from its least form, the individual, and are able to comprehend its parts, we may comprehend the corresponding universals through the great law of analogy. We cannot study the macrocosm, the great universe, absolutely from the vidual, which is only a part of the microcosm, for in our study of the macrocosm from the microcosm or individual, we are compelled to observe it through the instrumentality of the vidual, the male and female in two separate forms; and it is only as we bring the two into harmony, relating the one to the other in a condition of completeness, that we reach a knowledge of universal form and function.

The vidual is made up primarily of two manifest

forms, the cell and the fiber. The cell is spherical, the fiber cylindrical; and every form in the universal human structure is a modification of one or both of these primary conditions. The cell is a little globule comprised of layers; a miniature egg, so to speak, more spherical than the ordinary egg, though of that order. The human body is chiefly composed of such corpuscular forms. The gray substance of the brain is comprised entirely of cells or globules. If you desire to observe the universe in its extreme minuteness or least form, you will find it in one of these little corpuscles. They are the archetypes of structure and function.

The great or physical universe, involving all the activities in it, as an entirety, is a shell with a nucleus and atmospheres; that is, it is a great corpuscle expanded, magnified, and constituting a perfect brain. This is the great physical universe, with the sun as a center, the earth's strata as its circumference, and its atmospheres, the oxynitrogen and hydrogen, and the various aerial forces, as intermediate spheres. We have a central sun (the nucleus) and the circumferential shell, with the intermediate atmospheres and force strata between that sun and the circumference. These intermediate atmospheres and strata, embracing the stellar and lunar systems, have their poles of focalization corresponding to the points of focalization in the individual. One is like the other, so that in the study of the vidual and the individual man you are studying the universe,

and obtaining a knowledge of its form and functions; a knowledge of its form with the connected manifestations of activity residing in, and governing the life of the whole.

There are some things in the macrocosm which you cannot reach directly. It is only by a true interpretation of known facts, and a knowledge of the laws of correspondence and analogy, that we relate the individual with the individual, and both to the great universe, of which the perfect individual is the exact exponent. It is a common idea among theologians and scientists, that God is unknown and unknowable. The finite mind is capable of knowing some things they say, but it can not know God. We say, that the finite mind has reached all things. The finite mind is the finished mind,—that is the meaning of the word; the finished mind has reached all things. On this point, Koreshan Science differs from all other so called sciences. The unknown and unknowable God we know nothing about, and do not want to know anything about him. The statement that he is unknown and unknowable, involves the idea that we cannot know anything about him. We have no use for such a god. The God we desire is the known and knowable God, the Christ, the God-man, the man generated as the manifest Jesus the Christ, who was the beginning of the Christian dispensation, and was planted in the race that he might bring forth the eternal sons. Therefore, our God is known and knowable; and because the known God was manifest as the Father of the children of the resurrection, we believe that when these children become manifest they are the reproductions of Deity himself.

When the process of regeneration is perfected, the children of the resurrection (the God-men) will be manifest, reproduced, recreated in the image and likeness of God; just like him, for "we know that, when he shall appear, we shall be like him." We shall be like him when God's image and likeness shall appear in us as the regenerated sons of God. God will then be sanctified in his people. When this is manifest in us, we will begin to have a knowledge of God, and find fulfilled in ourselves these words: "Let this mind be in you, which was also in Christ Jesus." The mind that was in Him was the mind of God, the mind of both the Father and the Son; and as this mind develops in us, we become capable of comprehending the laws of God and making an application of them to life; not an extrinsic, but an intrinsic life,—the life of God, God manifest in the flesh.

A desire to study Koreshan Science for the purpose of healing the sick is commendable; but there is something more important than even the knowledge of the law of cure, and that is the knowledge that will enable one to abolish disease and death in himself, and impart the law of life and salvation to others who will receive and apply it. It is better not to be sick, than to be sick and

get well. That state of things, however, would spoil the silver shrine-making for the mental healers. The more physicians there are, the more sickness there is. This statement will apply as well to metaphysicians, christian scientists, and mental healers, as to physicians, for the reason that the tendency of any profession, conducted simply as a business, induces the mind to desire as much business as possible. Thus a great business involves much sickness. If mental force is powerful for any purpose, and is directed toward therapeutics, the basis of which is a business through which wealth may be accumulated, it becomes a disastrous potency. If the action of mind upon mind can restore to health, then the action of mind upon mind can also create disease and death. It is, therefore, no light responsibility that is assumed when the attempt is made to grasp and wield the mighty two-edged sword of spiritual power, which cuts either way.

Any person attempting to heal another, should be in such a state of unselfishness as to preclude the possible taint of mental force by unholy and perverse impulse. The Koreshan System of cure has a view to the perfect healing of the entire mass or body politic, by eradicating from the organic whole the very principle of selfishness which lies at the bottom, and constitutes the foundation of universal corruption. There is at the center or seat of life, in a diseased person, something buried which permeates the whole body, and which makes every corpuscle of that body a diseased one. To cure a diseased person, we should not devote our efforts to the healing of the individual cells of the mass, but to restore to health the central and controlling cell of the body, whence the corrupt and vitiating force goes forth, that in its stead the invigorating and life-giving stream may flow. So in our desire and corresponding purpose and effort to impart life to the universal man, our energies should be directed toward the central evil and its location, by the removal of which the whole body may be subject to the vitalizing force of recuperation.

Humanity can never be restored so long as the subtle, insidious forces of fallacy and evil prey upon the organic constitution; a force or energy constantly impelling people to enter into competition with each other for the support of life, and even beyond this, to the accumulation of unnecessary riches, heaped up and hoarded through the stimulus of sordid and exorbitant greed.

The special point for consideration in this number of our series, is internal respiration. We intend, if possible, to enable you to clearly comprehend its science. Mental therapists, metaphysicians, and christian scientists, who to any very marked degree have been successful in the treatment of cases, have experienced the sensation of a peculiar welling up of force in the body. In the treatment of cases, peculiar sensations of magnetic, electric, or spiritual vibrations are felt,

sometimes originating, apparently, in the body, but often proceeding from the head, according to peculiarity of personal temperament. Those with whom these vibrations seem to originate in the body, are subjects of bodily splenic respiration; the spleen being the center of the system to which this peculiar respiration belongs. It is the result of an excessive destruction, in the healer, of the red corpuscle, and its transformation to recuperative or dynamic energy. Its cause is concentration and continuity of thought, specifically directed and co-ordinated with the patient's own desire.

The spleen in the body is the correspondent of the organ in the brain which constitutes the center of illumination, the generator of light. The word is from the

Greek word *splene*, the signification of which is to shine, to be illuminated, or to illumine. The spleen in the body is the generator and reservoir of electric force, and is the point where the red corpuscle is transformed to energy before a succeeding transformation to the white or lymphatic corpuscle. When the arterial or bright red corpuscle enters the spleen, it becomes, through the function of that organ, transformed to force. This energy is then conducted to the duodenum, and in the alimentary canal reformed to the white blood or lymphatic cell. This is the ordinary and continuous function and relation of these organs. An excessive augmentation of this function and change is internal or splenic vibration, respiration, or breathing.

The American Nation and the Race Problem.

Racial Prejudice Running Rampant; a Plea for American Tolerance and Patience in the Civilization of the Negro, the Indian, and the Malay.

L. E. BORDEN.

THE WHOLE country thrills with horror at the South Amherst tragedy. A beautiful young girl has been brutally murdered, and her home devastated by flames. The destroyer was one of an alien race, an Indian, and curses both loud and deep must follow him and his people. "No more Indian labor because it is cheap," they say. "Keep the savages out West on the reservations where they belong. The sooner they become extinct, the better." The sentiment of the West is no less emphatic, and declares loudly that the only good Indian is a dead one. "Let them go East and carry on the abandoned farms of New England. Let the Easterners try them for neighbors,—that would soon cure them of all disposition to gush over the noble savage."

Race prejudice runs rampant in both sections, and none consider that the only palliation of Lakahpuer's offense is in his heredity; the fact that he was descended from a long line of chiefs trained in the arts of barbaric warfare, that he had only a smattering of formal education to counteract the vicious habits of generations of ancestors, is some excuse for him. Frank Almy had no such excuse. He came of the dominant Anglo-Saxon race, with centuries of Christian civilization at his back; and his foul murder of Christie Worden, a few years ago, belied, apparently, every principle of human progression. The circumstances in both cases were so nearly parallel that the recent outrage instantly revived the memory of the former. Both tragedies took place in New England, and in both, the assassin was the hired man, admitted with simple friendliness according to the custom of the country, into free association with the family of his employer. In both cases the jealous frenzy of a rejected lover took a cowardly revenge upon an innocent girl. From the point of view of the ethnologist, is not the white man's crime doubly heinous?

Race prejudice lynches the Negroes in our southern states, for crimes that are also committed by white men; it pursues the Jews with malignant hatred, and longs to exterminate the Indian; it is, in short, a most foolish and unreasonable superstition that should be dissipated by a slight consideration of ethnic principles. Superiority of culture and endowments is not peculiar to the white race, although just at present that race is in the ascendent. The great civilizations of the past were built up by the colored races, for each race enjoys its period of ascendancy when it reaches its culmination, subsequently to decline. The Indians are now degenerate, and on the point of extinction, but they are the remnant of the great Adamic people that flourished ages ago and knew the secrets of the universe. Although they are passing away, a new red race will be formed through the laws of ethnic infiltration to succeed them, for the five great racial types are never lost.

The Anglo-Saxon people is the most complex product of race infiltration—that is, it was produced by the amalgamation of a greater number of nationalities, which accounts for its dominant qualities. The more complex the product, the higher in kind, is a general law. By virtue of its dominance and culture, it owes a moral debt to all inferior types that need its protection—the eternal debt of the strong to the weak, that no prejudice can obliterate, no crime can cancel.

The United States is now confronted by three different aspects of the race problem: The Negro in the South, the Indian in the West, and finally, the Malay in the Philippines claim the wisest thought, the most judicious guardianship. The nation's wards are a source of trouble and perplexity; so are most children to their parents, and the task of bringing up a child involves a full measure of discipline and experience to the parent. This country cannot shirk the moral responsibility of

providing for the undeveloped peoples within its borders, ample means for self-improvement, legislative justice, and a fair chance to follow their aspirations along every avenue of attainment. It must meet with patient hopefulness any outburst of native weakness, remembering that God hath made of one blood all the nations of the earth.

There is, indeed, a primary classification of mankind that antedates race distinctions and shows their futility, ranking all men as progressive or retrogressive. This is not equivalent to the orthodox division into saints and sinners. No man is under condemnation, in a scientific sense, for all are fulfilling their cycle of development. According to this view, each individual passes through successive incarnations in the descending scale, until the limit is reached, when he begins to ascend, reaching his completion after ages of experience, in the divine consciousness. Retrogressive spirits are not confined to any particular people, and the white race has its share—enough to preclude arrogance.

The July *Forum* contains an article on the "Future of the Negro," written by a colored man who worked in the cotton fields of Alabama as a slave, Mr. W. H. Councill, the distinguished president and founder of Normal College, Ala., one of the best known educational

institutions for the Negro. It is a pathetic showing. President Councill, after showing by statistics that the Negro has given abundant evidence of his capacity for civilization, sadly resumes the situation in these words: "Whether North, South, East, or West be his ambition, the Negro's aspirations are chained to a stake, are circumscribed by Anglo-Saxon prejudice and might."

Who will gainsay this statement? Judge Tourgee said that the number of white men in this country who favored absolute justice and fairness in all things, to the colored race, did not reach ten thousand. The majority are too blinded by prejudice to feel that the white man is his brother's keeper, by every law of moral progress.

The Malays of the Philippines are supposed to have a strain of Japanese blood; they are eager for education, and according to a German writer, less illiterate than their former rulers, the Spaniards. Their proud, sensitive natures are quick to resent the slightest manifestation of racial arrogance, and they seem to think that, given the white man's opportunities for culture, the Malay could easily surpass him in the course,—in fact, the white man seems to them a very poor specimen of Christianity and evolution. The annexation of the Philippines complicates the race problem, and calls imperatively for broader and more scientific methods of dealing with the colored races.

The Dedication and Education of Children.

The Dedication of Koreshan Children to the New Church and State, and Education in Science and Industry for the Service of Humanity.

BERTHALDINE, MATRONA.

I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever. * * * And when she had weaned him she took him up with her, with three bullocks, and one ephah of flour, and one bottle of wine, and brought him unto the house of the Lord in Shiloh, and the child was young. And they slew a bullock, and brought the child unto Eli. * * * For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore also have I lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshiped the Lord there. * * * Samuel ministered before the Lord, being a child, girded with a linen ephod. * * * And the child Samuel grew on, and was in favor both with the Lord, and with men.—I Sam. i: 22, 24, 27, 28: and ii: 18, 26.

A CHILD to be well born must primarily be desired from the Lord, and for the Lord. Koreshan Science teaches that the sole legitimate use of the sex functions in the domain of the mortal, sensual life, is the propagation of its species according to the science of the laws of the highest physiological development on that plane of existence. It also teaches that children born on the plane of mortality may, in the fulness of time, be absorbed into, and reborn from the sphere of immortal being, through obedience to the science of the laws of immortality. It is the privilege, therefore, of the disciples of KORESH who have children to train, to provide them with an education far in advance of that obtainable from the educational institutions of modern Christian civilization.

Koreshanity exalts the Decalogue, as exemplified by our Lord Jehovah and scientifically analyzed by his Anointed, as indicating the perfect standard of human rectitude to be attained by divine or scientific education. The first and all-comprehensive commandment of the Decalogue exacts from the entire being, supreme love to God, scientifically expressed in uses of love to the neighbor. This supreme love demands from the worshiper of the Deity of humanity, the surrender to the service of God, of the best we can offer on all lines. Nothing is held dearer to the heart of mortal parents than the children of legitimate desire. The first and supreme right of such children is to be dedicated to the service of God's humanity, as the expression of the parent's supreme love to God.

The true Koreshan, then, should not regard his children as belonging primarily to himself, but to God's humanity. The first thing to be thought of in connection with the recognition of this fact is, how may the child best be trained to realize that it must be about the business of its divine parentage, and what is the best method of inducing it to continually worship God in the service of the neighbor? The first duty of the Koreshan educator, is to teach the child to perform cheerfully and efficiently all the uses of love for which it reveals capability. The only ambition worthy of culti-

vation and stimulation in the child, is to excel in the quality of its service.

Koreshan Science reveals that all mortal humanity is conceived in the fires of hell, through the lusts of the flesh, and in ignorance of the laws of even the highest type of mortal being. As in all humanity conceived in sin and shapen in iniquity, the dominant tendency of the spirit of their mortal flesh is to descend from generation to generation, until the wastes of proliferation become appalling, the pruning hook of the Almighty and the *Flaming Sword* appear for the salvation of the animal life of Deity. This persistent sensual descent ultimates in a humanity of intense lustful selfishness, and a desperate wickedness filling the whole earth with embodiments of violence and radical wrongs. These ultimates of mortality are described by the apostle Paul in the following language:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.

The dominant impulses of all the children of today, when critically analyzed, are evil continually. This may seem a hard saying. The children about us, when untutored by the law, are to the untutored mortal judgment, so bright, sweet, and attractive, yet the brightest and sweetest, when weighed and tested by the divine standard, will be found wanting and inherently wicked, a veritable devil, a child of disobedience, under the curse, and doomed to a corruptible dissolution unless it can be educated to obey the laws of immortality and endure to the end, to the point of terminal transformation, when the "vital spark of heavenly flame" shall cause this mortal to put on immortality, and this corruptible, incorruptibility. Few Koreshans as yet are true enough to Koreshanity, or devoted enough to the real welfare of their children, to do gladly what Hannah of Scripture record did with her much-desired child. She gladly, with a song of thanksgiving, dedicated her child to the Lord, to serve in his temple.

God's ultimate temple, of which all temples made with hands have been but types and symbols, is the Grand Man about to be formed, by applied science, in the image and likeness of God. This temple is to be built of living stones, which stones are fashioned like the Lord Jesus Christ—the righteous, the chief corner-stone, by obedience to the laws of life and immortality. From his infancy to his death upon the cross, the Lord lived in the constant recognition of the claims of the law of the full salvation of the body, soul, and spirit of God's humanity. He rebuked the selfish spirit of parental anxiety by the query, Wist ye not that I must be about my Father's business? and revealed the breadth of his divine family love, by saying, He that doeth the will of my Father in heaven, the same is my father and mother, my sister and my brother.

Koreshans are called upon by the same laws of salvation from mortality to immortality, to assemble

themselves together in communistic and co-operative groups or Ecclesias, and to perform—without money and without price—all the practical uses of love of which they are capable according to their gifts and callings. They are called upon to part their accumulations of wealth according to the needs of their fellows, and pre-eminently according to the collective needs of their divine service as heralds of salvation, a mighty factor of which is the establishment of co-operative industries for the destruction of the money power.

If this groupate system is essential to the salvation of the adults in the church of Christ, the Church Triumphant, then it is equally essential to the salvation of their children through training in obedience to the law; and schools for children should be little communistic industrial communities, mothered and fathered by the most scientifically cultured and magnanimous teachers to be found in the father-mother,—church and state united for the salvation of generations to come. In these industrial schools or communities, every child should—at the age of seven, by scientific instruction—be sufficiently useful to legally entitle it as the reward of uses performed, to all the comforts and luxuries of life that the wealth and love of the parental church and state can provide. All the sciences and arts should be learned in such schools, through their practical application to the uses of life. Geography, history, geology, botany, etc., should be learned through the recreations of travel, under the most enlightening auspices; and the development of the vidual mind and body should be regulated by the vidual degree of ability, and the spirit of investigation awakened by the mental suggestions of maturer minds and the appeals of Mother Nature.

The loves of children should be broadened and regulated by that most marvelous science of life, the science of reincarnation and re-embodiment, for the wisdom of experience by which all the degrees and qualities of human excellence are developed. No science can develop more magnanimity of judgment, nor better prevent the waste of mental energy in indiscreet maudlin sympathies, than the science of the law of reincarnation. The supreme love of which the human being is capable, must be awakened in the child by the science of the origin and destiny of the created universe, and the science of the cross and passion of Almighty love. This science must result in the purification of the mind from the dominion of the lusts of the flesh, and the consequent purification of the flesh by its subjection to the dominion of the purified mind. To this end, the sex separation of children conceived in sin, ministers, when attended by the polarization of all their developing sex energies in the person of their Father-Mother God, their Prophet and Savior, which may be effected in response to scientific theological instruction.

The science of the divine use of polarized sex energy can awaken, even in the mind of a child, the hope of being born an immortal, through the manifest Motherhood of God,—the Church Triumphant now invisible. It is essential, then, that all Koreshans who hope for immortality, remember that the Almighty has de-

clared, he who loveth father or mother more than me is not worthy of me; he that loveth son or daughter more than me is not worthy of me,—the one immortal and the eternal, invisible.

It is written, forsake not the assembling of yourselves together as the manner of some is, and so much the more as ye see the day approaching. The day referred to is at hand, and the voice of Elohi is reasoning with the world that now is, of righteousness and judgment. If we would escape the judgment of condemnation, we must arise and do works meet for repentance,

and remember that one of the works required by the law is the surrender of our children to the service of their God and his humanity. They must be taught to purify themselves from the lusts of the flesh and the pride of an inglorious mortality. For the schools of the Koreshan Ecclesia, we need teachers strong in body and mind, and most tender in heart, to represent to the children dedicated to the Lord, the divine Motherhood of the heart of Deity. This is a call to service, to the readers of *THE FLAMING SWORD* whose hearts respond to the desire of the High Priest of the Koreshan Ecclesia, to establish schools such as we have described.

In the Editorial Perspective.

THE EDITOR.

THE REPUBLIC of France has afforded its people no safeguard against the despotism of its military power; injustice has reigned, and persecuted the innocent. A gigantic conspiracy, originating in the corrupt heart of the nation, with its anti-Semitic sentiments, succeeded in disgracing the man chosen as the victim. The elements of revolution and of war still exist in France; and the proud nation, the sister of Spain, is being stirred, and its foundation shaken. Judgment has come upon the conspirators, and the dark plot, the blot of France, is being uncovered. The new trial of Captain Dreyfus is fatal—fatal to the men who have wounded him in the great contest for life, after the victim was deprived of his sword. Armless and without uniform, he has fought the battle through his friends. While Dreyfus was suffering tortures on Isle du Diable in the western hemisphere, a powerful mental battery was formed in France, which has generated the X-rays which are now penetrating the core of French militarism and exposing to the view of the world the men who are guilty of flagrant crimes against justice. The judgment hall at Rennes is open; the eyes of the world are upon the central character, and the sympathy of the world goes out to the new hero. The members of the French cabinet of five years ago, are endeavoring to raise a storm of indignation against the prisoner now all but free; they came upon the witness stand to tie the cords more tightly about the limbs of their victim, but instead, the thongs are fastening about themselves. One by one, like moths about the candle, the conspirators appear at Rennes, and expose themselves and scorch their wings. The hand of the assassin has unsuccessfully attacked the counsel for the defense, and added new evidence that the conspirators are making a final struggle to hide their own dark deeds of five years ago. The world is rejoicing at the prospects of freedom of Captain Dreyfus, rejoicing that he triumphs over his enemies. It will be to the honor of France if she humiliates and punishes the traitors; it remains to be seen whether a semblance of justice, or politics has the greater weight. France is not alone in her corruption; her sister nations of Europe and America are in the toils, in the throes of revolution, bound by the money power; all are alike nearing the final convulsions which will destroy them. Until then there is no room for absolute justice; until then, there can be no genuine peace. Many surprising things are yet to be brought to light; in the heart of nations, cess-pools of vice, corruption, and political intrigue exist, which menace the peace and liberty of the world. Christendom itself fosters the great institutions of modern injustice, adds the stain of hypocrisy, and increases the shame of the civilized world.

Every time the physical world produces extraordinary phenomena, the scientific world engages itself to produce new speculations. The recent eruptions of Mauna Loa and Mt. Vesuvius furnish some excuse for the new geological theory by Prof. Garrett P. Serviss, concerning the cause of earthquakes and volcanic eruptions. He has abandoned the old idea that the earth is a ball of fire ensphered by a thin crust or cooled stratum; he holds that the earth is solid all the way through, but substitutes for the popular molten mass, hypothetical rivers of fire, flowing around beneath the earth's surface like blood in the human circulation. The outlets of these veins or rivers are the various active volcanoes of the world. In this way he connects the great volcanic systems, and endeavors to account for disturbances all around the world when a terrific eruption takes place in any one of the great volcanic outlets. In his theory he runs the veins to suit the earthquake territories; and looks for a final blast of subterranean furnaces, the final convulsions of mother earth, after which the earth will lapse into a state of barrenness which corresponds to the Copernican lunacy concerning the condition of the moon! Are there such rivers of fire beneath the earth's surface, connecting all the vulcan vents? There is as much difference between the theory of Prof. Serviss and the truth, as there is between the old style telegraphy and wireless telegraphy. Hitherto, it has been necessary to tangibly connect all the telegraph offices by wires; but it is possible to telegraph without wires. The volcanoes telegraph to each other reports of their eruptions without the subterranean circulations of molten matter! Earthquakes are electrical disturbances in the earth. A volcano in action communicates, through electro-magnetic currents, vibrations which set on fire the combustibles in another volcanic region, and two or more eruptions may take place simultaneously without veins of molten circulation between them.

The labor unions cannot continue to strike, destroy property, murder their brothers, and boycott the product of the non-union workingmen who require employment as much as the members of the unions, without placing themselves entirely on the side of anarchy and lawlessness. It is but natural to the heart of the semi-civilized when driven to desperation, to resort to force; and, constitutionally, it is the duty of the American government to suppress organizations which incite violence and riots. It is a notorious fact that the labor world is decidedly opposed to the millionaire, the trusts, and the government; the elements of labor are filled with the spirit of denunciation of everything that is not directly in the interests of the unions. It

is also a fact that the government and the money power are allied, forming a supreme power of control, which will endeavor to enforce the decrees of the combination at all hazards. In these existing conditions we find the elements of the world's most stupendous conflict. Capital is dependent upon labor, for labor, in its last analysis, is capital; the government is dependent upon the people for support, for the government, ostensibly, is the people. The friction between the capitalists and the masses, between the usurping powers and the people, increases; the gulf widens, the breach becomes more and more impossible of repair. We are hastening toward the close of the old order—toward the conflict in which the forces of the contesting powers will go down to destruction. There is no hope of adjustment, until the forces have been expended in the struggle. Justice will be meted out through a violent social storm which will sweep the world. The New Order will arise through scientific social architecture and reconstruction, after the obstacles have been removed, and the building sites cleared of modern rubbish.

Has man a double self? Is there an inner man? Is it the other self that dreams, that arises in anger, and that commits crimes for which the better self suffers? These are questions asked by the society of psychical research. It is supposed that there is a shadowy self which is the subject of all psychic phenomena,—the unknown chamber into which all the mysteries of the universe may be placed out of the way. It is natural that mortals should seek for some excuse for their failings; and rather than blame their real, tangible selves, rather than become consciously responsible for corruptions and crimes, they put the blame on something else,—the second self, microbes, or an external devil. It seems rather remarkable that the shadowy self should be able to accomplish so much more than the real man! The fact is, it is just the common, every-day man, mean as he can be, with a heart that is "deceitful above all things and desperately wicked," that is responsible for his deeds—he has no one else to blame. Nineteen hundred years ago there was an "inner man," the new man who entered the church and began to form himself anew; but the "inner man" is not in the masses of the world—he does not belong to the common generation of humanity. At present, man is a compound of good and evil; the evil in him is positive, while the good is negative, but he is mostly evil; and the evil things he does are the result of his own desire, will, and determination. There are not *two* of a man; the fact is, there is only *one half* of him, for man is vidual; he is divided. Only the immortal man is whole, complete, and biune.

The greatest questions of the hour, the most stupendous issues before the world, are those involved in Koreshanity and discussed in THE FLAMING SWORD. There are no questions of greater moment to humanity than those directly related to the doctrines of the manifestation of the Messiah of the dispensation, with the universal intellectual solvent,—the absolute truth. The destiny of the world hinges on the direction of the movement of the highest human impulse. Genuine and successful reformation of humanity lies in the orbit of the brightest mental Star—in the path of the anthropostic Sun. The lines of divine progress, connecting the careers of Noah, Abraham, Moses, Elijah, and Jesus, focalize at the end of the dispensation in the pinnacle of intellectual attainment, in the climax of human life. To the Christian, there can be no question of greater moment than the tangible manifestation of the world's Redeemer, and the conquest of death in the natural world; to the world at large, no questions are greater than those which have to do with the freedom of humanity from social, commercial, and political bondage. The Koreshan System is scientific; its fundamentals

are facts. It is the Guiding Star of destiny, the Religio-Science of the New Age. It will succeed Christianity, as Christianity succeeded Judaism.

"True Christianity exalts Christ, and does not make an idol of any mere human being." To what does Adventism exalt the Christ? To a mere *second place* in the control of the universe. Primitive Christianity exalted him to the pre-eminence, having all power in heaven and in earth; it placed him on the very throne of the universe as its only occupant; it exalted him as the divine Word itself, as the Almighty God, the everlasting Father, the Creator of the universe, as the express image of the Father, possessing all of the attributes of God; it exalted him as the veritable God. As what does true Christianity exalt the Christ? As a man, pre-eminently *the* man, human in all his attributes, immortal in his flesh, and divine in his humanity. It made him the idol and the ideal of human love and aspiration. Jesus was a man, supremely human, and no more than human. He was the founder and center of the primitive church, the head of the church, the head of humanity; he was the human God. Jesus was both the Son of God and the Son of man, because God is the perfected man.

If we may judge from the appearance of the majority of reform papers and the language they contain, they belong to the degenerate type of modern journalism. Slang and low-type phraseology abound and make the contents of so called reform sheets repulsive. If most reform papers would reform the world, they must first reform themselves and use language that is respectable, and arguments that are reasonable and logical. We see productions of many so called editors that do not contain as much originality as the first attempts of the schoolboy at writing a composition; oftentimes they contain less sense. We despise patent sheets and stereotype plate matter, edited by syndicate editors who furnish matter for papers of all social and political parties. THE FLAMING SWORD is original, and contains the truth. Its appearance speaks for itself; its expressions are refined, and appeal to the rational mind.

The idea that the fall of man was unforeseen by the Almighty; that it was an event for which he was not prepared, and which did not belong to the order of universal perpetuity, and that God has since been endeavoring to repair the damages done by the devil, is absurd. The rise and decline of humanity are as regular as the rising and setting of the sun; it is an eternal process. The resurrection and the fall of man occur according to the laws of being and existence. Summer and winter in humanity are as necessary as in the physical universe. Seed time and harvest in humanity will never cease. Heaven and hell are antithets; they are eternal. Hell is the precipitate of divine mental activity; and the seed of the divine kingdom falls into the hells in order to perpetuate itself and renew the life of humanity and of God.

There never was a greater absurdity entertained by any people in all the history of the world, than the idea that a human being, with a host of invisibles, is coming to the earth from the regions of universal space. The doctrine that the Messiah is coming down through the clouds of the physical heavens is a rank fallacy, which is not taught in the Bible, nor sustained by any fact of nature; it belongs only to that phase of the religious world that is benighted beyond all hope of illumination. Modern Christianity is made up of the most manifest perversions of truth conceivable, and the common idea of the coming of the Christ from some physical star, is one of them. Nineteen hundred years ago the Messiah was born into the world, the only way that any being has ever, or can ever get into the natural world.

In the late industrial trouble in Idaho, the striking miners resorted to violence and murder to such an extent that martial law was declared, and the labor organizations which perpetrated them were declared seditious; the mine owners were forbidden to employ union men so long as the martial law remained in force. It was but a skirmish fight of the great impending battle between the forces of labor and capital. The nations of the civilized world are not serene and peaceful. Internal forces growing out of the various forms of oppression, threaten to break through the established industrial and commercial lines and contest the powers that be. Arbitration cannot satisfy the hunger of the workingman, nor the greed of the millionaire.

There can be no greater revelation made to the world than the knowledge of the cause of all existence—the source of life, and the means by which life may be renewed and man made immortal. Humanity must reach the great Fountain of life; it must produce an involution, a great *souling-up*, in the times of restitution—a period of rejuvenation—in order to perpetuate its existence. Koreshanity alone, of all other systems, goes directly to the root of death and uncovers the *nidus* of all disease, and reveals the laws by which man may be restored to his dominion of the universe.

Immortality in the flesh is the fruit of the Christian dispensation. The seed of immortality was sown in humanity nineteen hundred years ago, and the attainment to the biune state must be through the direct line of divine progress in man. The divine activity is confined to the ecliptic of human progress. Those in whom the seed was sown at the beginning of the age, will recognize the truth when it is revealed; and only those who comprehend and obey the laws which the truth reveals, can become immortal.

Effect is the evolution of cause, and cause is the involution of effect. We may read the character of cause in the effect, because all that was in the cause is expressed in effect. Humanity is human, and contains personalities; therefore, the cause of humanity is human, and possesses personality. God is humanity involved or infolded. Involution or the cause of humanity must appear in the plane of tangibility. He so appeared nineteen hundred years ago, and was the human God,—the only true God.

To reach the heart of humanity, Jesus the Christ explored the interior of the race. He went into humanity as the seed enters the ground, that he might multiply himself and reap a bountiful harvest at the beginning of the Golden Age.

The reform press is advocating the peace of nations, and deprecates the war in the Philippines; but sustains war and bloodshed in strikes for the purpose of keeping non-union laborers out of employment.

We believe in the affirmation of the "I am." Only the divine man can say, I am God; all others, to speak the truth, must say, I am the devil!

Millions of dollars for the defense of the interests of the millionaire, but not one cent for the relief and support of the suffering millions of people!

Doubt is a drifting vessel on a stormy sea. Reason is the seaworthy vessel, with both compass and rudder,—the enlightened intellect and will.

The war of labor and capital is not right against wrong; it is hell at war with itself. A house divided against itself cannot stand.

Koreshans are preparing for a better world—not away off in the sky, but here in the natural world of human activities.

Primitive Christianity involved socialism, but modern socialism does not involve primitive Christianity.

There is so much peace in Europe that it is like a hot August afternoon,—it is literally oppressive!

The capitalists who run their candidate for president, run the government after his election.

Theocracy is the government of humanity by the same laws that govern the universe.

All the animals of the world are in the arc of the earth's concave curvature.

The only true reasoner is God; his age is the age of reason.

The final result of believing without evidence is agnosticism.

Mortal humanity is the dead sea.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Koreshan System and the English Language.

EDITOR FLAMING SWORD:—I have recently seen copies of your paper, and have read them with some interest and considerable curiosity. Interest as to what this new theory might be; curiosity as to what you were trying to say. I am a young man with education enough to attain to and occupy successfully a good business position; with sufficient appreciation of the higher things of life to thoroughly enjoy the better forms of music and art, even though not always able to understand them. I may consider myself, I think, a person of at least ordinary intelligence, but I confess that I am utterly unable to understand your system, if it is a system; and it is my firm belief that your system of religious

belief will never make enough progress under present management to take its place among the world's religions.

How can you expect common people, of which this world is made up, to understand the ponderous, many-syllabled words of which even your simplest articles consist? Do you consider your system, with all its pretense of deep wisdom and mighty truth, a substitute for the simple, grand, unpretentious, but all-satisfying religion founded by Jesus Christ? I am no religious fanatic, biased to any form of creed; but the idea of a religion founded on a quasi-scientific basis, with such theories as you advance back of it, is a combination of the sublime and the ridiculous.

Are those who indorse your theory of the Cellular Cosmogony, alone to be saved, and the rest of us to be damned? But

perhaps your theology does not include any such thing. You see that even the perusal of your able editorials has not given me any clear idea of what your beautiful new theory is to teach. My own stupidity, you will say: very possibly. Your conclusive disposition as to the whereabouts of Col. Ingersoll, in a recent number, did not settle in my mind as to where you intended to leave him.

I wish that you would give me the plain reason, if the facts as to the shape of this world are as you state, why it is that at sea the top rigging of an approaching boat is the first thing that comes into view? I have never gotten over the impression that was put in my mind at an early age, produced by a vivid picture of a man sitting on a shore, and watching a fleet of ships coming up, I suppose you would say, sliding down from, the horizon: the first boat in line being plainly visible, the next a little lower in the water, and so on, until the last boat showed only her topmast.

Now if you can give me the reason why this is wrong, and why your view of this phenomenon is correct, without employing any words of more than three or four syllables, you will be conferring a great favor on me. I don't want to read a long dissertation on Koreshanity, nor be tangled up in a lot of vague and impalpable statements which no one can refute because no one can understand. If you can explain the question simply, please do so, and if you can't, please say so, and don't try to do it, because I do not like to see the massive words of your vocabulary handled too familiarly, and it won't do any good, because I shan't take the trouble to wade through it. A simple question ought to have a simple answer, and not such replies as you seem inclined to give some of your correspondents.—H. W. B., Interlachen, Fla.

Our captious critic has not only designated the manner in which his questions must be answered, but has also neglected to consult us as to how his questions should be asked. We publish his rather forward letter, and will proceed to reply in our own way, regardless of the request to keep within the bounds of the limited vocabulary of one who is not willing to use a little mental dexterity to comprehend the truth. The Koreshan University is as complex in its details as is the universe. We do not expect a reader to understand the entire system from reading a few copies of THE FLAMING SWORD. No one would be so foolish as to expect to understand architecture, engineering, surveying, astronomy, physiology, optics, chemistry, botany, geology, anthropology, ethnology, geometry, and other numerous departments of a university, from simply perusing a few university publications! These subjects engage the mental labor of students *for years* before they can understand these branches, even as taught in modern educational institutions; and we do not expect our friend to understand the System from this reply. It requires years of study to comprehend thoroughly even some of the Koreshan fundamentals. The Koreshan System is taught to those who *desire* it, and who would obtain a knowledge of its science at the cost of great sacrifices—even to leaving all to follow its Founder! The Koreshan System will prosper under its present management, and under no other; it will take its place, not among the world's great religions, but its place as pre-eminently above all, and will be the System after all other systems are forgotten.

In the promulgation of the Koreshan System, we employ such words as will convey, in exact and unmistakable forms, the ideas desired to be communicated. Every word in the English language has a definite meaning, and we mean just what our words convey. Words are legitimate, and the terminology we employ reaches

those who desire the truth in the form in which it is presented; for the present it is for none others. Koreshanity is the evolution of the primitive Christian system; the philosophy of Jesus has become Science, and the Founder of Koreshanity teaches the truth in his own way. It is quite noticeable in the history of the work of Jesus, that his followers were of a *select* class. Jesus taught only his disciples; to the people he spoke in *parables*, forms of language which were utterly beyond the comprehension of those not prepared to receive his truth; and if our friend had been at Jerusalem nineteen hundred years ago, his criticism of the work of Jesus would have as thoroughly displayed his ignorance as do the above criticisms of the Koreshans! If the religion of Jesus was simple, why is it not understood in modern times? Why is there such difference of opinion regarding the doctrines he proclaimed? Whom has it satisfied?

Jesus had no marked success with his system during the period of his natural existence. He chose here and there a man whom he knew would answer his purpose. The power of his system was not felt in the world until he went into his disciples, to work through them. He found some willing to die for the truth; others who left all to follow him, that they might understand the profound doctrines of life. Jesus carefully selected and prepared his workers for the spread of his gospel. The time came when it spread rapidly, and finally reached all who were prepared to receive it. The disciples of Jesus who were associated with him, did not understand all of the primitive system until they were illuminated by the pouring out of the life of Jesus after his translation. In many respects, the Koreshan work corresponds to the work of Jesus; it is just as difficult for some people to understand Koreshan Science today, as it was for minds to comprehend the philosophy of Jesus nineteen hundred years ago.

We are asked to explain why it is that an incoming vessel is visible topmast first, and finally the hull; but our correspondent wants the explanation in a few short, simple words, without any matter connected with our reply that he thinks is unnecessary. It is as if a youth went to his teacher with a problem in algebra, and desired a simple answer to his simple question as to the solution of the problem, without entering into details of algebraic principles! To thoroughly comprehend the phenomena of the horizon and disappearing vessels, a few principles in optics must be known. We discuss this subject

in the CELLULAR COSMOGONY, and present facts of demonstration obtained through actual experiments and observation; the usual theory of the water's convexity is an absurdity. During the twelve months' experimentation on the water's surface, by the Koreshan Geodetic Staff, we performed over *one hundred experiments* on Lake Michigan and the Gulf of Mexico, and know something of the facts of such phenomena. We will ask our friend how, if the water is convex, the hulls of vessels disappearing by reason of going over on the other side of the bulge of water, can be brought into view again by means of the telescope? Can the telescope enable the eye to see through the bulge? If the man in the old picture in geographies, which our friend remembers having seen at school, had applied a telescope to the vanished ship's hull, without changing the altitude of the eye, the hull would have become visible again, and the fallacious diagram would have never been made!

The space between the eye and the water's concave surface is vanished by perspective at the horizon point, in accordance with exactly the same optical reasons why two railway tracks appear to come together in the distance. Anything to be visible beyond the horizon must exceed in height, the altitude of the eye at time of observation; for that portion of an object situated in the vanished space at or beyond the vanishing point, is obviously *invisible*.

The vanishing point for 10 feet is not the vanishing point for 100 feet; and if the 10-foot hull is within the space vanished it is invisible, while the portions of the vessel above the vanished space are yet in view. It is a simple problem of perspective in optics; and the question is made perfectly clear in the CELLULAR COSMOGONY, which we commend for further explanations.

Breathing, Conscious Atoms of Matter.

EDITOR FLAMING SWORD:—You say, "Every atom in the universe breathes, and has a degree of consciousness." Will you please give me the premise from which you start, and a little assistance in following it up to arrive at this conclusion? I suppose you will admit that to a casual observer, appearances would be against this; and if it is true, is there not a sense in which we may say there is no death? When a man, animal, tree, or shrub passes through what we call death, they apparently cease to breathe. That every atom in a dead, corrupted body should continue to breathe and have a degree of consciousness is something I fear I cannot see or understand clearly, without some assistance.—K. B. G., California.

The physical universe is a living, organic structure; the physical cosmos is

composed of energy and matter; matter, as related to energy, is basic. The universe is divided into five general planes of life or kingdoms: the mineral, the vegetable, the animal, the sensual human, and the divine human. The mineral kingdom is the lowest, and the divine human is the highest. The organisms in the four superimposed kingdoms are composed of substances from the mineral kingdom. The most complex organism is the perfect man, containing all of the elements of the mineral kingdom, and possessing a mind which corresponds to the complex organism. The consciousness of the perfect man is the summing up of all the experiences through which the atoms composing the structure have passed in their ascent from the mineral, through the vegetable, animal, and the sensual human kingdoms.

The vegetable kingdom feeds upon the mineral kingdom; if the atoms of the mineral kingdom did not possess life and consciousness in themselves, how could they supply nourishment through the absorption and transformation of the atoms of the soil? Every atom is susceptible of transmutation, transformation, and appropriation; the atoms of a plant are mineral, transformed to atoms of the vegetable. They have taken on a new life and a new consciousness; and when the plant dies, the atoms in the structured plant are above, as to quality, corresponding atoms in the soil, because they have come in contact with a higher life, and they retain the impress of the new experiences. We may take inorganic calcium and compare it with organic calcium of the clam shell. Chemically, they are exactly alike; that is, the chemist can detect no difference; but it is well known that organic calcium may be used as a fertilizer, while inorganic calcium is not a fertilizer. The plant can detect the difference, and make its choice with a discrimination which is above that of the chemist! The organic calcium is superior to the other, because it has been touched by and impressed with the life of the animal kingdom.

If atoms of matter were not alive, possessing consciousness, there could be no alchemical transformations. Atoms have their desires—loves and hates; they are susceptible of attraction and repulsion, according to the same laws which admit of attraction and repulsion in the human kingdom. Atoms of matter have their aspirations and determination, and are susceptible of progress. They have a mentality, which is as much a mentality as the energies generated in the human brain; it is mentality on the lowest plane.

There can be no motion without sensation, because sensation is the cause of motion. When two atoms of hydrogen and one of oxygen unite, a pleasurable sensation results, and the new product is water, which is as much a creation as any ever performed by the Almighty. Hydrogen is the father (the water generator), oxygen is the mother, and water is the offspring. Energy is the mind of matter. Electricity is the intellect of material atoms, while magnetism is the love. The human intellect is the electricity of the mind, while love is its magnetism. There could be no correspondence between these two qualities of electricity and magnetism, if the corresponding mentality did not exist in the atom.

The physical universe is analogous to the universe of humanity; the functions of the great cell correspond to the functions of the perfect man. This complete correspondence between macrocosm and microcosm could not exist, if the physical universe did not possess a consciousness which corresponds to human consciousness. The fact that the movements in the physical heavens correspond to the progressions in the world of humanity, is proof that the activities are correspondential, and that the physical world is as much alive as humanity, but in a different degree.

Every atom of matter has its soul; its soul is susceptible of progress, and of final involution in the human soul. Atoms generate energies; they throw off energies and receive energies,—this constitutes the respiration of the atoms. Atoms in the human body are breathing; they possess a consciousness, which belongs to the human organism; and when death or dissolution of the man occurs, the atoms continue to exist until they are transformed through processes of corruption or the slow combustion of the body. Human consciousness leaves them at the expiration of the man, and they are as they were before becoming a part of the man, *plus* the additional impress of human life.

The very earth is alive; its stones, crystals, and metals possess a degree of consciousness. The diamond is the most refined form of carbon; it is susceptible of the greatest resistance when attacked by acids or other means of dissolution. The acid makes war upon metals; its forces attack the atoms of the metal and overcome them, and great activity is displayed while the battle is in progress. There is sensation, consciousness, motion, and mineral life there. The forces of each endeavor to resist the other, as really as the forces on the battle-field. The war of acid and

metal results in a product—the salts of the metal, which crystalize in specific forms. The microscope reveals the fact that minerals teem with life; there are circulations in the diamond, in the steel bar, and in the stone. Sensation and motion obtain in accordance with law; and law is operative where there is life, will, mentality, and determination.

There is None Good but God.

EDITOR FLAMING SWORD:—Please explain, from the Koreshan standpoint, Matt. xix: 17: "Why callest thou me good? there is none good but one, that is, God."—A Reader.

Jesus came in fulfilment of the prophecies of the coming Messiah; as the Almighty God, the everlasting Father; as the Word made flesh, and tabernacled among men as the veritable God-man, the archetype of the new kingdom. He was the resurrection and the life, the Creator of all things in heaven and in earth; the man made in God's image, the exact likeness of the Father's person, possessing his substance and all his attributes, being the "fulness of the Godhead bodily." As to what Jesus claimed himself to be, there is no Scriptural ground for denial; he was God, or he was not true. If he was good, he was God; there was none other possessing goodness and immortality but Jesus, and God alone has immortality. Jesus was the immortal seed,—whole, perfect, complete, biune.

Adam came into the world in the same way that Jesus came. He was a man made in God's image; and it was pronounced of him that he was "very good." Adam was very good, because he was the veritable God; for God alone is genuinely good. All who become good are actually God, his offspring, having his nature, character, and attributes.

The Good Shepherd came in contact with the people of Palestine nineteen hundred years ago. He taught many things that were new and strange to the Jews, and his teachings aroused many questions in the minds of his hearers. A young man came to him and said, "Good Master, what good thing shall I do that I may have eternal life?" The reply may be paraphrased as follows:

"Why do you call me good? Do you not know that there is none good but God? Do you know that by calling me good you call me God? Do you realize the import of your words? I am at one with the Father; I am good, the divine Word, the true teacher of truth, the Son of God. You come to me as the good Master, asking me what to do that you may inherit eternal life. If you believed what your words convey, you would recognize me as the Messiah, and you would be willing to

do what I tell you. If you have really kept the law which I came to fulfil, you would be my equal! You have seen me; you have seen the Father, and you call me good, you call me God, without knowing the meaning of your words. If you would enter into life, keep the commandments; but you fail to comprehend the law as much as you fail to understand that the person whom you address as good Master, is the one that is good,—the Almighty.

"If you had kept the law from your youth up, you would know to whom you have appealed for the information that only God can give. As further proof that you have not kept the law, I will suggest that you sell your possessions and give the proceeds to the poor, and then come and follow me; for love to the neighbor is one part of obedience to the law, and love and recognition of God constitute the other. You do not wish to do so? I have given you two methods of test of your ignorance of God and his law, and of the futility of your presumption that you have already sufficiently obeyed the law to admit you to eternal life by one additional, extraordinary good thing, which you are unable to accomplish."

* * *

Lawlessness in Georgia.

A Briton in America, Persecuted by Georgians, Because of His Color, Returns to England.

EDITOR FLAMING SWORD:—As a late resident in Georgia, I beg to accord you my hearty thanks for your outspoken condemnation of the lawlessness and savagery which rule that state. I am an Englishman with West Indian blood in my veins—brought up and educated among people of gentle habits and manners. During my seven months, stay at White Oak with the Shakers, I have been a target for the insults and threats of the neighbors. On one occasion, an ex-officio, officer of the "law" in this village, came over to the settlement and asked permission to drag me off the premises for no other reason than my color. Our Shaker elder was offered a bribe to expel me from the Community, and would doubtless have accepted the same could he conveniently have done so.

Although in the past the Shakers fearlessly looked upon all mankind, black or white, as equal in the sight of God; and although their records prove that some of their shining lights were of the Negro race, they have utterly failed to maintain their principles before the people of White Oak. It was said by my leading persecutors, that for a person with any colored blood in him to take his meals at the same table with white people, was an unpardonable offense in the eyes of a Southerner. Matters grew worse, until it was finally intimated to the elder that unless he ex-

pelled me, they (the villagers) would soon get rid of me. The Shakers forthwith invented all kinds of reasons for my dismissal, until I felt only too happy at the prospect of departure.

It is stated in the Covenant of the Shakers, that they stand by the doctrine of non-resistance—that they do not resort to violence. Be it henceforth understood by all interested persons, that this doctrine is no longer recognized in the society, for particularly of late members have been forcibly ejected, even old men who have sacrificed their physical strength for the good of the cause. I am weary of the hypocrisy of the Shakers and of the insane prejudices of the South, and it is with a light heart that I turn once more toward the land of my birth—old England.

America boasts and brags about "liberty;" the air actually vibrates with the sound of the much abused word, but alas! the actuality is conspicuous by its absence. It is a brave undertaking to disclose the festering sores of our so called civilization. May THE FLAMING SWORD continue its good work until God has subjected all things unto himself.—A. E. M., London, Eng.

* * *

The Baptist Flag and the Flaming Sword.

The Baptist Editor's Mixture of Theological Absurdities Concerning the Exploded Duality of the Christ.

THE FLAMING SWORD has become blinded by its dreams and vagaries. It spends too much time in the hazy heights of stardust, and the nebulous regions of Koreshian smoke, to be able to turn the world upside down with its "Plumb-line" of presumptive speculation. THE FLAMING SWORD imposed upon its readers three mortal pages to try to prove to the *Flag* "The Divinity of Jesus Christ, the Messiah!!" Why, we never did see the day since reaching accountability, when we didn't believe that. THE FLAMING SWORD had before his eyes this sentence from the *Flag* when he penned his tedious article. "Baptists believe the Bible doctrine of the dual nature of Christ. In the one he is the infinite and unknowable Deity, whose ways are past finding out." Don't that bespeak his divinity? THE FLAMING SWORD never taught the doctrine in his three pages of matter with as much emphasis as that sentence does. But Koreshianity makes the mistake to suppose that his divinity was true of Christ's humanity. Such was not the case. In his deity he was God. In his humanity he was man. In his duality he was the God-man—Son of God, and Son of man. He was equal with God, for in his deity he was God. Yet he became obedient unto death, for he took part in the flesh, and condemned sin in the flesh, that he might bring us to God. As a man he was our brother; as a God he was our Maker. As Jesus Christ he is the maker of humanity, and the brother of humanity, the divine Savior of the world. Does THE FLAMING SWORD believe this?—*Baptist Flag*.

The World's News.

Wednesday, Aug. 9.—Bishop Janssen, of Belleville, Ill., excommunicates 700 Irish Catholics in East St. Louis, for rebellion against the priest.—France demands open trial for Dreyfus; doors to be opened to the public after the close of the secret dossier session.—Spain reported trembling on the verge of revolution.—War cloud gathering over England and Transvaal.—Immense tidal wave works destruction on coast of Chile.—Violent hurricane raging in the West Indies; approaching Porto Rico.

Thursday.—Gen. Torres, of the Mexican army, surrounds 2,000 Yaquis Indians, and bloody battle is expected.—Gen. McArthur pursues Filipinos north of San Fernando.—Filipinos appeal to European powers for recognition of independence.—Dr. Dowie's healers who attended Mrs. Flanders, are in jail, held responsible for death of patient.—Trades unions in Denmark agree to compromise with employers' union; strike involves 40,000 workmen; difficulties may be settled.—Dominican revolutionists capture town of Dajabon, driving out government troops.

Friday.—Gen. Mercier, head of French army, is now involved in the Dreyfus case; proofs point to guilt of army officials; new points coming to light, favoring innocence of Dreyfus.—England excited over prospects of war with Transvaal.—Plot to dethrone the Sultan of Turkey is discovered.—Meagre reports from West Indian hurricane; vessels wrecked, towns destroyed, and hundreds are killed.

Saturday.—Hurricane reaches Porto Rico; over 1,000 persons are dead in vicinity of Ponce; aggregate number killed in the hurricane may reach 1,500; water famine at San Juan; sea water fouls wells and cisterns; U. S. war department appealed to for provisions and clothing for the homeless sufferers in track of storm in Porto Rico.—Doors thrown open to public at Dreyfus trial; military men are furious at turn of tables in favor of Dreyfus.—Gen. Otis orders complete blockade of island of Luzon.

Sunday.—West Indian hurricane reaches Florida east coast; weather bureau warns inhabitants, and many flee from the coast.—Paris in a turmoil; scores of arrests are made for a plot against the republic; Deroulede in prison; agent for Duke of Orleans captured.—Exciting scenes in Dreyfus trial; Gen. Mercier on witness stand; weakens, and fails to explode the promised bomb to convict Dreyfus; thousands cheer the unfortunate prisoner.—Fierce battle between Mexicans and Yaquis Indians; rebels forced to retreat; another battle impending.

Monday.—M. Labori, counsel for Dreyfus, shot at Rennes; may recover; military men growing desperate, and the end is not yet!—Peace conference cuts no figure in proposed war between England and Transvaal; Europe agrees not to interfere.—Irish factions engage in riots at Londonderry; both mobs attack police.—Dr. Dowie, of Chicago, at war with preachers, physicians, and reporters; denounces them severely from his pulpit.

Tuesday.—Dreyfus' attorney recovering; no break in trial; Clemenceau to conduct defense in absence of Labori; attempted assassination supposed to be caused by enemies of Dreyfus; ex-President of France confronts Gen. Mercier in court, and denies his testimony.—International Zionist conference meets at Basel, Switzerland;

advocates establishment of Jewish kingdom in Palestine.—Carnegie gives \$10,000 to anti-imperialist league, in Boston.—Dominican revolution continues; town of Monte Christi taken by insurgents.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.

LESLIE'S WEEKLY this week devotes three full pages to photographs of the manner in which the President enjoys himself about Lake Champlain, walking, driving, and sailing with Mrs. McKinley, Vice-President Hobart, and others. These photographs are especially interesting because they are snap-shots of the President and his party, taken in their most natural attitudes. Other striking features of LESLIE'S WEEKLY this week include pictures of the returning volunteers and their welcome at San Francisco; attractive photographs entered by amateurs for a photographic contest; Admiral Dewey's enthusiastic reception at Naples; "The Summer Girl" (the third of the attractive series of Stanlaws's pictures); the remarkable welcome extended to Alger at Detroit; a page of illustrated personals; the two thrilling Sunday catastrophes, and many other notable features. The letter-press includes instructive special correspondence from Manila; "The story of a real Daughter of the Revolution;" an unusually strong story by Clinton Ross, finely illustrated, entitled "A Comedy of Whims;" and many other contributions of rare excellence.

The Saturday Evening Post.

Ex-Senator John J. Ingalls has written for *The Saturday Evening Post*, of Philadelphia, two valuable papers upon the later career of President Garfield. These articles, written by a man who knew Mr. Garfield in his youth, and afterward saw at close range his public acts, constitute what is perhaps the most dispassionate and judicial estimate of the man ever made. Mr. Ingalls' brilliant prose, enlivened by anecdote and strengthened by first-hand knowledge, is well worthy of his subject. In connection with these papers, fac-similes of unpublished letters from Mr. Garfield's physicians will be printed. The first of these papers will appear in the *Post* of August 26. In the same issue will be found contributions by Ian Maclaren, Harriet Riddle Davis, Julian Ralph, and Charles Battell Loomis.

The New Voice.

The New Voice is increasing in interest and literary merit; every number contains sketches of great men of the American nation, great institutions of civilization, and true stories of heroic lives. This journal has waged a long fight against the liquor traffic, and a number of pages are devoted each week to discussion of various phases of the gigantic evil which is fostered by the people of the United States. The *New Voice* is published by Messrs. Funk & Wagnalls, the owners of the great Standard Dictionary. 16-page illustrated weekly; yearly \$1.50; 30 Lafayette Place, New York City.

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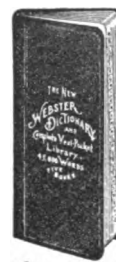
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AUG 23 1899
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The Flaming Sword

"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. 351

Structure and Function of the Human Brain.

Part II.

Generation of the Various Qualities of Energy or Substance of Thought in the Brain; the Psychology of the Modern Church; the Law of Cerebral Circulations.

AT THE center of the brain is a little gland called the pineal gland or conarium; it is shaped like the cone of a pine tree. It is the evergreen, the real cedar of Lebanon, the actuator of the Tree of Life, and the governing center of the body. The body acts as a unit because it has this governor; because it has a throne and a king upon its throne, and because it acknowledges its king. Situated at the base of the gray matter of the cerebrum is the corpus callosum, the hard body. This body is made up of fibers which have their origin in the gray matter or cellular substance of the brain.

The most internal or central respiration is primarily of a cerebral origin, starting from the center of the brain instead of the center of the splenic system in the body. In its most active power it is central, being located in the pineal gland or conarium, as the terminal pole of the vibratory act. The vibration begins at the conarium, moving along the course of the fiber comprising the crura conarii (legs of the pineal gland), to the *corpus albicans* (cerebral kidney or reins), thence through the lyra (harp of the brain) to the optic thalamus and corpora striata; and from these bodies (the two basilar ganglia) to the general gray, cerebral mass, thence returning and expending its greatest energy upon the conarium. The energy is thence centered upon the lyra; here the strings of the harp vibrate, this being the location and pole of the agitation. Agitation is friction, and friction destroys the molecules or atoms of organic

matter, and this matter is transformed to energy. The agitation of a lucifer match by friction or rubbing, destroys its atoms of matter and converts them to force. The force or energy thus generated is enough to set in motion an agitation of particles of matter, the result of which might reduce the entire city of Chicago to flames, the generated energy of which would escape and enter into other combinations, the processes of combustion leaving only the remaining *debris* or ash to indicate its former greatness.

There can be no force or spirit without the destruction of matter. This is true of the energy of inorganic matter, or of the material substance of organic forms. As in the consumption of the match and its reduction to flame by the agitation of its atoms, so in the vibration of fiber in the brain and the agitation of the corpuscle or cell; through the action of the will, the molecules of matter, flowing into the cell through the arterial extremities terminating at the cortical or cellular substance, are burned up or destroyed as matter and converted to energy. This energy is physiological, as flowing into the body and supplying the body with physiological forces. It is mental (pneumatic or psychic), or what is the same thing, spiritual, when acting as intellectual or affectional force. These two qualities of energy may also be called wisdom and love forces or energies. This is genuine spirit. Its holiness must depend upon the quality of the thought in its relation to the quality of

the organic substance destroyed as matter and converted to energy. An impure nature will generate impure spirit. Holy Spirit is the product of the dissolution of atoms made holy or purified by the operation of a pure desire.

Prayer is desire. There are three principles involved in effectual prayer; namely, intensity, volume, and continuity of desire; these can all be cultivated. A person may pray for something continuously and intensely; he may fix his mind upon that one thing, but there must be something upon which to pin one's faith. For instance, the conversion of some one may be desired, and in an agony of prayer, conversion follows apparently as the result of such prayer. The probability is that the person will be converted to the kind of religion, whether Baptist, Methodist, or Catholic, corresponding to the quality of mind that determined the conversion.

Among those who became healers through the teaching of this Science, was a devout believer in the Roman Catholic faith. He had been very successful, and in treating fifteen or twenty cases, nearly all of them outside the pale of the church, perhaps some of them Protestants, some not having any settled religious convictions, almost every one was converted to the Catholic faith without the exercise of any conscious desire on his part. This simply demonstrated the kind of religious potency he carried with him. It shows the effect of the mind, when it generates a certain kind of force. It does not always generate just the same kind, but if the desire is continued for any great length of time, it becomes intensified and more potent.

Jesus said when the woman touched him, "Who touched me?" He perceived it to be a specific and particular touch. He knew that a specific and peculiar demand had been made upon him, to which he had responded involuntarily. His disciples could not understand this transference of healing power, and wondered why he should make such a remark when he was pressed by the crowd. "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" And Jesus said, Somebody hath touched me [with a peculiar touch]: for I perceive that virtue [*dynamis*] is gone out of me." That is, strength, potency, had gone out of him. He generated and carried this potency with him, because his desires were elevated above the flesh; there were no wastes in the direction of sensuality. When minds are elevated as was his, and the forces of the body are conserved as were his, people will then have the same power and perform the same wonders. Therefore He said: "Greater things than these shall ye do; because I go unto my Father."

Jesus said this because he knew that 144,000 sons of God would generate more potency or virtue than one Son of God; that in the unity, when all the sons of God,

all the members, have come into one body in Christ, each individual may then exercise the potency of all the others. But this can only be when we come into divine unity. We have not yet seen that unity in any man, but it is coming. We are reaching it, and all of these agitations, these little side issues, are simply indices of what is soon to be manifest,—the resurrection of the dead, the reproduction of the fruit in the culminating harvest of the divine kingdom in the earth, the fulfilment of the prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven." This promise was not indited in vain; for just as God's will is done in heaven, so will it be done in earth.

The Anatomy of the Brain.

The brain is environed by three membranes, which cover the entire encephalic mass and are continued into the spinal canal investing the spinal cord, and projecting sheaths upon the sixty-two pairs of roots of the spinal nerves. The outer and thickest of the three is a tough, strong membrane called the *dura mater*, or the hard mother of the brain. In infancy, it constitutes an internal periosteum of the cranial bones, from which they derive nourishment; but later in life it becomes partially separated into two membranes,—the internal periosteum of the cranial bones, and the *dura mater* proper, which is loosely attached to the skull above, but makes firm adhesions in the lines of the sutures, being closed in with the internal periosteum as the sutures unite. It is also more or less firmly attached to the cranial bones where the various foramina perforate the cranial tables, and is firmly united at the base of the skull and the petrosal ridges. By re-duplication, this membrane forms folds which dip down or extend into the fissures of the brain, determining, as it were, intracranial compartments for the several parts of the brain.

The great longitudinal falx of the *dura mater*, the *falx cerebri*, extends from the *crista galli* to the internal protuberance of the occipital bone, dipping down into the great longitudinal fissure between the two lateral halves of the cerebrum, and forming—between the splitting of its folds—the great longitudinal sinus of the brain. The *dura mater* also projects transversely across the cranial cavity, between the greater and lesser longitudinal falx, that portion of its structure known as the *tentorium*, or tent of the brain, which forms the support of the posterior portion of the cerebrum, and is also the covering of the cerebellum. The lateral sinuses are lodged between the two layers of its base, which are attached to the ridges of the occipital bone. The *dura mater* at certain points of attachment splits into two layers, the inner of which forms the various septa of the brain, while the outermost enters into the formation of the fifteen sinuses, or intracranial venous canals; six of

which, the superior longitudinal, the right and left lateral, the right and left occipital, and the straight, unite in and form the torcular herophili. These sinuses (of which the superior longitudinal, extending from the crista galli to the torcular herophili in the upper margin of the falx cerebri, is the greatest) collect the blood of the brain, which is poured into the descending vena cava through the internal jugular.

The pia mater, or soft mother of the brain, is the most interior of the three membranes, and also the most vascular. It is indeed extremely vascular, as it receives all the arteries which supply the encephalon, as well as all the venous blood of the brain, which is collected into small veins and poured into the sinuses of the dura

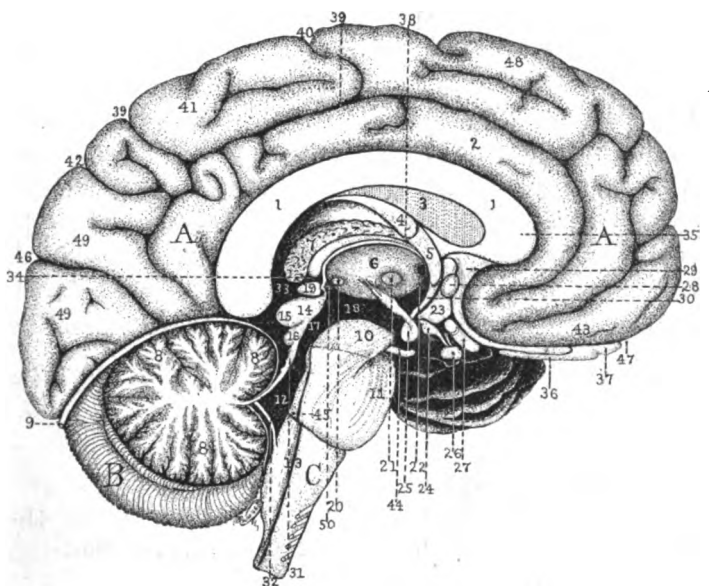
between the dura mater and the pia mater. It is continuous with the spinal canal, and is spread smoothly over the entire brain, but does not enter the sulci and convolutions like the pia mater.

In this diagram, but one lateral half of the brain is shown, made in part by the great longitudinal fissure which forms a great natural division down to the corpus callosum, a point nearly on a level with the external meatus,—the external opening of the ear. The corpus callosum, of which a section is observed, is the great commissure of the cerebrum, which unites the two lateral hemispheres. It is composed entirely of white neural tissue, and forms the communicating lines between the two halves, unitizing and reducing to one, their spirit and finest material substance. Several fissures are also indicated in the diagram, which divide the surface of the brain into lobes or regions, to which are given names the better to enable one to describe the brain and localize its functions. Each hemisphere of the cerebrum is divided into five lobes; the frontal, the parietal, the occipital, the temporo-sphenoidal, and the central lobe, or the island of Reil.

The brain is composed of gray and white matter; the gray being a cellular and sensory substance, and the white, a fibrous and communicating substance. The medulla, or pith, is the white substance,—the fiber of the brain, and occupies mostly the interior of the mass; while the gray matter occupies chiefly, and forms the outer portion of the mass. From the inner surface of the pia mater there are innumerable thin, delicate projections or prolongations, which penetrate every intercellular space, and cover and surround every cell or corpuscle of gray matter, forming, as it were, myriads of little hoods, enveloping and forming clusters like grapes upon the vine, or more resembling air cells around the minute bronchial stems. This really forms a distinct membrane similar to the pia mater, yet different, for it carries no red blood. This membrane is distinguished by the name *piissima mater*. It is through the pia mater that the purest blood of the body is conveyed to the cortex or brain cells; but the blood itself does not enter the cell.

Cellular Activities and Respirations.

In the pia mater is effected a conjunction or unity of the arterial with the venous and external nerve circulation. It is where the finest arterial ramifications terminate, and the finest venous branches begin. Here is where an outer sphere of outflowing and inflowing force is generated in the combustion consequent upon the meeting; at this point, of the outflowing cellular substance with the finest of the blood and nerve substance flowing to the cortex of the brain, transforming the blood and nerve force of the body into a subtle animal spirit, which enters the cell through the medium and office of the *piissima mater*, where, by metamorphic



THE HUMAN BRAIN—LEFT HEMISPHERE.

A, A, cerebrum. B, cerebellum. C, medulla oblongata. 1, corpus callosum. 2, convolution of corpus callosum. 3, septum lucidum. 4, fornix. 5, anterior pillar of fornix. 6, optic thalamus. 7, velum interpositum, or interposing veil. 8, arbor vitae, or tree of life. 9, tentorium cerebelli. 10, crus cerebri. 11, pons Varoli. 12, fourth ventricle. 13, posterior median fissure. 14, corpora quadrigemina, with nates (15) and testes (16). 17, aqueduct of Sylvius. 18, third ventricle. 19, conarium, or pineal gland. 20, posterior commissure. 21, middle commissure. 22, foramen of Monro. 23, tuber cinereum. 24, infundibulum, or funnel. 25, corpus albicans, or kidney. 26, glandula vitæ, or pituitary gland. 27, optic nerve. 28, anterior commissure. 29, beak or rostrum. 30, anterior crura of fornix. 31, processus e cerebello ad testes. 32, processus ad medullam. 33, transverse fissure. 34, arachnoid canal. 35, genu of corpus callosum. 36, olfactory nerve. 37, olfactory bulb. 38, place of Lyra. 39, calloso-marginal fissure. 40, fissure of Rolando. 41, perietal lobe. 42, perieto-occipital fissure. 43, orbital lobe. 44, third nerve. 45, points to place of calamus scriptorius. 46, occipital fissure. 47, place of crista galli. 48, frontal lobe. 49, occipital lobe. 50, crura conarium, or legs of pineal gland.

mater. The pia mater is everywhere closely attached to the cortex (the exterior gray matter of the brain), dipping down into all its fissures, convolutions, and gyres, entering into the ventricular cavities and forming several very important vascular structures, such as the velum interpositum, the superior or choroid plexus, the choroid plexus of the third ventricle, and the inferior choroid plexus. It has also two systems of nerves; that derived from the sympathetic, and another from the third, sixth, seventh, eighth, and eleventh cranial. It follows the dura mater in its investment of the spinal cord, performing functions in the spinal canal similar to its uses in the cranium.

The arachnoid membrane, or the spider's web, is a delicate, fibrous, but non-vascular membrane lying

action, it completes a unity with the inresidentsoul, and generates the external thoughts, affections, and activities of the natural man. These are the little heads or little springs, into which certain rivers are flowing, and out of which certain other rivers are flowing; there being in all vital activities, constantly, a double current,—the arterial and the venous in the vascular system, the afferent and the efferent in the nervous system, and the anodal and cathodal in the electric system. In like manner, in every current of force, there is always the double flow, two qualities of force, each moving in an opposite direction to the other.

Corresponding to the anatomical divisions of the brain, are discovered the functions or activities of its various parts, which, when normally active, operate in concord. These cellular activities or functions generated in the brain are continued into the body, and are there most outwardly and conspicuously manifest in the heart and lungs, as the centers of circulation and respiration. But lying back of and beyond the activities of the cells is the law of attraction, in which is the origin of every operation of the cell; for in and of themselves they have no power to act, and can not act except as moved upon by the inherent law of desire implanted within them in their germinal beginnings. But this is

not all; for even back of this,—the attraction of the atoms and forces of nature, which enter into the composition of the physical organism, there exist the primary cause and origin of all activity and form, which constitute the attraction between God and man. This is the primary cause of all the motion in the universe. This is where motion begins, and all the motions of the universe are simply the extension of this motion through the human life into the animal, and through the animal life into the vegetable, and through that into what is called the inorganic activities. This ought not to require argument. The simple statement of the fact ought to be sufficient to settle, in the thinking and rational mind, the conviction of its truth.

Nothing can act in and of itself alone, but the highest; the Supreme, even though in a sense dependent, must be the beginning, the first, origin, the great Cause of all existence. The apparent cause is what we perceive with our apparent or physical senses. The hidden cause is what we may discover through the mind, when that mind is ushered into the metaphysical domain through divine illumination. The real world, or the world of cause, is the product of the physical and metaphysical domains; and the point of their union is the cause point, or the beginning and the ending of all things.

Overcoming Death in the Natural World.

Scientific Processes of Attainment to Immortality; Mortal and Immortal Natures Contrasted; the Prophet of Divine Science and His Message to Humanity.

BERTHA LDINE, MATRONA.

A VENERABLE, kindly-spirited Lutheran minister called upon us recently, and in the course of conversation he several times used this expression: "We are clothed upon with the righteousness of Christ." We responded, "Yes, we are *when* we are; but who is?" We are looking for the personality who can legitimately claim such clothing. Some modern Christian will state, "We are clothed with the righteousness of Christ, by faith." We answer, "If there be no resurrection of the dead [the dead in Christ], then is our preaching vain, and your faith is also vain."

According to the Christian Scriptures, "Faith is the substance of things hoped for, the evidence of things not seen." Faith is not genuine which does not work by love; and a love that fails to find expression in the keeping of the commandments of the Lord, will never materialize as the flesh of Christ, the legitimate and incorruptible clothing of Deity. The Lord Jesus, the Christ of the Christian era, was righteous as to body, soul, and spirit, and because of this fact, his flesh could not see corruption. Said Jesus to those around him:

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven [the condition of himself, who was in heaven]. * * * Now do ye Pharisees make clean the outside of

the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? * * * Ye are of your father the devil. * * * Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. * * * Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man.

The world does not lack scribes, Pharisees, and hypocrites today. The mortal heart still yields its issue of abominations, and the defiled body of death is the only flesh to be seen. The sin of these Pharisees—so esteemed by mortal judgment, which lacks the standard of the science of the law—is in the will of the corruptible, lustful, mortal flesh,—the body of death which all bear about until the resurrection of the dead, the standing again of men in the clothing of Christ's righteousness,—the flesh of Jehovah. The will of the mortal flesh is absolutely antagonistic to the "mightier matters of the law," the Decalogue of Moses. This law was the delight of the Lord Jesus, the incarnate will of God. This law teaches that the object of redemptive love is the person of Deity, the Lord thy God. He is the apex and seed of universal production and reproduction, the Alpha and Omega of immortality—the temple of the eternal. This Deity has been known to the Christian dispensation by

the name of the Lord Jesus, the name of Jehovah,—the Word made flesh. He is to be known to future generations by his new name, in whom Elohi, the Spirit of truth, shall overcome mortality and swallow up death in victory. Upon this overcomer the Lord's new name will be written for adoration in ages to come. He will be clothed upon with the righteousness of Christ; so also will all be who confess his name and constitute the body of his inheritance.

The Pharisees of Judaism rejected, as does modern Phariseism, the rulership and scholarship of our time, the objective personality of Deity, the coming of Christ in the resurrected or reproduced flesh of Christ—by obedience to the science or knowledge of the laws of life and immortality, the Decalogue of Moses. Both the ancient and modern Pharisees worship the polluted ideals of their own interiors, the rottenness of dead men's bones, or doctrines of fallacy. They worship the descent of Abraham and Jesus through the lusts of their flesh, the spiritual debris or precipitate of their ascended Lord, whom they have lost sight of through the clouds of their corruptions. The glorified Abram, who found his clothing of the divine flesh in the righteousness of Christ Jesus, the law fulfilled, was the reincarnation of ancient Israel's patriarch, Abraham, the Father in Him; but the Jews knew it not, because of their ignorance of the law and the prophets. In Jesus, Abraham was the manifest heir of the world, the seed of the universe, his inheritance.

This present evil world is just as rotten with the sin of self-righteousness as was the world of the ancient Pharisee, and just as antagonistic to the righteousness of Christ, the righteousness of the law. It is even more so; it feels no need of the purification of its flesh from the lusts thereof, for the reproduction of the divine seed, the Savior of the universe from age to age, till the age of crowning glory is reached, and a hundred and forty-four thousand Saviors stand upon Mt. Zion to judge the Mount of Esau. In these, the Lord rests and recedes until the Spring time of another Zodiacal year, the great cycle of the animal life of Deity.

The Voice of Elohi is now speaking to this world, foretelling in the language of true science the ultimatum of the closing of this dispensation, and showing marvelous things to come, in this same language. All the signs of the times are growing vivid in the fiery glare of approaching divine vengeance. Conditions are such that men must be rendered desperate by the consequences of their sin of self-righteousness. God, the only living and true God, is not in all their thoughts; and their proud necks must be made to bow, and their stiff knees to bend before the humble image of God's Truth, which fell among thieves on the road from Jerusalem to Jericho.

The wages of sin (vidual and social) are death and destruction, which create the desperate conditions essential to the salvation of our God,—who demonstrates in them that he is the mighty One and the Savior. Man's extremity is God's opportunity. Drowning men rejoice at the sight of an all-sufficient Savior; starving sinners

welcome bread even from heaven; and dying men cry aloud for great physicians. In the order of law, it becomes necessary for mortals to know evil in the fulness of its iniquity, *self-righteousness*, that by the law of contrast and the wisdom of experience they may ultimately know good, and as Gods knowing good and evil, may choose and love the good and hate and overcome the evil.

The time arrives when mercy and justice are known as one; and in the extremity of mortal man's evolution, when aged in sin, starving for the bread of life, and drowning in the floods of fallacy, the death sentence of the "man of sin" is pronounced and executed, and the Mother of all living springs full-armed from the head of the Almighty, Elohi, the Father of the Gods, mighty to save and strong to deliver, and the seed of the universe reproduces its fruit, the harvest of the Son of God, the immortals.

Happy is he who can discern the signs of the times, and can hear the voice of the Sign of the Son of man, and answer, even while it is yet dark in the garden where the Lord walks in the cool of the day,—my Lord and my God. His sheep will know his voice, and another will they not follow. He will sit with them as a refiner and purifier of silver; he will refine them as silver is refined, and try them as gold is tried, and so clothe them with the righteousness of Christ, the righteousness of obedience to the law. Doing his commandments, they will have right to the Tree of Life.

We are taught by inspired edict and true science, that to work out our own salvation God must work in us, to will and to do his own good pleasure. God is spirit. Spirit produces personality; every person has his own spirit. As persons, we know spirits through the mediumship of their personalities; we can know them naturally and scientifically in no other way. We, as natural men and women, can know whether we have the spirit of God working in us, only by a scientific knowledge of the person of Deity, who produces the spirit of Deity. The Lord Jesus was the Word or Spirit made flesh, that we might behold the fulness of the God-head bodily, that we might know Jehovah, the image and likeness of God,—God personified in perfection. We have a record of the words and deeds of this person, of his origin or generation, and his destiny; of what he involved and would evolve, as his fruitage.

Now we may know what kind of a spirit we have operating in our mortal bodies today, by comparing on all lines, our personalities with the personality of the Lord Jesus as described in the Scripture record, and as testified to by an absolute science of universal law. After the comparison has been critically and scientifically made by each person, we think we are safe in saying that the honest testimony of each will result in the vidual condemnation of each as a "man of sin," actuated by a sinful spirit, which must confess its need of transmutation before it can be recognized as spirit of the Lord Jehovah. The Spirit of truth is the Spirit of Jehovah. The spirit of his righteousness alone can pro-

duce the clothing, the immortal flesh or body of Christ, which could not see corruption.

Elohi is here to give us the science of all truth. This science has power to awaken us to a knowledge of ourselves and the salvation we need,—salvation of body, soul, and spirit,—vidually and collectively. He is the prophet, or Eye of God, who searches and tries the hearts of men. He is the light-bearer, and if we walk in the light of Koreshanity, the science of truth, we will become the children of the light. We will delight ourselves only in obedience to the laws of life, and obeying from the impulse of the heart's adoration of their embodiment and personification, we shall in due season be clothed upon with the righteousness of Jehovah, crowned with the glory of Elohi, and possess the kingdom of our Father-Mother God.

The all-important thing for every aspirant for the

image and likeness of Deity today, is that he receive the science of the law for the lamp unto his feet, and that he order his walk according to its light. If he does this, the Shepherd, the Stone of Israel, the Eye or Prophet of God, will guide him into the realm of perpetual day. He will gather him as a shepherd does his sheep, and shelter him from the approaching storm of the wrath of the Almighty's outraged love. "Enter ye in at the straight gate", the gate by which the Lord himself entered heaven, the gate of obedience to the law; for "straight is the gate and narrow is the way." The way is as narrow as the universe in its least form, even the form of the Messenger of the Covenant, the vanishing point of the humanity of Deity, the Messianic pole Star of the world's destiny,—and few there be that find this Way. Few—yes, few; nevertheless it is written, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

In the Editorial Perspective.

THE EDITOR.

MODERN SCIENTISTS have failed to solve the great problems which confront the world; centuries of research in all lines of human investigation have resulted in mere speculations, indefinite conclusions, and hypotheses. The old schools are adrift in the great ocean of universal facts, sailing upon frail premises which are shifting in the waves of human sentiment. The hundreds of astronomers, with all the physical apparatus which genius has constructed, have not discovered to the world the true nature of the universe; they have revealed nothing concerning the origin of the great world of existence—not even the *form* of the earth in which we live. The character of matter and energy, with which we daily come in contact, and of which man is composed, is unknown to the chemist. The anatomist knows no more of the human structure than he can observe in the dissection of the human body; he is astray concerning the functions of form, and in utter ignorance concerning the uses of the brain. To the scientific world, the mind of man is mystery. The church not only does not know God, but asserts that it is impossible to know him; the modern god is unknown and inconceivable. The clergymen cannot make a practical application of laws of which they are ignorant; they cannot conform to principles which they are unable to define. The scientific world observes a limited horizon; the vanishing point of their intellectual perspective is the limit of modern mental penetration, and the scientists are hopeless and helpless. Is there never to be a solution of the great problems of existence? Is it not possible that somewhere in the progress of the world, the activities of the universe will become impressed upon the human consciousness? Koreshanity answers such questions emphatically in the affirmative; it proclaims the fact of the discovery of the *keys*,—the fundamentals of all truth,—which unlock the great treasures of knowledge of the universe. We live in a great cell; the laws of its form and function reveal the laws of creation, and uncover the arcana of man. Koreshanity discovers God, scientifically defines his character, and teaches man how to stamp out the corruptions of the mortal flesh and overcome the hells. There can be no more startling revelations in heaven or in earth than those made by Koreshanity, because they are the revelations of heaven and earth and all they contain.

The idea of re-embodiment is repulsive to the modern church; the clergymen presume to believe in a single incarnation—a quasi-incarnation of God in the Christ, but repudiate the thought that everybody has lived before. The idea that the people of the present generation have never before been upon the stage of existence, has no basis in the facts of nature. It is admitted by all, that the life humanity possesses is human life, the substance of which has come down through lines of ancestry; and that life has, therefore, been *in* each ancestor, as surely as it is life. There are two methods of propagation of life and mind of the mortal world; one is through common generation, and the other is the transmission of mind from one generation to another, through oral and other communication. The present generation is the embodiment of the mind of the past generation; consequently, the mind of the past generation finds expression in the present humanity; and as mind is made up of entities of being, it follows that the present generation constitutes the living embodiment of the mental entities that were in the generation that has passed away. The idea of re-embodiment is demonstrated on all planes or kingdoms of the universe. The life of the vegetable kingdom is continually clothing itself with new forms; it is constantly being re-embodied, and the processes of re-embodiment in the vegetable kingdom obtain through sowing of the seed. Re-embodiment was a common belief in the days of Jesus the Christ. The people believed that men were reborn into the world; they looked for the prophets to return, and when John the Baptist came, they asked him, Are you Elijah, Isaiah, the Christ, or whom? After the seventy disciples had been out on tours of propaganda of the gospel, Jesus inquired of them as to whom the people said he was. Some concluded that he was Jeremiah, some, Isaiah, or some other one of the prophets; and it was supposed that the man born blind had committed some sin in a previous embodiment, for which he was being punished by blindness in another embodiment. Reincarnation is the law of life. The phenomena of humanity cannot be explained on any other basis; humanity could not continue to exist if the life of mankind did not find embodiment, generation after generation, throughout the cycles of eternity.

An agnostic desires to thank Eve for being instrumental in producing the fall and death of man. It is presumed that if the fall had not occurred, there would now be nearly eight decillions of human beings in the world, for which the earth's natural resources would be inadequate for subsistence. Did the agnostic ever think what would be the consequences if the billions of human beings that ever lived in the past, have simply ceased to be? What would be the basis of human progress, if the people of the present generation have come upon the stage of existence for the *first time*—all previous mental energy having become lost in the death of the previous generations? The waste of mental substance in the agnostic conception, is on a par with the excessive waste of physical energy on the basis of a universe constructed after the hypothesis of Copernicus. In the Koreshan System it is different: The universe has existed eternally; it has always been inhabited by human beings as the highest product of universal activity. The people living in the earth today are the same that inhabited the earth trillions of ages ago. Man comes back, again and again, to the natural spheres of life. The primary generation of man obtains in the human brain; man is the product of mind and matter, through given functions. Man is continually coming from the mental domains; and the supply is never exhausted, for the mental forces of those who die, enter the mental spheres of the living humanity. Mortal man returns from whence he came; if man came from oblivion,—if he came from nothing,—he returns to it! But if he came from the reservoirs of human life, his exit from the natural world is into the world of mind and of life!

The political parties of the United States are endeavoring to discover the campaign issues for 1900; it is a tedious process, involving much shifting and turning, not for the purpose of finding the true, underlying principles upon which a righteous platform must depend, but to find what policies will best sway the public and retain harmony in the party lines. It does not matter to either party what its platform is, so long as it is a stepping stone to power; it is satisfactory if it is opposed to the platform of the other party! It is believed that the democratic party will not press the free silver question to the front; it is too remote from the popular questions which have arisen since the Spanish-American war. In the meantime, the great trusts have multiplied until the nation is alarmed at the results; and war is in progress in the Philippines, with its problems that are not to be settled by mere campaign speeches. The republicans must stand by the present administration in its successes and its failures; and we do not believe that the democrats will deny that President McKinley has had to contend with the greatest contingencies that have arisen since the civil war, and has written his name in the public mind alongside that of Lincoln; but he has involved the nation in great national and international questions, which move the world in the direction of revolution.

The benefits of scientific communism are not merely for the mutual enjoyment of those who hold goods in common; it involves more than mere industrial economy. The nucleus of scientific communism is to the world of humanity, what the central solar sphere is to the physical universe. Koreshan Communism is for the purpose of uniting mental elements for the fulfilment of a supreme purpose—the achievement of a victory over mortal conditions, which the individual is unable to achieve for himself alone. The central communistic nucleus, governed by scientific laws of order, contains the germ of evolution of the true social organism, the germ of social reform. The forces of the great movement in the direction of the reformation of the world must proceed from a central united effort of the most progressive minds, with one purpose in view, and with

mental energies polarized in one personality. The Koreshan movement, with its communistic center, involves more than socialism; it involves all of the elements of religious, moral, social, ethical, and political reforms, which are necessary to produce, as from one cause, the unity of effect in the great world of human economy, inclusive of the economy of life, and the anatomical transformation necessary to the putting on of the immortal nature in the natural world.

The Afro-American conference, whose members embrace all of the prominent Negroes of the United States, has convened in Chicago, to discuss problems of vital interest to the colored race. It seems quite paradoxical, thirty-five years after the "emancipation" of the Negro as a result of the American civil war, that representatives of the Negro race should meet to discuss means of obtaining freedom from the terrible conditions of racial persecution to which the Negroes of the South are subjected. Nevertheless, the leaders go on record as protesting against the wholesale murders and tortures perpetrated by the white people of the southern states. They consider themselves Israelites, as it were, in Egypt, under the tyranny of a superior power. Bishop Walters, in his address, made the following sensible remarks: "The race problem in America is not with the colored people. The white people make the problem, and they must solve it. Colored men do no lynching. To stop lynching, the lynchers must be brought to terms, and they are all white. They need regeneration, and that work must be accomplished by some force or agency other than that operating in our civilization at the present time. The country is drifting into anarchy. Day by day, the lawless and barbarous spirit of the mob becomes more defiant."

"Reduced to its finest conceivable attenuation, the universe consists of matter, law, and force; they are the original trinity, of which all other trinities are but symbols," says an astrologer. Indeed, and of what is it composed when not reduced to such attenuation? How much of the universe is composed of law? and what relation does it sustain to matter and energy? The universe is composed of substance in two general states,—matter and energy,—each of which is susceptible of being transmuted to the other. Where does law come in? Is it a substance acting with matter and energy? Law is not a substance. Universal law is the mode of action of matter and energy, the regular method or sequence by which cause produces effect, and by which effect produces cause. It is not a third element of universal analysis, but the inherent tendency to produce results which are ever the same where the same conditions obtain. If there were a third element, law would still obtain as the mode of action of the three states of the universe; but there are only two general states of universal substance, and law is the sequential tendency or method of procedure of all substance.

Bishop Holsey, of Texas, suggests a solution of the American Negro problem; instead of deporting the Negroes to Africa, as has been before suggested, Bishop Holsey would substitute the formation of a Negro state—set apart a portion of the United States for the exclusive population of Negroes. He would draw the lines of demarcation between the two races, and increase racial prejudice. The nation once decided, constitutionally, that the Negro is an American citizen, with rights and privileges equal to those of the whites, and race distinction was wiped out. But the people of the South, under a republican form of government, do not desire to abide by the will of the majority. The fate of the Negro is not to be the fate of the Indian. The solution of the problem is not in dividing the races,—not in removing the Negro from association with the whites; but in amalgamation. The black race constitutes the foundation for the new

race of men that is to be developed in America. The Koreshan solution of the problem is scientific, and involves the profoundest principles of ethnology; and it will prove to be the only practical solution.

The Christian Scriptures record the fact of the existence of an immortal man—a man immortal in the flesh. Jesus the Christ overcame death and went out of the natural world through an incorruptible and voluntary dissolution. Koreshanity maintains that death can be conquered in every man who will conform to the same laws and subject himself to the same processes by which Jesus overcame death. The germs of immortality, planted in the early church, must ultimate in an immortal fruitage at the end of this dispensation or cycle of development of the seed sown. Koreshanity is able to point to an instance in humanity of the attainment to immortal life, and maintains that it is not only possible in modern times, but that it will occur as the inevitable result of the pouring out of the divine life nineteen hundred years ago. The church has fallen away from the primitive faith; it no longer believes in attainment to the natural state of perfection in the God-man. The modern church knows of no other route to the spiritual world than through the disastrous, corruptible dissolution of the physical structure of man.

Cardinal Wiseman suggests that "science has nowhere flourished more, or originated more sublime and useful discoveries, than when pursued under the influence of the Catholic church." We presume that this accounts for the fallacy of the Copernican system of astronomy, inasmuch as that "science" was bitterly opposed to the Catholic clergy of the sixteenth century, when Galileo, Copernicus, and others were persecuted by the church. The infallible decrees of the church have been changed since then, and the desire of Cardinal (un)Wiseman is to have the church claim credit for all the world's progress! If the Catholic church desires to be credited with all the modern inventions and discoveries, she must stand responsible for the uses of such inventions and discoveries as well; and the deplorable state into which labor-saving inventions have forced the laboring masses, speaks well for the Catholic influence in the social, industrial, and commercial uses made of inventions and "sciences" which have developed in the same period of the world's history in which the Catholic church has existed!

The conditions which exist in France today should prove a rebuke to the optimists of the late peace congress. France is nearing an internal revolution; already revolutionary preliminaries are arranged, and a civil conflict is, soon or later, inevitable. In Paris, the scenes of the old commune are being revived; riots have been precipitated in the streets, and hundreds of people carried off to the hospitals. The press of Paris looks for the terrible tragedy of another St. Bartholomew, or the ineffaceable horrors of another commune. The Dreyfus case is bringing the situation to a climax. The subtle Jesuits are working to break the power of the Jews, and the Catholic church is behind the anti-Semitic movement. The anarchists, socialists, Jesuits, republicans, royalists, and Bonapartists are factions which are booked to engage in another reign of terror in France, when the world merges into its awful vortex.

The struggle between capital and labor in Denmark has resulted in the lockout of 40,000 union workmen. The employers have formed a union among themselves, and have determined to not employ men who are leagued together to strike, destroy property, and prevent employment of non-union workmen. The employers consider it as much their right to strike as the unions, and are turning their attention to skill and muscle outside of organized labor. The difficulties increase in the in-

dustrial world; each class is clamoring for its 'rights;' labor organizes to scheme against capital, and capital organizes for the purpose of protecting itself against the caprices and uncertainties of organized labor. The war is declared, and the forces are maneuvering on the great battle-field of Gog and Magog; the crisis is at hand, and the general clash begins when both sides give the word to strike!

The anti-imperialists presume to be fearful lest the government of the United States should suddenly become an empire under the present administration. This new party is ultra-democratic; so much so, that it forgets that the imperialism of the money power which is endeavoring to control the Philippines, is but the natural result of the commercial greed which has been fostered by the American government in accordance with competitive and democratic principles. The American nation has not suddenly turned imperialistic; the imperialism of the trusts, the imperialism of the money gods, existed before the United States obtained possession of the Spanish colonies. The anti-imperialists, blind to the cause which they have supported in the past, are now endeavoring to fight the effects!

Happiness in the hells of humanity is a will-o'-the-wisp,—always pursued, but never obtained by the masses. Millions of people would not know what to do with happiness if it should suddenly come upon them. True happiness is not possible in the embodiment of selfishness. Happiness is only compatible with mental states which the world has not yet acquired. The door of the happy age is about to open; a new era comes, in which the mind and heart of humanity will be changed through education in genuine religious, social, industrial, and political science. When the principles of the true relations of man to man are known and applied, unhappiness and misery will flee from human experience, and the world will become illumined with the Light of humanity.

Progress in the human world corresponds to the solar precession in the physical universe. The Zodiac in the earth—that is, the Zodiacal belt of the earth's latitude and longitude,—corresponds exactly to the Zodiacal constellations in the physical heavens. The great cycle of the precession of the equinoxes consists of 24,000 years, the great year of human progress. The people of this world correspond, in their progress, to the specific movements of the stars. The path of the anthropotic Sun in humanity corresponds to the path of the physical luminary in its precession; consequently, the physical universe and the great world of man are analogues, and there are no other worlds in space.

The world needs a man with brains, with a knowledge of brains; he is infinitely more interesting than the "man with the hoe," and other men who do not understand cerebral functions. Hundreds of would-be reformers, in utter ignorance of the laws of universal construction, of the laws of order, of the laws of human relations, are endeavoring to formulate a system of social science! The man who does not understand man, can neither diagnose the social diseases which afflict the world, nor prescribe the effective remedy for the cure. The world requires a mental specific, which the quack social doctors are unable to obtain, because of their ignorance of the processes of its mental distillation.

Origin and destiny are one and the same. The origin of a plant is the seed, and the seed is its destiny. The ultimate of all human progress, of all human evolution, is involution or cause. The highest product of the universe is its cause, its origin and destiny. The perfect, immortal man is the fruit of all progress, the involution of all things, the cause of all things. Jesus the Messiah was the seed of humanity, its Creator, its in-

volution. The origin of man is God; and God is his destiny. God is the climax of human aspiration. This is the fundamental doctrine of primitive Christianity, of which the modern church is ignorant.

The usual method of mental scientists is to endeavor to discover all the good in one's self, and deny the evil; the Koreshan method is to discover what is evil, that it may be converted to good. Koreshanity advocates the possibility of the conversion of the devil, the transformation of the mortal flesh to the immortal flesh. The Christ does not come to save people who presume to be righteous, but those who know themselves to be corrupt and mortal.

Philadelphia prohibits the beating of salvation army drums on the streets; but during the coming presidential campaign, not only will drums be permitted, but fireworks, campaign yells, and other wild demonstrations as well. Religious fanatics may not be permitted to make demonstrations on the street, but political fanatics, wild with party enthusiasm, must not be interfered with!

It is estimated that the national debts of the civilized world amount to about \$30,000,000,000—all payable in gold. 30,000,000,000 gold dollars would weigh over 48,000 tons. Placed edge to edge, they would extend nearly 250,000 miles, or nearly ten times around the earth!

The scheme of Bishop Potter and Felix Adler to settle the

difficulties between the labor unions and the capitalists by the organization of a mediation council by arbitration, will prove as futile as the Czar's scheme for obtaining universal peace.

Humanity is just as necessary to the existence of God, as God is necessary to the existence of humanity; their relations are reciprocal, and analogous to the relations of the central sun and the physical cosmos.

M. Labori, the counsel for the defense of Captain Dreyfus, is a Jew, and is being paid by the Rothschilds to endeavor to liberate the unfortunate prisoner.

Only the present exists; life that is past avails us nothing, except as it lives in the present; the future involves the sequences of present activities.

There can be no function without form; the true form of society must exist before perfect social functions obtain.

The modern church endeavors to make an imaginary heaven in the sky, while creating hell upon earth!

The more rapidly the world progresses, the more rapidly time foreshortens.

The modern world bears the mark of the beast and the false profits.

The sharp edges of THE FLAMING SWORD are knowl-edges.

The wages of sin is not paid in gold.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Why Modern Scientists Do not Accept the Koreshan System.

EDITOR FLAMING SWORD:—The \$100,000 challenge made by the Founder of Koreshanity looks large, but it does not mean anything unless you state very definitely just what will be admitted as proof under the terms of the challenge, and give bonds that this \$100,000 will be paid upon the terms being complied with. If the challenge is put on a business-like basis, I have no doubt there would be plenty to take it up. I would take no particular interest in your presentation of cosmogony by itself; but if it is presented in connection with the explanation by astronomers of repute, of the facts which seem to prove the concavity of the earth, I should take great interest in comparing the two views. I can have no interest whatever in your assertions, until I have had a satisfactory answer to this question: Why have you not presented your views to the scientific men of the world, who make it their business to know about such things?

Do you suppose for one moment that if you have made such an important discovery as you state, and can furnish any evidence whatever to support your assertions, every astronomer in the world would not tumble over his neighbor in order to be the first one to verify your discovery? If the shape of the earth makes any difference with your experiments, it seems to me that your time would be well spent in finding out what reasons the astronomers may have for considering the earth to be a sphere, and what answer

they have to make to the evidence that may seem to indicate that the earth is a cell.

If you find from this investigation that you have been led into error by some points that you had overlooked before, you might have reason to thank me very much for this suggestion; if, on the other hand, you find that your evidence is corroborated and sustained by the most exacting criticism, and the world's astronomers admit that your statements cannot be refuted, I will join with them in not only thanking you for your suggestion, but in conferring upon you the greatest honor that the world can give to one who adds a great and important truth to the heritage of human knowledge.—F. K. B., San Francisco, Cal.

The \$100,000 challenge to the scientific world, published in the CELLULAR COSMOGONY, is put on as business-like a basis as is necessary in the primary announcement of it; the details, specifications, and terms await the inquiry of some astronomer who considers himself able to demonstrate all that is stated in the challenge. It would make no difference if we deposited \$1,000,000 in a bank, subject to the decision of a scientific tribunal, and published all of the details of what we would accept as proofs,—the astronomers would remain silent just the same as now. We have challenged them to perform an *impossibility*, and they *know* it; they know that there are no conclusive evidences of the earth's convexity; no proof that the earth

rotates on its axis, and no proof that it revolves about the sun. They know that the so called evidences are only cumulative and circumstantial, from which they evolve hypotheses. We know something concerning the history of astronomy, and of the phenomena which are supposed by the scientific world to indicate the earth's convexity. Astronomers admit that the shape of the earth has never been conclusively settled by their methods; and if our friend were familiar with the theory and history of astronomy, and were able to determine the difference between speculation and demonstration,—between hypotheses and conclusive proofs, he would know that the modern astronomical system does *not* contain any definite proof of its conclusions, and would know also that the astronomers themselves do not claim that it does.

Why have we not presented Koreshan Astronomy to the scientific men of the world, who make it their *business* to speculate concerning such things? The Koreshan System has been presented to such men as Camille Flammarion, of Paris, Astronomer Newcomb, Prof. Gore, Prof. Harkness, and Dr. McGee, of Washington, Astronomer Hale, of Chicago University, and Prof. Keeler, of the Lick Observatory; but they have neither the

time nor the disposition to make practical and specific tests of the water's surface. They consider it unprofessional to investigate the theories of any one outside of the ranks of recognized scientists; and inasmuch as their position is a matter of *business* with them, they would no more invest in a new and revolutionary system that would humiliate them, than a millionaire would voluntarily place himself in a position to lose his millions! They are simply incredulous, and consider it highly improbable that any one should make discoveries of facts concerning the shape of the earth, which have escaped them.

To further explain why professional astronomers, surveyors, engineers, chemists, clergymen, politicians, and millionaires do not accept the Koreshan System of Science, we have but to refer to the history of the founding of any system of the past which has succeeded, after a long struggle, in supplanting a previously established system. It would seem as though the Jewish clergy, versed in the Hebrew Scriptures, would be the first to accept the teachings of Jesus; but the sequel proved that they not only did not *desire* it, but that they were *incapable of understanding* the new philosophy. There were certain requisites necessary to its comprehension, which they did not possess!

The old Ptolemaic system prevailed in the world for nearly 1,800 years. The time came when a few men dared to differ with the professional astronomers. Every one familiar with the history of the development and ascendancy of the Copernican system, knows of the obduracy and obstinacy manifested by the very men who, it is reasonable to suppose, were in position to investigate for themselves, and "tumble over their neighbors in order to be the first ones to verify" the new discoveries. Galileo discovered the moons of Jupiter and the spots on the sun. The reason these were not discovered before, was because vision had not been so assisted. We quote as follows from Newcomb's *Popular Astronomy*, page 244: "As in the case of spots on the sun, Galileo's announcement of this discovery was received with credulity by those philosophers of the day who believed that everything in nature was described in the writings of Aristotle. One eminent astronomer—Clavius—said that to see the satellites one must have a telescope which would produce them; but he changed his mind as soon as he saw them himself. Another philosopher, more prudent, refused to put his eye to the telescope, lest he should see them and be convinced. He

died shortly afterward. 'I hope,' said the caustic Galileo, 'that he saw them on his way to heaven!'"

For the same reason that the Ptolemaic astronomers refused to investigate the discoveries of Galileo; for the same reason that the physicians and physiologists refused to investigate Harvey's discovery of the circulation of the blood in the human system, modern scientists fail to investigate Koreshan Universology. They refuse to move forward in the world's progress; because they are nonprogressive. History proves that any new system does not immediately become popular; the generation of scientists must pass away, and their places be filled by other men, educated in the new system; then the new System will prevail over the world.

We would suggest to the writer of the above, that we have not only spent our time well in ascertaining, through years of education, experience, and observation, *just the reason* astronomers have for considering the earth to be convex, but also in disproving, by hundreds of experiments, the fallacy of their conclusions. We are familiar with the entire lot of modern sciences, their premises, so called proofs, and conclusions; and we know what answer they make to the evidences that demonstrate the earth's concavity. If the Founder of Koreshanity had been led into error through overlooking points which a school-boy might be able to suggest, we would be inexpressibly thankful for the above letter; but since Koresh has had opportunity to know what he is doing, and how to do his work right, and to accomplish what the scientific world has failed to discover to the world, we consider the suggestion possessed of a shade of facetiousness. In the meantime, we leave the writer of the above suggestions to pursue whatever course he desires, until such time as he follows in the *rear* of a procession of astronomers in accepting the Koreshan System, and in conferring the greatest honor that the world can give to the One who has revealed to the world the greatest truth that can ever become the heritage of humanity.

Jonah and the Whale.

EDITOR FLAMING SWORD:—If it will not be intruding too much upon your time and patience, will you please explain to me, from the Koreshan standpoint, the story of Jonah and the whale? My wife does not believe in the Bible at all, and says that the absurdity of this story is sufficient to condemn the whole book.—K. B. G., Calif.

The question of Jonah and the whale is a problem in Astrobiology, or the science of the relation of humanity and the stars. This is demonstrated by the meaning of the names and terms of symbolism used

in the story of Jonah. At the outset, we meet with the term Nineveh, meaning the life of the fish, from the Hebrew roots, *nun* (fish) and *haveh* (life). The mission of Jonah was to go to Nineveh—to go to the life of the fish; and as fish signifies proliferation, this would mean that Jonah was to ultimate in the proliferation of life.

Jonah means dove; John means dove. When John baptized Jesus, he saw the Holy Spirit in the form of a dove, as it was being transmitted from John to Jesus. The people asked Jesus for some sign that he was what he claimed to be, and they were informed that no sign would be given to that generation but the sign of the prophet Jonah. The signs following the baptism of the disciples of Jesus were the marvelous manifestations of the operation of the Holy Spirit, which was Jonah or the dove in humanity. To his disciples Jesus said, "As Jonah was three days and three nights in the whale's belly, so must the Son of man be three days and nights in the heart of the earth." And as a type or sign, Jesus was in the tomb of Joseph three days. He also said, "Destroy this temple, and in three days I will raise it up again;" he did not refer to the magnificent stone temple at Jerusalem, but to his own body. At the end of "three days" he multiplies into 144,000 sons of God,—he reaches the proliferation of life at the end of the dispensation of Pisces, or the dispensation of the fishes. Has not this been an age of proliferation of human life?

The "three days" terminate at the end of this dispensation. The present age has been one day; at the beginning of this dispensation, Jesus was sown in the heart of humanity through the operation of the Holy Spirit; the dove went into the *human earth* or will. In this, we have the clue to the character of the earth into whose *heart* he went; we have the one day, the last of the three days, which is an entire dispensation. Now, what were the other two days? Why, two previous dispensations, of course.

During the present dispensation, the equinoctial colure has passed through the constellation Pisces, or the constellation of the fishes; nineteen hundred years ago, it was at the dividing line between Pisces and Aries; and about 2,000 years before that, it was between Aries and Taurus. The movement of this sign in the physical heavens through Taurus was one day; through Aries, the second day, and through Pisces, the third day. The constellations Taurus, Aries, and Pisces are bounded on the south by the constellation Cetus. When the sign in the physical heavens was passing

through Taurus, Aries, and Pisces, during the Noatic, Jewish, and Christian dispensations, respectively, it was also moving through Cetus. The word cetus means the whale, from the Latin *cetus*; the whale belongs to the cetacian family. For three dispensations, the sign has been moving through the whale in the physical heavens; and correspondentially, Jonah or the Holy Spirit has been moving through humanity, the "great fish" which the Lord prepared to receive Jonah or the Holy Spirit. Jesus descended into the hell of mortal humanity; Jonah cried out in the belly of hell, and his cry was heard. Jonah in the whale's belly was the rich man in hades, who appealed to Lazarus, and ultimately his tongue will be cooled. Humanity is a sea: "The waters which thou sawest are nations, peoples, kindreds, and tongues." In other words, the Spirit of the Almighty has been operating in humanity to produce a specific result for three dispensations of human history, and ultimates at the end of the Christian dispensation in Nineveh, or the life of the fish, the proliferation of life—in the 144,000 sons of God.

The Koreshan interpretation of the story of Jonah and the whale is scientific; it is not founded upon coincidences, but upon the facts of astronomy, the meaning of root words, and the facts of human life as related to the great epochs of human history. The mind that wrote the book of Jonah comprehended the laws of human progress and the relations existing between the human world and the physical cosmos. The book of Jonah is written in the language of symbolism, and it can only be understood through scientific interpretation of symbolism; and when so interpreted, the story is found to be absolutely true on the plane of Astro-biology.

But is it improbable and impossible that a man should be swallowed by a whale and yet recover? Have not scores of people been buried alive, and revived after a number of days? A case is on record where, some years ago, a man from a whaling vessel in the South Atlantic, was swallowed by a whale while men in a rowboat were pursuing the whale with harpoons. The whale was afterward captured and brought alongside the ship and dissected, and in the stomach of the whale the unconscious sailor was found; he was revived on the deck of the vessel, and lived to tell the story hundreds of times.

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The acceptance of the Koreshan Cosmogonic System at once destroys the fallacious conception of an extrinsic impersonal God, and explains the law of the generation of Christ and of the production of the sons of God.

The World's News.

Wednesday, Aug. 16.—Dreyfus trial is resumed; no delay on account of attempted assassination of M. Labori; former ministers of war make a sorry showing.—Bryan consents to have free silver placed as a secondary issue in coming campaign.—Transvaal reported as determined to fight if England makes war; Orange Free State may help Transvaal.—Zionists in session at Basel; discussing Palestine Charter, and sending appeal to nations for moral aid in obtaining possession of the holy land.—Philippine insurrection in islands of Cebu and Negros said to be gaining in strength.

Thursday.—More enemies of Dreyfus expose themselves at Rennes; Lebon and Gen. Roget admit ill-treatment of Dreyfus in prison; Dreyfus faces his former tormentor.—M. Guerin, head of anti-Semitic party, refuses to be arrested for inciting mob to rioting.—Pope is said to disapprove the hostility of French Catholics toward Dreyfus.—Aguinaldo obtains supplies from China.—Mrs. Bratz, one of Dr. Dowie's missionaries, prosecuted and fined in Chicago court, for failing to heal a patient.

Friday.—Anti-imperialist memorial sent to Washington by Germans in Chicago.—Dreyfus party encouraged by trial proceedings; are hopeful of acquittal.—Enemies of the Jews active in Paris.—National Cuban party planning for a convention.—International geographical congress making preparations to assemble at Hamburg.

Saturday.—Gen. Jimenez, the Dominican insurgent leader, is arrested at Cienfuegos, Cuba; Cuban authorities endeavoring to stop filibustering.—Picquart exposes dark plots of war officials in France; Du Paty de Clam, the tool of the conspirators.—Zionist congress adjourns.—Bubonic plague breaks out in Oporto, Portugal; Spain alarmed, and fears revolt in Malaga on account of the plague, and general distress due to storms, floods, and famine.

Sunday.—Dr. Shurman, president of Philippine commission, returns and reports Filipino situation; revolt not general, only Tagalos, led by Aguinaldo, are in rebellion; other tribes desire peace; says Mindanao is a paradise, and the entire group rich and valuable.—Chamberlain, secretary of State for British colonies, sends ultimatum to president of Transvaal.—President of Mexico promises to attend Chicago festival in October.—Coxy, of the commonweal army, becomes a plutocrat; makes a fortune in a Joplin, Mo., zinc mine.—Four prominent citizens of Shreveport, La., engage in a pistol quartette, and die as a result.—Dreyfus case and Transvaal difficulties are the two leading questions agitating Europe.

Monday.—Terror begins in Paris; rioting begins on Sunday, and continues until today; 500 persons seriously injured; anarchists, socialists, anti-Semites, and malcontents compose the mobs; 150 arrests; police wounded by flying stones and clubs.—London press advocates war of England with Transvaal; peace congress has not had the slightest effect upon the English mind for peace!—British war office denies sending ultimatum to Transvaal.

Tuesday.—\$2,500,000 fire in Victor, Colo.; nearly the whole town is destroyed.—A detachment of infantry commences an attack on M. Guerin's residence in Paris; desires to force surrender of anti-Semitic leader; situation continues critical in Paris; church of St. Joseph sacked and

destroyed by mob.—Labori, Dreyfus' attorney, partially recovers and re-appears in court.—President of Transvaal replies to Chamberlain's ultimatum; said to refuse to make concessions asked by England.—Bubonic plague reaches Russia; 21 cases in province of Astrakan.—New estimates of West Indian hurricane show 2,500 persons found dead; 2,000 more missing, and 1,000 injured.—Miners' strike and riots in western Bohemia.

* * *

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Leslie's Weekly.

It makes one almost shiver to look at the remarkable double-page illustration of the frightful hurricane in Porto Rico, drawn by F. Cresson Schell, and published in the current number of *Leslie's Weekly*. The blackness and fury of the awful visitation are drawn with a master-hand, and the engulfing waters almost seem ready to sweep away the reader himself. The home-coming of Admiral Dewey and his enthusiastic welcome along the route, the remarkable Dreyfus persecution in France, the war in the Philippines, the hastening of relief to Porto Rico, and other contemporaneous events of absorbing interest, are also the subjects of superb illustration. Bicyclists will be especially interested in the description and illustration of the new record-breaking "infernal machine" which is now used by bicycle pacers. It is a remarkable piece of mechanism. *Leslie's Weekly* is full of good things. An attractive feature is the continuation of Stanlaw's "American Girls" series. The amateur photographic prize contest gives us a page of beautiful photographs, and the page of illustrated "People Talked About" is as excellent as usual. The first part of an exciting story by C. C. Hotchkiss, entitled "The Wraith of Ramon Delano," will interest every reader. The letter-press includes interesting Manila correspondence; an illustrated description of the funeral of the late Colonel Hawkins, of the Tenth Pennsylvania Volunteers, at San Francisco; the story of the Dreyfus trial, of the hurricane in Porto Rico, and of the effort of philanthropic New Yorkers to save American sailors from the grasping hands of the land-shark.

The Chautauquan.

Dr. T. L. Flood founded the *Chautauquan* years ago, and made it the magazine of the Chautauquan Literature and Scientific Circle. He has built up this useful publication of self-education; and now with the September number, he concludes his work on the *Chautauquan*. It will hereafter be edited by Frank Chapin Bray, and will be published at Cleveland, O., instead of at Meadville, Pa. The current issue contains a number of articles of interest: How an American Stained Glass Window is made (illustrated); the Growth of Shakespeare's Fame; the Unveiling of the Father; Bulgarian Cities (illustrated); the Modern Poster (illustrated); Hypnotism; How the

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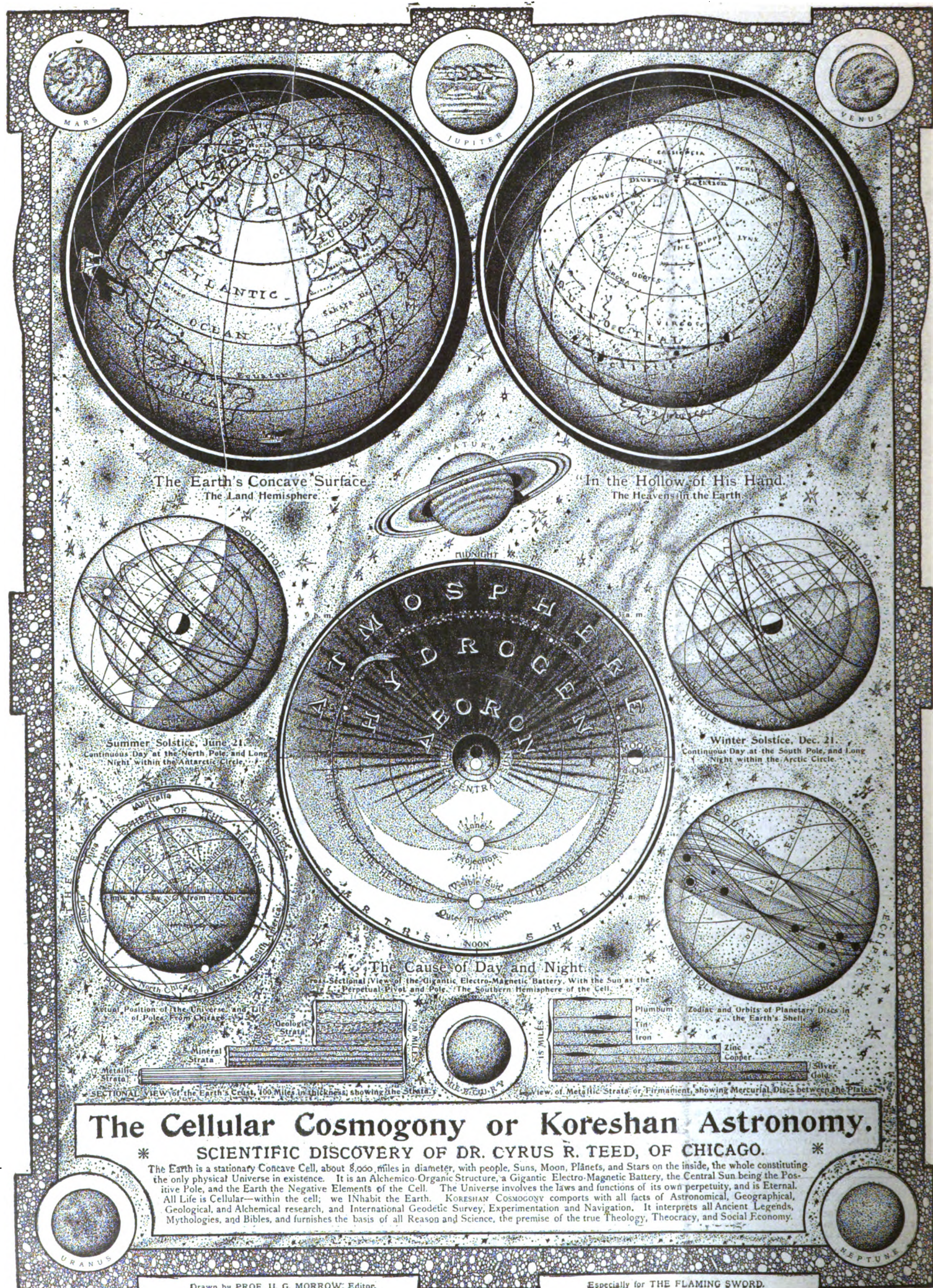
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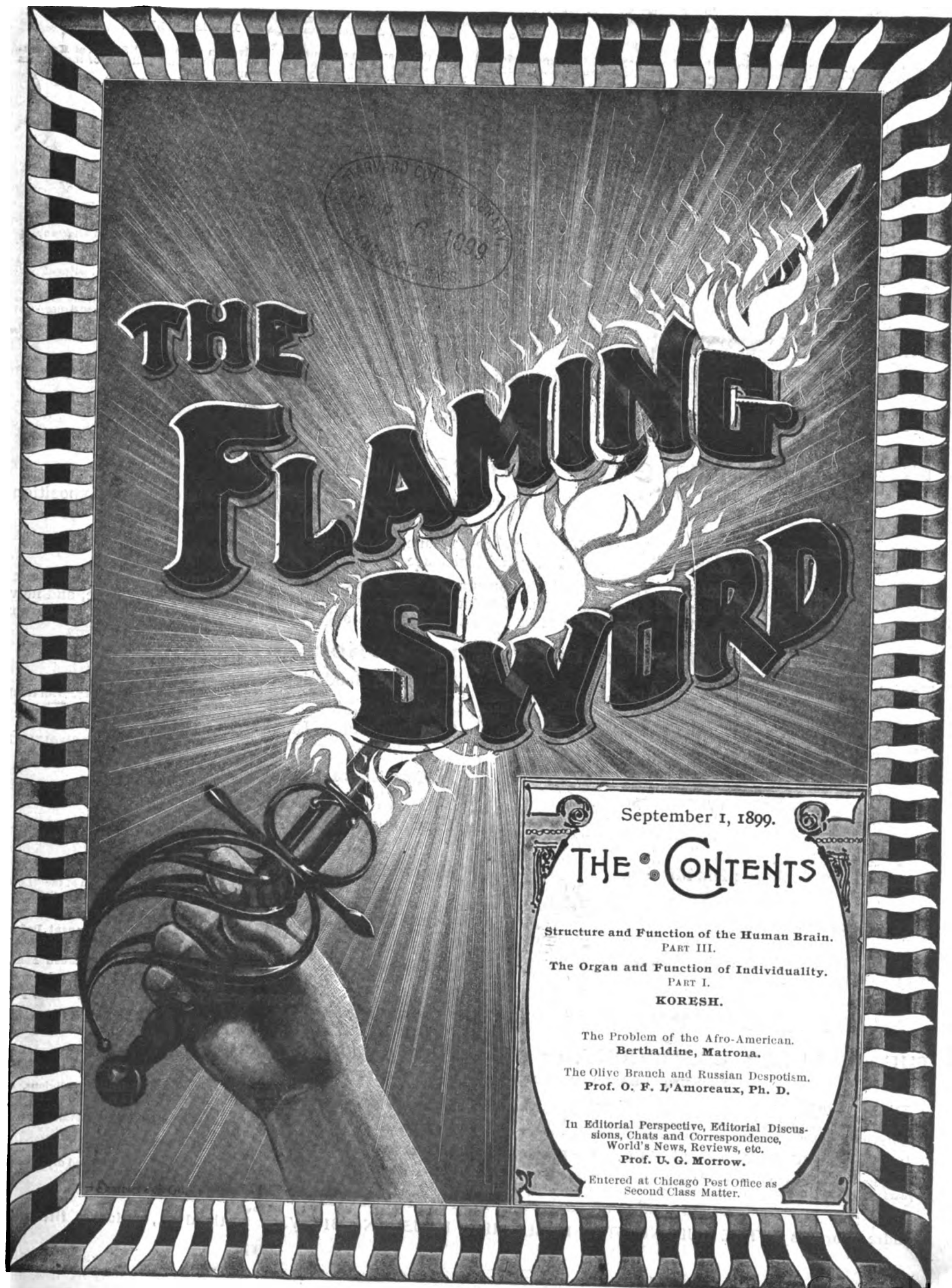
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The Flaming Sword

"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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Whole No. 352

Structure and Function of the Human Brain.

Part III.

Cerebral Pulsation and Respiration, and Analogous Action of Heart and Lungs; the Imperial, Central Cell; Fallacies of Physiologists.

THE FIRST Great Cause produces sequential effects, but never is the full and ultimate effect accomplished until Cause has moved entirely into the Great Effect, and thus reproduced Himself; and so the last Great Effect becomes the first Great Cause. This is rendered clear and emphatic, in the words of Jesus Christ to John: "I am He that liveth and was dead." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Cause and effect are herein declared to be one and identical. The law that pertains to the highest domain—that of the God-man—must necessarily hold good in the lower domain, modified in accordance with the modified form and function; for law is uniform, and has a correspondential agreement in all domains of creation. It is only when man begins to have something of a consciousness, a comprehension, of Deity, and through the love as involved in that comprehension he begins to be drawn toward God and knows that God is equally drawn toward him, that he can perceive that in this desire is the power that originates all life and activity, and that in the unity which follows as the result of this attraction, God and man are made one, life made manifest in the God-man, the first Great Cause.

We have said that corresponding to the two great hemispheres of the brain, there are two great motions of the body—pulsation and respiration, as manifest in the

action of the heart and lungs; but as originating in the brain, they have their expression in the expansion and contraction of the cells, with the outflowing and inflowing of brain forces and fluids through the fibers, which are the correspondents of the blood vessels and bronchia. The brain has its pulsation and respiration as well as the heart and the lungs, and that of the brain is prior to the latter as cause and effect.

By the law of analogy, we know that if the great corpuscle of the mass, the single man as related to the entire humanity, breathes and pulsates, the single cell as related to the single man, breathes and pulsates also. No two cells of the brain, nor of the body either, for that matter, generate the same kind of fluid or the same kind of force. They all differ from each other. While every cell generates within itself a substance differing from that of every other cell; and while it in a way respire and pulsates independently of every other cell, they all have a synchronous action; that is, each cell acts in harmony with every other, because each cell, although it is individual, is related to a central cell, and is dependent upon it. This central cell is their governor or ruler. It is dependent upon them for its power, and they are dependent upon it for direction or control. Without it their energies could not be utilized, their activities would be chaotic and destructive; no thought could be formulated, and no effort systematized.

In the cells of the brain, that is, in the gray matter,

are the beginnings of fiber. In this fiber is nerve substance, extending from the cell down into the brain, in some instances terminating in or at cavities; in others, extending into the spinal cord, and thence continuous into and throughout the body. These cells are little springs, from which originates the fluid communicated from them to the cavities of the brain and the nerves of the body. This fluid is produced by a flow into the cells of an attenuated portion of the blood carried to them through the pia mater by the office of the arterial system, which, with the inflowing nerve force, unites with the inflowing aura or spirit that surrounds the cell. In this union, the metamorphosis and transposition of substances are effected, by which are generated those energies operative in the respiration and pulsation of the brain.

The extremities of the arterial system which convey the blood from the heart to the brain, are very minute. As they extend their ramifications from the pia mater to the cell, they carry only the most attenuated portion of the blood to the cell, which absorbs it by the process of expansion, together with the afferent nerve substance, and the aura—the spirit of the soul and body—which surrounds the cell. This aura is that which is often represented as a halo surrounding the heads or the entire bodies of saints, and is respired by the cells as the atmosphere is respired by the lungs, and performs an office in the nervous system analogous to that of air in the vascular system.

The blood that flows into the lungs from the heart is the very antithesis of that which flows from the heart toward the extremities of the arterial system. In the general venous system are two distinct kinds of corpuscles;—the dark blood or venous corpuscles produced in the capillaries, and the white corpuscle produced in the alimentary and lacteal canals. They are both carried to the lungs and consumed. As the blood flows into the lungs, they receive—by the act of breathing—the oxygen and nitrogen of the atmosphere also. That is, by the lifting of the chest walls the atmosphere flows through the minute bronchial tubes to the pulmonary cells, and through the metamorphic action wrought by and in the cell wall, the transposition and metamorphosis of substances take place, by which the blood is revitalized. These changes are wrought through a process of combustion; and here is where a portion of the heat of the body is generated. By this fire, both the dark and the white corpuscles of the blood are des-

troyed; the oxygen and nitrogen brought in contact with them are also consumed. In this marriage of the black or dark corpuscle with the white, through the office of the atmosphere, the red or arterial corpuscle is created.

Physiologists have nothing to say concerning what becomes of the nitrogen in the destruction of the atmosphere in this pulmonic fire, except that it is breathed out unchanged. It is strange that in a body so largely composed of nitrogenous atoms, none of them can be appropriated except by the digestive tract; and that so essential an element of the human structure, comprising as it does four fifths of our atmosphere, should be inhaled and exhaled unchanged, and for no known purpose except, as some physiologists have stated, to dilute the oxygen and become a sort of “wet blanket” to the fire in the lungs. They declare that when oxygen is breathed, the blood becomes oxygenated. It is *not* oxygenated, in the sense that the oxygen enters the blood as oxygen. There is an absolute transformation of the oxygen, and not only of the oxygen, but of the nitrogen and the carbon also, (carbon being the base of the venous or dark blood corpuscle,) which, in their union with the blood, create a new vital form and spirit. As there is just as much nitrogen breathed out as is taken into the lungs, where does it come from, if that which is inhaled is burned up in the lungs? It comes as the result of the combustion of substances in the body which have performed their offices therein, and are good for nothing but to be burned up; and in this case the waste of the nitrogenous re-formation is equal to the supply.

It is supposed by physiologists, that the wastes of the nitrogenous elements in the body are restored by nitrogenous elements of food taken into the stomach, and that the nitrogenous formations of the body are built up only by the ingestion and digestion of nitrogenous food. We maintain, that to produce nitrogenous substance in the body, *non-nitrogenous* substance must be taken into the system to undergo conversion in the body. None of the so called elementary substances can be of service in the sustentation of the organic structure, except as they undergo conversion or transmutation in the living organism. The law of transmutation is the fundamental law of life, and only through the operation of this law can material substance, either organic or inorganic, become the vital flesh and blood. To this law there are no exceptions.



At every stage of progress made in human development, and as human necessities augment, all the conditions favorable to the supply of the demand are found to exist, or to have been provided through the opera-

tions of spiritual and natural law; but there always succeeds a struggle between the progressive and the so called conservative classes, for the rights of the progressive as they obtain in the higher stage of development, whether pertaining to spiritual or natural degrees.

The Organ and Function of Individuality.

Part I.

Analytic and Synthetic Analysis; the Fundamentals of Koreshan Phrenology and Psychology; the Cerebral Battery Cells.

A LONG THE frontal and lower margin of the anterior division of the cerebrum, is a gyrus or convolution of the brain phrenologically divided and defined as individuality, form, size, weight, color, order, and number. These exist in pairs, beginning just above the apex of the nose and extending in a line corresponding to the eyebrows—the superciliary ridge. The central pair of these organs is the one in question; namely, individuality. The group of organs whose location we have just defined, possesses double functions,—like all other centers of the cerebral mass. These organs constitute centers for both mental and physiological activities. They are not only centers for the generation of mental energy of a specific character, according to location, but they are also physiological centers, in which are elaborated the essences and electro-magnetic forces which supply the organs and actuate the functions which correspond to them in the physiological body.

Let us here premise the statement that no man, however much he assumes to know, can correctly define the character and function of any cerebral center, while possessing a knowledge of only one phase of the qualities and direction of its operations. Individuality, as a center and organ of the encephalic mass, has its antithetically co-ordinate pole somewhere in the body, to which it bears a reciprocal relation, and upon which it specifically depends for its normal action.

In the normally constructed and active organism, the eye is the primary channel through which the inferior gyrus of the frontal lobe of the brain receives its impulse. If we would follow the course of the visual line from the retina, where the first impression is made of material objectivities, to the local point of the cortical area where those impressions are first landed, we must carefully traverse the course of the fibers of the optic nerve to the optic commissure, thence through the optic tract to a group of cells located behind the ears, in the occipital lobe of the cerebrum. The retina is the sensitive plate of the camera obscura, upon which the individuality or undividedness of the object is impressed, and upon which the form, size, weight, and color are also pictured, to be conveyed to an equator of their particular axis. We have here enumerated five distinct functions of the eye as pertaining to an objectivity, the differentiations and co-ordinations of which are determined through the intermediation of brain cells upon that part of the cortical area located in the occipital lobe; that is, a part of the cerebrum behind the ears.

One of the first and most important questions to be

considered,—in the study of the mental and physiological offices of not only individuality, but the tract of the other six cerebral organs to which it is related most specifically,—has regard to the channel of communication from the occipital cortex back to the inferior gyrus of the frontal lobe, when the circuit is closed. It is a simple and easy matter to physiologically trace the course of communication from the retina, where the first impression is made of an objective field, along the optic nerve, through the optic commissure and over the optic tract, to the cortex of the occiput, the first landing place and station of transportation; but how is the circuit completed to the points of differentiation,—the points upon which depends the analysis of the impression made upon the retina?

The Pole of Analysis and the Equatorial Station are Reciprocally Related.

Before we locate and define the line of transportation from the visual cortex, the location of which is determined through a knowledge of anatomical structure and the principles of cerebral physiology, to the co-ordinate and reciprocal pole, the pole of analysis, let us compare the points of co-ordination and their channels of reciprocity, from the basis of anatomical development and physiological force. When we behold an object through the function of vision, we may be able to outline its form as an undivided thing; we behold it in its entirety, not only so, but we may distinguish it from all other things of a similar or dissimilar character, and denote its form, size, weight, and color. These qualities of function are carried from the retina of the eye by different species of vibration, to the primary landing place of the impress; namely, the local area behind the ear. These impressions are conveyed over the nerve fibers,—if not through distinctive nerves, at least through specific vibratory impulses.

The volume and tension in amperes and volts must depend upon the quality of the battery cells (cells of elaboration) at the cortex, and the fiber of transmission as well as upon the character of the pole of differentiation; namely, the inferior gyrus of the frontal lobe. The organ of individuality might be large; the channel of communication between the retina and the occipital cortex being anatomically or physiologically defective, the organ would fail to display its function normally, or the fiber might appear to be normal as to its anatomical structure, and its passage free, or the elaborating cortical cell at the occipital area being defective, the organ of individuality would abnormally operate. The organ of individuality might be normal in size, in its relation to other cerebral

organs; its function could be distorted by a supertension of the fiber, or a superactivity of the cell at the occipital cortex, the first landing place of the impression, and thus the organ, normal in size, could be overwrought and distorted in function; hence, it will be seen that a successful phrenologist must also possess a critical knowledge of anatomical structure, of physiological function, and of pathological conditions. Without these, the boasted phrenological prestidigitator is an unmitigated empiric.

In the examination of the organ of individuality, or the "bump" as defined upon the cranium, not only has the reader of the head to deal generally and specifically with the organ as related to surrounding organs and groups of organs, but more specifically with its relation to that cortical equator of vision situated at a specific point on the occipital lobe. The phrenological function of the organ of individuality cannot be analyzed or defined, then, without its specific study in relation to its co-ordinate "bump" on the occipital bone. Prominencies on the external surface of the cranium are generally accompanied with corresponding prominencies on the internal surface, with a corresponding depression of the cortex where the prominencies occur. This is an anatomical fact, urged by anatomists and physiologists against the claims of the phrenologist. The objection has no weight when the law of osseous deposit is comprehended. Craniology cannot be understood without a knowledge of this law.

The entire cerebral mass is covered with a cortex of gray matter, composed of two (and in some places three) distinct layers of cellular substance, connected with intervening layers of fibrous tissue, woven together of the most delicate and innumerable skeins, their continuity determining toward, and merging into that frontal pole of the cerebral axis denoted by the falx cerebri and the crista galli, the crest of the vertical plate of the ethmoid bone. Whenever there exist co-ordinate poles of activity, there are also axes of connection, and consequently equators. The central pole of

impression of that gyrus or convolution of the brain of which individuality is the center, is, of course, the eye. The opposite pole is the group of organs already noted, and the equator is that cortical area in the occipital region where the optic nerve and tract first land the impression. It will therefore be seen that the axis is doubled upon itself. The pole and equator of the return half of the visual axis, that is, the return of the visual impression from the occipital cortex to the gyrus of differentiation in the inferior convolution of the frontal lobe, must be connected by some other line of continuity than the fibers of the optic nerve and tract.

The question of such connection is most natural, and the answer is scientific. In general terms, we may designate the connection to be magneto-electric. Extending from equator to pole of the optical limit, that is, from the cortex of the occiput to that of the organs of differentiation, are definite lines of fiber which connect the cells at the occiput, where the visual impress is landed, with the cells of the organ of individuality, thence with its associate organs of the group. These elongate fibers are interwoven with, and fortified by all intermediate fibers of connection along the tract of cells lying between these two points of conjunction. Every intermediate cell, therefore, in the course of the fiber, lends its magnetic force to the magneto-electric current. We have thus far only considered the currents of the intervening intercellular tissue.

In addition to the above described channel of communication, the membranes covering the cortical surface afford channels for the impartation of energy elaborated in the visual cortex from the optic impulse. We allude here to the pia mater, arachnoid membrane, and dura mater. To comprehend the functions of these membranes, as regarding the transmission of specific mental energy from equator to pole, it will be necessary for the inquirer and student to possess something of a critical comprehension of the character of the cell as an anatomical structure, as a physiological center, and as an electro-magnetic battery.

The Problem of the Afro-American.

Koreshan Scientific Prophecy Concerning the Destiny of the Colored Race in America; Law of Appropriation of the Fundamental Ethnic Principles.

BERTHALDINE, MATRONA.

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Sol. Songs, 1:5.

UPON READING the reports of the Afro-American convention in Chicago, from the Koreshan point of view, which is central and all-comprehensive, we rejoice in the intense agitation to which this progressive people is being subjected, by the complications of their (to them) unsolved race problem. That universal solvent, Koreshan Science, long ago gave to its disciples the absolutely true scientific solution of all the prob-

lems of racial destiny. This has been offered to some prominent thinkers and teachers among the colored people; but their lessons in the school of suffering have not yet been sufficient to render them receptive to rational scientific appeal. Offences must needs continue for a little season, then they will be ready to be taught and led by the great Scientist who is to rule their national destiny until they are washed and made "whiter than snow," in the image and likeness of their God, Jehovah.

In the great conflagration which terminates this era, Haveh, the mother of all living, a being impregnated with the purified and focalized spiritual energies of universal ethnic infiltration, will give divine birth to the divine patriarchs, or arch-natural fathers of all the races. Under the dominion of this royal, arch-natural Priesthood, the purification of all flesh will take place, and the science of the laws operative to produce the ultimate perfection of race infiltration, the food for the Gods, will be known and applied. The colored race of today, writhing in the school of suffering, is to be a vital factor in the median line of the racial development which next ultimates in the divine sonship.

24,000 years ago, a condition of things corresponding to the present existed. The anthropostic earth was without form and void, and darkness was upon the face of the deep. Then followed the creative week; seven times God, the Logos, spoke, and a resultant creation was manifest, in accordance with symbolic record. There are consecutive and simultaneous orders of creation and recreation, related to cycles of specific lengths. A simultaneous manifestation of the creative powers of the Gods is at hand. It will be ushered in by Elohi, the Restorer of all things. His personal voice is about to speak the Word that will usher in the great Sabbath of rest for his own people. This rest is afforded by a recreation of men in the image and likeness of the Gods.

The still small voice of Elohi—the Spirit of Truth, is awakening “Lo Ammi” to a knowledge of lost Israel, the divine restorer of that divine life which is the fulfilment of the law of God. All the racial elements that are to enter into the baptism of fire which awaits this world, are being agitated by the forces of this potential voice, and drawn into the friction which will result in the fire with which the world is to be baptized. When once humanity is baptized by this fire and washed with the waters of regeneration, all the racial combinations of the divine alchemist will stand forth to reveal the glories of his inheritance, and the ways of wisdom will be the paths of a law-abiding people.

The potential law of circumcision will be revered with religious devotion, by renewed intelligence, that the Lord God may walk with each race in its own order according to the genius of each, until the Savior of the universe again appears, the ripe firstfruit of universal ethnic infiltration, the High priest of circumcision after the order of Melchizedek. The immortals soon to appear will guard the “Holy Grail” of the divine Maternity, through which they manifest themselves, and will rescue mortal womanhood from her slavery to sex passion; and the women of the colored race—who are to reflect the Motherhood of God in the mortal world,—will, in obedience to the law of circumcision, dedicate their daughters to the service of the Goddess to be revealed, and draw about them the circle of the Holy Church, and give them as wives only to those who walk as Gods among men, with an eye single to the return of Jehovah.

A glorious destiny awaits this long-suffering, down-trodden race kissed by the sun, in its relation to the

earthly inheritance of Judah. The forces conserved by the male circumcision of the Jew, and so long desecrated in the wasteful service of commercial diabolism, will be repolarized for his restoration to the power and glory of Jehovah, by marriage with the female circumcision of a devout colored race, crossed with the remnant of the Adamic red man. The result will be men and women representative of the controlling vitality of the human race, dominated by the moral and intellectual forces of the Gods, whose veils they will constitute, when the evening of the Zodiacal day shall be lighted by the glories of the moon and the stars.

As the battle of Armageddon descends into the natural, and the battle of Gog and Magog fills the earth with scenes of disaster and violence, the humanity of God will come to the rescue and be recognized by the colored race in his beneficent provisions for their salvation, as a voice to rescue them from the besom of destruction that will fill the earth with desolation. They will then find themselves pre-eminent among the races in the reciprocities of love, begotten by the Almighty's fulfilment of the law of love to them; and they will constitute a wall of protection to the nucleus of the new and divine order of universal life, the children of the kingdom. These sons of God are representative of the ethnic infiltration of all races, and will rule the earth in righteousness during the day of the Lord.

The colored race, in the process of its great awakening, will reveal the fact that the love of the divine law was planted in their blood by their father Abraham, whose seed they are, as well as Israel; and the love of that law will attract them to the personification of the redemptive power of its science. The colored people are universally longing for education, regarding it as the power to deliver them from all the oppressions under which they have suffered. As they learn—through the instruction that is coming to them in the fall of the old church and state, and through the distresses of the nations, which follow—that an education in fallacy only serves to intensify the ultimate of human misery, they will thirst for the pure river of the water of life. Then will they be turned to the science of the laws of life; then will they find the Rock of their national salvation.

In this sin-weary and heavy-laden land of their bondage, some Moses will be raised up among them who will serve them with the waters of true science, and guide them to the brazen Serpent, for the divine wisdom they need for the attainment of life that is life indeed,—immortality. This divine education which the colored race is destined to receive, will make it the most vital element in the world's progress for ages. The heroic colored men and women who are striving and suffering for their degraded people today, will—in obedience to the laws of re-embodiment—live in the generations of the future, crowned with glory and honor.

Koreshans, with the science of the destiny of this race in America, should be first among the dominant race in the abolition from their hearts of every element of narrow race prejudice, and with the tenderness

of the divine Motherhood, avail themselves of every opportunity to enlighten the black but comely seeker after saving truth, the science of his origin and destiny. In the lamentable sense, we are all black,—stained by the dark blood of our iniquities. If the heat of passion in the animal life of the dark race, takes the vengeance of outraged mortal love on the animal life of the white, 'tis but the operation of retributive justice which will act and react on black and white alike, until a place of repentance and turning from the ways of sin to the ways of divine righteousness is found for both.

The righteousness of the law, manifest in the ultimates of human destiny, makes of one blood all the races of the earth, even the blood of Jesus Christ, the righteous. His blood, the science of truth, the pure river of the water of life, is the product of the marriage of the Lamb, Elohi, and Haveh, the mother of all living.

Female circumcision and scientific ethnic infiltration will be the means of solving scientifically the colored race problem. Koreshanity declares this truth unhesitatingly, because of the absolutely reliable testi-

mony of the science of the form and functions of the physical universe, and the laws operative therein to produce its inherent life, the apex of which is the divine human.

Colored thinkers and would-be scientists must sit at the feet of one who knows, before they can walk in the Light and become the fair gods, the children of the Day. The scientist of the laws they need to fulfil, must become as God to them, and the fountain of perpetual youth. Ponce De Leon was a type and a prophecy of something to come. He sought the fountain of perpetual youth in Florida. In Florida, the Ancient of Days will renew his youth—in the childhood of a new and vital race. In Florida, will be the future city of the great King of kings, the seat of a new Empire of divine civilization; and the perpetual fountain of youth for the New Nation destined to earthly supremacy for ages will be found there by the colored race; for there the Motherhood of God will rock the cradle of nations yet unborn, and breathe out her divine love in the perpetual benedictions of the Gods.

The Olive Branch and Russian Despotism.

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

The Prince of Peace and His Sword.

"GLORY to God in the highest, and on earth peace, good will toward men." Such was the proclamation of the angels when the Lord Jesus was born into the world as a man. In the course of His mission he himself said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." How shall we explain these two apparently conflicting statements? On the occasion of His entrance into Jerusalem, riding upon an ass, the foal of an ass, which typified his coming again in the end of the Christian age, when the kingdom, of which he declared to Pilate that he was born the king, would come in earth, for whose coming he taught us to pray, the whole body of the disciples began to rejoice, saying: "Blessed be the king that cometh in the name of the Lord: peace in heaven, and glory in the highest." He said to his disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." It will be noticed that they sung, not peace in earth, according to the proclamation of the angels, but "peace in heaven," the spiritual domain—the new church.

Peace can never come in earth until righteousness comes into it. Isaiah declares that "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." "For to make in himself of twain one new man, so making peace." When, as in the beginning of the Christian age (and at no other time), a holy body like that of Jesus goes to spirit (Holy Ghost, the Comforter) and enters the men who receive it, and, forming conjunction with their spirits, out of these twain is formed one new man, so

peace is made, and not otherwise. Jesus plainly told his followers that the completion of this process comes only in the end of the age,—in the time of harvest of the age in which it was begun. It is the great day of the Lord, the judgment that ends every age. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

At such times as given by the apostle, God's word to men is: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Now, when the product of the divine seed—which Jesus was, and which he sowed in human hearts as the Holy Ghost, the Comforter—comes in the earth, each of those who received it will be a new man made out of twain—"redeemed from among men," and the proclamation of the angels, "On earth peace, good will toward men," will be realized, and the Prince of Peace will come to his kingdom which, while in earth, he declared to be not of that age.

Barbarity of the Russian Bear.

IT IS SAID that 40,000,000 Russian subjects are now face to face with the most terrible famine that has ever distressed the people of that country. The entire subsistence of three fourths of that vast number of hu-

man beings, is said to be what is called "famine bread," composed of the goosefoot plant and animal dung; and that men commit robbery and even murder to get these disgusting loaves. The putrid carcasses of animals dead of disease and starvation, are said to be greedily devoured. The cause of this horrible state of things, as given by the New York *Tribune*, is as follows:

The government, in order to provide money for its standing army, had confiscated and sold for non-payment of taxes, the agricultural implements as well as the horses, the cattle, the sheep, the pigs, and the poultry. In one village, according to the St. Petersburg *Novoe Vremya*, the tax gatherers seized every chicken in the place, about six hundred in all.

Mainly for this reason, it is said, the fields were neither tilled nor sowed last year, and hence the famine. It is in the eternal fitness of things, that the head of such a robber government should propose disarmament; and if it would spend some of its surplus gold, if not in feeding its starving subjects, at least in supplying the means of tilling the soil and securing means of subsistence, rather than in stealing what they have, and in supplying gold coffins to heirs apparent to its sovereignty, who succumb to constitutional weakness or their own vices, it would manifest to the world its right to be.

The Greek historian and philosopher Xenophon, says of the vast countries subdued by the great conqueror, the elder Cyrus, the founder of the Medo-Persian empire, that the former governments of these nations robbed their citizens, and the citizens robbed each other, so that there was security for neither life nor property;

but under the government of Cyrus it soon came to pass that men might travel day or night throughout his vast dominions, carrying their most valuable possessions, without even taking the precaution to conceal them. The government did not rob the citizens, nor allow them to rob one another. Under the competitive system, by the operations of usury, rent, profits, and as a natural result, war, robbery has become so ingrained into all the relations of the citizen and the government, that governments rob the citizen and citizens rob each other without even a suspicion of the heinousness of their acts. The result is, that in all countries the great masses of citizens are disinherited, homeless, tramps, and beggars, with no visible means of support, and no resting place but paupers' graves.

A just God—in the time of judgment now at hand—will lay all this misery, and want, and suffering, and death, at the doors of the unjust governments of the world, to whose doings, or not doings, which are their darkest deeds, it is all due; and he will call these unjust stewards to account, for the time is at hand when they shall be no longer stewards. When He damns—in this the only world in which he damns anything—these unjust governments that have wrought such ruin in his fair domain, he will in nowise clear his professed shepherds and servants, who have been dumb dogs, silently gorging themselves on their share of the plunder, but raising no voice of protest against the colossal wrong and injustice.

In the Editorial Perspective.

THE EDITOR.

THE GREAT question of the coming of the Christ has been agitating the religious world for half a century. The orthodox and the Adventist idea is, that His human form will come down through the space of the physical cosmos from some distant point or star. Others look for a materialization out of the atmosphere; some hold that the Lord is already present in the air, intangible and invisible; and it is becoming a general idea among metaphysicians and occultists that he is present in every one. We have recently noticed two prophecies concerning the Coming One, made during the present century, that "He shall be the herald of the dawn of reconstruction of society and the establishment of the celestial kingdom in the earth. He shall be gifted with a power of speech to thrill the nations. He shall paint man's glorious destiny in colors beautiful to behold, and he shall become known as the divine Messenger, through whom cometh heaven's mandates unto the people. The age demands such an one, and in due time he will come." Also, "At the time of the end, the closing of the cycle, shall one rise up who shall hold the command of hitherto undreamed-of forces, and he shall honor the God of forces." Christians generally are expected to accept the Bible as correct, and that the fulfilment of its prophecies are inevitable. How shall the Coming One come? He will come according to the laws of propagation of divine life; and that he will come in humanity, out of humanity, is evident,—first from the fact that he so came nineteen hundred years ago, and second, that the processes by which human beings get into the natural world can never be

superseded. He will come as the focal point of humanity, the pivot of human consciousness, the container of the truth of the universe. He will come in the human family, because he must be the product of human progress. Jesus came through the tribe of Judah; the blessing of Jacob upon his son Judah is admitted by all, to point to the manifestation of nineteen centuries ago. But the prophecy concerning Joseph and his posterity was not then fulfilled; and as "From thence (from Joseph) is the Shepherd, the Stone of Israel," at some time in the world's history, a man must come as the Messiah, *not* from Judah, but from Joseph. Isaiah very pointedly announces his name and office, much to the discomfiture of modern theologians; and the people of the modern world will live to see and recognize the personality, and rejoice in his name. "That saith of CYRUS, He is my Shepherd, and shall perform all my pleasure." What is he to do? Turn the wisdom of the scientists backward, and make their knowledge foolishness; to subvert the effete thought of the age. By what title is he addressed by the Almighty? "Thus saith the Lord to his Anointed (Hebrew, *Messiah*, Greek, *Christos*), to CYRUS, whose right hand I have holden, to subdue the nations before him." Is this prophecy true? Will it be fulfilled? Can the world locate the man? Will the Christians know and receive him?

The anti-monopolists would resolve the industrial and commercial situation of the world into the primary stages of competition. Democracy is full of the idea that each man is master

of himself, and proceeds on that basis,—whether any man is master of himself or not. The experience of the American nation under such a policy, demonstrates that where the many are not masters of themselves, the few become masters of the many; it is inevitable. Where that mastery is selfishness, a form of slavery exists. Competition is bearing its fruit—the anomalous conditions of wealth and poverty side by side. The principle of monopoly in itself, is not wrong; it is right if practically applied for the benefit of all. In every co-operation there is monopoly. The greatest monopoly the world will ever know, is the coming monopoly which will control all of the products of industries, and regulate all of the affairs of church, state, and society in harmony in one system. At the present time there are two kinds of monopoly—the monopoly of money by the money power, and the monopoly of labor by the labor unions. If it is wrong for capitalists to combine, it is wrong for labor to combine. The true form of monopoly will scientifically relate labor and society, church and state; it will abolish the money power, and introduce the co-operation of God and man for the blessing of the world.

The ascendancy of democracy in the world has not brought human liberty. The people of the great republics are oppressed as much as the people of empires. In America there is an ostensible freedom, but it is a form which grants commercial pirates the privilege of preying upon the people. There is no more justice in the governments of the world today, than there was a thousand years ago; there is far less order, and more lawlessness. When all of the efforts of the present century for freedom are summed up, we have the opportunity of realizing their utter futility. The money power is stronger than ever. It matters little to the individual whether he toils for heads of empires or heads of corporations; in either case his energies are expended, and he obtains a mere pittance of what he earns. The slavery of labor today is worse than any system of slavery that ever existed in the past. Democracy is obviously *not* the ideal government; independence is not the panacea, and individualism is not the cure for unhappiness. There is no freedom today; there would be far less if anarchy reigned, and from democracy to anarchy it is but a step; it is in the order of retrogression and disintegration. Koreshanity brings to the world the truth which will effect human emancipation from all the terrible conditions which curse the world; it is the truth of a superior government, founded on the absolute science of the laws of universal economy. It is the natural government, and will liberate the world upon its ascendancy.

There is no life in modern Christianity; it is a shell, containing nothing of value. Apart from the various societies and church auxiliaries, it is nothing. If it were what it claims to be, there would be no need of the numerous society props which are now necessary to support it. Bishop Fallows is scheming to help the church out. Babylon has gone on for centuries without doing anything for humanity. Is it not a little late to begin now? "It is better late than never"; but it will be never! The bishop plans a "parliament of ethics," to be held in Chicago during the fall festival. The idea is to get the *opinions* of a number of prominent men concerning how to practically apply Christianity to life! Two ex-presidents, Secretary Long, the vice-President, the Presidents of Yale and Harvard colleges, Cardinal Gibbons, Archbishop Ireland, Roosevelt, Henry Watterston, and others, are invited. We will admire the science of ethics promulgated by the convention—if it is worth anything!

The Chinese empire, the oldest civilization, comprised of a people remarkable for perpetuating the customs of past millenniums, is about to be divided to satisfy the commercial spirits

of the modern world. Chinese territory is being invaded by the European and the American; there is a breaking down of the barriers which have hitherto protected the Celestial empire from the disintegrating elements of the West. It is significant that the great Chinese wall is to be torn down; modern improvement and progress have so decreed. The people of China constitute the integumental environ or skin of the great body of humanity; and the breaking of the skin is the signal for the transformation of the old body. The old man of the world has about reached the limit of his existence. The new age is here, and new forms of both the individual and the universal man are inevitable.

Modern education fails to touch the vital issues of human life. What concerns man most is his existence; and the mind of man should be educated in the science of his own being, and his relation to the universe at large, in order to insure the proper adjustment of the affairs of humanity. Modern education is artificial; its methods are impracticable, and the theories of modern science are worthless. After centuries of so called intellectual progress, there is today an *alarming dearth* of original thought, a startling state of dissipation of life itself, and consequent mental mediocrity. The pedagogue and pupil are astray; the pulpit and pew are lost—the blind are leading the blind, groping in the dark avenues of human research, without intellectual capacity to comprehend the facts with which they daily come in contact!

A Pittsburg preacher says that "every act leaves a residuum, and the slow accretion from the numberless acts of life forms the character. We are today what our past actions have made us; we are the resultant of what we have said and done." Excellent! What humanity is today is the result of what it has been in past generations. This necessitates re-embodiment; the individual today is the result of what he was in a past embodiment. The reverend gentleman uses an argument for re-embodiment, and does not know it! His character development spans a space of time that is too limited to make a man; for if character building is the result of experience, made up from the residuum of past actions, whence will beings who die in infancy, derive their character, if every one has only *one* lifetime in the earth?

The medical fraternity feels secure behind a wall of legislation in its favor. Were it not for legal protection, how often could physicians be prosecuted for allowing their patients to die! It is not a question of who is able to cure; but who has the sanction of the medical trust? A patient may die under the psychological treatment of a mental healer; the neighbors become indignant, and the doctors resort to law. But when, under the care of regulars, hundreds die from the effects of vaccination, anesthesia, surgical operations, and poisons at the hands of licensed physicians, the results are taken as matters of course! A little legislation covers a mass of ignorance!

Although during the campaign of 1896, the republicans pledged themselves to the free coinage of silver on the basis of international agreement, but little attempt was made to ascertain the opinions of other nations on the subject; and now the republicans unite for speedy legislation in favor of the single, gold standard. THE FLAMING SWORD pointed out years ago that the republican party never meant what it said in its platform about silver. The power behind the throne laid the planks in the platform for the purpose of obtaining votes, and now the movement to secure gold standard legislation is under way in accordance with predetermined plans.

The daily press cries out against the mental healers who attend the sick, and endeavors to make war upon christian scientists, the missionaries of Dowie, and others; but the adver-

tising columns of the newspapers contain displays of "eminent psychologists," mediums, hypnotists, and quack specialists, who prey upon the public without producing any results but those that are harmful. The inconsistent daily press will praise, through its advertising columns, these money-making frauds, and persecute for the sake of policy, men in pursuit of religious liberty guaranteed by the Constitution of the United States.

Schweinfurth, the notorious Rockford "Messiah," who plagiarized the name of Church Triumphant from Koreshanity, has abandoned his old claims, and has accepted christian science. In a moment of religious enthusiasm some years ago, he fancied that he was inspired; he evolved a semi-orthodox theory and gained a little following. He now repudiates his "inspiration," and feels ashamed that he ever claimed to be divine. But his acceptance of christian science necessitates the claim that *everybody is divine*; and among the christian scientists he may find the road a little smoother than when alone; but his own life is just as corrupt as before.

Army worms, red spiders, and other insects have attacked the lawns, gardens, and ornamental trees of Chicago, and men have declared a war of extermination. A daily paper captions a half page with striking head lines: "Insects wither Chicago lawns, and bring trees to sear and yellow leaves. Gardeners find that war on bugs keeps them busy. Entomologists are at work with their microscopes." What a useful thing the microscope is! It enables the bacteriologist to destroy the microbes and purify the city water; and now, as a weapon in a war of extermination of army worms, it is unequalled!

It is not enough to overcome the present money system; the world cannot be truly free until man is free from sensualism, ignorance, and greed. Death and all the present abnormal con-

ditions in human affairs and life, must be overcome through obedience to the royal Law of Liberty.

Columbus (from the Latin, *columba*) means the dove. Columbia is the home of the dove, the nation in which the Messiah of the dispensation is manifest, the people in whom the spirit of the Almighty will become operative through divine baptism.

Water is the symbol of truth; with some it signifies mere opinion. Conceit places a notion in the mind, and the man concludes that he has an ocean of truth in his head.

While the religious sects are fighting over the proper day on which to abstain from work, the masses are concerned about the days on which they can find employment.

There are two sides to the question of the shape of the earth. The wrong and the right side,—the outside and the inside. The successful Scientist has the *inside* track.

The men who create the wealth of the world earn it, but do not obtain it; wealth, under the competitive system, is appropriated by the few who earn nothing.

The school boards are adopting methods of measuring the brain power of children, instead of employing methods for increasing it.

It is said that labor is the parent of all wealth; but the laborers are compelled to pay rent to the wealthy.

"Higher critics" cannot *understand* the Bible as long as they presume to stand over it.

We can vex the astronomers who hold that the earth is convex!

Every dog has dog-days all the year round.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Measuring the Distance to the Stars.

EDITOR FLAMING SWORD:—My attention is called by a friend to Prof. Dolbear's statement in the August *Coming Age*, page 141, in which he says that "With the telescope we determine the distance to the stars more remote than the members of the solar system," etc. Please explain in THE FLAMING SWORD, for my friend's benefit, the fallacy of Prof. Dolbear's argument. How can one determine the distance of any object by means of a telescope, if one does not know the size of that object? Or, how can one determine the size if one does not know the distance? D. E. S. Santa Ana, Cal.

No well informed advocate of the Copernican system will for a moment, assert that the usual conclusions concerning the distance to the stars are reached through simple observation through the telescope. The intricate factors involved are those of hypotheses or assumptions, which furnish the basis of all modern astronomical calculations. The astronomer has visual orbs just like those of other people, and all that he sees in observing a star, is a point which appears very much *smaller* than to the naked eye. He sees the circle

of his telescopic field dotted with thousands of points, which are irregularly strewn in two-dimensional form upon the retina of his eye. Stars do not have to be remote in order to appear small. It is admitted by every one that they are points upon the small area of the retina. Thousands of stars can be imaged on the retinal surface; and the same effect can be produced by arranging, in the form of constellations, electric lights at a distance of only a few miles. The stars appear small because they are small. Herschel concluded that the stars were all about the same size; and from their different magnitudes, concluded that the universe is in the shape of a flattened oval body. When a telescopic view of a star and the measurement of its parallax are linked with a system of previous conclusions, or unproven premises, the intricate triangulations are made to produce the usual results in trillions of miles!

What are the assumptions which constitute the hypothetical basis of modern astronomical calculations? Let us begin

with measuring the distance to the moon. Observations are made from two remote points on the earth; the moon appears to be in two different positions as related to the stars of a given constellation. The apparent shift constitutes the parallax of the moon. It is supposed that the earth is convex, and that the perpendiculars extending radially from the center of the earth, diverge continually in space. From the basis of triangulation, after assuming that the observations are made on a *convex* arc, the distance to the moon is calculated to be about 240,000 miles. If the earth were flat, the same facts of observation, taken in connection with a new hypothesis, with a new base line, would give entirely different results. On the *concave* basis, using exactly the same facts of lunar parallax, we find the mean distance to the moon to be about 800 miles.

How are calculations made of the distance to the sun? Horizontal parallax of the sun is too small to be accurately measured; so a different method from that of calculating the distance to the moon,

must be employed. Let us notice the processes to which the astronomer subjects his mind. The assumption that the earth is convex is not sufficient; an hypothesis of another character, taken in connection with the first, must be resorted to. The relation of the sun to the earth must be determined: Does the sun revolve about the earth diurnally, or does the earth revolve about the sun annually? If the affirmative to the former be accepted, the distance to the sun is but little more than that of the moon; if the latter, about 92,000,000 miles would be required. It is concluded that the earth is in motion; it is thought that it is more reasonable to conclude that the earth moves about the sun once a year, than to have the sun and all the stars revolve about the earth in 24 hours. If the earth moves about the sun, the solar parallax (about $8.86''$) gives a distance to the sun, without changing its apparent size, and without omitting any of the facts of measurement of solar parallax, about 350 times greater than would be obtained if the earth were convex, but stationary.

After assuming that the earth is convex, and measuring the distance to the moon; after assuming without a shadow of a proof that the earth revolves about the sun, and calculating the distance to the sun to be about 92,000,000 miles, the astronomers are ready to take that distance as the "yard-stick" with which to measure the distance to the stars. How do they do it? They double the distance, and make it the diameter of the earth's orbit. The assumed diameter of the earth's orbit is taken as the base of great triangles, in connection with the further assumption that rays of light through the vast abyss of Copernican space are rectilinear. The shift of a star in six months is supposed to be due to the change in the earth's position in space; the annual parallax of a single star, taken in connection with the assumed base line of 184,000,000 miles, indicates to the modern astronomer, that the lines connecting the star and the earth at opposite points in its orbit, converge at a distance inconceivably greater than the calculated distance to the sun—in some cases running up to quintillions of miles. The parallax of but few stars has been observed, about a score only; and in all these cases, the parallax is but a mere fraction of a second of arc.

Without the intricate factors which we have noted, no astronomer in the universe would pretend to measure the distance to the so called heavenly bodies; and without the assumptions we point out, no such inconceivable distances would be cal-

culated. Astronomers speculate as to the size of the stars, after they have guessed at their distance. The Koreshan System does not deny the facts of astronomical observations; it only changes the *base*—the concave arc, instead of the convex surface. We determine by calculation, that the visible stars are from 900 to 1,000 miles distant. It is simply a question of the premise; for the calculations cannot be made independently of the premise. If the premise of the old astronomy be admitted to be false, all its calculations are wrong. The elements of modern astronomy are mere values of *hypotheses*, and are not claimed to be proofs.

Plumb-Lines and the Earth's Concavity.

EDITOR FLAMING SWORD:—If your theory of the shape of the world is correct, it will follow that plumb-lines will approach each other at the top, instead of at the bottom, or at the surface of the earth.

I do not know whether you have tried the experiment, but would it not be a good idea to drop two plumb-lines, say on fine steel wires, with heavy plumbs, from the highest building or tower that can be found on or in the earth, and then measure the distance between the lines at the top and the bottom? Would it not be possible that a finely graduated scale would show whether these lines are diverging from the earth or diverging toward the earth? If you have already tried this experiment, please let me know the result; and if you have not tried it, what do you think of its feasibility?—D. W. R., Greenville, Tex.

If the earth were convex, perpendiculars would diverge from the earth, and would consequently be farther apart at the top than at the bottom; on the concave basis, two radii of the earth's diameter would of course be farther apart at the bottom than at the top. This would be a geometrical and physical certainty. A plumb-line, perfectly free from all disturbances, horizontal attractions and oscillations, hangs perpendicularly, and always at right angles to the horizontal; but the question of testing the shape of the earth by suspending two plumb-lines from a high tower in close proximity, involves points which escape those who have given the subject only superficial thought.

It has been demonstrated hundreds of times that there is a mutual attraction existing between atoms of matter, and consequently, between two bodies left free to swing in the direction of the energies of attraction generated in the bodies. That which keeps the atoms of a piece of chalk together is called cohesion; destroy this force by a blow, and the chalk is reduced to powder. Cohesion is the strongest force of attraction; but there are other qualities of forces of attraction. Place two pith balls in a bowl of water and they will move toward each other until they come in contact. The well-known experiments of Cavendish and

others with suspended leaden balls, showed a perceptible movement of the balls free to swing horizontally. Suspended plumbs, made of any material, would be attracted out of the true direction of the perpendicular, and would therefore vitiate the value of the experiment as a test of the earth's shape.

Another difficulty in such an experiment, would be to detect the difference of direction of the plumb-lines. We have had such experiments suggested to us scores of times before, and have ascertained by calculation, the ratio of divergence of the earth's radii. Two straight lines extending from the center of a sphere 8,000 miles in diameter, and diverging 12 inches in 4,000 miles, would diverge at the ratio of 568 billionths of an inch per foot, or 284 millionths of an inch in 500 feet. Between the top and bottom of two plumb-lines suspended from an altitude of 500 feet, there would exist a difference of only 284 millionths of an inch; and *if* this infinitesimal space could be accurately measured, to the exclusion of all horizontal attractions and oscillations, the lines would be found to be farther apart at the bottom. If two plumb-lines were suspended 500 feet apart, from an altitude of 500 feet, the difference would be only 142 thousandths of an inch; but it would be impossible to measure the distance between the top of two such towers.

So far as we know, the Koreshan Geodetic Staff has performed the only experiments with levels and plumb-lines ever made in the history of the world, in view of determining the contour of the earth's surface. These experiments were made in connection with the Florida Geodetic Survey, wherein we relate by mechanical means, two points on the meridian, $2\frac{1}{2}$ miles apart. The particulars of this survey are given in the *CELLULAR COSMOGONY*. Geodetically, we determined that this surface of the earth is concave, and also that the perpendiculars at the beginning and end of the arc measured, converged above the earth's surface at a distance of about 4,000 miles. Our methods of test involved points of scientific accuracy; the length of the arc measured was sufficient to show an appreciable and measurable divergence of the plumb-lines. Our plumb-line experiments were conducted on a large scale, and were obviously far more satisfactory than those proposed, in which the divergence of the lines would be too small to be measured.

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The heavens shall be rolled together as a scroll—that is, rolled up or involved in one man, the Messiah, to depart with him into the race as the holy Spirit of the new baptism.

From the Shaker Standpoint.

A Shaker Elder and Author Replies to Charges of Correspondent at White Oak, Ga.

EDITOR OF FLAMING SWORD:—In your issue of Aug. 18th, under head of "Lawlessness in Georgia," a correspondent uses the following language: "It is stated in the covenant of the Shakers, that they stand by the doctrine of nonresistance—that they do not resort to violence. Be it henceforth understood by all interested persons, that this doctrine is no longer recognized in the Society, for particularly of late, members have been forcibly ejected, even old men who have sacrificed their physical strength for the good of the cause. I am weary of the hypocrisy of the Shakers."

I had formed a good opinion of the person represented by the initials A. E. M., and I believe that in his moments of serious reflection he will be sorry for having turned "accuser of the brethren" who received him kindly when he was a stranger in a foreign land. Hypocrisy is a despicable and cowardly trait in anybody. "Hypocrisy of Shakers"! Lord Jesus and his holy Apostles! Shakers can no more practice hypocrisy and remain Shakers, than an honest man can tell lies to deceive, and remain honest. The first step toward becoming a Shaker, is to strip off all hypocrisy, and to uncover one's deeds to the light of God in a fellow mortal. And one must continue stripping off that element, so long as any cause for it remains, in order to continue a Shaker.

If persons (not "members") have been forcibly ejected, even old men who have used up their physical strength in serving their own lusts and appetites, while hypocritically carrying two faces, it was because they refused to submit to order and discipline which they had solemnly and repeatedly promised to obey. Their dark side had come to the surface, and they no longer held themselves amenable to reason, or conscience, or the persuasion of friends. People who are of a quality suitable to live in an honorable community never have to be ejected, forcibly or otherwise. They will either devote themselves unselfishly to learn and practice the requirements and obligations of the community, or if they think themselves unable or unwilling to do so, they will withdraw with as little disturbance as possible. One who has no higher motive than to be supported while he complies with only such rules as suits his convenience, or such as he feels constrained to in order not to be thrust out, is not fit for a religious community; and no length of service can buy a right to remain among those with whose principles his own selfish motives are at war.

I have lived upwards of 60 years among this people, and am joined in covenant with them. I never fancied that I could have any rights here, derived from age, or amount of service, aside from being true to the avowed principles of the Society. Neither did I ever conceive that the profession of nonresistance required us, as a

people or as individuals, to submit to be ruled by disorderly, self-conceited, self-willed ignoramuses, who annihilate all their moral obligations, and all humanitarian responsibility and self-respect in rum and tobacco. Lying, hypocritical, utterly untrustworthy, defying order and government, feeding on detraction, poisoning the young with seeds of immorality and rebellion, disgracing the community, yet claiming all rights and privileges and the treatment due to obedient, self-sacrificing, self-controlled, self-respecting members. So long as creatures are born accidents of lust, we suppose such characters will be produced, and race prejudices will exist and have to be dealt with by the more intelligently endowed.

We believe in government. Self-government being the first and best, we have combined together to practice it. We believe in voluntary obedience to law, for law is the fiber of government, and the foundation of order and harmony, which makes freedom among many possible. It is self-evident that people who will not subject their passions to the restraints of reason, will inevitably arrive at a condition where they will have to be restrained by force. We believe that no follower of Christ should use carnal weapons to defend himself, or others, except from wild animals. There are animals in human shape, worse than any wild beast of the forest. We may not kill nor wound them with violence, but it is permissible to restrain them with physical force, or to eject such from a family where they do not belong. We hold that principle the same that we always have.—A. G. HOLLISTER, New York.

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The World's News.

Wednesday, Aug. 23.—Terrific gale on Atlantic coast; 11 ships dashed to pieces near Cape Hatteras.—New York supreme court bars negro children from public schools.—French army generals continue to expose themselves at Dreyfus trial; all evidence favors Dreyfus, and eminent men everywhere predict acquittal.—European political pot is boiling; Holland condemns attitude of England toward Transvaal; jealous nations scheming for the world's trade; revolt of Austrian press against abridgment of speech and press.—Dewey arrives at Villefranche.—Filipinos continue to fight on skirmish lines.

Thursday.—Pennsylvania coal dealers form a \$104,000,000 coal trust.—5 Cuban soldiers shot down by guards at Cuevitas.—Georgia mob dispersed by troops at Savannah, and negroes in jail protected.—Yellow fever at Havana.—English politicians see Czar's hand behind the Sultan's protest against French and English occupation of African territory between Lake Chad and the Nile.—Sultan of Sulu, Philippines, signs treaty with U. S., and accepts American control.—Convention of scientists at Columbus, O.

Friday.—Secretary Root's plan to establish free trade between U. S. and Porto Rico blocked by Attorney-general Griggs.—French generals in a rage under questions of Dreyfus' counsel; army conspiracy failing, and innocence of the prisoner is obvious.—Hundreds of Cubans desire to go to Santo Domingo to join the revolutionists.—British troops sail from Gibraltar for Cape Town.—Sultan of Morocco declares against piracy off Moroccan coast.

Saturday.—McKinley declares his Philippines policy to immense gathering at

Ocean Grove, N. J.; "Peace first, then the establishment of a government under the stars and stripes."—Armed white citizens of Darien, Ga., start on a negro hunt in the swamps.—Crusade against idle negroes being pushed at Little Rock, Ark.—Transvaal trouble increasing; Boers awaiting first blow from England.

Sunday.—Schweinfurth, the notorious false Christ, accepts christian science.—Republicans preparing for gold standard legislation.—Gen. Mercier reported to have fled from France; Dreyfus trial increasing in interest; millions in suspense, awaiting the end.—Dominican insurgents reported winning an important victory after three days' battle with government troops.

Monday.—Another Dowie patient dies in Chicago; another excuse for a newspaper sensation.—President McKinley in Pittsburgh.—French army generals threaten to plunge France into civil war if Dreyfus is acquitted.—Dreyfus prosecution weakens; Gen. Mercier may be arrested; others implicated in the conspiracy of five years ago.—China and Japan form an alliance and sign treaty.—General strike of all labor organizations in Belgium is being agitated.—Bubonic plague reaches Portugal; Spain fighting the plague, and England establishes quarantines to prevent it reaching England.

Tuesday.—Iron framework of New Coliseum, Chicago, collapses, killing 10 and injuring a score; cause unknown; heavy loss due to rush of modern methods of construction.—Apache Indians in war paint in Arizona; threaten to fight the Zunis; tribes hostile, and on the verge of war.—General expectation of French crisis; uneasiness at Rennes; trouble may come upon acquittal of Dreyfus; and revolution is looked for by eminent men if he is again convicted.—Hollanders send protest to England against British preparation for war with Transvaal.—33,692 Cuban soldiers have been paid \$75 each by the U. S. government.

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The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.

At no point thus far on his homeward way have the demonstrations in honor of Admiral Dewey been more hearty, spontaneous, and genuine than at Naples. Thanks to the enterprise of *Leslie's Weekly*, many of the most notable scenes and events of the stay at Naples have been pictured forth for the benefit of the American reading public. In its issue of September 2d, the *Weekly* gives five full pages of photographic views taken at Naples by its own special artist. These include several fresh and striking views of the great admiral himself as he appeared on board the *Olympia* and elsewhere, a picture of the famous five-inch gun and its crew who fired the first shot in the fight on May 1st, and many other interesting things in and about the admiral's flag ship. This array of Dewey pictures makes this number of *Leslie's Weekly* of special and rare value. Another notable feature of the same number is a full-page illustration and a full description of the magnificent new passenger-station to be erected at Forty-second Street, New York, the terminal point of the Vanderbilt railroads and other lines. The *Weekly*

also continues its valuable series of special letters from the Philippines, the letter for this issue being accompanied with a page of photographic views illustrative of the trials and hardships suffered by our troops during the present rainy season on the islands. An article of extraordinary interest relating to the situation in the Philippines is contributed to this number by the veteran Bishop Thoburn, who has recently returned from Manila after a sojourn of several months in that region.

American Monthly Review of Reviews.

The current thought of the world is summed up in the September number of the peerless *Review of Reviews*. The great events of the month of August pass in panorama before the reader in the attractive group of contributed articles; these articles are timely and to the point. An important one is by the Hon. John Barrett, late minister to Siam, on the war in the Philippines; it is probably the first succinct, summarized narrative of the whole campaign that has yet appeared. Mr. Barrett was with the land and naval forces at Manila for a number of weeks and made a careful study of the situation. The conclusion is reached that the fighting was forced by the arrogant attitude of the jingo element of the Filipinos. The peace conference is discussed by the noted English writer, W. T. Stead; and the trusts, by George E. Roberts and Henry Macfarland. The excellent character sketches, the numerous editorials and reviews of the world's current history, make this popular monthly invaluable. A unique feature of each issue is the reproduction of striking cartoons of cartoon papers and dailies, and not the least interesting, is the reprinting of principal articles of other magazines; and the index to articles of all the great magazines is a valuable feature for specialists in any field of thought.

Frank Leslie's Popular Monthly.

The September number greets the reader with a beautiful illuminated cover, fittingly representing the principal subjects concerning marine sports; a young lady in marine dress stands in the breeze, looking seaward. The leading articles are concerning the naval hero of the day—Rear-Admiral Winfield Scott Schley, U. S. N.—a sketch of his life and victories. The American Cup Defenders is a chapter in yacht development, finely illustrated by a number of American and English yachts; Also, Palatial Private Yachts, showing illustrations of yachts belonging to the Astors, Goulds, Vanderbilts, Rothschilds, and President McKinley, will interest thousands. The Building of the Race Rock Lighthouse in Long Island Sound, is a description of the engineering feat of constructing an island and lighthouse upon it. The fiction department is fully represented by Queen O'Sheeba's Triumph, A Half Caste, and the continuation of April Bloom.

The Cosmopolitan.

Two articles in the current number are of special interest in every household: The Delightful Art of Cooking, by Anna Leach, concerning the preparation of choice viands for the table; and The Art of Buying Food for the Family, the second subject of a series of papers dealing with home life.

This paper is by Mary Graham, who secures the prize of \$200 for the best paper submitted on the subject. America's Cup is a finely illustrated article on yacht racing. The Art Gallery of the Great Lakes is both novel and superb. Exquisite scenes in the Roof Gardens of New York are reproduced from photographs, and add to the attractiveness of this number of the *Cosmopolitan*. We also mention other excellencies; the Editor's Building of an Empire; A Life, by Maarten Maartens; an Unconscious Crime; the Inner Organization of the French Spy System; Love Laughs at Locksmiths; the Study of Fiction; Romance and Tragedy of Kentucky Feuds; and Elton Slade's Auction habit.

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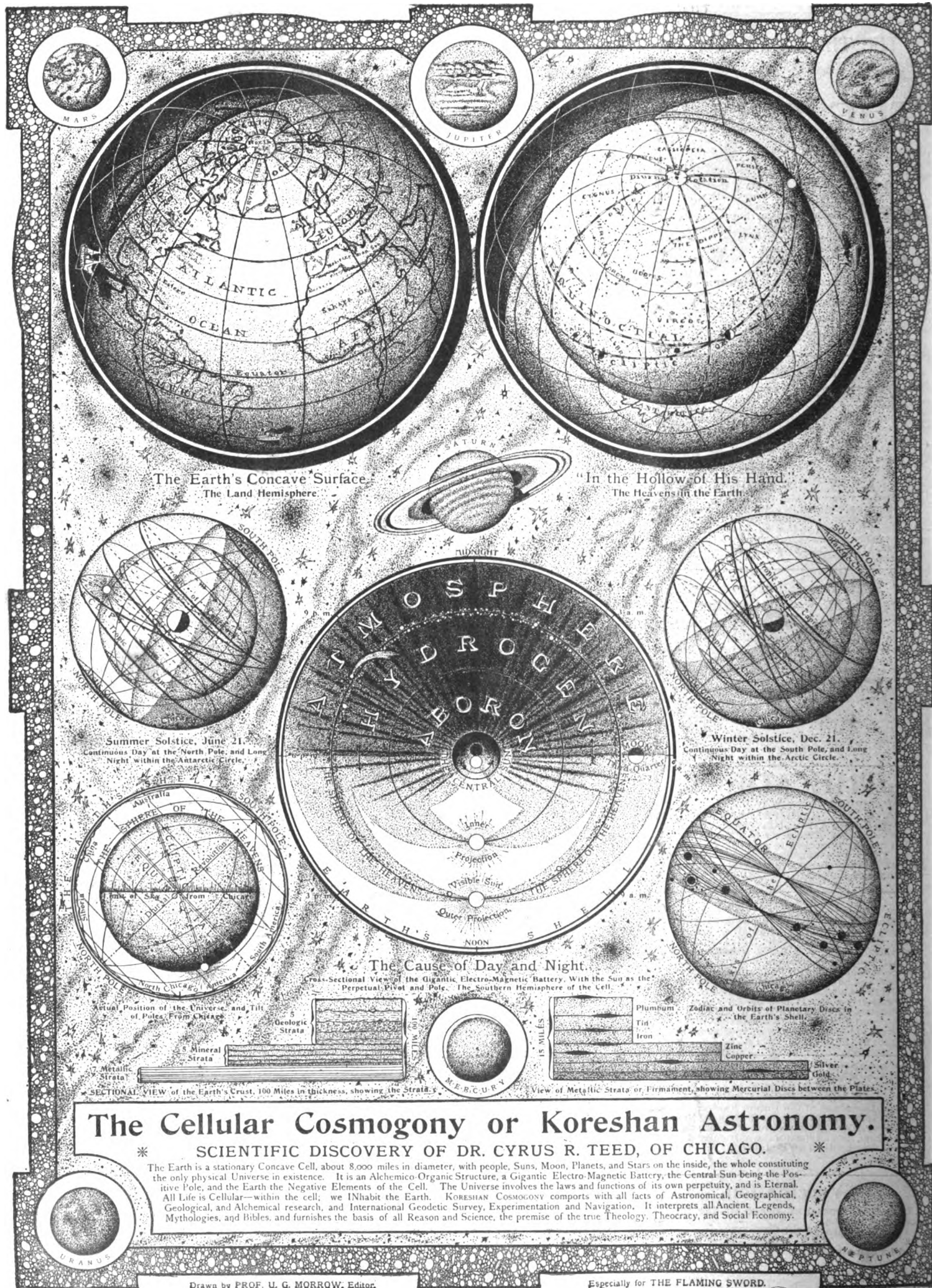
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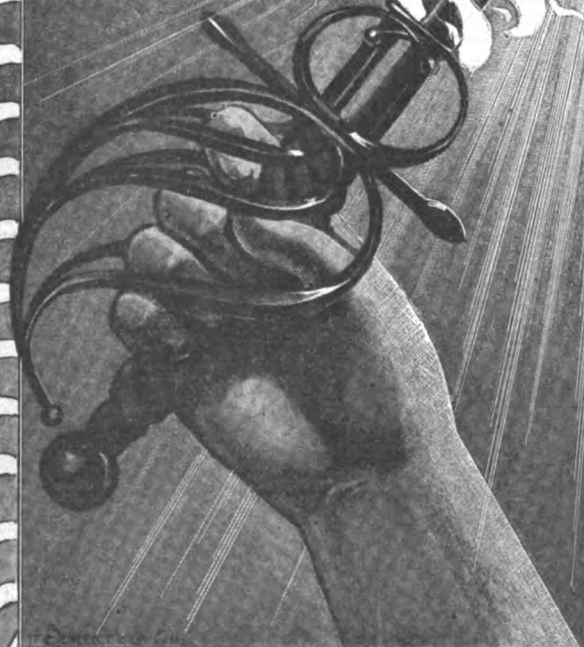
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September 8, 1899.

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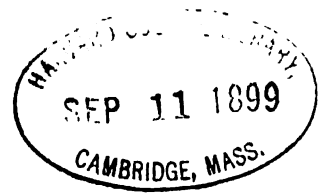
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Vol. xiii. No. 42.

CHICAGO, ILL., SEPTEMBER 8, 1899. A. K. 60.

Whole No. 353

The Organ and Function of Individuality.

Part II.

Individuality the Supreme Organ of Intellectual Discrimination; Its Highest Development Necessitates Successive Embodiments to Involve all Impressions of Universal Phenomena and Experience.

THE CELL is composed of an elastic cell wall, of a substantial parenchyma, nucleus, and vascular or circulatory apparatus. It has as distinctively a heart, an arterial, and a venous circulation and nervous system, as has the entire organic body of which it forms so minute a part. The cell is the terminal point of the minute ramification of an artery; it is also the spring from which the vein has its beginning. It is the terminal and initiatory point of the nerves of the brain, and the seat of influx for the surrounding aura, and the source of aural radiation. The brain cell is the elaborator of the physical essences which supply the blood from the cerebral functions, and also of the mental energies.

That the cell may perform the functions above described, it is essential that it be subject to the law and performance of motion; for without motion no function could be operative, nor could cerebral essence and mental energy be elaborated; therefore, the cell expands and contracts. This is not true of one cell merely, but of every cell of the cortex of the brain, and of all the gray matter. When the cells of the brain expand, the fluid of the arterial system and that of the afferent nervous system flow into and meet in the cell; and their alchemical reactions, being of specific differences, unite in an alchemical combustion. This combustion elaborates a new fluid for the efferent nerve, with the magneto-electric currents for the brain and the body. We have thus far confined our description to the anatomical form and the physiological function

of the cell. We shall proceed to elaborate the subject of its supreme mental mission, after which we will give a brief exposition of the physiological relation of the organ of individuality to its corresponding organ in the body.

Motion and Statism are Co-ordinate Principles, Elements, and Factors of Mental Power.

There can be no motion (vibration) or excitement without something in motion, or to be excited to action. Energy could not move matter except that it be substantial, because to move an atom of matter, there must be an inherent principle of motion, or an extrinsic something tangible enough to displace the atom. Each distinctive mental phenomenon, from an extrinsic impulse, must depend upon its own quality or kind of motion. For instance; the principles of individualism, form, size, weight, and color are distinct and definite, and consequently depend upon different modes of motion. These modes of motion are implanted upon the retina of the eye, and transmitted to the brain cell.

It may aid the reader in comprehending the mental function of the brain cell, to know something of its processes by comparison with the *modus operandi* of the photographer's camera. The sensitive plate upon which the impression is made, is covered with a thin film of collodion, or corresponding substance. The plate, through the motion of light, takes the individual—undivided—picture; it takes its form and its compara-

tive size, but it fails to perform all of the corresponding functions of the eye. It will be noticed that when the motion of light has performed its office, there remains the static empression; the arrangement of the picture remains upon the plate. The retina of the eye is like the sensitive plate in the camera, with this difference,—that there is a succession of pictures upon the same plate in the eye, hence the film has to be replaced as often as a picture is formed. This film is a secretion of the nervous system, and its action is as rapid and incessant as the vibration of the motions which operate to emplace the impressions. Every picture planted upon the retina is carried to the brain cell.

Another great and specific difference between the film on the photographer's plate and the impression on the retina of the eye, and thence upon the brain cell, is, that the picture made upon the retina of the eye and upon the cell retains the motion and color, with other principles of animation, as well as the form of the object. Now, when we consider the myriads of impressions of forms and motions of the objectivities of being that are made on the brain cell, and that the cell is sufficiently large to embrace the macrocosm in its microcosmic (diminished or least) form, we begin to comprehend something of the possibilities of the cell as the location of the spiritual world. It would be impossible for the human brain in one embodiment or incarnation, to take the impression of the universe. It is therefore provided that every visual being shall pass through a succession of existences, both in the objective and subjective worlds, or the material and the spiritual worlds, that the experiences of both may so aggregate as to constitute the individual, when ripe, the microcosm or little universe.

One can form no adequate realization of the mental function of a cerebral cell, without first embracing something of a knowledge of the form and functions of the greater cell—the macrocosmic world. Man is the reproduction of the universe on the smaller scale, and the brain cell is man or the microcosm on the still smaller scale. The cell of the brain is the active, living manifestation of the universe in its infinitesimal form and function. The sun, moon, and stars—with their forms, relations and motions—are pictured permanently upon the mind; the cell itself constituting the material basis of that implantation. We behold the solar and the stellar universe; that objectivity is planted upon the retina of the eye, with all its active phenomena. This again is conveyed, through the optic nerve, commissure, and tract, to the minute cerebral cell, where, in its least form and living manifestation, it lives in the cell. The sun, moon, and stars are there with their forms as perfect, and their functions and motions as distinct, as in the objective world. Mountains, oceans, lakes, and landscapes; forests and fields; rivers and rivulets; cities

and towns; human and animal life in all its varied forms and activities,—all are retrospective in that universe, the brain cell.

The microcosmic world is large enough for, and does constitute the spiritual world. The spiritual world is in the mind, and its basis is the organic human form. There is no mental phenomenon independently of, and that does not rest upon its physical basis—the brain cell. All psychic and spiritual phenomena depend upon organic matter; and the brain cell, depending upon the organic structure, the body, is its material basis and foundation.

The Nerves of the Organ of Individuality and the Occipital Region may be Traced to that Point of the Spinal Column Supplying the Stomach.

The nerves of every spinal center develop by two roots, the anterior being motor, and the posterior being sensory. Sympathetic ganglia accompany, and are produced from the sensory roots. We have already outlined the relation of the visual poles to the equator of their axis. We have shown the organic and the functional relation of the organ of individuality to the cells of the occipital cortex, relating to the optic function. We will here state, in a general way, that the occipital cortex at the center of the optical function, supplies the nerves and the motor currents which control the motions of the stomach, and that the organ of individuality correspondingly furnishes the sensory nerves and currents.

Individuality is the stomach of the alimentary canal, involved in the mental and physiological organs of the inferior gyrus of the frontal lobe. In other words, individuality, form, size, weight, color, order, and number preside, through the cerebro-spinal system, over the alimentary canal of the body; that is, over the stomach, duodenum, jejunum, ileum, cæcum, colon, and rectum. Upon the health of the bodily organs therefore, must depend the normal function and the mental force of the phrenological organs.

The function of individuality, admitting that the organ be located as defined by the Fowler system of Phrenology, determines its work by virtue of its relation to consociate organs. Individual discrimination depends upon form, size, weight, and color at least. Individuality, as a phrenological organ, being ever so large, can operate only in unison with its group. Location and comparison are also factors in the powers of individual discrimination. The organ of individuality performs its best function when fortified and supported by an equilibrium of all cerebral and physiological centers.

The Higher Function of Individuality.

Exoteric mental functions depend upon the outer plane of cortical cells. Underlying the superficial corti-

cal area, is a second area separated from the superficial cortex by a very thin fibrous tissue. Subjective mental phenomena, or the phenomena denominated psychic, of various qualities depend upon this second stratum of cortical cells. These are both related to the interior gray substance through the lines of fiber connecting both. That the highest mental conditions may be reached, the two areas must co-operate in unison, and these in harmony with the interior cerebral centers. When such is the case, and the entire encephalon (co-operating with its body) operates in harmony, and in harmony with the objective world upon the basis of a rationally demonstrated premise as a foundation for universal and undivided truth, the organ of individual-

ity perceives the universal undividedness of all things, and thus determines for the mind the great fact that the universe is one, moved by the governing center, the central mind.

The organ of individuality, or undividedness, determines for the mind the fact that God and man are one, and that harmony of form and motion must depend upon the centralization of all human thought in the power of the central throne of intellectuality, to determine the form and motion of all. Individuality knows the undividedness of the microcosmic form, and discriminates between all distinctive things and personalities, by recognizing their universal relation and interdependence.

Age-Lasting Rewards and Punishments.

The Law of Dispensations and the Biological Fruit of the Ages; Hell the Result of Human Degeneracy.

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

'Eternal redemption.' Does that mean that God will be eternally redeeming his saints? Of course not; redemption will be fully accomplished and remain so eternally. * * * But we read again of 'eternal judgment.' Does that mean that God will be eternally judging people? Certainly not; judgment will be eternally accomplished, when the final division between the righteous and wicked is made. * * * But we read of 'eternal punishment.' Does that mean that God will be eternally punishing sinners?—*Messiah's Advocate*.

IT WOULD be well if men who set themselves up as teachers, par excellence, would learn the meaning of the terms they use, and that, in the language of the Bible, such meaning can only be certainly found in the original languages. They will there find that the words everlasting and eternal, only mean age-lasting, or dispensation-lasting. God's government on the higher plane, as on the lower, is run in cycles or ages; and no adjustments of the affairs of God or men are for a longer time than an age. As all the affairs that pertain to human life run in cycles, so—as man was created in the image and likeness of God, just like God—all the affairs of the God-life run in cycles or ages. This does not mean the man of today, who is born in sin and shapen in iniquity; he is of his father the devil now,—whatever he may *think* of himself,—as he was when Jesus, the only perfect man, was in earth. But Jesus, the sower, sowed the seed of Divinity, which was himself, in humanity, of which sowing he said the harvest would come in the end of the Christian age,—falsely rendered the end of the world.

Peter said that the early Christians who received the divine seed, the Holy Ghost,—which men will not get now, as they did not then until Jesus went away, "was glorified"—were spiritually begotten again by the Holy Ghost, for a birth of the body to come in the end of the Christian age. "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified." The word *given* does not belong to the

text. The simple statement is, that "the Holy Ghost was not yet." Neither is it now, nor will it be until it comes again in the way it did then; by a holy body going away to Holy Spirit, and that Spirit entering the humanity which strongly desires it. When men get that Spirit, they will show the signs which always follow its reception when it is actually poured out. "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."

The very idea of seed implies that it is sown in the time of sowing, and at no other time; that it falls into the ground and dies in order to its regeneration—reproduction, redemption from death, without which, as Jesus said, it remains alone. John, when he "was in the Spirit on the Lord's day, that is, looked into his own brain, as there is no time in the spiritual world, which is in humanity, saw what is now transpiring in the end of the Christian age. He saw, as the product of the sowing of Jesus, the divine seed, in humanity, 144,000 actual sons of God on Mount Zion, which was a humanity elevated out of the sinful humanity. They were, as Jesus was, of whom they were the offspring, *virgins*, men-women, having, like the Adamic race, the two sexes in unity in one form. The Record says that these were redeemed from among men. The process of their redemption was age-lasting, in the language of the Bible—everlasting or eternal.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "Behold, I will send my Messenger, and he shall prepare the way before me." "And I will come near to you to judgment." God's covenant—conjunction, with men, for such is the meaning of the term, is his arrangement for redeeming them, saving them through, as the Greek phrase is, into eternal life; but it is expressly declared to be an age-lasting covenant. In the end of every age

he sends his Messenger, as he did Jesus in the end of the Jewish age. As we see, such time is a time of judgment; and as we see in Malachi, the Messenger is the Judge, and also the Lord. The judgments, then, are for an age, age-lasting—everlasting, eternal.

A faint illustration of all this is found in what is called the commencement of a college. The great and terrible day of the year to the student, is the judgment that then sits, because it fixes his standing for a twelve-month to come. If he does not come up to the standard, he is condemned (damned), goes away into a year-lasting punishment. If his intellectual attainment measures up to the requirement, he enters into the joy of his master.

Jesus came to save the lost—damned, not to save men from being damned, as the modern minister puts it. As He declared, he came that men that were dead might have life. He said, ye will not come to me, that is, come to my quality of life, that ye might have life. If he could have given them life just as he gave them bread to sustain their physical natures, they might have been willing to take it. The Psalmist says, "He redeemeth thy life from destruction;" and as we have seen, the process of redemption was one of age-lasting development and perfection of the divine seed in men. Not only was this a process of redeeming—buying off from death—the sinful, dying humanity, but it saved Divinity as well.

There are two ways of propagating the apple, the typical fruit; one is by planting its seed, and the other by grafting. A perfect apple cannot be propagated by planting its seed; but it can be propagated, and the same kind of fruit produced, through grafting it into a seedling stock. Just so, on the higher or human plane; Jesus, the only perfect God-man, went away to Holy Ghost, the Comforter, and went into those seedling men, who became the new church; and like all seed, he died in the church. Being regenerated, or reproduced, or redeemed,—bought off from death, He will appear in the harvest, in the end of the Christian age, on Mount Zion, in the 144,000 sons of God, having the Father's name written in their foreheads, which means, having the Father's nature—life, in them, as Jesus had.

Resurrection of the Just and the Unjust.

We are told that in the resurrection to take place in the end of the age, there will be a resurrection both of the righteous and the wicked that were in the earth then. This is a resurrection from the dead, to those who have the God-life developed in them, but a resurrection to condemnation—damnation, to those who have it not. When the awful day comes, those who have the God-life in them—from the divine seed that was sown in them in the time of seed sowing in the beginning of the age—will stand the test, and enter into eternal life—the God-life; but those who have not such development, must needs go away into everlasting—age-lasting, punishment, in the hells which they are not yet prepared to leave. "For the redemption of their soul is precious,

and it ceaseth forever"—for the age. That is, those who did not accept the seed when sown, cannot do so for an entire age.

This is exactly what Jesus taught in the unpardonable sin, or sin against the Holy Ghost, which no theologian has ever been able to explain. "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [Greek, age], neither in the world [age] to come." All the wheat that is not sown in the time of sowing wheat, does not have a resurrection, either in that wheat cycle or in the one to come, since the harvest does not come until the end of the cycle. The man who spoke against the Holy Ghost, which was the divine seed, did not receive the seed at the time of its sowing, and could not be saved by it in the harvest which comes in the end of the age. Neither could he have forgiveness, be saved, until the next harvest, in the end of the next age. So he could neither have forgiveness in that world (age) nor the next.

Processes of Transformation of the Wicked.

"Who shall be punished with everlasting [age-lasting] destruction from the presence of the Lord, and from the glory of his power." The Bible couples together hell and destruction. To be in hell, as all men are today, is to be in destruction of all things that are really good. This passage defines destruction as being kept away from the "presence of God and the glory of his power." The man who has not the development in himself that enables him to enjoy these, even sitting down in the throne of God himself, is self-doomed to an age-long hell; and there is no power to save him, and neither God nor the universe to blame. "Hell and destruction are before the Lord." That is, in the process of the development of the sons of God, they pass through hell and destruction before they come to the Lord. In many languages, hell means bright; to burnish, to brighten. The hells are that stage of human development in which men are fitted for heaven, which is above them. Jesus was, as he declared, in heaven while he was in earth, having come up out of hell in his former embodiment, so that he was born holy.

The orthodox idea of the punishment of the wicked is not a teaching of the Bible, but a figment of the imagination of priests. So also, is the teaching of some as to the final annihilation, or, as some term it, destruction of unrepentant sinners. The wicked will be destroyed without doubt; but it will be by becoming righteous, at some time in the ages. As to men becoming righteous now, none of them show any signs of it; yet we are on the eve of the ushering in of the kingdom of heaven in earth. We declare, then, without any hesitation or doubt, that redemption, judgment, and the punishment of the wicked are processes which continue during the age,—are age-lasting, everlasting, eternal.

An American Beauty: A True Story.

L. E. BORDEN.

"HELLO, Clyde! taking it easy, are you? A shady porch and a hammock, iced lemonade and the latest magazine; what a plethora of comfort! Let me pause awhile and fan my fevered brow ere I pursue my hot and dusty way."

The speaker sprang lightly up the steps, and taking possession of a huge palm leaf, ensconced himself in a Morris chair.

Mr. Clyde Howard raised his blue eyes languidly. "That's right, Ramsay. Sit down and follow my example. Lounge and invite your soul, as Walt Whitman says. What's the use of putting on so much steam this weather? Its sheer midsummer madness to work as you do."

"My dear fellow," said Ramsay, fanning vigorously, "consider for a moment that men are dying daily, going down to their graves uninsured, when they might have left their families a competence, and all for lack of meeting me. This business is a heavy responsibility upon a man with a tender conscience like mine. I owe it to humanity to present the claims of the Eureka Life Insurance Company to as many of my fellow creatures as I can possibly reach in a day."

Clyde laughed and held out a copy of *Munsey*. "Just look at these American Beauties. *Munsey* is prime this month, and his cuts grow better with each number."

Ramsay took the magazine, glanced at the article in question, "American Girls Who Have Married Titles," and then fired the book violently across the piazza with such force that it landed in a bed of petunias, after upsetting the lemonade pitcher on its way.

"What an unnecessary expenditure of force!" mourned Clyde. "What's the matter with the American Beauties?"

Ramsay looked black. "Oh! I think its disgusting to see our American girls selling themselves to pauper noblemen for titles. These international marriages make a fine showing in the newspapers, but their subsequent history is seldom written. Heaven help the poor girls when their fortunes have been handed over to pamper the vices of the prince or the count! These scions of a corrupt nobility have none of our American respect for women, and never scruple to trick and deceive them. I know what I'm talking about. I could tell you a story—"

Ramsay broke off shortly; his friend regarded him curiously, surprised at his evident emotion.

"See here, Clyde, you've often asked me why I never married. Do you remember Louise Leighton?"

"Yes, indeed, a strikingly handsome girl, tall and queenly, with a wonderful voice."

Ramsay's brows lowered. "Yes, she was beautiful, and she sang like an angel; such a clear, resonant voice with a thrilling note in it that went straight to your

heart. Everyone said she had a career before her. Why, I remember when she made her debut in Steinway hall, the whole city went wild over her. Clyde, I loved that girl. We had grown up together from childhood. I was her nearest neighbor. When she went abroad to study, we were the same as betrothed; there was no formal engagement, for I had my own way to make in the world, and Louise was ambitious; she wanted to sing on the stage. Well, she met an Italian count in Florence, a handsome fellow with soft ways such as girls like, one of your southern temperaments, all fire and passion, that carry everything before them, but corrupt at the heart. Count Venetia fell madly in love with Louise. Unlike most Italian noblemen, he had large estates, and he dazzled the girl with his promises. From the first, he exercised an extraordinary fascination over her, and it was an easy matter to persuade her to an early marriage. I shall never forget the day the news came. The dream of my life ended then."

Ramsay paused a moment, lost in retrospect, then he went on in a monotonously quiet voice. "For a year or so, all went well. The Count was devotion itself. Louise had an elegant apartment, filled with fresh flowers daily. The Count gave her a carriage, he smothered her with roses; of the true nature of this man she knew nothing, nothing. She fancied him the soul of honor. Then the blow fell.

"One day in the winter of 187—, the Count was away on a journey. Business connected with one of his estates called him to the north of Italy. Louise was radiantly happy; she seemed to be living in a fairy tale. The time of her husband's absence she proposed to spend in practising some new music. He sent her a letter every day, and would soon return. The sky never seemed brighter.

"She was taking a singing lesson when a woman appeared, who announced herself as the Countess Venetia. 'What are you doing in my husband's villa?' she demanded of Louise. 'I am the wife of Count Venetia; you have no business here. Be gone from my house!'

"A stormy scene followed, but it was all true; the Countess, a plain featured Italian woman, proved her credentials, and Louise found that her own marriage ceremony, performed by a false priest, was but a mockery. She sailed that night for America, more dead than alive, with only one desire—to reach her old home and die. She never saw the Count's face again—the infernal scoundrel!" and Ramsay clenched his fists ominously. Mastering himself by a strong effort, he concluded calmly: "This shows how the European nobility treat our beautiful and gifted American girls."

"But what of Louise, did she die?" inquired Clyde earnestly.

"Yes," replied Ramsay softly, "Louise is dead."

In the Editorial Perspective.

THE EDITOR.

COSMOGONY is the science of the forms, functions, relations, and laws of perpetuity of the universe. The true cosmogony, when discovered, is the revelation of all the mysteries of the great world in which we live; it is necessarily the solution of all the problems which confront the human mind, because the physical cosmos is the ultimate expression of its inherent life, and embodies in the form of its outermost expression, which is susceptible of analysis, all of the activities which take place in the world of humanity. Any system of the universe which does not answer the requirements of infallible logic in the discovery of the Cause, cannot correctly define the character of the effect. If the Copernican system uncovers the great mysteries of the cosmos, it is true; if it does *not*, it is fallacious. A true system of science must have its foundation in the facts of the physical world; astronomy treats of the physical world, and consequently is the foundation science upon which an entire system of truth must be superstructured. All of the kingdoms or planes of life in the universe are built up from the outermost pediment; the science of the groundwork, then, must constitute the basic interpretation of all phenomena of life. Do the modern astronomers pretend to solve the riddle of existence? Is the system susceptible of application, in the sequences of logical deduction, to the affairs of the human world? We will allow a modern astronomer to answer: "At present, the end and object of the study of astronomy is chiefly knowledge, pure and simple; so far as now appears, its development has less direct bearing upon the material interests of mankind than any other of the natural sciences. It is not likely that great inventions and new arts will grow out of its laws and principles." Is modern astronomy a cosmogony? From the basis of the astronomer's admission, it is not: "Unquestionably one of the most interesting and also the most baffling, topics of speculation, is the problem of the way in which the present condition of the universe came about. * * In the present state of the science, many of the questions thus suggested seem to be hopelessly beyond the reach of investigation." The modern scientist is unable, in his investigation of the great world of effect, to interpret the cosmos and its phenomena, from the basis of thousands of facts of existence, with which he comes in contact. The modern theory of astronomy is of no practical value to humanity; it contains no truth, and its conclusions are worthless. Koreshanity begins with the form of the physical cosmos; it analyzes its functions. The true interpretation of the effect necessarily reveals the Cause; an absolutely correct analysis of creation reveals the Creator. Koreshanity discovers God; it discovers the great well-spring of human life, the *elixir vite*, and the laws of rejuvenation of man. It reveals the laws of scientific government; it is a system of vital, social, religious, and industrial economy, founded on the laws of production and distribution of substances of the great cellular world. It is *the System* which, in its practical application, has a *direct bearing* on "the material interests of mankind," —the welfare of the individual and the world at large. The time is at hand when the world will repudiate the ignorance of the modern scientist; a suffering world demands scientific reform in all planes of human relations; and the Koreshan System of Universology is the only complete scientific system which seeks and demands acceptance on the part of the millions of modern minds.

"The question may still be debated whether civilization has increased or diminished the sum of human happiness. The mere fact that there are two sides to the question whether modern civilization and modern education are a benefit to humanity,

is a significant one. Evidently, something besides advanced science and the increase of wealth is necessary to make life worth living." The above appears in an editorial in the *New Voice*, discussing the cause of the increase of suicide, commenting on the startling statement of Dr. Ireland, that "a state of rapid increase of self-destruction is common to the whole civilized world." During the past forty years, there has been an increase of thirty-five per cent; while Norway is the only civilized nation where suicide is actually diminishing in frequency. The general inquiry aroused is, What is the cause? Scores of theories are advanced. Epidemics of la grippe are made responsible; the decay of religious faith; also low wages and lack of employment. An able writer in a recent magazine, points out the fact that modern education is a curse. There is no one factor that can be singled out as the cause of the alarming increase of crime in its many phases. The whole fabric of modern civilization is wrong; the many conditions of mental, social, religious, and industrial chaos are productive of misery and unhappiness, and the despondent seek to escape. The optimist's cry that the world is growing better is contradicted by the facts; the prophetic declarations concerning the misfortunes that must befall the "present evil world," are being verified and fulfilled. The age culminates in woes which will sweep the world with unparalleled violence. As we near the vortex, chaos and crime will increase; and every worthless element will be drawn into the whirlpool for destruction.

The social standard of the world is money. A man can move in the highest social circles of the world, no matter what his moral character is, if he has succeeded in stealing the wealth which rightfully belongs to the men who labor and create it. In the modern church, wealth and hypocrisy admit members to the highest church and social privileges; while in the field of labor, a card of membership in the unions distinguishes its holder from those who will not consent to strike every alternate week of the year! What are the tests of progress in the Koreshan System? What are the points of superiority of a Koreshan over those who are not Koreshans? We discard the old lines. The dividing line between Koreshans and others is a natural one; it is the intellectual. The difference is in intellectual capacity; the Koreshan is able to penetrate and solve the problems of the universe. In nature, there is no difference between us and the mortal humanity about us. We are all in the same hell, in a state of death. We do not say that we are better than others. We have no hypocrisies, not because we are better than the world, but because Koreshan Science does not flatter the man and magnify the goodness of its members, but reveals the *corruptions* of the mortal man. It attracts only those who are able to comprehend its fundamentals, and who desire a way of escape from the terrible conditions of the modern hells.

What difference does it make whether the earth is convex or concave? All the difference in the world. Both the Copernican and Koreshan systems cannot be true; and it is something of an item to get so far out of the spheres of human ignorance, as to know to a certainty something of the principles and laws of existence. If a man does not care to know the truth about anything, one fallacious belief will serve his purpose as well as another. The people of the world will live to see what difference the shape of the earth makes in the affairs of human life and government. Koreshanity is a revolutionary science, and will reconstruct human society upon the basis of the laws of universal activity. The Koreshan Cosmogony is the foundation of

all science; it overthrows all fallacy, and gives man a rational premise from which to deduce rational conclusions concerning all planes of being and existence. Millions of people of the modern world do not care for anything but the gratification of their appetites; truth is not for such, but for those in whom the truth will make a striking difference in their conceptions, in their intellectual capacities, and in their moral, religious, social, and political life.

The modern church has radically changed its complexion during the past twenty-five years. The time was in this century, when all of the evangelical sects taught salvation only for believers, and damnation for all others. The orthodox god of fifty years ago was a revengeful tyrant, maintaining somewhere in the nether regions of space, a lake of literal fire and brimstone for the eternal torment of all who were not fortunate enough to accept the decrees of Rome and Westminster. Now all this is changed; it is held that faith in the teachings of the church is not absolutely necessary to salvation. The lake of fire has been abolished; the church found that it could not succeed in the promulgation of its absurdities with a burning lake staring the people in the face! The basis now is that all men are brothers, and that God is their Father. The doctrines of Jesus are absolutely repudiated by the false shepherds; instead, a vague idea of an *unknown* god is substituted. Because of religious ignorance concerning the origin and destiny of man, it is not fashionable to condemn anybody for his views, until the true System of truth is proclaimed;—then everybody is against its Founder!

Every one is intellectually asleep or dead, who is not conscious of what he really is. Humanity is in the dark night of ignorance, possessed of all sorts of vague delusions and hallucinations; it is in disorder and disease. The modern man does not know where he is; he knows nothing of his origin, nothing of his destiny; he is agnostic. He has no true conception of the universe, no knowledge of his relation to the world at large. He is intellectually blind, who cannot interpret the universe from the basis of simple facts of observation, who cannot arrive at true conclusions concerning the laws of the perpetuity of life from activities which take place in himself. Koreshanity reveals to man what he is, and determines his status in the universe. The Koreshan System is the result of the awakening of one mind to the consciousness of what the universe is, and of the possibilities in man, through obedience to the laws which govern the world in which we live. It is a death-blow to all superstitions and fallacies; it stands upon the premise of reason, defying the powers of ignorance!

Bacteriologists and surgeons are endeavoring to make it easy for the fools who fight duels. There must positively be no bacilli on the sword-blades; the duelist must satisfy his honor without planting disease germs in the person of his opponent. To this end, the sword-blades must be sterilized by passing them through the flame of an alcohol lamp. A French surgeon, in the absence of anything else to do, has written a book on the proper conduct of a surgeon when summoned to a duel, and how to put the swords in a state of asepsis before they are handed to the duelists. What a pity that the war on microbes was not commenced thousands of years ago! It is nothing short of a miracle that humanity has existed as long as it has, amid the ravages of the various species of bacilli of modern discovery!

Fallacies are mental pests which, when introduced into the world, spread like the Canadian thistle, the Gypsy moth, and the Brazilian water hyacinth; they flourish where it is impossible for truth to gain a foothold. The ignorance of the Florida land owner in adorning his moat with the water hyacinth,

which is now filling the navigable rivers of the Florida east coast, is insignificant compared with the scores of new fallacies which block the rational faculties of the mind of the modern world. Mental poisons, weeds, moths, vipers, and other forms of fallacies, abound; their promulgators are utterly ignorant of the ultimate effect they will have in the great field of humanity. It satisfies the originators if the pests and poisonous opiates create a sensation; they are indifferent as to the results.

A scientist has recently made the announcement that man is a miniature sun, with thought rays extending into the atmosphere in every direction. We are often asked concerning the proof of the Koreshan conclusion that the physical, central sun of the universe is light on one side and dark on the other. The disposition of the modern mind is to take the conclusions of a so called scientist in preference to Koreshan conclusions; and we therefore suggest that the above conclusion of a modern scientist, that man is a sun, taken in connection with the fact that it is a current opinion in the world that man has two sides to his character,—a light and a dark side,—might be sufficient to prove to most minds that the physical sun correspondentially possesses a light and a dark side.

The difference between the Copernican and the Koreshan systems of astronomy, is that the astronomers of the old school endeavor to determine the shape of the earth by studying the heavens which are out of their reach, while the Koreshan astronomer determines the shape of the heavens from the basis of the earth's tangible, concave surface, to which we have easy access. The old method is to construct a system without a foundation; the Koreshan method is to first lay a firm foundation in the earth, as the basis upon which the true system of human knowledge is superstructured.

The American government is not democratic; it is plutocratic. The people neither make the laws nor interpret them. The regal power is vested in the Supreme Court, and back of the Supreme Court lies the power or force of arms to enforce its decrees. Plutocracy knows no restraints; legislation may be purchased with gold, and court decisions are handed down for value received. The love of money is the root of all evil—the root of all the evils which curse the modern world.

"It is only an inverted vision which sees so much evil in others." Exactly; Jesus the Christ subverted the effete thought of his day. He was able to see *all* evil in others, because he was pure. He was the Son of God; all others were sons of the devil. The doctrines of Jesus are the exact opposite of the anti-Messianic views of modern occultists, who disregard the evil in humanity and magnify their own good through the microscope of conceit.

As spirit and matter comprise the two general states of universal existence, Universology, or the science of the universe, must be the science of both the natural and spiritual worlds and their relations. Koreshanity is Universology, and is pre-eminently the scientific religion. It is a system of interpretation of all things; it is the all-science, the omni-science. It is a system of prophecy; it reads the past, interprets the present, and forecasts the future.

The human brain is inseparably connected with the human organism. No phrenologist can accurately determine the particular mental characteristics of a man, without a knowledge of the functions of the brain and the entire human system; and no physiologist can understand the functions of the human body without a knowledge of the specific relations of mind and matter which comprise the man.

Jesus declared that by faith a mountain could be removed and cast into the sea. This is corroborated in the Koreshan demonstrations of the concavity of the earth. The Copernican astronomer sees a mountain of water between the point of observation and the vanished ship's hull; the Koreshan astronomer removes the mountain of water with the telescope, and brings the hull into view again!

"There is no evil except to short-sighted people." The Deific perspective of the man Jesus extended over a wider range of humanity than that of an agnostic metaphysician. The Christ saw evil in every man except himself, and he felt the force of it when the iniquity of the world reached its climax and made him a martyr. The short-sighted mortal declares that there is no evil.

Man becomes the microcosm only when he involves the universe; the man who involves the universe is omniscient, because he involves its consciousness. A man is not a true scientist until he understands the universe as a whole, and is capable of defining all its parts.

"I have ceased to think that there is any down. There is only up." That is true to those who are at the bottom; but to the man who has reached the apex of human existence, there is no up, but only down. Between the points where there is no down, and the center where there is no up, there is a long line of progress!

The processes of putting on immortality involve the processes of the destruction of the wicked. The only way to make a saint is to destroy and transform a devil. When the devil is

transformed to an angel of light, he steps from the plane of mortality to that of immortal existence.

The true scientist is one having absolute knowledge; there is no such thing as an agnostic scientist, though there are agnostics who pretend to be scientists.

There is nothing more exacting than the absolute truth; nothing more inexorable than law, and nothing more vindictive than justice.

Negroes who are Christians, repudiate their color; they sing about being "washed and made *white* in the blood of the Lamb."

Truth, like mathematics, is of no value unless applied. Truth applied is the power of knowledge.

A procession of laborers on labor day is a parade; a procession of laborers on a strike is a pay raid!

Teachers who call this "present evil world" good, have no conception of either good or evil.

Theosophy is a redressed mummy of a past system of truth; it is a mere form without life.

The seeds of fallacy are easily propagated in the soil of modern ignorance.

Jesus the Christ was both the Son of God and the Sun of humanity.

The illumined man is the Sun of the human world.

The daily press is *lying* back of political schemes.

A truly rational mind cannot entertain a fallacy.

Recent Scientific Experiments on Lake Michigan.

Surface of Water Demonstrated by Ocular Evidence to be Not Convex; Specific Tests by Means of the Telescope.

THE EDITOR.

THE FUNDAMENTAL premise of the Copernican system of astronomy, is the hypothesis that the surface of the earth on which we live is convex. The well-known phenomenon of the disappearance of a ship's hull beyond the horizon of the surface of the sea, is one of the principal so called proofs offered in support of the popular theory; it is constantly being urged as an objection to the Koreshan conclusion that the earth is a hollow globe, with its habitable surface concave, instead of convex. If the usual theory were true, specific tests would verify it; if it is fallacious, ocular tests are sufficient to disprove it, and to overthrow the entire system.

In order to appreciate the value and force of such experiments of observation as have been conducted during the past three years by the Koreshan Scientific Staff, it is necessary to consider the ratio of the earth's curvature, and the claims of the advocates of the old school of astronomy. We desire to examine the subject just as it is presented by the astronomer,

and subject the theory to the test of the facts of observation. The so called proof is an ocular one, used hundreds of years before the invention of the telescope; and it is but fair, in a scientific age, to submit it to ocular test, with the power of vision increased by telescopic aid.

If the surface of the sea were convex, the water line of the horizon would be the simple apex of the arc of the water's curvature. If the hull of a vessel disappeared on a rotund surface, it would do so because of the simple fact that it has passed to a point below the visual line extending from the eye over the apex or horizon. In other words, the hull would be rendered *absolutely invisible* by the intervening hill of water. We desire to state the question fairly, so that there can be no quibbling concerning the premise upon which the old system is made to rest.

A convex earth 25,000 miles in circumference, would manifest a curvation of 8 inches to the mile; or, according to the geometrical formula, the square of the

distance in miles, multiplied by 8 inches, gives the declination in inches, from the tangent line. In two miles the curvature downward from the tangent would be 32 inches; 3 miles, 6 feet; 4 miles, 10 feet and 8 inches; 8 miles, 42 feet and 8 inches. For the sake of illustration, we refer to the diagram accompanying this article. It represents an arc of convex curvature, 8 miles in length. The line AB is tangent to the apex of the arc at C. The curvature from C to A and B would be equal, because the arcs of declination are equal, amounting, at both A and B, to about 11 feet.

From an elevation of 11 feet at A, view the horizon of the convex arc. It is 4 miles away—it is the apex of the hill of water. At B, at a distance of 4 miles beyond C, any object just 11 feet in height is invisible from A, because it is behind the hill. This is a fair and simple statement of the conditions which are affirmed by the astronomer to exist on the sea. The horizon of such a surface is permanent for a given altitude; it would

be the same point both to the naked eye and through the telescope; any object below the line B, would be equally invisible through the telescope as with the naked eye. This statement is not disputed by any well-informed advocate of the earth's convexity. The simple question is, does the convexity exist? If so, whatever is beneath the line B is *invisible* from A; if objects beneath B *can* be seen through the telescope at A, it is conclusive that water is *not* convex.

On August 27, 1899, a target 3 feet broad and 6 feet in length was suspended over the wall constituting the base of the lighthouse on the new government pier, Chicago; the bottom of the target just touched the water. A $4\frac{1}{2}$ -foot mounted telescope, with 3-inch object glass, was placed at an elevation of 11 feet above the water on the pier at the old World's Fair grounds, a little over 8 miles south of the lighthouse. To the unaided eye at 11 feet elevation, about one third of the lighthouse tower appeared to be *below* the horizon; only the tops of the engine houses could be seen above the water line. The new government pier itself was entirely invisible. Yachts in the vicinity

the whole of it; there was not a square foot of it invisible! Yachts sailing about the pier, appearing half mast "down" to the naked eye, were visible, hull and all, down to the surface on which they sailed.



LIGHTHOUSE AND TARGET.

Sketch of Telescopic Field, showing Water visible at bottom of Target and base of the Tower.

We carefully sketched the view through the telescope, and herewith reproduce it for the benefit of the reader. The target appears in the picture at E, as the white rectangular object below the engine-house

tracks beyond the apparent meeting point, invisible to the eye alone, made visible, by increasing the angles of visual radiation.

A number of yachts were objects of comparative observation in this series of experiments. Only the topsails were visible to the eye alone, appearing as white points above the distant water line. Through the telescope, the hulls were not only visible, but the surface of the water was seen *beyond* the hulls; the horizon was projected beyond the yachts. The horizon is *not* the apex of a convex arc; it is not the top of a bulge of water. It is simply the limit of geolinear vision. The vanishing point differs with different eyes, and with telescopes of different powers. The distance to which the horizon is projected by the telescope, depends upon its power, and upon the altitude of the eye at the time of comparative observations.

When the fancied bulge of water vanishes by means of the "magic tube," and objects apparently below the horizon of the unaided vision are brought into view, the *premise* of the Copernican system of astronomy is dissipated. Koreshanity is

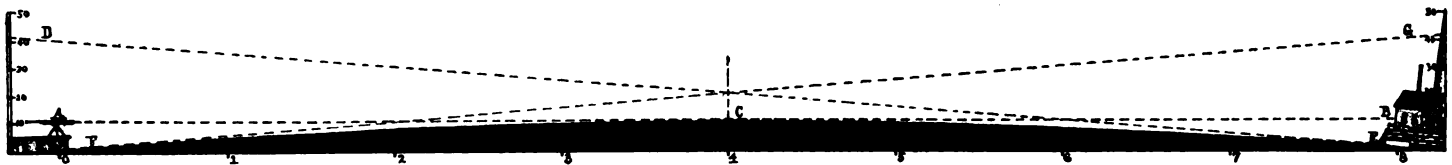


Diagram of Convex Arc, 8 miles in length, showing impossibility of seeing Target, Pier, and Foundation of Tower, from elevation of 11 feet, if the Water were Convex.

of the lighthouse appeared about half sail "down."

We now meet the so called proof of the earth's convexity squarely face to face. Is it true or not? If it is true, when we view the lighthouse through the telescope, from same elevation as with the naked eye, no part of the objects apparently below the horizon can be seen; only so much of the tower as stands above the line B, in the diagram we have referred to, would appear in the telescopic field; it would be *physically impossible* for it to be otherwise. The telescope was directed to the lighthouse; a clear focus was obtained, and careful views, extending over a period of three hours, were witnessed by about fifty persons who were present on the pier. We saw the tower down to the line B; the wall of masonry at the base of the tower, and the *target* E, below B, down to the water's surface. The action of the waves against the wall was clearly observed.

The target was a special one, with horizontal stripes of red and white. We counted the stripes on the target to definitely ascertain whether or not we observed

at B; the bottom is *on* the water. The picture is true to the facts as observed; and the reader is enabled to virtually see what we saw. By actual mathematical calculation, we determine that in order to see the *whole* target at E, on the surface of a convex body of water at a distance of 8 miles, the telescope would have to be placed about *40 feet* above the water at the observing station; it was, in fact, only 11 feet above the water.

To the naked eye, the horizon appeared to be about midway between the observing station and the lighthouse. If it were the apex of a tangible convex arc, it would remain when the telescope is applied. The telescopic view reveals no horizon between the eye and the lighthouse. What has become of it? It has vanished; the apparent hill is gone, and the objects invisible to the naked eye, beyond the apparent horizon, are brought into full view. The telescopic view reveals the fact that the greater visual power has *projected the horizon* still farther out on the Lake, just as the apparent meeting point of two railway tracks may be extended by means of the telescope, and objects between the

conducting a scientific crusade against fallacy. The common people observe our simple facts, believe, and abandon the effete system. The old system is left without a shadow of evidence for support; and it will soon be without a following!

* * *

The Cause of the Tides.

EDITOR FLAMING SWORD:—I have read the CELLULAR COSMOGONY, and other Koreshan literature. I wish you would say something about the tides, as I do not see anything about them in what you have published.—J. W. M., Montrose, Minn.

The question of the tides is one which has puzzled the human mind from time immemorial; and the modern scientists have not satisfactorily solved the problem. It is well known that when the moon reaches the meridian, it is high tide; this phenomenon is so regular, that the relation of the tides and the moon is obvious. Newton undertook to explain the tides on the basis of his theory of gravitation. He concluded that there was a mutual attraction exerted by the moon and the earth; and that the moon, although estimated to possess only one

eighty-ninth the mass of the earth, and revolving at a distance of about 240,000 miles from the earth, with its gravic force decreasing as to the square of the distance, is able to so overcome the earth's gravity as to lift the waters of the ocean a number of feet, causing a fluctuation of the sea level from east to west as the moon passes over the earth!

This explanation passes as satisfactory to some minds; but there is another side to the question, and that is the corresponding tide on the other side of the earth at the same time. In other words, when it is high tide at New York, it is also high tide at Calcutta, India. If the moon pulls the water when it is on the meridian of New York, what pulls the water away from the earth at Calcutta?

There is another very noticeable feature, and that is, when the moon is full it seems to exert a greater influence upon the ocean than when it is at first and third quarters. If the moon is a mere planet, reflecting the sunlight, what difference should it make to the moon's gravity, what part of the moon's surface the sun illumines?

The tides are beautifully explained in the Koreshan System. The great shell of the earth is the *real moon*; it is the great womb of the universe—the menstrual system of the physical world. The moon we see in the physical heavens is an X-ray picture of the earth's crust. The great cell breathes and pulsates; it has its lungs corresponding to the human system of respiration. A great diaphragm of force extending north and south, divides the lunar system into hemispheres; this diaphragm revolves diurnally; the visible moon is on one side of the diaphragm, and revolves with it. It is not the visible moon that causes the tides. The waters breathe and expand as the great diaphragm sweeps over the earth; the expansion of the water causes an increase of the quantity of water at a given point, and there is high tide in the latitude of the diaphragm on both sides of the earth at the same time. This zone of expansion moves from east to west with the moon. When the diaphragm has passed a point 90°, it is low tide, because the waters have breathed out the force which caused them to expand. When the moon is full it is *full* in reality; that is, it possesses its maximum of force; and the result is the higher tide. The cause of the tides is the cause of the visible moon—the action of electro-magnetic energies generated in the earth's crust. This explains the reason why the tides exactly correspond to the diurnal revolution of the moon, and the reason why it is high tide on opposite

sides of the earth at the same time.

The Koreshan Astronomy accounts for all astronomical and cosmographical phenomena; but the 200-page book, the *CELLULAR COSMOGONY*, is devoted to demonstrating the fundamental premise of the entire System, rather than to explaining the various phenomena. Other works following the *CELLULAR COSMOGONY* will explain the System in detail. In the meantime, this department of *THE FLAMING SWORD* is open to the questions of our readers.

* * *

A Personal Interview with Koresh.

A California Gentleman, Formerly an Astronomer of the Old School, Meets the Founder of Koreshanism.

EDITOR *FLAMING SWORD*:—Something more than a year ago, myself and wife made the acquaintance of the Cannons, who have charge of the Koreshan Unity in San Diego. Last week we received a line from them, informing us that KORESH had arrived in San Diego, and that they should be glad to have us meet him. So on Saturday, Aug. 26th, we drove to the city from our mountain nook, twenty-three miles away.

Now, a perusal of KORESH's articles in *THE FLAMING SWORD* for the last five years, had impressed me with the idea that considerable acid was accustomed to flow from the point of his pen; and I therefore naturally expected to meet a personality sharply defined, angular, eccentric, out of sorts with the world, combative and vehement in argument—a man before whom one must stand on the defensive if he would avoid being appropriated or swallowed up.

We reported at the Unity Headquarters, and the hour was appointed for an interview; when it arrived, I grasped firmly my staff from the wood of the "Oak of Lebanon," and hastily improvised a sort of Achilles shield, resolving in my mind that I would avoid all occasion for argument and disputation.

When KORESH entered the room at the Unity where we were waiting, I was immediately struck with the full proportions and harmonious outlines of the man. He met us with a sweet and gentle demeanor, and instead of our interview being a contest in the arena, it became to us a delightful hour of interchange and communion. Indeed, we were soon made to realize that KORESH pretty nearly filled our idea of a perfect man, physically and mentally. Here was a rounded and well-developed body and brain, with both heavy base and top, full of health and potency. When animated in conversation or public discourse, there shines about the face a singular nimbus of light, unlike anything I ever before saw. Such a sphere of health and life could certainly not radiate from a man whose habits are not pure and clean.

In our conversation, KORESH was in no sense aggressive. On certain points I assumed an agnostic attitude, and stated to him with perfect candor my reasons for not accepting some of his major claims. He impressed me, however, as being remarkably well poised and balanced. To gentleness he adds power. His grasp of facts and principles is truly wonderful. He quotes and renders Hebrew and Greek with perfect facility, yet he never studied them in the schools. When his interiors were opened, in 1870, his whole scheme of cosmogony, with all its details, was worked out within a period of three weeks.

I listened to two of his public discourses, delivered in Lafayette Hall, Aug. 26th and 27th. On Sunday evening, the hall was well filled, and the discourse was the most profound and comprehensive I ever heard. It was like a perfect architectural edifice with granite foundation, symmetrical superstructure, and golden dome all complete. History and symbology were here wrought into a comprehensive and coherent scheme, and the sublime meaning of the processional movement of humanity through the historic cycles was graphically portrayed. But alas! there are only a few patches of human soil fitted for the reception of such seed.

Now, while my attitude is distinctly agnostic on the Messianic problem as it relates to KORESH, I nevertheless confess to a firm conviction that he is in the inner law and life and movement of the Messianic approach, preparing the way by giving an explicit statement and scientific rendering of the whole field embraced by the cosmos and micro-cosmos. But I am still looking for the advent of the Messiah, who shall body forth and express in its fulness, on the natural plane, what Harris and KORESH have brought to the two upper or inner planes that border on the ultimate or complete outward degree. I will not protest if KORESH shall later bring that fulness; but as I now view the problem, his limits are comprised within the symbolic domain.

I am glad to have met and exchanged greetings with KORESH. I shall henceforth regard him as a great man, a good and thoroughly sincere man, and as one faithfully performing a divinely-appointed mission in the world.—Prof. E. WHIPPLE.

* * *

A Koreshan Acrostic.

W. B. SWEET.

Keenly alive to the needs of the hour,
Only awaiting the fulness of time,
Ready the forces of mind to outpour,
Energies fraught with vibrations sublime.
Securing to thousands God's personality:
His truth applied brings immortality.

In timic cycles that we may define,
Shown in emplacements of the stars that shine,

The celestial spirits in minds of men,
Heaven's high entities, focalize, then
Earthward descend—by immaculate plan—

Materialize here a perfect man;
E'en as the Lord in Bethlehem of old,—
Supremest God, by prophecy foretold,—
Sank to sweet slumber on His mother's breast,

Even as all the other infants rest.
Near at hand is the Golden Age, and then
God will bear rule externally in men.
Eternity is His, future and past,
Recurrent cycles in a circle vast.

Over musty volumes of mystic lore
For cycles and cycles do students pore,

Their brains and nerves consumed by
fruitless quest.
Hermes, Pythagoras, and all the rest,
Each but a fragment of the whole contain.

Conveyed through symbols that once
made plain
Omnipotent truth, whose eternal laws
Vast universal empire gave, because
Executed fully by ripened men.
Now is Truth materialized again,
And brings to man the scientific laws
Needed to teach him how to reach the Cause,—
The very center and throne of Deity
Himself.

The World's News.

Wednesday, Aug. 30.—Little race war breaks out at Rockford, Ill.; white laborers murder two of a number of negroes imported from the South; negroes raise a cry of vengeance.—Trouble increasing between England and Transvaal; newspapers say the difficulties are beyond the stage of diplomacy.—The battle of the Dreyfus case continues; the world looks on the military farce, and sees the innocence of Dreyfus.—Small panics caused by spread of bubonic plague in Russia.—Revolutionists are gaining ground in Santo Domingo.

Thursday.—Cuban autonomists protest against Cuban independence; representatives appointed to visit Washington and ask for annexation.—Spanish newspapers praise American administration in Cuba.—5 mountain climbers fall to death in the Alps.—Clerical banks of Rome form a combine.—1,000 discharged American soldiers at Manila threaten mutiny on board a transport; insist on rights of regular passengers, and refuse to police their quarters according to orders; whole regiment under armed guards.—Dominican revolutionists establish a provisional government.

Friday.—Chicago has a \$40,000,000 bicycle trust.—Pittsburg originates a \$64,000,000 coal combine.—500,000,000 feet of American pine ordered for the great African railroad.—English residents of Transvaal fleeing to the coast; war appears imminent.—U. S. weather bureau warns Jamaica of another West Indian hurricane.—Dominican revolutionists reported victorious; president of old government resigns; movement on foot to accept provisional government of insurgents without further fighting.

Saturday.—Riots continue in Cleveland; a few street-cars blown up with dynamite, and mob smashes windows of other cars with stones.—Interest in Dreyfus case growing intense.—Two sick negroes thrown overboard by officers of a Belgian steamer.—Yellow fever at New Orleans; one death reported.

Sunday.—U. S. said to have a Dreyfus case; attorney Blair seeks the liberty of Captain Carter, alleged victim of court-martial; Blair accuses Gen. Otis of perjury, and implicates Col. Barr; case is brought up before Attorney General Griggs.—Newspapers are speculating concerning the result of Dreyfus trial; the crisis is past; new testimony is unimportant; acquittal held to be certain if the judges are free from prejudice.—Filipinos use Krupp guns against Americans at Angeles; Argogula, another rebel stronghold, captured by American forces.—English marine sailors and firemen threaten to strike and paralyze British trade.—A new Indiana flying machine and its inventor are disabled on a church steeple at Evansville.—Gen. Wood decides Cuba is incapable of self-government.

Monday.—Labor day.—Russia said to be preparing to invade British India if England makes war upon Transvaal.—A cyclone is raging in the Azores.—U. S. transport, Morgan City, with 1,000 American recruits on board, bound for Manila, is wrecked off coast of Japan; no casualties.

Tuesday.—1,200 passengers on ocean steamer, City of Rome, narrowly escape death off coast of Newfoundland; steamer collides with an iceberg; prompt action saves the vessel.—French President calls the senate to put an end to the conspiracy against the republic; government pre-

paring for emergencies; expecting acquittal of Dreyfus, and consequent revolt of military power against the verdict.—Crisis in Transvaal near at hand; both British and Boers seem eager to fight; little hope for peace.—Dreyfus trial nearing its close; acquittal expected this week.

* * *

The Flaming Sword's High Class Exchanges.

Leslie's Weekly.

Leslie's Weekly for September 9th, is a Dewey number, devoting the greater part of its space to photographic views of Admiral Dewey, his officers and men, all taken by a special artist, Mr. J. C. Hemment, sent to Naples for this purpose. He remained on board the Olympia for a week, and was accorded special facilities by the admiral for his work, the results of which appear in the splendid array of pictures in this issue of the *Weekly*. The frontispiece represents Admiral Dewey and his favorite pet, the Chinese dog. On another page, other pets of the Admiral are brought to view—his canary, his cats, and "Sagasta," the pig. Rarest, perhaps, of all in interest is the page with five different pictures making up a photographic interview with the great commander, each accompanied with some notable remark caught at the same time by the artist. All these views are supplemented with a lively article by the artist himself, describing his reception by the Admiral, his impressions of the man, and his experiences on board the flag-ship.

The Saturday Evening Post.

"New York Under Tammany Rule" is the title of an informing article which Frank Moss, counsel for the Mazet Investigating Committee, has written for the *Saturday Evening Post*, of Philadelphia. After summarizing the notorious methods of Tammany rule, whereby the leaders enrich themselves at the expense of the taxpayer, and run the city of New York as "wide-open" as any Western mining town, Mr. Moss accounts for the helplessness of the law-abiding majority, and suggests a means for the overthrow of the Croker regime. This article is one of a series dealing with the municipal affairs of great American cities. It will appear in the *Saturday Evening Post* of September 9th.

The Mind.

The *Mind* is one of the most prominent and widely read journals of the new thought school of mental science. The current number is full of well written articles; the leading ones are: The Genesis of Genius; Evolution of Personal Beauty; Eliminative and Constructive Mentation; A Defense of the New Thought; Bodily Immortality and the New Thought; and New Problems of Immortality. \$2.00 per year. Alliance Pub. Co., Life Bldg., New York City.

Success.

We are pleased with the progress and success of this excellent illustrated family

weekly of inspiration, progress, and self-help. The leading features this week are: Life story of Thomas B. Reed; an interesting history of the development of the telephone and the success of its inventor; vigorous editorials, and sufficient fiction and other matter to make it attractive to all classes of minds. 5cts. a copy; \$1.50 yearly. Cooper Union, New York City.

The Open Court.

A monthly magazine, devoted to "the science of religion, the religion of science, and the extension of the religious parliament Idea," edited by Dr. Paul Carus. The present number contains: A Basis for Reform, the Christ of Paul; Can Soldiers be Christians (translation from writings of Martin Luther), Staurolatry, or the History of Cross-Worship; King Baulah, and others. Open Court Pub. Co., Chicago.

The Psychic Digest and Occult Review of Reviews.

A monthly compendium of the contemporaneous writings of the world on mental science and occultism—a summing up of current thoughts on lines of metaphysics, psychology, and occultism. Contains a dozen departments, and is full of interest. \$1.00 a year, 178 Summit street, Cleveland, O.

* * *

Koreshan Propaganda in Chicago.

New Koreshan Hall Opened for Lectures on Koreshan Science.

The Guiding Star Assembly of the Koreshan Unity has provided a Hall at 316 West Sixty-third street, Chicago, in the interest of Koreshan propaganda; and we make announcement of the order of lectures for each week, beginning Sep. 17, 1899.

Sunday, 3 P. M., Public Service of the Koreshan Ecclesia.

Monday evening, Lecture on Koreshan Astronomy, by Prof. U. G. Morrow, Editor of THE FLAMING SWORD.

Thursday evening, Gospel meeting, conducted by Berthaldine, Matrona, President of Society Arch-Triumphant.

Friday evening, Lecture on Social subjects in interest of the Bureau of Equitable Commerce.

Saturday afternoon, 3 o'clock, Woman's Meeting for the study of Koreshan Science; conducted by Berthaldine, Matrona.

* * *

The Flaming Sword is Right.

It is a mistake to say that Christianity is civilizing the world; there is no Christianity in the world today. Between that which is called Christianity and the primitive system from which it sprang, there is as much difference as there is between day and night.—THE FLAMING SWORD.

Human brotherhood and self-abnegation constitute the Christ principle, but the church neither practices nor teaches it, except to call upon its lay members to deny themselves and give up their living to a lot of blatant "wolves in sheep's clothing," pretended shepherds who do nothing but scatter abroad, and like the hireling, flee when danger approaches. When Christian Socialism is thoroughly understood, ap-

preciated, and practiced, there will arise a Christianity—the world's greatest civilization—and pompous priest and prating parson will no longer be able to prey upon the superstitions of an ignorant membership. That time is fast approaching; until then, the wielder of THE FLAMING SWORD is right, be it said to the shame of the church of today.—*The People's Press*.

The Sun Moves and the Circle Squares in the Koreshan System.

The "sun-do-move" man and the squarer of the circle had better look to their laurels. We are in receipt of a work on "CELLULAR COSMOGONY," which is devoted to convincing people that the surface of the earth is concave instead of convex; that it is a hollow globe, and we live on the inside of the crust, the sun being in the center. We haven't had time to figure out how the arrangement works, but the book has got enough maps, charts, and diagrams in it to convince a person of mostly anything. The exponent of the new theory, Dr. Cyrus R. Teed, of Chicago, has been cognizant of this great fact for over a quarter of a century, but he has only now startled the world with the announcement. This should be a great advantage to the wireless telegraphers, if they can strike an etheric wave from here across to the Philippines.—*The Daily Citizen*, Ottawa, Ont.

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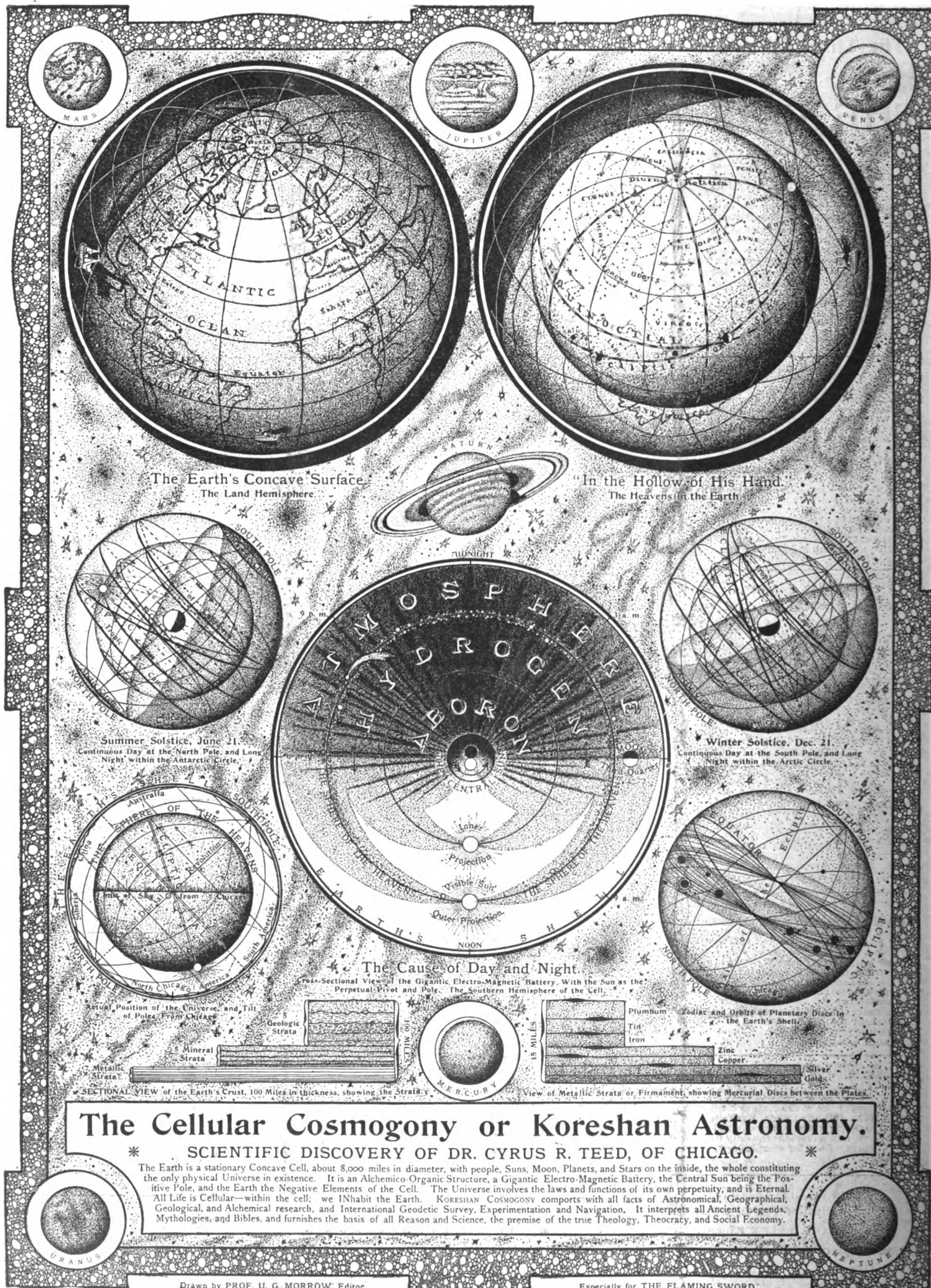
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IN A CLOSELY analytical study of the encephalon, with its environments, we observe that the cortical domains, as mapped out by the fissures, convolutions, and sulci (greater and lesser indentations), are closely followed by the internal and soft mother (pia mater); this membrane being attached to the cortical areas, and dipping down into the deep and shallow furrows and indentures of the cerebral mass. It has definite points or centers of polation, and there must be as many of these as there are conjunctive places of fibrous axes. Take, for instance, any given cortical area, such as one of the six superior lobes. The border of this group of cells is defined or circumscribed by the fissures surrounding it. The fibers originating at the lowermost line of the groove or valley, and descending toward the center of the brain or the basilar ganglia, are shorter than those originating at the eminences or mountains of the lobular area. At the places where these valleys cross, the points of polation of the pia mater are located. It will be remarked, then, that the axes of the pia mater are along the lines of the grooves or valleys, and that the poles of the same are at the crossings of these grooves.

It is different with the arachnoid (spider's web), the second investment. It does not dip down into the sulci or furrows, but bridges them over, being attached to the pia mater until reaching the sulci, where the two membranes separate; the arachnoid extending across the grooves or furrows, forming sub-arachnoid spaces or

cavities under or between the arachnoid and the pia mater. This is called the sub-arachnoid space or cavity. It communicates with the fourth ventricle or cavity of the brain, and is also continuous with a corresponding cavity extending the entire length of the spinal cord, and thence to the extremities of the nerves distributed throughout the body. In consequence of this arrangement, the prominences of the convolutions and lobes are contiguous to the membrane under consideration, while it spans the grooves. The poles of the two investments are thus alternately located; those of the pia mater being in the grooves, and of the arachne, on the prominences of the convolutions or gyri.

Take, for instance, a definite gyrus (convolution) understood as being a specific cortical area composed of many cells. These corpuscles are the beginnings of fibers extending downward toward, and terminating in the corpus striatum and optic thalamus, the two basilar ganglia, which, situated in the base of the brain and forming the connection between the brain and the spinal cord, are the terminal poles of the fibers extending from the cellular or cortical area of the entire cerebrum. As the cells of the cortical substance comprising the general cortical area are the beginnings of the fibers extending downward, they are also the origins of nerve filaments extending upward or outward and interlacing with the extreme filaments of the arterial system, which also has its termination in and through the pia mater. The pia mater is made up of the meshes or network of

arterial ramifications, venous beginnings or origins, and nerve expansions. The arteries passing upward from the body and entering the cranium are distributed to various parts; but several of their branches enter and form the pia mater, and thence, through its intermediation, carry the serum of the arterial blood to the cell of the cortex,—the cortical area covering the brain.

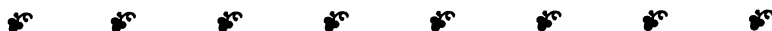
It is through this medium that the blood formulated in the body makes its way to the cells, where the process of re-elaboration progresses, and the serum or finer blood is re-formulated to nerve essence and again carried down into the center of the brain; some of it to be discharged into the cavities (ventricles), some to be conveyed to the striatum and thalamus, toward the cord, and some to continue the devious way through the lyra to the corpora albicantia (kidneys of the brain), where, through a still further re-elaboration, it is prepared to transmit its crystalline solution through the fibers extending into and re-traversing the posterior commissure, thence entering the crura pinealis (legs of the pineal gland) and depositing in the gland, through re-agency, its substances held in solution. When the process of reaction operating in the conarium (pineal gland) has deposited in this body its solids, held until that time in solution by the nerve juices elaborated in the corpora albicantia, the fluid thus further refined by the elaborations and reactions of the pineal gland is finally conveyed to the arbor vitæ in the cerebellum, through the corpora quadrigemina.

The inferior basilar ganglia, or terminal poles of the cerebrum, comprise the fornix, constituting the floor of the lateral ventricles. The anterior portion of the fornix—the corpus striatum (the striated or grooved body) is the terminal pole of the sensory fibers, as derived from the convolutions and merging into the striatum. This being the pole of sensation from the brain, it becomes the center and pole of motion toward the body. The fibers originating in the cortical (cellular) substance of the corpus striatum, continue down the anterior portion of the spinal cord and constitute the motory portion and function of the projection system. The corpus striatum receives the fibers from the cortical area of the cerebrum. Its striated or grooved appearance is the result of an alternation of strata, of cellular and fibrillous or gray and white matter. Between the

cerebrum and the body,—and its function toward the body, or in its exoteric office,—the stratum is a vicarious center; that is, it is involuntary, and performs the office of the cerebrum even when that in its voluntary and waking function is at rest. In its esoteric office, it is the prime voluntary impulser of the involuntary activities of the cortical circumference.

If we seek for a cause for the striated appearance of the corpora striata, or grooved bodies, and therefore for the complexity in their functions as indicated by such manifestation, it may be discovered to reside in the arrangement of the cortex as related to and modified by the special emplacement of the arachnoid membrane. The pia mater (soft mother) directly intermediates the arachnoid and cortex on the summits of the convolutions, while the sub-arachnoid fluid lies between the pia mater and the arachne in the valleys or grooves. In this arrangement, the fibers of the serous arachne reach the cells of the cortical area over the summits of the convolutions, with only the intervention of the pia mater; while over the chasms bridged by the arachne, the pia mater and arachne are separated by the sub-arachnoid fluid. These insular formations of the convolutions distinguish the cells of the cortical area by two general kinds; namely, those forming the summits and separated from the arachne only by the pia mater, and those arranged in the chasms and separated from the arachne by the depths of the convolutions and the fluid contained therein.

In the expansion of the cortex by the respiration of the cerebrum, the sub-arachnoid cavity or space is alternately filled and emptied of its fluid, precisely as in the corresponding operation in the central cavities or ventricles. In the respiration of the cells, when expansion takes place, the cortical substance swells or expands so as to fill or close up the sub-arachnoid cavities, thus pressing out their contents. This juxtaposes the cells or corpuscles forming the sides of the greater and lesser indentations or furrows, bringing them into such close relation as to interchange their forces. The forms, relations, and functions, as arranged throughout the contingencies of cortex and its various environments, namely, the three membranes of the brain, are reproduced in the striatum and thalamus, they being the inverse manifestation of the forms and functions of the cerebral convolutions.



The predictions concerning the Lord Jesus all pointed to his manifestation through the posterity of Judah and the royal lineage of David. He came according to these predictions. The Shepherd to the Gentiles must also come according to prediction, which is, that he should come through Joseph's posterity and through the lineage of Ephraim.

The individual man is the undivided or unwidowed man. Such a personality is one in whom the male and female forms and principles are united, constituting the integral structure. The Adamic man—before the disintegration of the Adam, the higher genus—was the man created in the image and likeness of God, male and female, not in two forms, but in the one integral being.

The Destruction of the Money Power.

Factors for Breaking the Bonds Forged by the Jew; the Golden God of Jew and Gentile; Establishment of the Genuine System of Equitable Commerce.

BERTHALDINE, MATRONA.

THE SOLUTION of the labor problem must be found in the destruction of the money power, by the destruction of the power of money. This destruction can be effected only by co-operative industrial education, the equitable distribution of the products of industry to the producers, and communal co-operative living, in obedience to the laws of life and immortality. The power able to induce such a simultaneity of social reform, is the science of the laws operative to produce perfection in every domain of existence, which science we denominate Universology. This science, in conjunction with such a love of it as will lead to its application to life, will result in perfect unity, in the economic utilization of all the resources of the universe, and the kingdom of heaven will be manifest in earth.

The kingdoms of this world are at present under the dominion of the most potential powers of evil, sciences falsely so called. The personal emissaries of fallacy direct the activities of every domain of natural life, to the end of perpetuating evil and its consequences. In the domain of secular commerce, they have placed the stamp of a fictitious valuation upon the metal gold, making it a god to express the will of its Gentile worshipers and Jewish priesthood, that the few who possess it shall rule over and oppress the many. The Gentile nations are a Judaizing, priestridden people in every respect. In the domain of secular commerce, the apostate Jew guards and controls the world's exchequers, and thereby determines the fate of every existing nation. In the most famous seats of learning, especially in the universities of Europe, we find Jews dictating the prevailing fallacious dogmas to the world's scholarship. The press, that tremendous factor in shaping the national life, is said to be widely controlled by the marvelous intellectual and financial abilities of Jewish emissaries of fallacy. It would seem that the 19th century Jew possessed the acme gratification of his carnal desires, for he inherits and rules the world of sensuous mortality, as the sovereign power behind all thrones. This power is not without its source, which is well known to the truly scientific mind. Its source is obedience to the law of male circumcision, which generates and conserves in the Jewish brain the supreme force of the human organism. This force his demoralized will polarizes in the god of his choice,—Mammon, the god of this wicked and perverse generation of Jews and Gentiles.

Judas was the index of the polarity of the retrogressive Jew, representative of the house left desolate when Jehovah, the rightful Lord of the universe, was cast out from Judah. Jesus the Christ was Jehovah, the fulfilment of the law of love for God's humanity. He was Good, which is the pure refined gold of the divine kingdom of righteousness. This gold was

despised and rejected by the carnal Jew, but received by the church of God,—Jew and Gentile united spiritually by the love of this Christ of God. This church, the bride of Christ, had an unredeemed, polluted temple in earth, a body of death, mortal and corruptible, which is fitly named hell; and into this the Lord descended. This body of death, the Christendom of this era, has continuously made of herself an harlot, and sold her virtue for the gold of Judas, represented by the Jewish priests of the money power and the pagan kingdoms of this world. The adulteries of these enemies of the only living and true God, the spirit of the ascended Lord, have produced an army of harlots and a world of their sinful progeny, ground under the curse of burdens too heavy to be borne.

The retrogressive Christian church of the Christian era and the retrogressive Jewish church are now alike anti-Christian and one in their allegiance to the abomination that maketh desolate. All have sinned, have forgotten the weightier matters of the law, and have heeded the traditions of false science, and the foolish and vain babblings of fools. This is the record of retrogressive Jew and Gentile, Lo Ammi, lost Israel.

The Whole (or Holy) house of Israel, the progressive spirit of the seed of Abraham, involving the saved of all nations and all ages, named Elohi Jehovah, has steadily ascended until it has reached the throne of the universe, the central mind of its anthropotic confines, and there reigns as *knowledge*, the Guiding Star of universal destiny. Before this imperial power, Jew and Gentile alike must stand for judgment according to deeds done in the body. Jew and Gentile alike bear "the mark of the beast," the mark of the prostitution of all power in earth; both have forgotten God, and disobeyed all the laws of life and immortality, and served the will of the sensual flesh, the mammon of unrighteousness.

What, then, is Justice to the Jew and Justice to the Gentile?

Jehovah is the seed of Deity. The disintegration (by dematerialization) of this seed and the dissemination of its spirit entities into the wills of receptive humanity, constitute the planting of the seed Elohim, the Gods. This seed was planted at the beginning of what is known as the Christian era. The seed as planted was called the Holy Ghost. The harvest of this planting is at the end of the Christian era, and will be the sons of God, projected from the Tree of Life, Jehovah in bridal glory. The sin against the Holy Ghost is its rejection at the time of its planting, at the beginning of the cycle for the development of the arch-natural manifestation of the divine Sonship. This sin the Jews as a nation committed. The consequence of this is the completion of their retro-

gression, through their intensifying devotion to the graven images of fallacy. This their national sin was pronounced, by the law of necessity, as unforgivable at the termination of the Jewish age, or during the Christian age, the cycle of the development of the divine human from its seed. Until another seed time, the Jew must remain retrogressive and destructive. The promise remains, however, that the Spirit of the Father (and Abraham is the father of the multitudes, peoples, nations, and tongues which inhabit the earth, and also the heir of the world) shall renew the minds and quicken the mortal bodies of receptive humanity.

The time is at hand for the Almighty Father of light to pour out his Spirit upon all flesh, for the reproduction of everything after its own kind, and for the reaping of all that has been sown, in the cycles of the past. This is the time of the restitution of all things, spoken by the mouth of all the holy prophets since the world began. With the true Jew must rest the work of restitution to the body of Jehovah,—the bride of Christ,—of divine commercial power in earth. He who is the true Jew inwardly may, in the order of law, use a remnant of the true Jew outwardly as the executive instrumentality of his will, in the destruction of the old heavens and old earth. These comprise all the existing churches and governments of the world, the serfs of retrogressive Judaism, which are represented by the inhuman personifications of the money power. Antichrist, the nominal Christian church, is the inferior of the Jew, and therefore,—though in league with her master,—is his subject. The heel of the Jew may be said to be on the neck of the Gentile, who is begging for his life.

Happily, the Almighty is now ushering in the day of equity, and providing a way of salvation for each in his own order, by the destruction of both. The day, the way, the truth, and the life are involved in that unique product of universal life and death—the cross of Christ. This cross is the unity of the stick of Judah and the stick of Joseph in the power of Ephraim,—true science. This product of the cross is the Sign unto the Gentiles, the Sign of the Son of man in heaven. This man is the High priest of the order of Levi, the priesthood of conjunction, serving to conjoin God and man, Jew and Gentile, in the final relationships of the divine universal unity.

This Sun of divine justice decrees that the old heavens and the old earth must pass away, having fulfilled the law of their being and justified their past existence in the production of the recreative power of new heavens and a new earth, wherein shall dwell righteousness.

This power, generated by the love and wisdom of Jehovah, is the science of the laws of life and immortality now taught by the Messenger of the Covenant, the promised Shepherd from Joseph, the Stone of Israel. This is the Rock of Jehovah's choice, on which he builds his city, the New Jerusalem,—the Church Triumphant. He is Elohi, the Mighty One of forces, the Seer, the Patriarch, the Prophet, Priest, and King, whom Jehovah clothes with his own flesh, and crowns with glory and honor. This one the Gentiles will seek, and before him all the circumcised will bow. He is the great Alchemist, who will fuse and transmute all the elements of his universe into the gold of divine goodness, who recognizes neither Jew nor Greek, bond nor free, but sees all who have sinned as consumed, and all who are purified by his fires as One, alive in Christ, who was dead, but is alive for ever more.

Jew and Gentile alike must, for restoration to the glories of the terrestrial and of the celestial, come under and obey the laws, obedience to which produces Jehovah. Jew and Gentile alike must keep the commandments; and to keep them, must become poor through *making many rich*. To make this possible, the Messenger of the Covenant serves the science of the laws of equity by establishing the Bureau of Equitable Commerce. This scientific economic institution provides for the equitable distribution of all the divinely legitimate wealth of the world, and destroys money by destroying the necessity for its use. Identification with this divine providence insures escape from the terrors of the final destruction, to be wrought by the floods of fallacy undating and disintegrating all existing institutions. Its doors are open to all who hunger and thirst for righteousness, in the domain of secular commerce. the Jewish Rothschild and the Gentile Rockefeller are equally welcome, with the modern Lazarus, to share in the benefits of commercial equity and co-operative industry, if they will lay all they have on the altar of God's humanity and enter the school of Christ, to learn to perform uses to the neighbor, and to in honor prefer Him who serves the least in the name of the greatest.

What Would Jesus Do to Reform the World?

A Glance at Rev. Sheldon's Popular Story, "In His Steps," Suggestive of Another Patch on the Tattered Garments of the Old World.

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

WITH THE title of "In His Steps," the Rev. C. M. Sheldon, of Kansas City, Mo., has written a story, that as a book is said to have had a greater sale than any other ever published,—three million copies having been sold in England. It has just appeared as a serial story in the New York Tri-Weekly *World*. As a presentment of efforts to walk in the "steps" of Jesus, it is largely the play of Hamlet with the part of Hamlet left out. The introduction starts out with a scene in a pop-

ular pastor's study. The preparation of the Sunday's discourse was interrupted by the ringing of the door bell, which, as no one else was at home, the pastor answered. One of the hopeless "out of works" was the intruder. He was kindly referred to the tender mercies of another, and dismissed without relief.

After the delivery of the sermon the next day, without invitation, before the audience was dismissed, this same shabby man—who was a practical printer and had

tramped, hungry and faint, to the verge of exhaustion, hunting work—by way of enforcing the text, which was, "In His Steps," if not the sermon, proceeded to tell his story of want and starvation in a land of plenty. At the close of it, so great was his weakness that he fell to the floor. The now conscience-smitten pastor insisted on taking him to his own house, and nursing him with his own hands until, at the end of the week, he died.

That one week's care for a suffering man wrought a wonderful change in the care-taker. That pulpit no longer poured forth finely wrought platitudes to tickle the ears of polite, finical hearers. Before, it had carefully avoided all questions not entirely popular, such as the saloon and politics; but now it boldly plead for whatever the speaker saw to be a need of humanity. At the end of the first sermon, the pastor asked whoever wished to do so to tarry for a little season. When the audience was gone, a hundred were found to remain. The preacher asked as many as wished to do so, to join him in a covenant to continue for one year, that they would do nothing until they had asked, "What would Jesus do in this case?" and that they would do just what they thought He would do. About all present took this vow.

Among them was a young lady of fine musical talent and education, with a voice that would certainly make her fortune on the stage. Already she had tempting offers from different managers who were eager to engage her; but she declined them all, much to the disgust of ambitious relatives, and sang in a tent meeting in the slums of the city, to attract and help convert the vicious and outcast element that there frequented. One of the suitors that sought her hand, she rejected because he had no high aim in life. Afterward, when he was converted in the tent meetings, she married him, much to the content of the minister and all the saints of this new departure. The inference is supposed to be, that this was walking "in His steps," although He never married; and history, that is now unpopular and hence kept in the background, shows that the early Christians who received his Spirit when it was poured out, and hence, having his Spirit, the Holy Ghost,—the divine seed, actually walked "in His steps," did not marry, and those that had wives lived as though they had them not.

But as that Spirit, being subject to death according to the law of seed, died in humanity and will no more be available for human needs until it comes again, as it came before, by a holy body being converted to spirit, it is true now as it was before it came, that there is no Holy Ghost. "But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet [the word *given* is not of the text]; because that Jesus was not yet glorified." His glorification was his change from the form of body to spirit, in which form it could be "eaten," appropriated, as he commanded his disciples to do, telling them that they would have no life in them if they did not. Being ignorant of these facts, and that every body of men, like each individual body, generates the spirit that carries it along and enables it to put forth the energy and power which it manifests, these people, like the church, falsely attrib-

ute the power and success of their movement to the Holy Ghost.

The editor of one of the largest newspapers was among the principal members in this company of people that agreed to walk "in His steps." He set out bravely to keep his vow, although as a result, bankruptcy stared him in the face. A young millionaire heiress had taken the vow, and no longer considered herself the irresponsible owner of what she had, as before, so she consecrated half a million of it to the support of this Christian enterprise. The narrative is indefinite, so we do not know just how this capital was managed; but in the absence of any condemnation of the ordinary way of managing capital, to wit, letting it out on usury, we presume that was the way thrifty persons would manage it. By what words and acts they inferred that that was the way He would do, it would be interesting to know. Certainly, all the acts and words of His life are against such inference. Those into whom his Spirit went after his translation, brought all their possessions and put them into a common fund; they were distributed to every one that had need, "and they had all things common." Some more of these sanctified millions were invested by this convert and her brother, also a convert, in the purchase of the slum part of the city, on which fine buildings were erected, for what, the narrative did not say; presumably, to rent to a better class of citizens. Once, the preacher—the leader of this movement, admitted that the early Christians were communists, and raised the question as to whether it might not be their duty to walk "in His steps" in that matter also; but that seemed to be as far as they got in that direction. Think, if you can, reader, of Jesus holding property, or taking rent or interest! Of course, if He would not, no man can do so while walking "in His steps."

A great merchant undertook to carry on his business, walking "in His steps," and came near making a failure. A railroad manager also tried it, and had to go back to his old position of operator,—much to the disgust of his ambitious family. The news of this new departure made considerable stir in the religious world. A pastor of one of the great churches of Chicago, a college mate of the man who was the originator of the movement, went to investigate the merits of it. After careful inspection he went home, and after preaching a sermon in which he described what he saw, he made a proposition of the same kind to his own church, and about one hundred members joined him in a like effort. This pastor was the intimate friend of another, whom he calls the Bishop, a very able man and a popular pastor. They had not followed their Master for naught, as each had a considerable fund laid away on interest, I presume, for a rainy day. It was finally agreed between them that they should pool their assets and invest them in buildings for a college settlement. Each resigned his pastorate and went into this new enterprise. They had a room where they held meetings and tried to stem the tide of wickedness.

In this branch of the movement, the young woman

who gets the highest credit for her good deeds, is the daughter of a millionaire speculator who, in the face of failure, committed suicide, leaving his daughter bankrupt. She wrought great benevolent deeds in connection with her business, which seems to have been that of a baker, and teaching poor people how to cook, free of charge. One of her most approved deeds was to marry a reputable young man, also a worker, a carpenter.

In course of time, Rev. Henry Maxwell, the man who started the movement, came to Chicago to note the progress of his great work. In a meeting at the Settlement, outsiders were allowed to speak. Among them was a man who spoke of his family, his poverty, and his unavailing efforts to earn the means for their support, and then asked how a man in his condition could "walk in His steps." The minister looked thoughtful, hesitated, and finally said that there were probably others there better able to answer the question than he,—*but the question remained unanswered.*

The book closes with a kind of revery or vision of Rev. Maxwell, in which he saw, in the future, great reforms as the result of the efforts made to "walk in His steps." We freely admit that the state of affairs

represented in this story would be an improvement upon the utter selfishness that now characterizes most of the acts of men in church and state; but it would be only a small patch on a garment already moth eaten and hopelessly rotten. What the world needs, and will soon have, is the new garment of Christ's righteousness,—the glorious Kingdom of heaven established in earth. The value of the book lies in its power to set people to thinking in the line of the world's greatest needs, rather than in its suggestions for remedying them. Above all men, the clergyman is least fitted, either by precept or example, to help people "walk in His steps." His very calling, by which he gains his living and power, according to history, is one of the first outward developments of the great apostasy. The apostasy from God and righteousness cannot fit men to "walk in His steps," which are the steps of God. While training in the ranks of the enemy of all righteousness, men do not learn the step of the soldier of the cross. To the men, ministers, or people who still dwell in mystic Babylon, the first step leading unto "His steps," must be taken in obedience to the command: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In the Editorial Perspective.

THE EDITOR.

THE DREYFUS case has reached the importance and magnitude of universal interest. For weeks, the entire world awaited the results of the second court-martial; and when the verdict of "guilty," was made known, a great wave of indignation swept from east to west over the nations. There has been a world-wide mental revolt against the results of the great military conspiracy of France. The entire American, English, and German press has raised a powerful protest against the unjust and inconsistent sentence. In the effort to convict Capt. Dreyfus, the generals and the judges have convicted themselves before the great tribunal of the world. The testimony of the numerous witnesses has been made public; and it is the conviction of millions of people in Europe and America that justice has been throttled in France, and that a grievous wrong has been committed against an innocent man charged with high treason. The second court-martial was conducted with an outrageous defiance to all rules of evidence, and in open defiance to the instructions of the supreme court of cassation, which granted the new trial under the conviction that Dreyfus is innocent. It is apparent to all that the band of conspirators—composed of the principal generals of the French army—was extraordinarily active in the prosecution, not from a sense of justice, but with the view to covering up their own work of persecuting their victim. The verdict itself is obviously a compromise; it condemns the prisoner to ten years' detention in a military prison, and was rendered with the indefinite and unsatisfactory explanation that there were "extenuating circumstances" which mitigate the punishment. The former sentence was to life imprisonment—in solitary confinement. Though it was proven beyond a doubt by chirographical experts and by the confession of Esterhazy, that Dreyfus did *not* write the bordereau, the judges undertook to save themselves from the censure of the army by compromising the case with the dishonorable

and cowardly heads of the military power. The strong sentiment of the world is likely to have its ultimate influence against the republic of France; the world expects an awful reflex to sweep over France and produce the downfall of the Jesuitical anti-Semites. The Dreyfus fight for liberty will continue; it is hoped that he will be pardoned, or released on the basis of having already suffered sufficient punishment to satisfy the new sentence; unless such a course is taken, a crisis is feared. The sentiment of the world boycotted Spain in 1898, and left the proud nation to the mercy of a conquering power, and it would permit dire vengeance to wreck the Latin republic. The boasted claim of the superiority of the French people, the hypocritical veil of pretension and a false education are being torn away, demonstrating the fact that the governments of the so called Christian nations of the modern world are but travesties on liberty, ravishing justice and mocking righteousness at the expense of the liberties of the people!

Nineteenth century imagination is productive of numerous new and fallacious theories concerning the shape of the earth. It has been made to possess about all the forms which speculation can invent. The popular idea, the groundwork of the prodigious fallacy of the Copernican system of astronomy, is that the earth is a convex globe. The idea is entertained by some who pose as advocates of truth, that the earth is flat. A German aeronaut puts the earth in the shape of a cone, with the rounded base in the north, and the apex in the south. A South Dakota man supposes it to be square, with a circular concavo-convex surface—like a saucer bulged in the center, fitted in a square block. A Texas man enjoys the supposition that the earth is a jug, with the mouth in the north, inhabited inside. The latest conclusion of U. S. geodetic surveyors is, that the earth is shaped like a spinning top. An Ohio man holds that

it is in the shape of a human being, while the famous Symmes advocated that the earth is habitable both inside and outside, with a hole of communication at the north pole. The very latest idea, entertained by a man in Florida, is that the earth is a star—not simply a shining body in the heavens, but that it is a five-pointed star, the points being the southern extremities of America, Australia, Africa, Asia, and Europe, with a great gulf in the center, and with the Atlantic and Pacific oceans between the gulf and the land. The extremity of Europe extends as far south as South America, while Africa is between Australia and Asia. Whether this star possesses a flat, concave, or convex surface is not clear; perhaps it is just a star, but the announcement is not very star tling. Next!

The United Christian party is an organization of ultra-orthodox minds on the basis of the vitiated truths of Christianity. The idea is to infuse into the American government the religious sentiments which pervade the fragmentary church. Its motto is, "What would Jesus do?" and the text made prominent in its literature is, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." We would enjoy having some of the warmest advocates of the principles of this party, explain why Jesus did not institute such a movement. It is true that the government shall be upon his shoulder; but it is also true that when His government is established, it will break in pieces the kingdoms and republics that now exist. It will not do this by placing a patch of reform upon the corrupt body politic, but by a complete renovation of the modern world. The Christian party announces that it is not its intention to unite church and state; it makes this announcement because it is known that the idea of church and state in unity is not a popular one. If it grows rapidly it must not contain that which is antagonistic to popular views. The genuine kingdom of the Almighty, when manifest in the world, will be the unity of church and state, in which the law shall go forth from Zion, and the word of the Lord from the New Jerusalem, in which the divine will will be done in all the affairs of men, as it was done in the spiritual heavens of the perfect Man at the beginning of the age. The great King cannot rule a republic.

"Modern socialism is based on the materialistic philosophy. The socialist's conception of the universe is the materialist's conception; hence the uncompromising stand taken by modern socialists. It is for this reason that we bitterly oppose all Utopian schemes of remedying the existing evils through colonization and municipalizing," says an exchange. Then there is such a thing as founding a system of industrial reform upon a conception of the form of the universe! The modern ideas of democracy are in accord with the Copernican system of astronomy—without center and circumference. Modern reform founded on the principles of democracy, repudiates all scientific emphasis of the fact of the necessity of an imperial center about which a nucleus of absolute unity may be formed. The Koreshan System of industrial and commercial reform, as well as its science of government, is founded upon the demonstrated fact that the universe is an organic structure, with specific functions which must find their correspondence in the true system of organic reform. The popular conception of the universe has never been proven to be true; it is speculation—it is fallacious; and any system of reform founded upon it is equally fallacious and useless in its application to the affairs of humanity.

The laws of alchemy are the inherent modes of action of the substances which comprise the great world of existence. The alchemist knows that to produce desired results in his laboratory, it is absolutely essential that he conform to the conditions

and laws by which alone his work may be accomplished. He knows that if he does not make application of the knowledge of those laws which inhere in the very qualities of the substances with which he deals, there is no power in heaven or in earth to produce what he desires. The universe exists by virtue of the operation of law. Man is daily and hourly subject to the laws of his physical existence. When the principles of the alchemy of mind and matter are comprehended, it is known that to become immortal, specific laws must be obeyed. Man can no more reach the immortal state without fulfilling the conditions which are absolutely necessary to the attainment of that state, than water can be produced without the union of oxygen and hydrogen. The modern mental scientists who assert the possibility of their overcoming death while in ignorance of the laws upon which immortality depends, can no more attain to the immortal state than a man who is ignorant of the principles of mathematics can solve intricate problems in spherical trigonometry.

The effort of the modern clergyman and metaphysician is to imitate the early church in doctrines and practice, just as people in the days of Jesus undertook to imitate Moses. There was a harmony of difference between Moses and Jesus; that difference was the result of progress during the centuries of experience of humanity between the beginning and the ending of the Jewish dispensation. There is a corresponding difference between the quality of truth promulgated in Koreshanity and the quality of truth taught by Jesus; it is the result of the metamorphosis of mental energy imparted by the Messiah of nineteen hundred years ago. The interior life of the Jewish people was involved in Jesus, whence the evolution of life during the Christian dispensation sprang. If an involution of humanity occurred at the close of the Jewish dispensation, it is just as inevitable that a corresponding involution must occur at the close of the Christian dispensation. Koreshanity proclaims the fact of such an involution—the science of all truth in a single personality, the Head of the new dispensation, the Founder of the new church, the Messiah of the age.

Dr. Votaw, of the Chicago University, in the chair of New Testament literature, asserts that "religion is the worst taught of all subjects," and suggests revolutionary methods in the promulgation of the Christian religion. It is true that hundreds of thousands in the churches and Sunday schools, undertake to teach the people without the slightest conception of the science of the divine Being, and in utter ignorance of the scientific interpretation of the Bible. But is religion "worse taught" than astronomy, chemistry, and physics? Is it worse taught than social, industrial, and political economy? If there is truth in mathematics, there is also truth concerning religion and other branches of human research and thought, and the absolute truth of each is as exact and as susceptible of direct demonstration as is mathematics. Whenever any subject is presented from the basis of a false premise, it is *badly* taught; and we assert that "science" as well as religion is *worse* taught today than at any other period of the world's history.

Astronomers meet with a difficulty in spectral analyses of the various stars of the firmament. It has been ascertained that there are lines photographed in the spectrum which are of atmospheric origin, and experiments have been made for the purpose of determining what vapors in the atmosphere produce the lines; but thus far, the efforts to get the lines which will answer the purpose have not been satisfactory. Prof. Pickering has tried it by the interposition of various vapors in the path of the light; but the experiments have been failures. Spectra of a given star taken at different points, with the atmosphere in dif-

ferent conditions, contain different lines. We maintain that the astronomer analyzes, not the elements that are contained in the stars, but only the energies radiating from the stars, *after* they have passed through the various strata of the atmosphere, and after they have been transmuted in transmission. They analyze the energies of light and darkness with the qualities which they possess upon entering the telespectroscope.

How strange it would be to the modern world, for men not to die! It would be strange, because man expects to die while desiring that he may live. Man will continue to die as long as there is a conflict between expectation and desire. There must come a revolt against death, and the battle must be fought scientifically. The mind of progressive humanity must become positively polarized for the stupendous conflict. Victory over death in the natural world constitutes the greatest victory in the universe. It is the means of reaching the highest degree of life; and it requires the application of the principles and laws of absolute science. The greatest use that can be made of the human intellect is in mastering the problems of life, and in bringing the entire man to meet the conditions upon which the attainment of the deathless state depends.

The recent efforts of the medical trust in Chicago to drive out all schools of healing except its own, through legal persecution, have been nullified by the rendering of an official opinion by the Illinois state's attorney-general on the subject of so called spiritual healing or mental methods, where no medicines are used. According to his interpretation of the laws of the state, any person has the right to say what means shall be employed for his recovery; and that if patients die under mental, faith, or spiritual treatment, the attending ministers or metaphysicians cannot be prosecuted. The medical men are not satisfied with this decision; if the present laws are *just*, and the above decision truly interprets them, they desire to have them repealed and the decision reversed!

It is said that there is no conflict between religion and science. There is not, nor has there ever been; but there *is* decided inharmony between modern so called science and the true religion. There is also a marked difference between fallacious astronomy and chemistry, and the Bible. There has been a war of discussion between the representatives of the church and the agnostic schools of science; but the war has ceased. The way in which harmony between them was effected, was through the surrender of the clergymen to the nebular hypothesis and the theories of Darwin. This is the unity of fallacious science and fallacious theology. Koreshan Universology is the unity of true science and religion, it is the scientific religion, the religion of science.

The occult center of the mortal self is the positive pole of polarity of the substances of fallacy. It is the dark point from which modern occultists obtain their inspiration. Science is intellectual; and when, in the progress of humanity through the ages and cycles, the intellect becomes illumined, the positive pole of truth is external, and reveals the truth concerning the external world, as well as the internal. There is no such thing as a scientific occultism, or occult science. That which is occult is hidden; it is mysterious. When mystery is revealed it is no longer occult.

Nineteen hundred years ago, there was developed in a group of progressive people, a soul consciousness of the universe; the expression of that consciousness was the divine philosophy. A scientific age demands science, or the *intellectual* consciousness of all the laws operative in the universe. It is only through intellectual consciousness or comprehension of the universe, that

man can overcome corruption in both mind and body, and become externally immortal.

Dr. Votaw's demand for the "reconstruction of religious education," must be preceded by the reconstruction of religion itself. No system of education is worth a farthing unless that which is taught is absolutely true. Koreshanity meets the demands of the times by not only revolutionizing the systems of religious education, but by revolutionizing religion as well.

An Englishman has discovered a process of taking pictures in the dark, and holds that light is not absolutely essential to producing effects on the camera plate. If mental pictures can be formed with the mind in a state of intellectual darkness, such as obtains in the modern world, certainly, pictures may be produced in the camera in physical darkness!

A common idea is that mind exists in the atmosphere, and that the brain is a mere reflector of thought. Of course, this is indefinite; but it is "high science" in some schools of thought. It is noticeable that there is no proof that minds have ever thought independently of an organic structure.

There can be no true brotherhood in humanity without a paternal government. The popular idea of the Fatherhood of God and the brotherhood of man, in the present chaotic condition of the world, is fit for sentiment only; no attempt is made toward a practical application of it.

Modern scientists have failed to solve the problems of the universe, for the simple reason that they have not sufficient mental capacity to comprehend the meaning of the facts of common observation and experience.

When men are exiled and condemned to work the mines of frigid Siberia, it is despotism; but when men volunteer to sacrifice their lives in clamoring for gold in the frozen Klondike, it is freedom!

"As a rule, what costs the most effort to acquire and care for, is worth the least." If that is the rule, the knowledge of the truth is a most extraordinary exception!

Koreshans are past the stage of being taught by men who say they do not know; and the entire world will soon repudiate agnostic scientists.

Modern Christians presume to be clay in the hands of the potter; but many of them are lumps of putty in the hands of corrupt politicians.

The man with the hoe, the hammer, and the trowel, will not be free until the time of the recognition of the Man with the true science.

The modern god, located beyond the confines of the limitless Copernican universe, is too far away to hear the prayers of his people!

The basis of organic social life is love for the neighbor. The competitive system is founded on the opposite principle.

The mental world of humanity is in as great chaos as the social, industrial, and political world.

The world must obtain its absolute freedom through obedience to immutable law.

Fallacy is the expression of a corresponding quality of life in the mortal man.

Hell is constantly being created by those who do not know they are in it.

The French generals have proven themselves to be generally bad.

The Prophet's burden is the greatest of all.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

What Supports the Hollow Globe in Space?

EDITOR FLAMING SWORD:—As you have invited me to investigate Koreshan Universology, I will say that I always try to consider everything that comes up. But there are many new theories published that I do not understand; and then, there is so much confusion of theories that it is difficult to know when one hears the truth. I have been taught that the church is right, and that I could find the way of life in it; but I find the teachings of the church to be untrue. I have also been taught that the earth is round like a ball, and that we live on the outside of it; but I may find that this is all fallacy. It is on this point that I want light, and I hope you will not consider it impertinent if I ask you a few questions.

(1) Why, if the Koreshan view of the earth is correct, do the sails of a ship appear first when the vessel is coming into view, and lastly the hull?

(2) It does not seem to me to be unreasonable to suppose that the mutual attraction of the sun, planets, and earth would hold these bodies in space; but if we place the sun, planets, and stars on the inside, how could these bodies so attract the outside of the earth as to hold it in space?

(3) How could day and night occur if the sun was on the inside?

I ask these questions in good faith, hoping that you will publish them and reply, as is your custom. There are two of us here that are interested in these questions being answered before we go on with the investigation of the new astronomy.—C. C. F. Reinhardt, Tex.

The way to ascertain whether or not a system is true, is to test the premise upon which any system or theory, new or old, is constructed; if the premise is fallacious, the system is untrue. Every theory has some kind of a premise; and if one has the mental capacity to ascertain what the premise is, and can discover the true method of test and apply it, one can ascertain whether a theory is true or false. The Copernican system of astronomy is founded upon the idea that the earth is a convex globe, inhabited on the outside, and moving through space as an astronomical body. We are living upon the earth's surface; its surface is accessible, and quite within the reach of investigation and experimental test.

If the earth's surface is not convex, there can be no truth in the entire system of modern astronomy. By both ocular and geodetic evidences, through a long series of experiments and survey, we have demonstrated that the surface of the earth is concave, and therefore we know that the old school astronomy is not true. We have published to the world the results of our experiments; many of which can be duplicated by any one with a good tele-

scope on the sea-shore. Modern theology has developed alongside the fallacious astronomical system. The church has been compelled to keep pace with the rapid extension of worlds in the fallacious, infinite space of the old astronomy. It must suppose a great spirit pervading the infinite abyss—a supposed being to create and perpetuate the billions of solar systems imposed upon the mind of the modern world by the astronomer. Modern theology is as fallacious as its companion fallacy,—astronomy.

(1) Our correspondent has no doubt noted the result of recent scientific experiments on Lake Michigan, published in the last issue of THE FLAMING SWORD. The illustrated article is quite sufficient to answer the above question concerning the invisible ship's hull. Factors of geoliner foreshortening and perspective vanish, at the distant horizon, an amount of vertical space equal to the altitude of the eye at the point of observation. The horizon is the vanishing point of geoliner vision. The telescope extends the vanishing point, and makes visible objects on the water between the vanishing point to the naked eye, and the vanishing point through the telescope.

(2) When one comes to consider the Koreshan System of astronomy, all assumptions which find place in the old system must be laid aside. One cannot reach logical conclusions from the true premise of the earth's concavity, by the application of hypotheses which are employed in the Copernican system. The hypothesis of centrifugal and centripetal forces as applied to the sun, moon, and planets in the theory of Newton, was invented to explain the supposed motion of these bodies in accordance with the previous conclusion that they were in infinite space, and needed support to hold them in space. The modern astronomers know of no center and circumference in the infinite universe, and therefore know of no static planes of either matter or force. In order to hold the moon in its orbit, it is made to revolve about the earth; the earth and sister planets to revolve about the sun; the sun, about a larger sun; the larger sun about a still larger sun, and so on, *ad infinitum*, throughout the infinite fallacy.

The cellular universe has both center and circumference. The shell is composed of material substances which are deposited through the materialization of solar energies, in their static planes, or planes of rest. The central sun is the center, where

all the energies of the universe meet; it is a great center of metamorphosis or transmutation of all energies which levitate or rise up from the shell of the earth. The central sun cannot fall from its place, because it is at the only place where it could be a sun; it is at the static point of levic energies. The visible sun is a projection or reflection of the central sun, on the upper surface of our atmosphere; it is in an external static plane, hence it cannot rise above nor fall below its plane of rest. Likewise, the planets and stars are points of combustion of energies, in their planes; the stars are electric lights of the physical heavens, maintaining their places through both ascending and descending energies.

The universe does not exist in infinite space. The earth fills all the space there is. There is no space on the outside of the earth, for space is the dimension or measure of extension of existing things. The universe has form, and is therefore limited, because limitation is an inexpugnable factor of form. The space of the universe is limited to its form. There is nothing outside of the earth to attract it to another place; and there is no other place in which the universe could exist, because the one cellular structure occupies the only place there is. There is no location elsewhere. So far from its falling anywhere else, there is no power in the universe that is capable of moving it in any direction except its own direction,—in its own space. It has motion in itself; and there can be no motion, sensation, nor life outside of its own environ, which is the limitation, the most outward expression of its interior life. When that limit is reached, there is no more. It is the end, the terminal point of external space, beyond which there is absolutely nothing.

(3) The central sun is light on one side and dark on the other; it is the inevitable result of its functions of absorption and reflection; it revolves on its axis by virtue of its attraction and repulsion. The energies of light proceed from the light side, and refocalize in the visible sun at a distance of about 1,000 miles above the earth's concave surface. The central sun rotates on its axis once in 24 hours, and produces a corresponding revolution of its projection in the same time. The projected sun illumines just one half of the earth's surface, and its revolution in the earth produces alternate day and night,—successive noons and midnights on every meridian. Its spiral motion north and south is the cause of the seasons. The relation of the projected and invisible suns may be seen by a study of the diagrams on the last page of THE FLAMING SWORD.

Equatorial Diameter and the Earth's Curvature.

EDITOR FLAMING SWORD:—It is held by astronomers that the earth's equatorial diameter is about 26 miles longer than its polar diameter. This would place the equator about thirteen miles higher all around, than it would be if the earth were a perfect sphere. In other words, there would be a rise in the earth from the poles to the equator, of about 10 feet to the mile; the Mississippi river would be running up hill at this ratio. Now how could this be? And how does this ratio of the rise tally with the 8 inches to the mile curvature? 10 feet to the mile would be so much in excess of the 8-inch ratio, that it would produce an enormous difference in the direction and ratio of the meridian arc from pole to equator. Please explain.—SUBSCRIBER.

There is a great deal of foolish speculation concerning the rise between the pole and the equator. It is certain that the earth cannot have two ratios of curvature in the same place and at the same time. If the earth is larger in diameter at the equator than through the poles, it is so because the static planes of materialization of the substances comprising the shell, constitute a spheroid instead of a perfect sphere; the waters of the sea are in their static plane or equilibrium from pole to equator, and there is no up hill, though the equator be farther from the center of the earth than the poles. The Mississippi river flows *down* from Lake Itasca to the Gulf; that is, its source has a greater altitude above the sea level than its mouth; consequently, the water gravitates from the source to the Gulf.

If the earth is bulged at the equator, no matter whether the earth is convex or concave, it is flatter at the poles than at the equator. The actual ratio of curvature of a sphere 7,935 miles in diameter, is 7.92 inches to the mile, increasing its angles and distance from a given tangent, as to the square of the distance. If the normal curvation of a perfect sphere 7,935 miles in diameter is 7.92 inches to the mile, it would follow that if the earth is flattened 13 miles at each pole, it curves a little less than 7.92 inches in the vicinity of the poles, and a little more than that ratio near the equator. The curvature would still be "about 8 inches to the mile."

The difficulty with the above inquirer is, that the ratio of *curvature* from a given tangent, and the ratio of *divergence* of two lines, are confused in the mind. The curvature on both a perfect sphere 7,935 miles in diameter, and a sphere of the same size, flattened 13 miles at the poles, would be about 3,967 miles in one fourth the earth's circumference. If we place a tangent at the pole, it is obvious that the sphere curves away from that tangent to the equator; the amount of curvature is the

semi-diameter. The curvature of a sphere from an external tangent at the pole would amount to the semi-diameter of the sphere, or 3,967 miles, in the distance that lies between the pole and equator along the meridian. The ratio of divergence of the arc of a spheroid from the arc of the perfect sphere, amounts to only 13 miles in the 6,229 miles of the meridian arc, or about 11 feet for each mile, *without* increase as to the square of the distance. This latter ratio is but the ratio of divergence of two curved lines not parallel. The two arcs would curve so nearly in the same direction that there would be but very little difference in the actual ratio of curvation.

On a spheroid 10 feet in diameter, with difference of equatorial and polar diameters in the proper proportion, to represent the spheroid of the earth under consideration, would amount to only .39 of an inch, swelling only .195 of an inch on each side at the equator, which would be scarcely appreciable to the eye. The curvation of such a spheroid is practically the same as that of a perfect sphere 10 feet in diameter, amounting to 5 feet, or the semi-diameter, in one fourth of its circumference.

* * *

Mystic Masonry.

PART I.

The Problem of the Philosopher's Stone from the Standpoint of the Mason.

JOSIAH GROSS, in "The Square and Compass," New Orleans, La

DURING the 18th century, with its great achievements in science and also in irreligion, when materialism and atheism threatened to overthrow all religious beliefs, there arose a strictly Masonic order known as that of Mystic Masonry. It had a Swedenborgian flavor, asserted the existence of spirits, invoked them in the lodge, and was also decidedly alchemical. It believed that the Philosopher's Stone and the Elixir of Life were possible to scientific research. In its alchemical teachings, it believed in the transmutation of metals wherewith to beautify the temple. We will endeavor to penetrate the veil of this mysticism, and while we may not understand, it may be interesting.

It is generally believed that the ancients had information that we do not possess. Some contend that it was supernaturally given; others less religiously inclined, ascribe it to the wisdom of sages who represented the intuitional man, the greater, keener brain, the intellect supernaturally sharpened by necessity, essentially the brain that lived when the world was younger.

For my part, I am willing to admit that there are evidences that the man of three or four thousand years ago knew more than any one now living. That wisdom belonged to Abraham, Moses, Melchizedek,

and others. They knew secrets connected with the future life of man, the life after the ego is bare of flesh. They called up the dead, they knew the password of Jehovah. What this word was, is the true word which we have lost; how they called up their Samuels is perhaps a secret. Mystic Masonry was an attempt to learn anew these secrets. Undoubtedly, this arcana belonged to the primitive church and to the primitive craft. The form of the Catholic ritual (which is the best representation of primitive churches that we have, and I hope that brethren will not, by reason of antagonism thereto, be blinded to its beauties,) and the form of the Masonic ritualism both bear internal evidences of these secrets, and also, that to both it has been lost. The Catholic church does not admit that; does the craft claim to possess it?

The true word was not obtained and a substitute took its place. When will the true one be recovered, and what will be the process? The Catholic ritual has many beautiful suggestions that find their parallel in Masonry. The enthronement of woman, the mother principle of the Master, or God, Mia, or Mary, the mother earth, the ceremony of the Holy Moon or Mass, and many others having a like esoteric origin. And I believe that the Jewish church has many striking parallels; indeed it may be said to be a part of Masonry, or vice versa.

That Freemasonry is the container of beautiful and eternal principles, I must admit. It holds great secrets, and today they are indeed secrets, for none know them. Nor are there any who know the secrets of the church, all belief to the contrary notwithstanding. Both are carefully guarding the empty form, the vacant casket, for the spirit is gone.

We will not further discuss what the churches claim to do. Despite the great beauty of their rituals, their elevated moral philosophy, and their superexalted claims, the results are disappointing. There is no cohesion; there is a breaking away, a falling apart, a disintegration that foretells the doom.

Anciently, they had the secret that could bind as with hoops of steel; but down the ages they have wandered farther and farther away from it. What has been the fate of Masonry in this connection? Do we profess to have retained the exact form, and therein the true secret? I have been told by eminent craftsmen that Freemasonry held a secret, and that many belonged to lodges all their lives without discovering it. This is a proper subject to discuss, for the time comes when men must learn this secret anew. What is this secret that is ordinarily undiscoverable and cannot be communicated, but must be thought out and evolved from the inner consciousness of the neophyte? And they who have discovered this secret, if any such there be, have they left us no hint other than that it may be a perception of higher moral truths, the realization of the bond of perfect brotherhood, a thought-plane that puts man beyond temporal sorrows?

What they have given out has been very little, and of very little use in the search for the Philosopher's Stone. What, then, is the true word, the true secret? when and how are we to receive it? and what preparation are we making to bring about the necessary conditions to receive the new Messenger of the Covenant?

The Earth a Concave Sphere.

A New York Paper Briefly Reviews the
Koreshan Astronomy and Its
Demonstrations.

The Rev. U. G. Mitchell, who has recently done a very excellent work for the Unitarians in northern New York, more especially in Gouverneur and Lowville, and who has preached in the Universalist church of this city, has been in town during the last few weeks on a very peculiar errand. Mr. Mitchell is now the New York state agent of the Guiding Star Publishing House, of Chicago, and this business concern is engaged in the publishing of books, weekly papers, and other literature in defense and promulgation of the very startling proposition that our earth is a hollow globe 8,000 miles in diameter, and that we live inside the earth on a concave surface, and that the entire solar system is also contained inside of this globe, 8,000 miles across.

At the head of this business concern is DR. CYRUS R. TEED, formerly a physician in Utica N. Y., and better known by the name of KORESH; consequently his system of astronomy is known as the Koreshan System to distinguish it from the Copernican system, which is just now the commonly accepted one. DR. TEED has advocated for over thirty years the idea that the earth is a concave sphere; and about five years ago, a prominent man by the name of Prof. U. G. Morrow, became a convert to his idea. This latter gentleman within the last two years took charge of a surveying party on the west coast of Florida, and this party, by the actual running of a mechanical line on the water's surface for four miles, demonstrated beyond the question of a doubt that the surface of our globe is concave and not convex, consequently we are inhabiting a concave sphere. This remarkable demonstration was heralded all over the world and caused a tremendous amount of discussion. The first of last October, the book describing the survey and giving further details came from the press, and there has been such a demand for it that three editions have been published. Hundreds of copies have been sold in northern New York, and are being carefully considered by very many of our best people. If DR. TEED's idea and Prof. U. G. Morrow's survey should prove to be correct, this, to say the very least, would produce a tremendous revolution in scientific and other circles.—The Watertown (N. Y.) *Re-Union*.

* * *

The World's News.

Wednesday, Sept. 6.—Jewish New Year.—Scorching winds sweep over the Middle States; hottest Sep. day in 20 years.—Pittsburg Bridge Co. held responsible for deaths occurring at fall of iron work of Chicago coliseum.—Lake steamer Douglass Houghton sunk in collision with schooner Fritz.—Germany astonished at proposal of Dreyfus counsel to demand testimony of German officials in behalf of Dreyfus.—Sensational reports concerning prospective war between England and Transvaal are abundant.—8-hour working day wins at the labor congress at Plymouth, Eng.—30th regiment of U. S. volunteer infantry, leaves Chicago for the Philippines.—100 Spanish volunteers in the Philippines,

organize for Gen. Lawton's army.—Long lockout of building trades unions ends at Copenhagen, by signing new agreement.

Thursday.—Vigorous preparations being made for war between Great Britain and the South African republic.—Great railway combine under way, to form a great trunk line east from Chicago, embracing half a dozen great systems.—Northern Ohio swept by tornado.—Chicago high schools to teach Spanish.—Bryan announces that he does not favor withdrawal of American troops from Philippines until stable government is established.

Friday.—Exciting news of collision of Boer and British forces on Tranevaal border proves to be a newspaper fake.—The world awaits in suspense, to hear the Dreyfus verdict.—Revolutionists in Santo Domingo win; people favor new government; Gen. Jimenez the popular candidate of new republic.—Astronomers in conference at Yerkes' Observatory at Williams Bay, Wis., form new astronomical society.—Col. Shaw elected commander in chief of G. A. R.

Saturday.—The great Dreyfus trial ends; M. Demange, counsel for defense, makes eloquent plea for acquittal; judges deliberate 3 hours, and render the cowardly verdict of "guilty," with sentence of 10 years' imprisonment; consternation and disappointment expressed the world over; fight to continue; pardon by President hoped for; little riots at Rennes; city full of troops; quiet at Paris; Dreyfus courageous and hopeful.—Labor congress ends at Plymouth, Eng.; results are disappointing; socialists and conservatives admit failure; nothing accomplished; time wasted in discussion.—German warship evades meeting Dewey at Gibraltar.—Filipino congress meets at Tarlac.—Standard Oil officials defend the trusts before industrial commission at Washington.

Sunday.—American daily press unanimous in condemning verdict of Dreyfus court-martial.—England hesitating over war with the Boers; counting the cost of campaign; admit Boers to be a fierce foe.—European papers predict civil war for France as a result of Dreyfus court-martial verdict.

Monday.—Another wave of South African war news; Krueger said to have declared his purpose to fight to gain independence at any cost.—Bandits steal \$40,000 from express train in Arizona.—Great plan on foot to unite New England textile unions, embracing 500,000 persons.—Liberal press of Rome condemns Dreyfus sentence; but Jesuitical papers say it was just, and reflects the dignity of France!—Anti-Semite press of Austria jubilant over Dreyfus sentence; call it a "victory over Judaism."—Chicago public schools open; 190,000 in attendance.

Tuesday.—British subjects alarmed over prospects of South African war, flee from Johannesburg; 1,000 Irishmen in Transvaal organize to fight for liberty of Krueger's republic.—Mexicans and cow-boys engage in a little war at Naco, Ariz.—Nations favorable to Dreyfus, threaten to boycott Paris world's fair.—Civilization has reached Cuba; the carpenters of Havana are on a strike!—2,000 deaths from bubonic plague reported in Niu-Chang, China.—Students of Italian universities object to Vatican influence; favor anti-clerical schools in Italy.

Chat With Readers.

The Flaming Sword Appreciated by Its Readers.

THE FLAMING SWORD is widely quoted by the press of America and England. It is safe to say that not less than 10,000 lines of matter contained in THE FLAMING SWORD during the past year have been reproduced by our exchanges. These quotations have appeared not only in the reform press, but also in religious and metaphysical journals. The Koreshan System is undoubtedly exerting a great influence in the field of journalism. We are greatly pleased that this is so, and it will be highly gratifying and interesting to our readers; it is a testimony of our progress.

With our readers, THE FLAMING SWORD stands at the head on all lines of truth and true reform; thousands appreciate its force and enjoy its contents. We have received numerous letters from readers who state that THE FLAMING SWORD is read from beginning to end before other papers are perused. One writes that he reads THE SWORD all through the evening it is received,—something which he does not do in the case of any other of the twenty papers which he receives. This is an example of the extent of the appreciation of our efforts to make THE FLAMING SWORD the most interesting journal in existence.

Active Co-operation Desired.

To the end that we may continue to progress toward the goal of our ideals, and to success in the work of promulgating the truth, it is necessary that our friends actively co-operate with us. We are confined to the office; we reach people through correspondence and through THE FLAMING SWORD. There is a large circumference of people which we cannot reach except through the activity of our friends. If each present reader should procure one new subscription during the next thirty days, it would double our subscription list, and accomplish more than we could do in a year if left without the field work of interested readers. We desire the active co-operation of all interested in the spread of the marvelous truth of Koreshanity; we want to come in closer touch with our friends, so that we may reach out through them to others who desire the truth. We have the instruments with which you can work—THE FLAMING SWORD, the CELLULAR COSMOGONY, pamphlets, and circulars. Are you improving your opportunities? Help us to keep up a vigorous campaign all the year round.

A Word About Unpaid Subscriptions.

Another item is to keep in mind the relation of reader and publisher. We mail THE FLAMING SWORD on the basis of paid subscriptions; and each year, renewals of subscriptions should be made—it hinders us if they are not promptly paid. There are a number of subscribers who

have allowed the matter to escape their attention, and their subscriptions are overdue. Do not forget us; it is a matter of only a dollar or so with you; it means *hundreds* to us. We will greatly appreciate it if each one will observe the date on the printed tab on the wrapper; if that date is in the past, the subscription is overdue. It would greatly assist us in the work of *THE FLAMING SWORD* if each one who is in arrears, would forward the amount due within the next week or two—at once if possible.

Read the Directions on Page 2.

Always read carefully the directions on page 2, before sending us remittance. These directions will inform you how to remit—by money order, bank draft, express order, payable to The Guiding Star Publishing House, Chicago, Ill. Please do not send personal checks on banks, because we have to pay for collection of the same; be sure to put the war-tax stamp on exchange where required. Cash in letters is not safe unless registered. We prefer stamps for sums less than \$1.00.

We are always glad to hear from our readers; good letters greatly encourage us, and our readers also when the letters are published. Write us freely, and keep in touch with the spirit of our work; it will help both you and us.

* * *

Koreshan Propaganda in Chicago.

New Koreshan Hall Opened for Lectures on Koreshan Science.

The Guiding Star Assembly of the Koreshan Unity has provided a Hall at 316 West Sixty-third street, Chicago, in the interest of Koreshan propaganda; and we make announcement of the order of lectures for each week, beginning Sep. 17, 1899.

Sunday, 3 P. M., Public Service of the Koreshan Ecclesia.

Monday evening, Lecture on Koreshan Astronomy, by Prof. U. G. Morrow, Editor of *THE FLAMING SWORD*.

Thursday evening, Gospel meeting, conducted by Berthaldine, Matrona, President of Society Arch-Triumphant.

Friday evening, Lecture on Social subjects in interest of the Bureau of Equitable Commerce.

Saturday afternoon, 3 o'clock, Woman's Meeting for the study of Koreshan Science; conducted by Berthaldine, Matrona.

* * *

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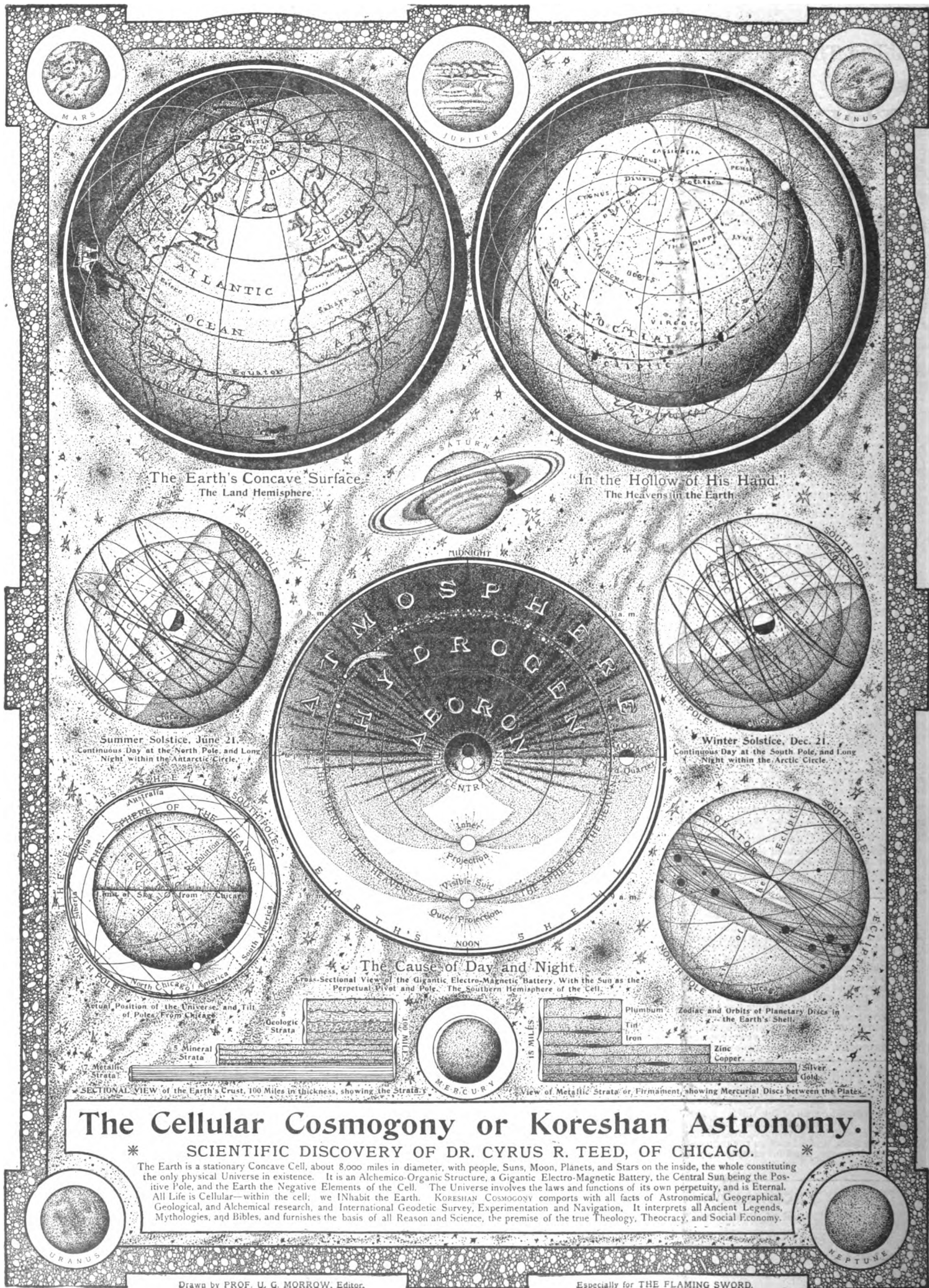
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The Organ and Function of Individuality.

Part III.

Co-ordinate Functions and Faculties of the Cerebral Hemispheres; Centers of Mental Sensation and the Motory Equatorial Zone; Mistakes of Phrenologists.

IN PURSUING the discussion of the mental and physiological functions of the organ of individuality, we desire to urge upon the student of Koreshanity the important fact that all of the organs of the cerebrum (including individualism) are classified in pairs, according to both physiological and mental requirements, for which we will adduce specific and cogent reasons. Some writers on mental and psychic science and phenomena, have attempted to convey the impression that the hemispheres of the encephalon are respectively male and female; the right side being masculine and the left side feminine. This is a radical error founded upon general and specific misconceptions, through ignorance of cerebral anatomy and physiology. The conarium (pineal gland) and glandula vita (pituitary body) are respectively the masculine and feminine poles of the sexual axis. The lateral hemispheres are inversely masculoid and feminoid. This inversely co-ordinate mental and physiological co-operation depends entirely upon the construction of the cortex and fiber, which we will proceed to describe.

The cortex is composed of layers of spherical cells; these may be denominated spherules. In some places it consists of but two, and in other places of three distinct laminae, separated by a very attenuate film of fibrous tissue. The cells are centers of organo-vital elaboration, and the fibers are channels of communication both of the cerebral essences and the electro-magnetic energies generated through cellular respiration,

the basis of which is a vital alchemy. The external layer of the cortex of the right hemisphere exercises the mental function of the affectional force,—the love of being, or the desire to be conscientious, the love of co-ordination as in individualism or undividedness, the love of form, size, weight, color, order, number, etc., throughout every organ and faculty of the right side; while the left hemisphere exercises the general mental function of the scientific use and direction of the faculties. The second layer embraces the wisdom of the faculties on the right side, and their good or uses on the left. This is what is implied in the inverse co-ordination of right and left mental function.

If we make an anatomical examination of the organ of individuality, extending this analysis into the chain of its associate groups of cortical cells, we are enabled to disclose a spiral revolution from sinciput to occiput, enclosing in the circuit of the gyrus or spire not merely the series of seven organs situated along the line of the superciliary ridge, but a corresponding and co-ordinate group in the middle gyrus of the occipital lobe. This last we have denominated the equatorial circle of the alimentary axis. Between these, the intercellular film affords the magneto-electric communication, by means of which the gyrus is established and maintained. By the gyrus, we here mean the convolution or circuit of energy, through its media of communication, the cells and fiber, not the portion of the brain merely. The attenuate film of fiber between the cortical area is

composed of innumerable insulated wires, so to speak, infinitely finer than the most delicate web of the silk worm or the spider. These are the channels of interco-ordination of the cells of the distal regions of the cortex. A communication between the sinciput and occiput, through a fibrous connection of the two points, is reinforced by every cortical cell along the line of communication; for every cell sends out its line of attachment, and thence its energy, into the general current.

Were the organ of individuality ever so large, as an organ, for the exercise of a mental function, it could not perform its use except in association with its co-ordinate faculties. If we confine our consideration of the use of individuality to the least of all its functions, namely, the discrimination of individual persons and things, we must include form, size, weight, color, etc., because it is by the aid of these faculties that the organ in question is able to differentiate one individual from another. Not only does individuality, as a mental organ, apply its avocation in consociate effort with the other divisions of the inferior gyrus of the frontal lobe, but its co-ordination with the equatorial limit of the optical or visual axis has as much to do with the execution of its function, as has its merely local attribute. This is true, because the motic zone or annulus of the mental energy involved in the exercise of the faculty, is as important for the accomplishment of its use as the sensory; for as the organ of individuality is sensory as to its mental quality, therefore, in the region of the occiput must we find the motic power of its mental activity. This is true, because every sphere of the universe, whether in the field of merely alchemico-organic (astronomo-physical) form and motion, or in the corresponding domains of mental and spiritual being, there are axes, poles, and equators of relation.

In that belt of the physical cosmos lying between the tropics of Cancer and Capricorn, we find the motic zone of all the motions of the heavens and the earth. If through the law of analogical correspondence we can locate the zone or annulus of the equator in the cerebrum, we may determine the primary motic sources of encephalic activity. No one will question or dispute the fact, that great mental power must depend largely upon good physiological feeding power of the body, and that the supply of substance through the physiological action of the gastric organ and its associate alimentary canal, is an essential factor in the phrenological economy; and it ought also to be undisputed, that the specific exercise of an organ causes to be derived into itself blood and nerve juice specifically adapted to the organ and function operating. The blood and nerve supply reach the encephalic centers through the food supplied to the stomach, hence there must exist a special bond of unity between the divisions of the digestive tract and the cerebral organs.

We know that the stomach is supplied with both sensory and motory nerves from a specific region of the spinal column, and that these sensory and motory roots are impulsed from the brain, whence they derive their energy. Every specific function of sensation and motion originates in a specific brain center; and no man can be a phrenologist who does not know both the mental and physiological correlation of these centers of elaboration. The motory roots of the spinal nerves lie in the anterior region of the cord, while the sensory roots are formed in the posterior region. They have their origin in the corresponding parts of the cerebrum. Mentally, the organs of the inferior gyrus of the frontal lobe are the centers of mental sensation, while the equatorial zone is motory in mental attribute. Physiologically, the organs of the inferior frontal gyrus are motory, while the organs of the equatorial zone are sensory. It is deduced, therefore, that the inferior gyrus sends its nerves to the alimentary canal; that the organs of individuality, form, size, weight, color, order, and number comprise the alimentary canal of the cerebrum, and that the motions of the corresponding tract in the body are derived from the above-named centers.

It is a fact that there is a conflict of opinion with so called phrenologists and physiologists, arising from a misunderstanding by each of the complex functions of the organs of the brain. The ordinary physiologist denies the attitude and claims of the phrenologist, on the ground of what little he knows of the physiological character of certain brain centers; a few of which have been located and defined in a very partial degree through vivisection alone, which must always be accompanied with pathological conditions that modify and conflict with physiological activity and function. The ordinary phrenologist is *non compos* regarding the physiology of the phrenological "bumps."

We have thus far confined the discussion of the phreno-physiology of the organ under consideration, to the external mentality and its coincident physiological relations. These considerations only involve, primarily, the external cortical area. In entering more deeply into mental analysis, we have to distinctively embrace in our proposition, the under layer or laminæ of the cortex; and in so doing, we enter upon the domain of that realm which constitutes the border-land of the inner soul. This is the basis of that sphere of phenomena which has come to be regarded so differently by various classes of investigators and phenomena hunters, called the occult and psychic. To comprehend what is implied in the term *inner soul*, the student should become well acquainted with terms and their full significance. The Greek *pneuma* (breath, air, wind, spirit), has distinct reference to the organ and function of respiration, whether in the body or in the head. The spirit of respiration, then, is the *pneuma*. In the

animal, the organ is called the lungs. In the body of the human it is called the lungs; these are the organs of the pneuma or respiration, hence in certain pathological states we have the term pneumonia.

The spirit of respiration in the head elaborates the pneuma (spirit) of the head, which strictly corresponds to the pneuma (spirit) of the lungs. The spirit of the mind is the intellectual (light) principle, hence the *light* (as in the animal creation) of the spiritual degree. We have also the various degrees of the psuche (psyche).

The character or letter *y* is employed in anglicizing the word *psuche*, because the Greek *u* is always rendered *y* in English. The term or word *psyche*, soul, has the corresponding relation to the blood that pneuma has to the breath. In the body, the pneuma and psyche are so intimately associated in function as to be derived into one organ and to comprise one elaboration, but they enter upon two distinct channels of distribution. The pneuma is the breath, the psyche is the blood. This is true in every domain of life.

Setting Up the Gold Standard.

American Bankers' Association Voices the Sentiments of the Republican Party; Gold Standard Party Hastening the Coming Crisis; the Golden Calf Exalted in the Hearts of the People.

IT WILL be remembered by the readers of *THE FLAMING SWORD*, that during the last national campaign we predicted the success of the gold standard party, on the ground that the golden calf would be elevated to the sanctuary of the modern soul, to the altitude of the highest human love,—the love of money. This prediction we predicated upon the basis that as the golden calf set up in the most holy place in the reign of Manasseh, king of Judah, was the sign (in type) for the destruction of the temple at Jerusalem, so the exaltation of the modern god, Moloch, the golden calf in antitype, must occupy the same exalted place in the hearts of the people before the vengeance of God could be displayed in the overthrow of the evils now afflicting society. Before us as we write, is the San Francisco *Examiner*, from which we quote the following:

The American Bankers' Association puts itself on record unequivocally in favor of the gold standard today, by adopting a resolution, the meaning of which nobody can mistake. That action, taken in connection with the placing of Colonel Myron T. Herrick, President McKinley's close friend, in line for the Presidency of the association in 1901, made it quite a day for the National Administration. The adoption of the gold standard resolution was not, perhaps, a surprise. The association is a sound-money body from end to end. Heretofore, all attempts to induce the association to take any action which might be regarded as of a political character have failed; but today the view was taken that the money question was one which ought to be elevated above politics. So when the resolution was brought forward, the association forgot its historic rule and voted for the declaration enthusiastically and unanimously. The resolution in full follows: "The bankers of the United States most earnestly recommend that the Congress of the United States at its next session enact a law to more forcibly and unequivocally establish the gold standard measure of all values in the United States; that all obligations of the Government, and all paper money, including circulating notes of national banks, shall be redeemed in gold coin, and that the legal tender notes of the United States, when paid into the Treasury, shall not be reissued except upon the deposit of an equivalent amount of gold coin."

While it is a fact that the republican party went before the people with the sop to put forth its best endeavors to insure bimetallism to the United States, it was never the intention of the oligarchy—in whose

interests the republican party was run—to fulfil the pledge. The superficial attitude and blind of the republican party, is well stated in Mr. Bryan's recent speech in San Francisco:

You tell me that the victory of 1896 was a victory for the gold standard. I point out the fact that three parties united in denouncing the gold standard as un-American and anti-American. Three parties united in the pledge that that gold standard should be driven out of the United States and back to England, whence it came. And six millions and a half of voters marched under the banner of independent bimetallism, and not one of them was bought, and not one of them was intimidated.

You tell me that the republicans outvoted us. I tell you that according to returns, they had 7,000,000. But for what did those 7,000,000 vote? You say they voted the republican ticket; but that ticket ran on a platform, and what did the platform say? The platform pledged the republican party to do what it could to get rid of the gold standard by international agreement, and when the vote was counted, 13,000,000 people had voted for candidates pledged to double the standard as against the gold standard, and only 132,000 (less than one per cent of the voters of the United States) had supported the only ticket that was ever pledged to the gold standard, as a good thing in the United States. And the first thing that the republican President did, was to send a commission of three distinguished men all the way to Europe to get rid of the gold standard.

You tell me the gold standard is a blessing. I cannot believe it, because I have so much confidence in the judgment of President William McKinley, that I do not think he would send three men all the way to Europe to get rid of a good thing. If I were willing enough to doubt the judgment of the President, I am not audacious enough to bring an indictment against the whole republican congress, because a republican congress appropriated \$100,000 to pay the expenses of the commission while it was in Europe trying to get rid of the gold standard. And I know that the republican congressmen are so careful of the people's money, that they would not vote away \$100,000 trying to get rid of a blessing.

It was never the purpose of the leaders of the republican party to fulfil the pledge made to the people, nor did many of the 7,000,000 republican voters give any consideration to whether the single standard or bimetallism was the preferable thing. The efforts of the money power in the expenditure of millions of dollars to insure an administration which they could manipulate in the interests of the money lenders of the world, succeeded in accomplishing satisfactory results

to that power. The seven millions of people who were in favor of the gold standard, or indifferent as to the policy of the republican party, but who would follow it though it went straight into perdition, are enthusiastic over the one great thing that the republican party has accomplished,—the destruction of Spanish dominion in America. The last administration of the democratic party lost the opportunity of a generation; the republican party seized it, and the hearts of the American people pulsate in unison over the achievement. The enthusiasm will not subside before another election.

The democratic party may embody in its issues many strong points; but it looks today as if the opposition to American expansion and subjugation of a rebellion against the authority of the United States, is so flagrantly weak as to obscure whatsoever merit might otherwise be found in the democratic array of issues. It is not a question of what is right or wrong. What enthuses the soul of the American people more than any other question, is the point at issue. If all the peace commissioners of the world lately gathered at the Hague were to travel throughout the United States, they might call forth a quiet observation from the curious; but let Admiral Dewey pass over the same ground; throughout the land the cannons would roar, the military and naval forces would parade, the fireworks exhibit, and the eloquence of national orators would resound the praises of the hero of Manila, the conqueror of the Spanish Asiatic squadron.

The great and central principle of the republican party is fallacious. Protection, so called, is the *dura mater* of the trust system of America, and the gold standard is the first-born and legitimate offspring of the trust. Let the child sit upon the throne and rule until the people learn, by the saddest experience, the lesson of

their bond-age. The United States is engaged in a war in which millions of its money is put into circulation throughout the country; besides this, the money power will see to it that under the republican administration money enough is circulated to fulfil the prediction of "good times,"—for let it be understood that it is entirely within the power of the monopolists of the world to either create good or bad times at will.

We are hastening toward the vortex of revolution. The *contraction* of the so called standard of exchange to a limit easily within the control of the bankers of the world, enables the money power to apply the contortions of the great commercial serpent which, like a boa-constrictor, folds within its toils the great mass of the people who, by the subtlety of commercial wisdom, are purposely degraded. Neither republicanism nor democracy can correct the abuses which the competitive system has brought upon the world. To double the amount of money, as proposed by the bimetallists, would only postpone the crisis and prolong the agony of the evil day. The competitive system will be swept away, not by the tardy process of social evolution, but through the culmination of the process of regeneration which began nineteen hundred years ago, and whose fruit will mature at the closing scene of the old dispensation.

The hope of humanity is in the promise of the birth of the new kingdom, the kingdom of righteousness, the Lord Christ constituting the germ and archetypical beginning. The Lord and his church of communism planted at the beginning of the age will bring forth its fruit, the church of the new dispensation. It will arise from the ashes of the impending revolution, which throughout the world will be violent and universally destructive.

The Degeneracy of Modern Justice.

IN THE recent trial and conviction of Captain Dreyfus, we have an illustration of the degeneracy of the principle of justice, not merely in France, where this great judicial farce has been enacted, but throughout the boasted civilization of the world. It is not alone in France that the innocent are made to expiate the guilt of the criminal; for since the condemnation of the Lord of Glory, and his crucifixion at Golgotha by the very people who pretended to watch for his advent, the world has wreaked its vengeance upon the advancing lights of religious, moral, and social refinement and progress, and has martyred, indiscriminately and brutally, those bold and aggressive pioneers of human liberty, whom succeeding generations have exalted to the altitude of hero worship.

God pity and protect the man who, by force of cir-

cumstance and conviction, finds himself arrayed against the flow of the popular tides of degeneracy and corruption which mark the tread of the race in its headlong momentum toward the goals of its inordinate and misguided ambition! Some man has betrayed his country, a treason which does not conflict with the religious and pecuniary sentiment or interests of the masses of other countries; all the evidences are in favor of the accused and against another party, and the innate sense of justice in men is aroused against the court of inquisition, which, sitting in a Christian country of the nineteenth century civilization, excluded the testimony bearing upon, and in favor of the accused,—whom the world believes to be innocent. The five men who voted for the conviction and degradation of the martyr to military pomp, glory, and power in the French republic, possess

the same freaky quality of the sense of integrity which pervades the shrunken souls of those who cry the loudest against this climax of modern barbarism and injustice.

Touch the pockets, social life, or political aspirations and leanings—in our own country—of the great newspaper leaders of the American continent and the world! justice becomes as dormant as a butchered animal; the tiger of animosity is aroused, and the darts

of calumny and vilification are hurled without mercy, and in violation of their own interpretation of the judicial principle and the law of its proper administration. We know whereof we speak; for it is in the light of personal experience when we say that the judgment of the daily press of the world is as brutal as the inquisitorial court, whose one-sided justice cursed the innocent man Dreyfus.

How Royal Found His Opportunity.

L. E. BORDEN.

“**S**AY, MAMMA, what can I do? I want to help, too.” The speaker, a little boy of eight, with a pair of earnest blue eyes, cropped hair, and a linen blouse and knickerbockers, tugged at his mother’s gown impatiently; at the same time, he was trying restlessly to balance himself upon one leg like a stork.

“What do you mean, Roy?” she asked, glancing up from her sewing, with a puzzled air. “Why, what you and the rest were talking about—to help the dear Master. What can I do?”

The eastern Branch of the Koreshan Society had just held its weekly meeting at the house of Mrs. Crofton, and various plans had been enthusiastically discussed, by which the true-hearted members of the little band proposed to carry on the beautiful work of Truth. As usual, each member reported at least one effort made since the last meeting, to present the subject of Koreshan Science to some outsider; questions asked by inquirers, and the best methods of interesting strangers, were carefully considered. Miss Allston, the President, in a few thoughtful words begged the members to mark each day by some word or act of loving service to the Leader whose whole life had been one long sacrifice for the sake of truth and humanity. She never thought she was sowing seed in a child’s heart, but here was Roy and his question as the result of her plea.

Mrs. Crofton put down her work—she was hemming table linen to send to the Co-operative Home in Chicago—and beamed encouragingly upon the boy.

“It is time to go to school now, Royal,” she said gently, “so we can’t talk any more about it this morning. Suppose you try to find out for yourself. You know Koreshan Science teaches us to answer our own questions. Watch all day, and tell me tonight what you found to do for the Master.”

“All right, mamma, good bye!” and Roy went skipping down the walk.

It was three o’clock in the afternoon, and the children in the third grade of the Emerson school were reciting in Geography. It must be confessed that the lesson was a failure, and Miss Marshall was rather cross—how could she help losing patience occasionally with fifty wriggling, restless little atoms on the alert to take advantage of an instant when the teacher’s eyes were turned?

“Attention there, boys! Jamie, don’t shuffle your feet. Helen, what are you laughing at? Come down and sit by my desk. Now Ned, what is the shape of the earth?”

“Round like a ball or an orange, and slightly flattened at the poles,” answered Ned glibly.

“That is right. I’m glad there is one boy in this class who has studied his lesson. I shall keep after school the next one who misses a question. Upon what side of the earth do we live?”

It was Roy’s turn next; he knew the answer in the book, but his mother had taken pains to explain to him the Cellular Cosmogony, how we really lived in a great cell or egg, although the man who wrote the Geography did not know it. Quick as a flash, it occurred to the boy that here was his opportunity. He hesitated a moment, only a moment, thinking how the children would laugh and how Miss Marshall would keep him after school; then, regardless of consequences, he answered bravely: “We live inside the earth.”

Yes, it was just as he expected; the children giggled, and Miss Marshall said sternly, “Royal Crofton will remain after school and study his Geography lesson.” It was too bad, when his sister had promised to take him to the Park if he came home early that night.

Roy put up his hand and began to speak eagerly; he wanted to explain that he knew the answer in the book, but Miss Marshall thought he was saucy and that made matters worse. She never allowed the children to answer back. There was a big lump in Roy’s throat; he put his head down on his desk and cried a little. By the time school was out, he felt better and was able to recite his lesson perfectly. When that question came again, he said: “Miss Marshall, I know it says in the book that we live on the outside of the earth, but my mother is a Koreshan, and she told me that we live inside, and the earth is a great egg.”

Miss Marshall stared in surprise. “What is a Koreshan?” she asked.

“Oh! its science, and it’s beautiful and it makes folks happy,” replied the boy rapturously, if rather vaguely. “And they do say we live inside the earth,” he repeated stoutly.

“But why do they say that?” inquired his teacher.

This was going beyond Roy's depth, but he plunged in boldly; "I don't know, ~~the~~ 'am, but I guess it's the 'air line.'"

The answer, so truthful, left Miss Marshall doubly mystified. It chanced, however, that she had lately been reading Bulwer Lytton's romance, and it immediately occurred to her that the novelist had located the coming race in the center of the earth; this invested the idea, for her, with a certain familiarity, though of course she regarded it only as a flight of the writer's imagination.

When Roy told his mother all about it that night, she said tenderly: "I hope, my son, that I shall always improve my opportunities as well as you have improved yours today." Then she wrote a note to send Miss Marshall, with a copy of "CELLULAR COSMOGONY," both of which Roy handed to his teacher the next morning. It is safe to say that she read the book with much interest, and then asked for more of the same literature; in fact, Roy's friends think that Miss Marshall is going to be a Koreshan too.

In the Editorial Perspective.

THE EDITOR.

CURRENT HISTORY is a great panorama of human life and activity; the scenes of the great events of the world pass before us as the great circle of time hastens in its revolution to the culmination. What ominous signs are presented to the view of the world's millions! The leaves of the great book of human history turn, one by one; the book is read and interpreted. One can read the symbols displayed in the great pages only as one understands the processes of linking the present and the future. The past and future are connected by the present; and the student of current history can receive the greatest benefit from contemplation of events which are now transpiring, through a scientific interpretation of the human world; and the correct interpretation of passing events is the business of the true Prophet. Every man voluntarily or involuntarily reaches conclusions as to what the result of the present conditions will be; there are thousands of incoherent speculations and irrational conclusions as to what the future will bring forth for humanity. Is there no way of determining absolutely whether the great future has happiness or misery in store for the world? Are the sufferings of humanity to increase or diminish? are questions of vital interest. We may take a problem in mathematics and determine accurately the product by calculation; certain mathematical relations must be known; certain mathematical laws and principles must be applied, for in no other way can accurate results be obtained. Are there corresponding processes involved in determining what the future products in the world of man will be? Koreshanity answers all such questions in the affirmative. Astronomy affords a notable illustration of the possibility of foreseeing the future scientifically. It is possible to predict eclipses for thousands of years to come, from the basis of observations of eclipses for three thousand years past. There are eclipse cycles, which must in time repeat the same phenomena. There is a specific relation existing between man and cosmos; events in human history transpire simultaneously with events in the various other kingdoms of the universe. The simultaneity of events in all planes of existence, demonstrates the relation of all events, the relation of every part in every plane to the whole, and to the Cause of the whole. The precessions in humanity correspond exactly with the precessions in the physical heavens. In the human world there is a great cycle of 24,000 years; the solar precessional cycle is of exactly the same length. All through the ages, the sun in its precession has marched westward through the great belt of the Zodiac, as the positive pole of civilization has passed westward through humanity. From a scientific and astronomical standpoint, we are able to locate in the near future a marvelous transformation in humanity and in

the physical cosmos. Current history is susceptible of being interpreted rationally. Koreshanity is a system of scientific prophecy; the great Voice of humanity speaks to the world through current history; through the facts of the physical world; through the ominous signs in the physical heavens, and through the Man, declaring the approach of a New Era, preceded by a revolution, the border line of transition and transformation, beyond which will burst forth upon the world the brilliant Light of universal Day!

Race prejudice has broken out in the North. Race wars have been common enough in the South, where the interests of the white man have been in conflict with the interests of the Negro ever since the signing of the proclamation of emancipation. For the past twenty-five years, the North has sympathized with the Negro and has rejoiced in his freedom. The division of labor into two general classes is the cause of a new conflict. The labor unions have endeavored to monopolize the field of employment, just as the corporations have monopolized the field of commerce and of money. Whoever endeavors to antagonize the labor trusts endangers his life. This is demonstrated by events which have transpired in the northern states of the free American republic, where all citizens are supposed to possess equal rights. Negroes imported from the South to take the places of men who have broken their contracts and have ceased to work through effort to compel the employers to make concessions asked for by the agitators, have been shot down by men who hold cards of membership in the unions. These Negroes have not been shot down for crimes for which Negroes are tortured in the South, but because they have, in pursuit of their rights to obtain employment wherever possible, come North to fill the vacancies in the mines and foundries of the great corporations! We are on the verge of the great war of labor against itself; the war of labor against capital; the war of the forces which bind and oppress, and the forces of the bound and the oppressed. The conflict is inevitable; the present generation will enter the reign of terror!

The majority of the laboring men of the world do not own homes; they are continually building for others, and paying rent on the houses in which they live; they are producing food for others, and purchase food for themselves; they are manufacturing clothing, and go thinly clad themselves. They are laboring to enrich the few, and impoverishing themselves; they receive a mere pittance of what they earn. In the United States there are 19,000,000 working people, toiling to support themselves and the remaining 56,000,000, a few of which live in luxury, in the enjoyment of their accumulated millions of dollars. There

is in America, a vast army toiling to produce what the greater army consumes and wastes. The present method of enslaving millions under oppressive conditions from which they are unable to extricate themselves, is a gigantic evil soon to be destroyed, — not by treaty, not by peaceful evolution of the new era, but through a conflict of forces, through a terrible revolution. Modern civilization is not sufficiently civilized to institute, for the purpose of providing for all the people, a system of equitable distribution of the wealth of the world. No government is true or just which permits such a stupendous system of stealing the products of industry by the few, as is protected by the laws of every civilized nation in the world !

We can read the character of the modern world in what it does and what it thinks about, and in the extremes to which it goes to satisfy abnormal appetites. We read degeneracy in the faces of the millions. The saloon and other institutions of debauchery exist because of the demands of an army of degenerates for means of dissipation. The daily press and other forms of sensational literature, supply the millions with substances that are impure. The decadence of the drama, and a corresponding decadence in literature and art, do not evince that progress, — that ability of mind and nobility of man which should characterize a truly civilized world. The quality of human life in the closing century of the Christian dispensation, is productive of the world's great fallacies. The optimists proclaim that the world is growing better ; but the facts contradict them, and attest on every hand that man is degenerating—rapidly failing and declining in very heart and mind, dying at the very tap-root of life ! Modern social reform will never remove these gigantic evils, nor cure humanity's maladies. Humanity must be rejuvenated from the center of conserved life, from the positive pole of intellectual strength and illumination. The tables must be turned, and the customs of the age revolutionized.

A speaker has said that the "God-made man is the original savage." We presume the idea is to impress upon the mind that the civilized man of the nineteenth century is a man-made improvement. The doctrine that the Almighty was not able to create a perfect man, pervades the school of "higher criticism." It is held that if man fell at all, he fell upward, contrary to the laws of gravitation; although the theory is that man has descended from the monkey. We might paraphrase the quotation and say, in accordance with the facts, that the man-made god of orthodoxy is an unnatural tyrant; and we are sure that if the modern man is not able to create a civilized god, he is not able to create a civilized man ! The true God is man-made—created and generated out of humanity. God is the *true* man; the first cause of all things is man. The degeneracy of man is productive of evil and fallacy, such as exist in the world today. The regenerate Man is the author of truth and good, and is coming again to enlighten the world and transform it.

"The greatest mystery in the universe is life. Every living organism is a mystery. The least worm of the dust is infinitely more wonderful than a whole universe of dead matter. By what strange power living beings appropriate matter whereby they grow and maintain their forms and their activities, no man has yet been able to understand." This is an admission of the failure of modern science to comprehend the functions of living forms; an admission that chemistry is unable to analyze the properties and qualities of life; an admission that the modern physiologist cannot comprehend the process of digestion. The discovery of what life is, has been left to the great Alchemist, who has solved the problems of being and existence. Koreshan Science reveals the mysteries of universal form and function, and defines the relations of spirit and matter, of mind and cosmos. When

these relations are known, it is demonstrable that life does not originate in an unknown and unknowable being, but in the periodical involution of that which is comprehensible.

There is but one direction from the center of a circle, and that is outward to the circumference. There is a point of altitude in universal space in the physical cosmos where there is but one direction, and that point is at the great center of the great cell of the earth. When the highest point is reached, there is no direction but down. There are two places in the earth where there is no east nor west. At the exact north polar point there is no direction but south; at that point there is no east nor west, and no north. At the south pole there is no direction but north; at that point there is no east nor west, and no south. There is a point in human progress where it is impossible to go further without going down; that is the highest point in anthropotic altitude. There is a corresponding or antithetical point in human retrogression, which is the terminal point of descent; when that point is reached, it is impossible to experience further change without beginning to rise in the scale of human progress.

History records facts of revolutions in society, and rapid changes in the political world in the past. Great nations have reached the climax of their career, and have rapidly fallen from the dizzy heights of glory. Whole peoples have, through strange conspiracy of forces and events, sunken to planes of degradation and national shame. Is there an opposite process? Is there such a thing as the regeneration of humanity? There is if there is a process of degeneration. There come times in the history of the world, when all the forces of progress centralize and express themselves in the form of a great system of truth and life. The processes through which the absolute truth is expressed to the world in any cycle or dispensation, is Messianic. Nations have been destroyed in a day through the mistakes, weakness, and profligacy of rulers; and the time is rapidly approaching when the New Nation will be born in a day, through the wisdom, strength, and economy of the tangible King of kings !

With the influence of Japan upon China, through the new Chino-Japanese alliance, the division of China and the invasion of her territory by the British and the Russians, may be checked; but it is not to be supposed that the intrigue of nations to acquire territory and commercial supremacy in the East will cease. The gold god is persistent; if resistance is offered to seizing territory under a pretext, the commercial avenues are available, and through commercial piracy an empire may ultimately be as easily captured as by warfare; and the plan is now to obtain an "open door" to the resources of the Celestial empire. The new alliance of China and Japan has added another phase of intricacy to international problems; both the East and the West will be the battle-ground of nations in the great impending revolution. Events are rapidly focalizing forces in the two hemispheres; and many of these events belong to the field of American activity.

The democratic method of development of "truth" has proved a failure. A thousand irrational thinkers take assumed and unproven hypotheses, in as many different lines of human thought and research, and evolve a thousand different theories. The thousand fragments originating in a thousand minds which have been concentrated on specific parts without a knowledge of relation of the parts to the whole, have not sufficient harmony and coherence to form a great system of truth. The genuine system of the whole truth must come through *one* mind with sufficient mental ability, acumen, and penetration, to reach the confines of the universe, through analytical and analogical de-

ductions from a known fact or premise. No great system of philosophy has ever come to the world in fragments; and no system of absolute science can come except through the ingenuity of *one* man—the man who involves the universe.

The man who does not join in the worship of the golden god today, is considered indolent, eccentric, or insane. Nineteen hundred years ago, Jesus enjoined the young man to keep the commandments and sell all that he possessed and give the proceeds to the poor. Had he followed such a course he would have been a hero. Recently a young man, James Eads How, grandson of the famous engineer who built the great steel bridge at St. Louis, Mo., renounced his personal fortune and handed the mayor of St. Louis a check for \$1,000,000, with instructions that he cash it and expend the money for the benefit of the poor. The mayor considered his act an insane one, and refused to accept the money. Mr. How refuses to spend the money for himself on the ground that he did not earn it, and therefore has no moral right to it. He will devote the million to popular, unscientific philanthropy.

The men who head the trusts have discovered that co-operation is better than competition; they are demonstrating the truth of the old maxim, "In union there is strength." Where men co-operate, greater results may be obtained from a given amount of energy than through the struggles of competition. The evils of the trusts result from the co-operation of hundreds of thousands of people for the benefit of the few. At the present time the trust is one-sided; it is a monopoly for the accumulation of wealth, without the co-ordinate and necessary distribution of the products of industry. The wealth of the world goes to the great money centers and remains there; this process impoverishes the millions. The blessings of co-operation will come when all the men who co-operate to produce the goods of commerce, come to enjoy the fruits of their labor.

It is said that the Filipinos are a liberty-loving people. All savages are liberty-loving—so are criminals; but they love the kind of liberty that is not compatible with the safety of the individual, which true liberty guarantees. No man has the right to do as he pleases, if what he pleases to do endangers the liberty and life of his neighbor. True liberty is movement in accordance with immutable law. There is not a planet nor a star in the physical heavens that has the liberty to move in any other direction than in its orbit. The true form of government of humanity will place each man in his own orbit of progress; not until then will humanity enjoy that harmony that is productive of health, wealth, and happiness.

One hundred thousand people in the state of New York are supported by charitable institutions; and there is a proportionate number of the homeless and helpless in all other states of the Union. A vast army has fallen victims of the competitive system of industry and commerce. In New York alone, there are nearly 25,000 people who are insane; while in the heart of Africa, the percentage of the insane is about one hundred times less than in civilized America! Modern civilization is attended by crimes and curses which will culminate judgments and woes in the throes of revolution.

Modern charity is a farce. Hundreds of thousands of people are rendered helpless and homeless through the merciless clamor for wealth. After all has been stolen from the enslaved, it is considered the highest form of philanthropy to donate a few stolen millions for the support of charitable institutions in order that the homeless, who ought to be in the enjoyment of the luxuries of life in common with all peoples, may become dependent, in a state of humiliation, upon the graces and charity of the more fortunate!

The people of the world are looking for new ways of doing things; but they desire *new* ways of doing things for the same *old* purposes. When the real new ways of doing things supplant the old, they will accomplish new things for new purposes. Man needs to know how to think, how to be happy and contented, and how to become rejuvenated with the energies of life. The new ways are coming; they are scientific; and when applied will make a new humanity, a New World!

It is not considered dishonorable for union workmen to take the places of non-union men wherever possible; but it is considered a crime for non-union men to take the place of union workmen, when the union man throws down his tools and refuses to work! The tyrannical power of the unions is manifest in their methods the world over;—in the strikes, and in the persecution and murder of non-union men who seek to be employed by whomsoever is willing to utilize their skill.

The great body of humanity must have a head which contains the consciousness of the whole. The plant produces its seed in accordance with the same law by which humanity involves itself in the Seed-man. There is a specific fruit borne at the end of every twelfth division of the great Mazzarothic year. We are now at the end of a dispensation; the old church and state must pass away; the new church and state, the kingdom of God, must take the place of the old.

It is not always wise to move in the direction of least resistance; the politician and the preacher pursue this course. It is sometimes necessary to stem the current of popular opinion and prejudice for the sake of truth; and only the true Reformer is able to endure until actual success is accomplished.

If the wheels of American progress turn on the axis of scientific, religious, and economic revolution, they auto-mobilize in the direction of the goal of true liberty and life.

America has expanded its territory during the past year, and has done well; if its people have correspondingly enlarged their mental scope, they have done better.

America has ordered the killing of the fatted calf at New York to celebrate the return of Admiral Dewey from the far country of the Philippines.

If we were to accept the premise of the anti-imperialists, we might conclude that the positive pole of human liberty is located in the Philippines!

The greatest display of genuine palmistry will be in reading the palms of victory in the hands of those who overcome death in the natural world.

It is better to know the true solution of a problem, than to investigate all of the opinions and theories of those who have not solved it.

"It is better to be wise than to be fortunate." Very good; but the man who is wise is more fortunate than all others.

Both the farmers and the capitalists water their stock, and worship the golden calf.

The sins of the world will not be expiated until the golden calf is sacrificed.

Perseverance in the right direction is the secret of genuine success.

The mind is the superior half of the world.

Originality is greater than imitation.

Truths are the riches of the mind.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Mental Scientists and the Science of Immortality.

EDITOR FLAMING SWORD:—Admitting immortality to be possible only in the biune state, what law prevents the mental scientists from making such physiological and anatomical changes in the human structure necessary to immortality? They are practically demonstrating the power of thought to change form; and holy desire formed an externally biune being capable of bringing to birth a Son of God nineteen hundred years ago. If the divine seed or spirit was planted in all, or a part of humanity, it would seem that now the inherent power and desire for immortality would be more effective in changing form and life than at the time Jesus came into the world. I am not considering a Messiah for this age unnecessary; but I want a clearer comprehension of the Messianic law, and ability to distinguish between the true and the false mental science; for there seems to be truth in mental science in harmony with Koreshan Science.—A READER.

Previous to the coming of Jesus, three great men appeared in the world, each having a specific function which contributed to the production of the Son of God in humanity nineteen hundred years ago. These three men were Abraham, Moses, and Elijah. The matured fruit of all progress during the Jewish dispensation was one perfect man, in possession of the perfect truth in the degree corresponding to the quality of life manifest in him. There were in Jerusalem at the time of Jesus, thousands of people who had descended from Abraham; they were people to whom Moses and Elijah ministered. Now what hindered these thousands from attaining to the same state of immortal existence to which Jesus attained? Were they not Jews? Had they not been taught by the prophets, and ministered unto by the priests? We will tell you what hindered them: There could not be two or more positive poles of the absolute truth at the same time.

The life of Jesus was poured out upon a group of progressive people; not such as already possessed life corresponding to the life Jesus had, but such as possessed certain faculties of perception of the truth he preached, and became receptive to his influence; they constituted, under his direction and work, a great battery of life when he went into them. The substances they received have come down through the age in specific channels; and at the end of the dispensation, involution of truth and life in *one* personality is just as inevitable as it was nineteen hundred years ago. The energies to produce the great transformation in the harvest, must reach a point of

positive polation in the Medium of transposition of the life of the old dispensation to the temples of the new age. Truth and life must enter into unity in the one center of elaboration, ere the immortal state is reached.

Truth in the spiritual degree was manifest in Swedenborg; but he did not attain to immortality, because he did not possess the life. Life, in its progress toward the point of involution, was manifest in Ann Lee; but she did not attain to immortality, because she did not possess the truth,—the knowledge requisite to the application of the laws of life. When the truth and the life appear in conjunction in one personality, then the necessary substances unite and ultimate in the science of life—the knowledges of what transformations are necessary to the attainment of immortality in the flesh. That which hinders so called mental scientists from reaching this state is the total absence of both truth and life in them.

The modern mental scientists deny the necessity of a Messiah; and the doctrines they promulgate are decidedly anti-Messianic. They disregard the very principles and laws upon which immortality depends; and moreover, they do not know what immortality is. This is evident from the fact that every one of the numerous plagiarists of the Koreshan doctrine of the possibility of attainment of immortality in the natural world, expect to live right on in the present segmented condition, in dual forms. It is thought that each man may, independently of all others, become immortal, merely by asserting himself to be immortal, or by so applying the mind to the subject as to gradually *grow* into the immortal condition. Is there any idea of polarity in such a hope? Has such a theory a demonstrated premise? Have these people a knowledge of the laws which perpetuate the universe? Do they know the origin and destiny of man, and the laws by which the universe is created? We would answer most emphatically and positively, No!

The processes of attainment of immortality must be accompanied by positive knowledge of what man's destiny is, before he can determine his objective point. The mental scientists deny that God is personal; they hold that he is incapable of becoming a man; that he never appears as a Messiah; and if their conclusions were true, they should expect, in becoming immortal, that they should *not* be in the

natural state, but in the state in which God is supposed to be—an infinite spirit; for if God is not immortal man, how, in attaining to the Godhood, could *man* be immortal? You see the inconsistency of endeavoring to make the Koreshan doctrine of immortality fit in with previous, occult conceptions of metaphysicians!

Koreshans are not under the spell of the unscientific delusion, that viduals or divided beings can become immortal in the divided state. The transformation is decidedly radical; and every man who reaches immortality, must do so in obedience to immutable law; by entering the fires of theocrasis or burning up of the body; by entering into conjunction, through functions of divine Maternity, with co-ordinate qualities of life necessary to complete the man and make him whole—biune. Every man reaching the immortal state must do so through being born into that state; and at the end of this dispensation that birth is from the plane in which the divine mind has been operative during the age—in the soul; consequently, projection or materialization from the one Medium of divine maternal functions, obtains. We do not believe that there can be two supreme divine Fathers at the same time, any more than there can be two central suns in the universe. We can scientifically demonstrate the utter impossibility of there being two or more personalities of the divine Motherhood performing the same functions at the same time. There is no way to immortality but through the *one* way,—in obedience to scientific law; and there is no power in heaven or in earth by which man can reach immortality except through *knowledge* of what the laws of immortality are; and the science of immortality is not taught in any other school of thought than Koreshanity. Koreshanity is strictly Messianic; it would be absolutely worthless if it were not.

Viewing Divergent Perpendiculars with the Telescope.

EDITOR FLAMING SWORD:—An Adventist preacher, whom I have met, denies the Koreshan claim that the earth is concave, and asserts that he has been a student of astronomy for twenty years, and that it has often been proven by the telescope that perpendiculars diverge as they rise from the earth. This, he said, was proven by taking observations of some star or planet at different points on the earth's surface. Is this true?—S.H., Concord Wash.

The telescope, in the eyes of most people, is a miraculous instrument, which fills them with wonder! To the ignorant, it is a kind of machine-gun, behind which

they endeavor to protect themselves from logical arguments concerning the form of the earth. Many people claim to be able to see ghosts with the naked eye; but the feat is certainly outdone by the man who is able to view, with the telescope, intangible perpendicular lines extending into the physical heavens!

The Adventist preacher may consider himself able to deny that the earth is concave; but his propositions betray the fact that he does not even understand the popular system, else he would know that there is not a single star, visible either to the naked eye or through the telescope, that presents the slightest horizontal parallax. A few stars have an annual parallax or shift, but always less than a second of arc.

Suppose we take into consideration the parallax of the moon. The moon presents a horizontal parallax of 57'—the greatest parallax of any object observable in the physical heavens. When the moon has shifted the angular distance of 57' from its apparent place when observed directly from a point beneath the moon, how does the astronomer know whether that angular distance of 57' is greater or less than 57' of space upon the earth's surface? On the basis of the *supposition* that perpendiculars diverge from a convex earth having a diameter of 7,935 miles, he concludes that the moon is about 240,000 miles from the earth. If the perpendiculars converge above us in the center of the concave earth, the moon's parallax or shift, when translated into the terms of miles, would be a less amount of space than a corresponding number of minutes of a degree upon the earth. There is not a man living that knows anything about the old system, who would for a moment claim that observations of lunar parallax *prove* that perpendiculars diverge from the earth. The astronomers assume that they do, and make calculations from that basis.

It would be well if those of our readers who have not been educated in the old school astronomy, would purchase a standard text-book on astronomy, and satisfy themselves concerning the methods employed by the professional astronomer. Our readers could then instantly refute the claims of demagogues and braggadocios who know nothing about the old system. A great difficulty encountered in the promulgation of the Koreshan Astronomy, is the prevailing ignorance of the people concerning the system which we overthrow. The Koreshan System accounts for all astronomical phenomena, and accepts all facts of astronomical observation; these facts can-

not be used as the basis of objection against the Koreshan System, except by those who have not given the Koreshan Astronomy sufficient thought to see how they are applied. The old system is a perversion of the truth; the facts of astronomical observation find their *true* place in the system that is absolutely true—the System that is susceptible of absolute demonstration.

* * *

Mystic Masonry.

PART II.

The Problem of Death and Resurrection in the Church and Masonic Orders.

JOSIAH GROSS, in "The Square and Compass," New Orleans, La.

IN THE church we have limbo; in the Order, the north gate,—places where the spirit descends into spiritual darkness. The church professes to resurrect this spirit body in its identical mundane form in the spirit world, but it would appear that we resurrect not only the spirit in the spirit world, but also the body in this world. The mystic Masons formed a circle and united in prayer, which brought about a condition of harmony and magnetic polarity; and under these conditions they professed to materialize an astral body in the form of the deceased, who communicated a substitute word. For what reason the widow's son did not communicate the word, does not appear. Perhaps their spook was not the genuine Hiram. From Masonic esotericism, it would seem that the return of the perfected body that went out by the north gate, is imperative to a final return of the truth.

The church which is satisfied with the spirit form has wandered far away. It is the return of the material body, the transmutation of a corruptible cell to that of an immortal cell, the translation without intervening death, the overcoming of desire, the circumscribing of the passions, for which we give appropriate symbols to the initiate, that hold the true secret that has been lost. It is a question of physical immortality. Did the widow's son come only in spirit? Or did he come at the supreme moment, though the flesh cleaved from the bone, with apparent physical perfection in response to the prayer of beseeching humanity? Jesus said: A "spirit hath not flesh and bones, as ye see me have." He was not a spirit, but himself in his habiliments. Was the act of Solomon a conjuration of the Master Magician, a vision drawn to satisfy or mystify the brethren? or was it a true natural body, such as Jesus said he had? If the latter, why a substitute word? But that was lost; the attempt to restore the natural body to life was a failure. Solomon did not do it, the secret was lost to him in the death of the widow's son.

We may here digress from the main subject for a little while, and question the nature of the Philosopher's Stone and the Elixir of Life. Let us suppose, by way of

elucidation, that the process might be something like this, and to illustrate, we must draw from the theories of the spiritualists, theosophists, Buddhists, and others: We live a day, sleep a night, live a life, sleep a life. Life on the earth plane is succeeded by one in Devachan, the spirit plane, the illusory dreamland, preparatory to reincarnation. Then again, the type of the natural world becomes the type of the human world. There is the law of seed-time and harvest. The seed is implanted, grows, blooms, and returns to seed. It is the law of reincarnation of the wheat. There is a persistence of vital force in the seed. There is an immaterial dynamis present, which causes the human ovum to build for itself a new body. It is not chance, it is law. The force of man does not manifest itself in the cow. The specific dynamis of the acorn will appropriate matter to form the oak tree. Plant a peach-seed beside it, and from the same material that produced the oak, there comes the peach tree.

There is something beyond the inherent energy of mere matter. It is not possible that under the same conditions there could be different results. Life never came but from pre-existent life. Should it so happen that it is not necessary to reincarnate the seed of man, but to live on a thousand years as the ancients did, to do that requires a perception of a secret. That secret is to know wherein consists the dynamis of the human cell, so that when its life is feeble it may be restored indefinitely. Science, while it demonstrates that the body may survive fifteen hundred years' continual use, has not neared the secret of the essential dynamis of the peach-stone. The cells clog up and we die. How to maintain a spiritual force so that renewal may go on for a long time, is the secret. For with it is the secret of the transmutation of this cell to immortality. With small dynamis we live but few years, the well-spring is feeble. Anciently, it was very strong, and was acquired by a physical process. What was it?

Probably, we might get an idea of the process by the following hypothesis: Daily, we get hydrocarbons from burnt bread or cake; proteids of meat and eggs supply nitrogen; we drink hydrogen and oxygen every day; the individual elements alone are not poisonous, but they are when combined. The atoms of the body are in continual motion, and nerve terminals recognize and are affected by molecular movements. An alkaloid absorbed into circulation reaches a nerve terminal, and its impress is made there by its molecular motion. Should the quantity be so great that the molecular motion continues to irritate the nerve terminals, the physiological effect will be superemphasized and we have poisoning. If, however, we could so regulate the flowing stream of life that there never could be superemphasis, life might go on forever.

Now, this type of resurrection in Masonry is a type of the hereafter, but more excellently a type of the reinvigoration of life on this plane. "I will myself descend into the grave"—and without failure, had he known the real secret, he would have brought forth the widow's son. Jesus, under similar circumstances would have brought forth the natural Hiram. Probably a resurrection under these conditions was the assembling together of magnetic aura circulating in an astral body, what theosophists call a kama-rupa, which would be very effective for spectacular purposes, but would hardly bring the true word, for the kama-rupa is not the true ego, and has none of its knowledge.

The World's News.

Wednesday, Sept. 13.—Great trust conference opens in Chicago.—President of France expected to pardon Dreyfus.—Secretary Hay defends republican administration, and promises regulation of the trusts.—Cornelius Vanderbilt, the New York multi-millionaire, dies at his home on Fifth avenue.—England and Transvaal continue to quarrel over problem of franchise of Uitlanders.

Thursday.—35 new cases of yellow fever reported at Key West, Fla.—Representatives of all political parties and many schools of reform, appear in trust conference, with numerous theories.—Jewish day of atonement; fast of Yom Kippur.—Sensational boycott of Paris exposition is subsiding.—Germans are at work on plans for evangelical colonization of Palestine.

Friday.—Report published that Dreyfus will be pardoned on Sept. 19.—Chicago stone cutters endeavor to spoil plans of fall festival, by extraordinary demands and threats to strike.—Discussions of trust problems continue at trust conference.—Despotism prevails in Serbia; 28 prominent reformers arrested on trumped-up charges of treason, at instigation of ex-King Milan, and made to make false confessions under torture.—Destructive floods in Germany.—4 Finnish newspapers suppressed for criticism of Czar's imperial policy in Finland.

Saturday.—Anti-imperialists decide to drop the silver issue in coming campaign.—W. Bourke Cochran, of New York, addresses trust conference; advocates competition in all lines of commerce and industry; thinks trusts a proof of prosperity; desires publicity regarding management of all combinations, but would not destroy the interests of capitalists.—Bryan takes the opposite view of the trusts; would ring the nose of the trust hog by legislation; would destroy every trust in the country; denounces private monopoly and corporations; would restore competition on a small scale.—Destructive floods raging in Austria.—Marconi coming to America to undertake extensive experiments in wireless telegraphy.—Venezuelan revolution gaining ground in endeavor to overthrow present republic.

Sunday.—New York preparing to expend \$1,000,000 in Dewey celebration; vast preparations being made for magnificent display.—A Hollander reported to have invented an automatic telegraph machine, transmitting over 100,000 words per minute.—Venezuelan revolutionists capture city of Valencia.—McKinley plans a trip west.—Mark Hanna predicts success of republican party in 1900.—Catholic clergymen file protest at Washington against desecration of Catholic churches in the Philippines by American soldiers.—Proposed boycott of French exposition declared off.—Henry Watterson, of Louisville *Courier Journal*, warns democratic party of the danger of opposing American expansion; says such a position is un-democratic.—Insurgents in Venezuela defeat government troops in bloody battle at Tacuyo.

Monday.—South American republics said to be distrustful of American policy of expansion; fear of Pan-American Empire.—Li Hung Chang criticises American war in the Philippines.—Transvaal making rapid preparations for war with England; hundreds of women and boys arm to assist Transvaal troops.—Labor union miners at Cartersville, Ill., stir up a riot

and kill five negroes.—C. A. Pillsbury, the famous miller, dies at Minneapolis.—8-year-old Negro evangelist, Rev. Harry Killibrew, preaches in St. Mark's Methodist church, Chicago.—35,000 employees locked out of Dundee, Scotland, mills.

Tuesday.—Orange Free State decides to fight with Transvaal in case of war against England; English hopeful that difficulties may be settled without war.—French senate begins investigation of case of M. Deroulede and others charged with treason.—Chinese government protests against Gen. Otis' order to exclude Chinese from the Philippines.—Dreyfus' struggle for liberty ends; President of France signs pardon, and Dreyfus is released from prison.

* * *

In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

Koreshan Hall, 316 W. 63d St., Chicago.

MONDAY EVENING, Sept. 18.—Lecture by Prof. U. G. Morrow, on Koreshan Astronomy. Notwithstanding the fact that this was the initial lecture of a series, the attendance was large, and every seat filled. The lecturer dwelt more particularly upon the unsolved problems of modern astronomy (see July number of *McClure's*). Koreshans do not dispute the facts, but the assumptions, of modern astronomy. Astronomers study parts of the universe, without comprehending their orderly arrangement into an organic whole, and reach fallacious conclusions. For illustration: seven blind men once attended the menagerie. They requested the keeper to show them the elephant, as they had never seen it. Accordingly, he stationed them at the trunk, tusks, ears, legs, and tail, respectively, of the animal in question. Later, one of the blind men was interrogated as to whether they had seen the elephant. "Oh yes! it is like a snake, and one end is so funny. There are two holes that it blows through." "Not so," replied the man at the tusks. "It is like a club, for did I not feel it, myself?" A third averred that it was like a fan; several of them, that it was large and cylindrical, like a tree trunk; and the man at the tail was equally positive that the elephant resembled a whip. Modern astronomers have an elephant on their hands. What will they do with it?

The Copernican system was logically refuted on the ground of its palpable absurdities and inconsistencies; it was shown to contradict known facts and laws of physics; and has become the basis of modern theological fallacies and illogical attacks of "higher criticism" of the Bible.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

SATURDAY EVENING, Sept. 16, 63d and Halsted sts.—Subject: "Social Purity." A marked contrast was shown between the Koreshan concept of purity and the almost universal rottenness of the present social fabric. The speaker then requested all who considered themselves physically perfect, to raise their hands; but not a hand was seen. It was then shown that through ignorant violation of the laws of life humanity was rapidly deteriorating,

and unless those days be shortened no flesh could be saved. The meeting was well attended, and intense interest was manifested.

WEDNESDAY, SEPT. 20.—Meeting began at State and Adams sts., with large attendance, but police compelled us to move to a point below Jackson St. While free speech cannot be absolutely forbidden in this "land of liberty," there seems to be a concerted action between police and property owners to accomplish that end, but by different methods. Speakers are being driven farther south each week, until eventually they will find themselves forced out of town on the installment plan!

The subject of the evening was: "Trusts, the Legitimate Outcome of Democracy." Mention was made of the recent Anti-Trust Convention in Chicago. Here were assembled people from all parts of the country, for the purpose of annihilating trusts. What was accomplished? Absolutely nothing; for the reason that there was no unanimity of action upon any line. The time is ripe for a Leader to appear: a Moses, in whom the people can polarize, and who is able to lead them out of the competitive wilderness. He is here!—ALLEN H. ANDREWS, Reporter.

SPECIAL.—We open this new department of THE FLAMING SWORD in the interest of the Koreshan propaganda work everywhere; and we request concise items of interest from Koreshan workers in the field. Brief reports of all meetings of branch Assemblies of the Society Arch-Triumphant, special lectures, and items of interest from canvassers are solicited. Send reports for this department direct to Editor FLAMING SWORD, 314 W. 63rd st., Chicago, Ill.

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The Saturday Evening Post.—We are pleased to announce that this weekly magazine of extraordinary merit is being enlarged from a 16-page to a 24-page weekly, with double number every fourth week. The Fall Fiction number will have a handsome colored cover, and 32 pages of short stories and entertaining articles by well-known and popular writers. It will be on all news stands September 28; the price remains the same—5 cents a copy. As the *Post* is now published, it certainly stands among the very best publications in the world. The copies which come to our office are eagerly sought and read by a number of our people. Those of our readers who desire an extraordinarily clean and choice weekly, will find it in the *Post*. It is not a newspaper; it is not of the sensational order. Every one who reads it comes in close touch with the very best popular thought of the world. The contents of each number are highly entertaining, and we are promised that future numbers will surpass anything yet published. Address, Curtis Publishing Co., 425 Arch street, Philadelphia, Pa. The subscription per year is \$2.50.

Leslie's Weekly.—The home-coming of Admiral Dewey is the principal subject of illustration in the current number of *Leslie's Weekly*—together with the magnificent preparations being made for his welcome; especially the Triumphal Arch, which the

nation's greatest sculptors and artists are erecting in New York City. A particularly attractive feature is the full-length, double-page, 9-color portrait of Admiral Dewey. The entire gallery of photographs in the current issue is superb, inclusive of a spicy page of photographs by amateurs. One can intelligently join in the Dewey celebration by obtaining a copy of the Dewey number of *Lentie's Weekly*.

Teachers' World.—A 48-page monthly magazine, published for the benefit of teachers of common school branches. Its suggestions are very practical and helpful in the daily work of those who have pupils in charge. It is used in the Koreshan school at Estero, Fla. Each number contains lessons on drawing, penmanship, mathematics, geography, etc.; besides a large pictorial supplement of great industries of the world. \$1.00 per year. Bemis Pub. Co., 13 Astor Place, New York City.

Printers' Ink.—A 48-page weekly journal for advertisers, endorsed by the leading advertisers of the world. It is published by experts in unique advertising matter and displays. It is invaluable to all who have anything to advertise, because it gives the key-notes to successful advertising in all branches of business. The fact that it has an enormous circulation at \$5.00 per year subscription, is proof of its value. Geo. P. Rowell & Co., 10 Spruce Street, New York City.

Success.—The issue for September 23 is filled with first-class attractions; the first page is a beautiful picture of Columbia crowning the Victor of Manila Bay; and the illustrated stories of Admiral Dewey as told by his men, covering four pages: are very appropriate. Other features are, How to Succeed as a Physician; America in the Far East; Familiar Talks; Editorials; Questions of the Hour, etc. \$1.50 yearly. Cooper Union, New York City.

The Hesperian.—A quarterly illustrated literary magazine, at 50 cents a year. It is at the opposite pole to sensational journalism; it strikes out on new lines, and possesses some literary merit. The principal articles in the October-December number are: The Greater America Exposition at Omaha; the Influence of Commerce upon Language; Is Literature Remunerative? Published at 7th and Pine streets, St. Louis, Mo.

* * *

Koreshan Propaganda in Chicago.

New Koreshan Hall Opened for Lectures on Koreshan Science.

The Guiding Star Assembly of the Koreshan Unity has provided a Hall at 316 West Sixty-third street, Chicago, in the interest of Koreshan propaganda; and we make announcement of the order of lectures for each week.

Sunday, 3 P. M., Public Service of the Koreshan Ecclesia.

Monday and Thursday evenings, Illustrated Lectures on Koreshan Astronomy, by Prof. U. G. Morrow, Editor of THE FLAMING SWORD. Questions answered at close of each lecture.

Friday evening, Lecture on Social subjects in interest of the Bureau of Equitable Commerce.

Saturday afternoon, 3 o'clock, Woman's Meeting for the study of Koreshan Science; conducted by Berthaldine, Matrona.

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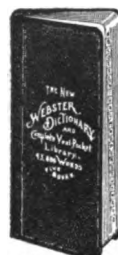
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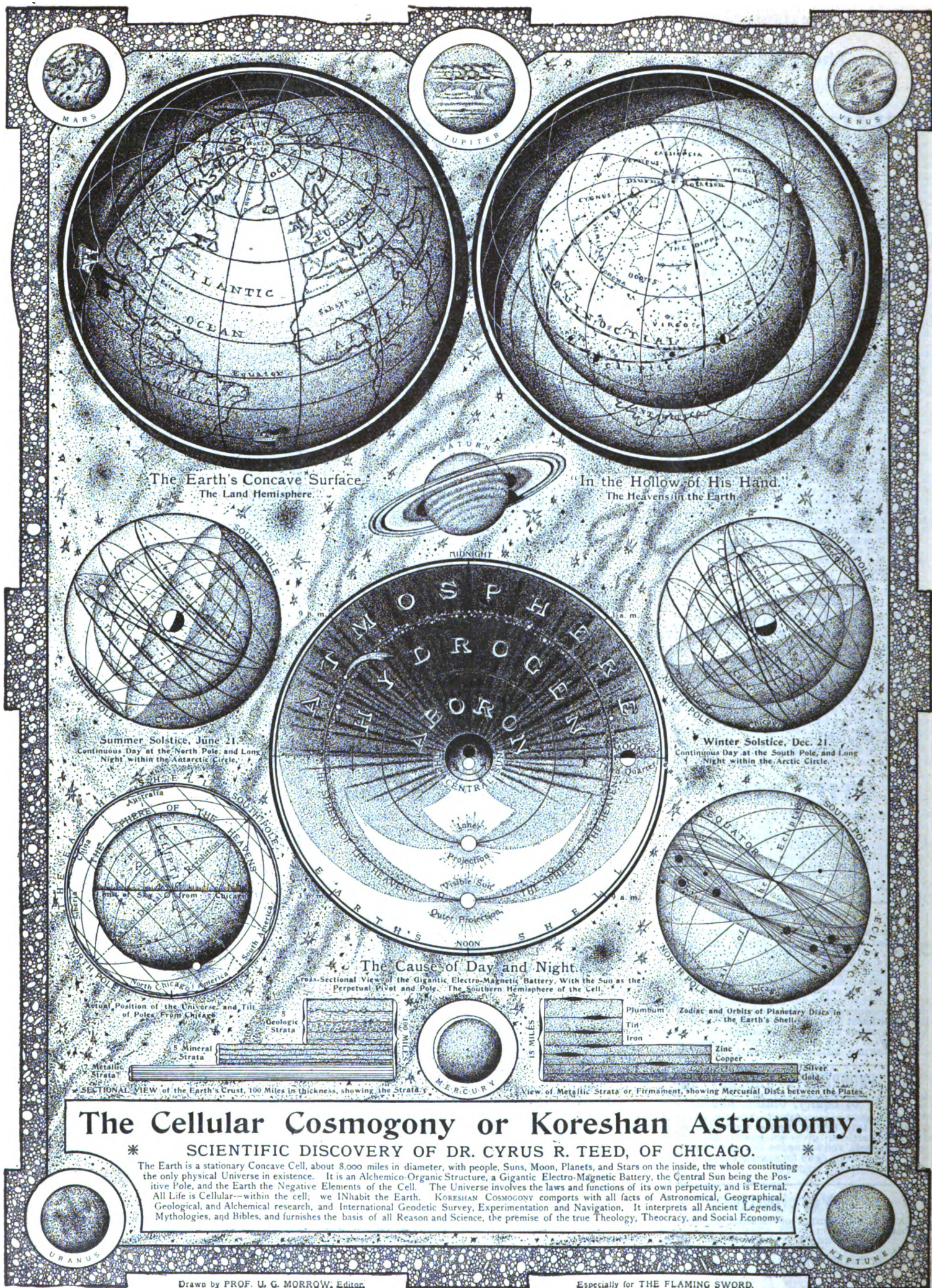
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Individuality of the Undivided Man.—Processes of Generation of Thought.—Corruptions of the Daily Press.—Justice to the Devil.—Recognition of the Messiah.—Editorials and Discussions.

THE FLAMING SWORD

September 29, 1899.

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Vol. xiii. No. 45.

CHICAGO, ILL., SEPTEMBER 29, 1899. A. K. 60.

Whole No. 356

The Organ and Function of Individuality.

Part IV.

Individuality is the Undividedness of Mental and Physiological Observation and Function; Laws of Universal Polarity; Supreme Function of Individuality is Messianic.

THE FUNCTION of respiration in the body may be taken as illustrative of the function of respiration in the brain and in the mind. The pneumogastric nerve is the nerve of respiration. Some of its branches communicate with the lungs, and constitute the channels of communication with the head. Not only does the atmosphere of oxygen and nitrogen penetrate the cells of respiration in the lungs, but the venous blood, as well, enters the substance of the lungs from the heart; hence we have the common pneuma and psyche blending, that is, the air and blood commingling in the parenchyma of the lungs, in the function of respiration. Through this physiological operation another pneuma—distinct from the inhaled and exhaled air—obtains, namely, the spirit or energy generated in that process of combustion which destroys the white and dark blood cells in the lungs, marries them, and creates the arterial cells. This is taken up by the pneumogastric nerve and conveyed to the cells of the brain, communicating to these cells the physiological energy of the momentum of encephalic respiration. The union taking place in the brain cells by their respiratory function generates another pneuma, while at the same time and by the same operation, a higher psyche is also generated. (It would be impossible to pursue the study of psychology independently of the study of pneumatology, as the spirit of the nerve is generated at the point where the blood has its origin.) From the foregoing, it will be noticed that psychic (soul) and

pneumatic (spirit) phenomena are in no sense identical. They are as essentially distinct as are the blood, and the energies generated in the production of the blood.

The Deeper Pneumatic and Psychic Phenomena Have Their Origin in the Sub-Membranous Cells of the Cortex.

The under lamina of the cortical substance sustains the same axillary, polar, and equatorial relations as does the external cortex, with the exception of the inverse action of the frontal and occipital cells; the frontal being sensory, and the occipital, motory in their relation to physiological action. The submembranous cortex does not derive its serum directly from the terminal ramifications of the arterial system, which distributes its supply through the pia mater to the external cells. The alchemical elaboration which takes place in the outer lamina transmits a greatly refined essence to the submembranous area, and also discharges—by induction—the magneto-electricity generated in the external cortex. The student should never lose sight of the fact that every mental phenomenon, whether belonging to the external or internal mind, has its origin in and depends upon the elaborations of the gray matter or cortical substance of the encephalon. It may be well here to emphasize the reiteration, that the cell is the location of the invisible, which is the subjective world; and that without the existence of the brain itself, the spiritual world could in

no wise obtain. This fact must include the inference that the material and spiritual domains are necessarily coexistent.

In our analysis of the character and location of the occult world, we define the groundwork of its habitation and the spheres of its activity. The laws governing psychic or phenomenal subjective powers involve the creation of poles, axes, and zones or equators of form and motion. These include the principles and laws of organic unity. We are justified (in view of the difficulty that the ordinary mind has in comprehending these profound and newly-enunciated truths) in a restatement of the difference between the phenomenal possibilities of mental power as individualized, and as aggregated and exemplified in organic unity. We will use the illustration of the steel bar, which we have so often employed to designate the difference between the polarity of the atom and the polarity of the mass. Each atom of the piece of steel is a magnet, independently and exclusively. The bar has no aggregate magnetic force that can be utilized, because the atoms of the mass are not polarized upon a focal aggregation of atoms. Though every atom in the bar is a minute magnet of itself, its magnetic energy is dissipated because of a want of polarization. The atoms of the steel are alive and constantly moving. Their movement produces friction, and friction invariably generates magnetism. Sweep a lodestone over the bar, or relate it to a swiftly-moving body, and it becomes magnetic. It is not because new magnetic power has been imparted to the bar, but because the positive sides of all the atoms are unitized upon a central point in the bar, by which means the magnetic energy of the atoms, which before was dissipated, is now collected into the magnetic vortex. The steel bar has become a magnet, and its magnetism can be utilized.

Messianic power resides in the comprehension, utilization, and application of this principle, as one of the factors of the salvatory law. A partial knowledge of the laws of universal mental polarity, that is, the determination of a vortex of aggregate mental energy (force derived into a vortex from many mental sources), results in obtaining miraculous powers, diabolic in proportion to the evils of the minds thus partially polarized; for thousands of subjective minds may form a vortex of magical powers, while the external mind remains individualized. So called christian science furnishes an example of the vortical force of that subjective mental display, in which the external individualism of its adherents is maintained, while the

pneumo-psychic mind has its general vortex. Comparatively few of the christian science devotees would be willing to admit that they are following blindly the self-constituted female christ, yet the subtle and subjective mind, or the spiritual world of a certain sphere of spiritual entities, makes the mind of the champion plagiarist of the world the vortical point of their mental determinations; in other words, the spirits of a given sphere have made this center the central pole of their efforts to counterfeit one of the particular lines of the miracles of the Lord, when here in earth nineteen hundred years ago.

The supreme function of individuality (undividedness) comes into the exercise of its full powers, when the subjective cortex throughout the entire field of the encephalon, opens to the voluntary and co-ordinate union of reciprocal activity with the external cortex; and then only, when this double field shall concentrate its electro-magnetic force onto the sincipital pole of cerebral energy. Individuality, under the exercise of its supreme and divine use, beholds the grouping of all the distinctive phases of form and active manifestation as a universal unity. It sees all forms correlated to all other forms, so that in the aggregate manifestation of form there exists but one form, with its correlate and universal function. In humanity, it beholds the imperial possibility of an external and central Majesty, with the human race as one consummately organized body, wherein obtains the order of supremacy in which the temple of God stands conspicuously forth as the divine habitation—God inresident and supremely reigning, with another subordinate humanity in the line of progress through hundreds of gradations of irresponsible but subdominant consociations.

Individuality is the undividedness of mental and physiological observation and function. The physiological action of individuality, as operative directly upon the stomach, is to reduce the *ingesta* to homogeneity, while the direct physiological action of form upon the duodenum, is to reform or recreate the cell in the secretion called chyle, for the ingestion of the alimentary canal. This has its correspondence in universals; for the Messianic office is that of individuality, the aggregation of the coming race into homogeneity, thence through the formate or creative process, to reorganize the social fabric through formulating the firstfruits of the resurrection of the dead. Individuality in specials and universals performs the initiatory step in the physiological progress of digestion and assimilation.



God is not come in miracle now, but in science. He comes now, not to perform works by laws known to himself, which he cannot disclose to the people, but he

comes to declare the science and to remove the wonder or astonishment, through a revelation of the principles of spiritual life and their scientific unfoldment.

Structure and Function of the Human Brain.

Part V.

Analysis of the Processes of the Generation of Thought ; Vito-Alchemical Elaboration of Complex Essences Producing Corresponding Complex Forces of the Mind.

THE CORTICAL prominences of the cerebrum, as mapped out, defined, and regulated by the circumscribings of the sulci, comprise as many specific poles as there are determinations of fiber originating on those portions of summittal pia mater attached to the arachne, and terminating at the other gyral pole—the corpus striatum. The cortical summit is one pole, and the striatum is the other, of one kind of fiber. The crossings of the furrows at the bottom of the grooves or valleys, comprise one set of poles of another kind of fiber, and the striatum, again, the other pole of the same kind. The consideration of this part of our subject is so important a factor in the exposition of the laws of those morphologic transitions involving life from death, that, though seemingly prolix, we ask for indulgence while entering upon a repetition of statement regarding the general division of the cortex into the two specified kinds of corpuscle or cell substance.

All cells located on the summits of the gyri or convolutions are magneto-electric, and are those with which the arachne mediately communicates through the pia mater. These cells, located in the sides and bottoms of the grooves, and which are separated from the arachne because this membrane extends across the indentations from summit to summit, are electro-magnetic. Magnetism is the stimulus of the summittal cell, and electric energy the product of the stimulus. Electricity is the stimulus of the cells forming the sides and valleys of the gyri, and magnetic energy is the product of this stimulus. In the one set of cells the magnetic force is the impulse; in the other set, the

impulse is in the electric force. The first is the expansile, and the second is the contractile force;—magnetism corresponding to heat, and electricity to light. That portion of the cortex forming the summits is dominantly cardiacal (pulsatory), and that forming the sides and the valleys, dominantly respiratory (breathing). It is well here not to make the mistake of supposing the two sets of cells to be distinctively breathing and beating cells;—the two properties unite in both. It is not enough for the reader to acquaint himself with the *fact* of these differences. The *cause* of the difference is the more important factorem.

The results of the modifications exhibited in the above noted differences of quality in cortical substance, may be observed in the body as the respiratory processes of the lungs and pulsatory processes of the heart. The heart and the lungs, in the language of symbolism, are the expressions in the body of the two fundamental principles of being, as inresident with the mind and located in the brain. In the heart is exhibited the beating impulse, and in the lungs, the slowly expanding and contracting power. Both motions are the results of a central process of combustion or burning; and the two qualities of energy upon which the two distinctive motions depend, proceed from the single action in which they have their origin. This action may be expressed in one word, *fire*. All forces or energies have their origin in fire, or in a process of combustion. This has its thousand-fold degrees, beginning with the most external form, and ending with the internal fires of the mind, where love (heat) and wisdom (light) are generated.



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which fulfils again the *fin de siecle* in the drama of a false pursuit of human happiness. The destiny of declension closes in the exaltation of this god of greed, this conjurer of the soul, to the sanctum sanctorum of modern worship; and the prescience of the quickened intellect may observe and wait yet a little longer at the watch tower of circumspection, the finale of the great tragedy.

“The love of money is the root of all evil,” therefore the destruction of the money power comes as the inevitable consequence of the sweeping whirlwind of the divine vengeance, in advance of the coming footsteps of the Son of man, who, as the conquering hero and personal manifestation of righteousness, fulfils the destiny of the race in its restoration to the kingdom of the immaculate sonship of divine regeneration.

The Mirrors of a Degenerate World.

The Daily Press Reflects the Spirit of a Corrupt Generation ; It is a Potent Factor of Evil in the Hand of the Money Power.

THERE IS no greater force for evil than the daily press of the country. Its rottenness is so apparent, that where an honest publisher and editor are found, they invariably corroborate this sweeping statement. There are few who dare assail it, because once under its ban, there is no justice nor mercy for the offender against its liberty to defame and vilify. While the money question is the only incentive to action, virtue cannot be found to constitute a characteristic of its enterprise. We speak not merely from observation. Twenty-five years of personal experience with the daily press of the world, has afforded us abundant opportunity to discern the motives which actuate the newspaper fraternity. While making the sweeping declaration concerning the daily press in general, we do not deny the exceptions to the general rule. We compliment the honest newspaper man, for he must certainly bear all the distinctions of the hero. Blood and thunder can possess no more terrors for him than the antipathy of a great newspaper, whose circulation extends into the hundreds of thousands daily, and whose editor does not hesitate to destroy the reputation of any man who dares to offend, or who may come under the influence of his malevolence.

There are some who will take issue with the above assertions, on the common ground that the press is so often found exerting its influence in the interests of justice,—as in the case of Dreyfus, who does not know that the daily press of the world, outside of his enemies in France, has been persistent and uniform in its determination to secure justice to one whom the world regards as an innocent man! Let us analyze somewhat critically the motives and the forces behind them, which have actuated the press of the world in his behalf. If it be merely the principle of disinterested justice that has called forth the mental energy in the display of eloquence and rhetoric, employed the talent of thousands of reporters, and turned the machinery of hundreds of publishing houses throughout the world, why has it not displayed an equal vigor in the case of Mrs. Maybrick, who was condemned in England under as uncertain testimony as that which convicted Dreyfus? Captain Dreyfus was the son of a member of one of the millionaire firms of Alsace, whose relation to the Jewish world gave them great influence. It is a fact that the Jews of the world not only constitute the heart of the money power, but the daily press of the world is largely, either directly or

indirectly—influenced by the Jews. This is absolutely the secret of the direction of the press in the Dreyfus affair.

We regard Captain Dreyfus an innocent man, because we have seen no evidence of his guilt, and because there are unmistakable evidences of the guilt of others; and in this country, according to the theory of justice supposed to be operative, every man is innocent of crime in the eyes of the law until proven guilty. There are thousands of innocent men under condemnation, whose sufferings are as great, and where the principles of justice are as greatly violated as in this case; but the money is not in it for the daily press fraternity. The great daily papers of the world do not work for nothing, and millionaire press corporations do not accumulate their millions in legitimate newspaper work any more than any other department of corporate thievery.

We have been persecuted by the daily press, the same press which has denounced the court in the Dreyfus trial, because it refused testimony favorable to the accused. This press has taken the testimony of our enemies, and spread it broadcast throughout the world. It has eagerly sought and concocted sensational matter, regardless of truth, because it has thought it popular to berate us, and has never manifested honor enough to allow in its columns the introduction of facts regarding our character or career. We do not expect to influence the press. We know the great newspapers are indifferent to our opinions, and we can assure them that we are more than indifferent to theirs. The good opinion of such a sheet as the *San Francisco Examiner*, would make us ashamed. Its enmity is better than its friendship or favor. Our work is progressive. It is of such a character that it could not thrive without persecution. The persecution of the press is the sunshine of its deliverance from the obscurity from which it is emerging, and from its own inherent virtues it will command the honor and respect of that supreme genus of evolution for which our great work is instituted.

Let it be understood that we have no conflict with the Jew. From the common moral point of view, there is no better citizen. It is not through any objection to the Hebrew, the race which generated the Christ of God, that we have interjected the name in this article. But as our attorney once said to a judge in Chicago, "We want to show the animus, your Honor."

Genuine Justice to the Devil.

The Creation of His Satanic Majesty; the Devil as a Necessary Factor in Universal Economy; His Progress and Final Redemption From the Mortal Hells.

BERTHALDINE, MATRONA.

"MARK TWAIN on the Devil," is the heading of an entertaining article in the New York *Herald* of September 17. It seems that Mark has seen fit to devote his charming humor in a recent article in *Harper's*, entitled "Concerning the Jew," to making a winning appeal for justice to the devil as well as to the Jew. He says:

I have no special regard for satan, but I can at least claim that I have no prejudice against him. It may even be that I lean a little bit his way, on account of his not having a fair show. All religions issue Bibles against him, and say the most injurious things about him, but we never hear of his side. We have none but evidence for the prosecution, and yet we have rendered the verdict. To my mind, this is un-English; it is un-American; it is French. Without this precedent, Dreyfus could not have been condemned. Of course, satan has some kind of a case; it goes without saying. It may be a poor one, but that is nothing, that can be said of any of us.

It might be a comfort to Mark, and to many another mortal being, to know that he and the devil have reached the end of the age of Pisces, the age of the proliferation of devils, and have entered the age of Aquarius, in which the devil must begin the process of transformation. The light of absolute science is now shining in this hitherto dark world of ours, to reveal the ultimatum of truth concerning the devil, as well as everything else. Aquarius, the Messenger of the Covenant, is manifest, and welcomes as disciples all who care to learn the exact science of truth relating to the devil, and to do him justice in the light of it. The devil himself is to be congratulated that he is about to receive justice from such a source.

It is written in the Record inspired by divine wisdom, that the Lord is the creator of evil, which in personification is the devil and satan. "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Isa. xlv:7. Koreshan Universology, which furnishes the science of truth concerning the origin and destiny of the universe, and of the laws of its perpetuity, necessarily includes conclusive scientific testimony concerning the devil and all his works. Concerning the beginning or origin of the universe, the inspired Paul wrote of the Lord Jesus in these words:

Who is the image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

Koreshanity accepts this statement as true, because true science furnishes its confirmation. Koreshans are taught that the universe as a whole involves its seed, a seed involving all its germinals and terminals, which are one, called the Alpha and the Omega. If the ordinary viidual mortal will study his own organization somewhat, he will find that he is a formulation of inter-

dependent organisms, having activities controlled by voluntary and involuntary powers. He will find that, owing to his involuntary activities, certain processes of elimination and precipitation of wastes go on; and that these wastes from a certain standpoint are repulsive and obnoxious, though essential and useful as a basis for the perpetuity of elements essential to progressive development, through the exercise of the voluntary powers to that end.

In the universal economy, every existing thing has its opposite, which in time finds expression or language in some natural form in the natural world. Evil is the opposite and opposing power of good, which gains and maintains its positive character by resisting and overcoming evil in all spheres. Every formulated thing generates its progressive and retrogressive energies; both are essential, but of opposite qualities. In ultimates, or seed forms of being,—indicative of the completion of defined cycles of development,—opposites are brought into ultimating conjunctions, as the involutions of their evolved universals. When the conditions resulting from their preceding evolutionary activities are right, or ripe, evolutionary activities reach their terminals and generate forces which reflect, and being polarized in a seed form, produce activities in conjunction with it, which, while disintegrating to the seed, are quickening both to its progressive and retrogressive powers. This disintegration of the seed is its death as seed, but newness of life to its inherent potencies upward and downward.

Jehovah Jesus, the Deific man, supreme product of the universe and its involved form, is the immortal One, seed source of immortality. This first immortal held within himself the supreme potencies of universal life and death, controlled by the divine love and wisdom, and spiritually discerned as the invisible Deity by all who loved him. Jehovah is God, or Good, in the voluntary exercise of all his powers to reproduce from himself the Elohim, the Gods, and also the devil, or evil, in the recreations from the precipitations of his involuntary powers. His disintegration as the holy seed, by the polarized forces of human love and hate generated by a prior incarnation and disintegration of the Almighty as Jehovah, supplies the universe—in both an involuntary and evolutionary order—with a vitalizing or quickening power.

Unto the progressive humanity, the Holy Ghost or Spirit of His dissolution is a quickening power,—through whom it quickens to newness of life every progressive element in the universe. The reflex of this same Spirit is to the retrogressive a savor of death unto death, and ultimates in the personification of evil in the devil and satan, the devil having the power of death—the science of its source. If the voluntary power of the

divine or discriminating mind projects a true and good thought, its involuntary reflection produces a fallacy and an evil. We cannot voluntarily think of up, without involuntarily recognizing down, etc. These projections of the central mind, and ejections and disintegrations of the spirits of the perfected flesh, end in the anthropostic domain in personified involutions and evolutions, which, in the course of time, or according to the cycles of their development, are known in a universal way as the personal Gods and personal devils; and at the terminations of certain cycles, we hear of the God and the devil as culminating involutions and personifications of inherent spiritual forces.

The devil and satan express the death of Deity in the natural world, in the mortal, sensual forms of men and women. In these, the germs of reproduction descend through the flesh, fulfilling the lusts of the flesh,—disintegrating and retrogressive in every natural tendency. These perpetuate the mortal, corruptible, and corrupting manifestations of humanity, everywhere to be seen, whose elements war against the ascending energies of the intellectual or inner man, seeking the throne and altar of Deity, the perfected intellectual and affectional biunity of being. They war until, by the application of the law of polarization, under the direction of the supreme and leading intelligence inherent in the most progressive race, a Divinity is projected into the natural sphere of human life, strong to deliver and mighty to save, by the power of intelligence to control and to transform the energies of hell, or mortality, to the light and the heat, or the wisdom and the love, of heaven.

These energies once more personified and holding the balance of power in earth, earth will once more manifest in divine order the perfect fruit of every seed after its kind; and the devil and satan will be justified and valued for their legitimate use, and placed in such subjection to the powers of good for their reduction and diminution, that order and health may reign even in the world of their nethermost potencies. The real nature and origin of the “bottomless pit,” or “hell with the bottom knocked out,” and of the “cloven hoof, two horns, and the forked tail” of the devil, may be learned by a study of Koreshan Science. If any one wants to

be introduced to a personal devil of modern times, let him look critically at himself in a looking-glass, and discover the multiplying evidences of his *mortality*,—the wages of sin. If you want to know a God personified, read the Record of Jehovah Jesus and of his works, and of the operations of his Holy Spirit. He said to the mortal humanity about him, “Ye are of your father the devil, and the lusts of your father ye will do.”

True science, the perfect fruit of wisdom and love, awakens that love in the human heart which casts out fear, and gives the will power to control every enemy of human progress, and to transform even the devil to a God, in the fulness of God’s time. A study of the conversation of Jesus with a certain young man who inquired what he should do to inherit eternal life, will reveal what is necessary to do to become like Jehovah. Jesus gave the true answer: “If thou wilt enter into life, keep the commandments.” If at all interested in the Science of the Decalogue, and in its application to the vital and organic social life for the attainment of immortality and eternal life, study Koreshan Science. “The excellency of knowledge is, that wisdom gives life to them that have it.” Koreshan Science will teach one the most important thing to know—how the devil in one’s self, and all his works may be destroyed.

The devil originates in God’s involuntary generations. A diamond may be voluntarily burned to generate a brilliant light, but in the burning the alchemist involuntarily generates the deadly, poisonous carbonic anhydride. God, the ascending spirit of Jehovah, by voluntary obedience to the laws of conservation and polarization operative in the human race which tabernacles him, seeks to reproduce himself as the divine flesh from the diamond or Stone of humanity, the Petros, the Shepherd, the Stone of Israel. This He wills to do, but in the doing of it, he subjects this Stone to the burning of all potent forces. He will not only reproduce himself in glory as the Father of Light, the Master Scientist, in the form of the Mother of all living, but he will precipitate a terrific descending energy into the world of mortal humanity, that will burn as an unquenchable fire until the ultimate of its precipitate again reaches the point of terminal transformation, twenty-four thousand years from now, in the circumferential man, the Ancient of Days—the destroyer of death and the devil.

How May Men Know God and His Messenger or Messiah?

The Experience of Socrates in His Search for Truth; His Conclusion that a Man Must be Sent to Teach the World About God.

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

THE ORACLE said that Socrates, the wisest of the heathen world, was the wisest of men. In his great modesty, he said he did not know what the god meant; he was not conscious of knowing much of anything. But the god would not lie about it, and in some way it must be true, and therefore he undertook to find out what the god meant. There were then, as now, men who made great pretensions to knowledge of their several specialties. He went to these and examined

them with regard to their wonderful knowledge, but found that they knew but little, if anything, even about their specialties. After each investigation, he said to himself, “Am I wiser than this man, or am I not? He does not know much of anything, and does not *know* that he does not know. I don’t know much of anything, and I know that I don’t know, and this must be what the god means.” Men of shallow brains and large pretensions never relish having their subter-

fuges exposed, so this investigation cost him his life. But as men can do nothing against the truth, but for the truth, that death added tenfold to the power of his noble life.

Among the weighty things uttered by Socrates was this, which the agnostics of the present would do well to consider: He said that if men ever came to know the truth about God and his relation to men, it would be because God sent some man to teach them. This He did in the person of Jesus, as the world did not then believe, but confesses now. When He went away, he said he would come again, just as the seed wheat says, when sown, it will come again. It was said of Him, what is also true of any seed, that he would come as he went away, which would be as a man, not as the spirit of a man, or of God; and that the time of such coming was the end of the Christian age, or dispensation, where we are now.

How will it be possible to know this wonderful Messenger? Only in the one way that Socrates employed,—to test the knowledge of the men of his time. We learn in Revelation (which describes his coming), that when he comes he will have a new name of God, just as Moses and Jesus had; that he will not be born holy as Jesus was, but, being born in sin and shapen in iniquity, like Elijah and Moses and other men, he will have to “overcome” before the filthy garments, as Zechariah describes them, are taken off, and he has a change of raiment, “Christ’s righteousness,” put upon him, and God writes his “new name upon him,” and he comes to rule God’s courts

and judge his house. He will not be born a king, as Jesus told Pilate that he was; but will, as the prophet declares, have a “fair mitre” put upon his head. He will perform, not a part, but *all* of God’s pleasure; he will be the son of Jesse, and his name will be Cyrus, as declared in Isaiah xlv : 28.

If we find a man with a message that only God can give him, we may rest assured that we have found God’s Messenger; and Malachi informs us that God’s Messenger is the Lord himself. When you find the man who has God’s knowledge, you have not much further to go to find God himself, as he was in Jesus—the God-man. But men say to us, no man knows, or can know, *everything*. Yet these same people admit that God has all knowledge, all power, all benevolence. If he has all power, then he must have power to impart his knowledge to whom he will that desires it. But few men really desire all knowledge. Most men would like to know a few things, such as will enable them to make money, or secure power over others; but they want nothing more.

“This is eternal life,—to know God and Jesus Christ whom he hath sent.” Jesus promised eternal life to as many as became his disciples, therefore he promised that they should come to know God and Jesus Christ. This is the life that Jesus had, in comparison with which he called all other men dead. To gain this life, a man must have—as Jesus had—God’s knowledge and that of Jesus Christ. Any man who has not this knowledge, and yet professes to be a Messiah, or the Messenger of God’s Covenant with men, is an impostor and a fraud.

In the Editorial Perspective.

THE EDITOR.

KORESHANITY is a great system of practical reform in all lines of human thought, activity, and relations. It is the science of universal economy, and translates the terms of universal form and functions into every domain of life; it is as broad as the universe, and is as specific in every department as the details of every domain of the universe are complex. It has been said that Koreshanity does not touch the vital issues of the hour; that it deals too much with the problems and intricacies of man and cosmos, to effect practical reform in the social and industrial affairs of the world. Koreshanity is a revolutionary system; it is building for future ages, and it must scientifically lay the foundation of the great civilization of the future. Genuine reform must be scientific; it must be true. The great industrial system of the coming age must lie at the very foundation of the great structure of human society. The greatest form of philanthropy of which man can conceive, is the inauguration of such a system of industrial and commercial relations as will admit of equitable distribution of the products of labor among those engaged in the performance of use in the world. The chief aim and object of the founding of Koreshanity is to effect a complete renovation of human society,—the reconstruction of the new social order upon the basis of scientific law. We find in the physical cosmos the natural order and arrangement of a perfect structure; and we hold that the true social structure

which will bless humanity in ages to come, must be founded upon the science of the form and function of the physical world. Koreshanity *is* touching the vital issues of the hour; it has solved the great problems of the world. Its principles are practically applied in the daily life of its people, in communistic and co operative effort; in moral and social life; in the endeavor to reach the Koreshan ideal of perfection and immortality in the natural world, and in the government of its orders and departments. We have no exclusive hobbies; the System is universal in its application; and its complexity—which equals the universe itself in the complexity of its details of forms and functions—bewilders the advocates of fragmentary reform, because they cannot understand it. We are not engaged in abortive efforts to bring in the new age; we are not undertaking to patch up the old order; we are not engaged in the hopeless task of making the world happy under the present competitive conditions, where individualism, patterned after the Copernican fallacy, prevails; we are not hoping to avert the revolution, nor to evolve the new order by means of the ballot box. We know what constitutes genuine reform in all its general and specific phases, and know also that the genuine reformation of the world must be attended by the Messianic function, such as impelled the primitive Christian church, through impartation of energies of rejuvenation, in the direction of practical and genuine love of a *known* God, and the tangible neighbor.

Prof. Dufour, a French experimentalist, has recently presented to the scientific world what he terms "new and interesting proofs that the earth is round." The nature of his experiments is that of observing the images of distant objects reflected from the surface of Lake Geneva in calm weather. The idea is, that the surface of still water reflects the images with just the degree of distortion which a careful mathematical calculation would predict on account of the shape of the earth. His observations prove that the world *is* round, but not convex. In all such "proofs" of the earth's convexity, the important factor of perspective foreshortening is left out of account entirely, and the hypothesis of the convex curvature of water is employed to account for the phenomenon; the processes of visual impression are overlooked. Perhaps the above is the best test which would occur to the modern scientist. If the professor had placed a target near the water, and had observed the same through a good telescope at the distance of a number of miles, with the instrument near the water, he would have seen for himself that water is not convex. The images of distant objects reflected from the water's surface manifested just the degree of distortion that a careful mathematical calculation would demonstrate to exist on a concave surface, curving at the ratio of eight inches to the mile. Modern scientists constitute a school of incompetents, facing hundreds of unsolved problems; they know it, and admit it!

The Christian dispensation has been an age of war, in which the church has been an important factor. The greatest horrors of history have been committed by Christian nations in the plundering of the world for wealth and power. It is obviously inconsistent that such war-like peoples known as Christians, should now clamor for universal peace; but there is a policy in it! In Catholic circles, it is claimed that the idea of the peace conference originated with Pope Leo XIII, and that the Czar of Russia has stolen the honor of the invention of the scheme. It matters little with whom it originated; it is beyond the power of the modern pope or potentate to proclaim peace. A higher authority must make such a declaration, after the present forces have been expended in the impending revolution. The light of the world is not in the apostate warring elements of Christendom; the Prince of Peace is not reigning in and through the modern church and state; and the glory of the New Kingdom, with all its blessings of peace, will be given neither to the vicar of the Vatican, nor to the ruler of Russia.

The people of America find themselves face to face with the great question of the trusts, and they are unable to solve the problem. Capitalism today exerts a greater power than the official representatives of the people; for money is capable of purchasing legislation in favor of the corporations, despite the people! There is no attempt among politicians to solve the problems of the hour scientifically. The recent trust conference in Chicago is an example of how the people of today undertake to meet great issues; representatives of the various schools of reform and political parties met to compare notes and opinions, and to discuss the different phases of the overtowering and overpowering influence of the trusts. The conference culminated in a debate between two great political demagogues, and no solution of the problem was reached. Every one went away with his own opinions. The truth concerning the trusts is not coming from such a source; and the economic quacks will not prescribe any genuine remedy for the alarming social diseases that are hastening the death of the old world!

The agnostic smiles contemptuously at what he is pleased to term the "hair census" of the Almighty, referred to by Jesus

when he said to his disciples, "The hairs of your head are numbered." The expression is scientific, and reveals a phase of biological mathematics of which the skeptic is wholly ignorant. Hair is the ultimate product of the human structure; it represents the ultimates of life. Jesus the perfect man is called the Lamb of God; the lamb or ram is Aries, the head of the anthropistic Zodiac; the point of astronomical right ascension in the physical heavens. Jesus was the head of his disciples, the head of the church. He was sown in humanity, and the harvest of that sowing will be the 144,000 sons of God, the ultimates of life—the hairs of the divine Head; and they are all numbered, the result of the mathematical evolution, the biological product of the involved Unit of nineteen hundred years ago.

The civilized world is reaping the results of centuries of influence of the church. The church has been an important factor in the history of the passing dispensation. It has controlled the affairs of nations, and has guided the world to the verge of an awful social vortex. It has not brought peace to the nations, nor liberty to the people; it has not redeemed the world from the curse; but it has failed for centuries to practically apply a single principle of righteousness. The world is worse today than ever before; the great problems of the hour demand solution; humanity cries out for deliverance from bondage, and from social, industrial, and commercial injustice. On every hand, are tangible evidences of the failure of modern Christianity to benefit the world; the church boasts of its influence in the world, and it must now stand responsible for the results.

The competitive system of industry and commerce, in its excessive waste of energy, time, and products, is on a par with, and corresponds to, the waste of vital energies of humanity, resulting in the chaotic and confused mental states of the world. In the astronomical world, there is the monstrous fallacy of infinite space filled with worlds—sun after sun, star after star, emitting energies in infinite lines of radiation. Such a concept results in the inevitable conclusion that an enormous—a stupendous waste of physical energies would take place in such a universe. A similar fallacy is entertained in the theological world. All of these concepts and conditions belong to the old order of individualism, selfishness, democracy; mental chaos, darkness, and ignorance—an order of waste of vital energies through sensualism and other abnormalities and evils which curse the world.

The so called proofs that the earth is convex, were conceived in an unscientific age—before the geography of the earth was known, before the days of geodetic survey, before the invention of the telescope, and before there were any tests made of the earth to determine its shape. The old Egyptian astronomer, Ptolemy, who lived during the second century of the Christian era, has supplied the world with the so called proofs of convexity. Concerning his proofs, Astronomer Newcombe says: "Ptolemy's proofs that the earth is round are those still found in our school books at the end of seventeen hundred years." Modern astronomers accept the old assumptions concerning the earth's shape; their working hypotheses are evolved from the ignorance of the dark ages!

A Swedish professor has accidentally discovered a new acid in his experiments with tauric moss; the acid is known as tauric acid. It makes metals as soft and as pliable as dough. The chemist denies that baser metals can be converted to gold; but it will be no longer doubted, since any metal can be converted to dough, and money is "dough." The professor is humanitarian, and refuses to patent his process. He claims that it will revolutionize modern methods of working metals. It will not make millions for himself, because he gives the secret away.

But it will be utilized by the millionaires as a labor-saver; they will make money out of it—they will convert everything to gold!

The two fundamental departments of the Science of the universe, are cosmogony and alchemy. Cosmogony is the science of the form and functions of the great universal structure, while alchemy reveals the laws of the relation of mind and matter. The highest and the lowest planes of existence are the terminal points of the ascent and descent of life; they are the limits of the mutations of the substances which comprise the universe. The universe is the great treasure cell of knowledge and life; and alchemy is the key which unlocks the whole and reveals the arcana of nature.

Some people are startled at the "audacity" of KORESH in naming the great Koreshan System for himself. Such minds forget that the Copernican system of astronomy is named after Copernicus. The so called laws discovered by Kepler are known as Kepler's laws. Then there is the Newtonian hypothesis, after Newton; Columbia, after Columbus; Washington City, after Washington; and even the Christian church is named after the Christ. Every man who is *able* may, like Napoleon, place the crown upon his own head!

The science of mathematics can be comprehended by the human mind; it can be comprehended, because man himself is constructed in accordance with the laws of physiological geometry. The laws, forms, and relations of the physical cosmos may be mathematically defined. If mathematics inheres in the operation of the basic laws of the physical cosmos, it demonstrates the fact that man and cosmos are correspondentially related, and that the physical world has its perpetual origin in the mind which is capable of involving the fundamentals of all geometrical relations.

There is a conflict between individualism and communism in modern reform; and a failure of communism obtains wherever it is undertaken on the basis of democracy. There can be no communism in anarchy, though there are factions which pass by the name of anarchist-communism. The term is contradictory, for the specific reason that there is no anarchy in true communism, nor true communism in anarchy. The true communistic body is a nucleus of order, where the supreme laws

which govern the universe are regarded, comprehended, and obeyed.

Who will limit the lines of human progress? If man is progressive, it must be admitted that at some time he will reach the climax of human life and intellect—that he will ultimately reach the point where he will intellectually comprehend the universe, and cease to die. It is in the order of development that he should rise above the conditions of mortality and the powers of death; and the time is at hand.

The proper use of labor-saving machinery would prove a blessing in the field of labor; it would add to the happiness, comfort, and luxury of the workingman. Under the miserable social and industrial systems of the nineteenth century, machinery increases the suffering of the laboring classes, and brings millions face to face with actual poverty and destitution!

Civilization has reached Japan; the decree of compulsory vaccination has gone forth at the instigation of the medical fraternity, and the poisonous virus is to be injected into the blood of hundreds of thousands of children of the Orient!

Every laborer contributes his quota of energy to the support of the world's industry, and should share the comforts and luxuries of the world in its prosperity.

The Copernican system places every man on the top of the convex arc; in the Koreshan hollow globe, every man is at the bottom of the concavity.

Truth is founded upon a demonstrated premise. Hypothesis is the basis of fallacy; modern science is founded upon hypotheses.

The type of the perfect man makes its impression on the pages of the great book of human history.

Sixteen to one is about the proper ratio; there are about sixteen evils in the world to one good.

The gossip's tongue would be silent, if there were no ears of a corresponding character.

The fools have no real god; they worship myth and money.

Mortal man gravitates in the die-recton of the grave.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Telescope and the Convex Bulge.

EDITOR FLAMING SWORD:—I notice your article, "Recent Scientific Experiments on Lake Michigan," and am surprised at the conclusion you draw from the fact that the telescope brought the target into the field of vision again. From this, you drew the entirely unwarrantable conclusion that the earth's surface is concave instead of convex. You say that if the earth's crust is convex, it would be "physically impossible" for the telescope to bring objects hidden by the earth's convexity into view again.

I beg to differ with you on this point. You say, "The telescopic view reveals the fact that the greater visual power has projected the horizon still farther out on the Lake." This statement is correct; and every Copernican who knows anything, knows that all the telescope does is to project the radius of vision, until it is as

though the observer stood upon the summit of the bulge caused by curvature; when, of course, the objects "down the hill" come into view again.

The telescope carried the sight to the top of the bulge, and of course the target came into view again. This could not happen if the light rays were straight; But you Koreshans argue that they curve, and consequently support the Copernican explanation of the simple phenomenon you have tried to explain, as supporting the Koreshan hypothesis.

Your conclusion, that "If it is true (the earth's convexity) when we view the lighthouse through the telescope from the same elevation as with the naked eye, no part of the objects apparently below the horizon can be seen; * * it would be physically impossible for it to be otherwise," is false. You admit that the light rays curve; you admit that the telescope projects the horizon; so you are bound to admit the fact that what the telescope really does, is to project the physical vision according to the strength of its

focus, until the range of the vision of the eye through the telescope is the same as though the beholder stood at that point to which his vision is projected.—R. J. B., Pueblo, Colo.

In the last issue of THE FLAMING SWORD, we referred to the fact that minds not familiar with the claims and methods of the astronomer were wont to make many ridiculous claims for the telescope, upon coming in contact with the Koreshan evidences of the concavity of the earth's surface. We have found in our experience in promulgating the Koreshan System, that it is a common thing for the unscientific mind to invent shifts with which to evade the facts we announce to the world. The writer of the above letter does well to admit the *facts* of our observations, but neutralizes the admission by

undertaking to evade the rational conclusions from the premise of the facts. We have met such subterfuges before, and have demonstrated their inconsistency.

We have the published statements of prominent astronomers of the world, that objects invisible to the naked eye beyond the sea horizon *cannot* be made visible by means of a telescope. They take this position because the theory of the earth's convexity demands it; they know perfectly well that if the earth is convex, it would be *impossible* to restore such objects to view. Every astronomer who undertakes to maintain the theory that the water's surface is convex, will stand upon the ground of his assertions until it is swept away by tests of actual observation.

We quote from a few astronomical authors. Prof. Peabody says, after referring to the usual phenomenon of the disappearance of the ship's hull: "If the ship moved on any other than a convex surface, it would appear again in the telescope." Proctor said that if experimenters have, with the eyes but a few inches from the surface of water, "seen an object close to the surface six miles distant, there is manifestly something wrong with the accepted theory of the earth's convexity." He declined to believe it. Again he asserts: "We finally lose sight of every part of the vessel, not from fact of distance (if it were so, the telescope would bring the ship into view again), but by the obvious *interposition of the rounded or dome surface of the sea between us and the ship.*" So it is obvious that every one who knows anything about the Copernican theory and physics, does *not* agree with the writer of the above subterfuge. It is evident that telescopes are not in use on the planet Venus, else the "man from Venus" would not have made so palpable a blunder as to suppose that the telescope "carries the vision" out over the water, and at the same time takes the *man* to the apex of the bulge. Why, in our observations, both the man and the telescope remained at the observing station!

We hold that we were strictly correct in our conclusions from the recent experiments on Lake Michigan. We know something about the telescope, and what it accomplishes as an aid to vision. It has no function beyond the object-glass; the only effect it produces is *in the eye*. The rays of light from distant objects are transmitted to the object-glass, in exactly the same direction and with the same refraction as they do when passing directly to the naked eye. From the subjective lens in the telescope, the rays enter the pupil of the eye at greater angles than

they do when the telescope is removed, causing the object viewed to subtend a greater angle *in the eye*. The images of objects formed on the retina are two-dimensional; and the only difference between a telescopic view and a view with the naked eye, is that telescopic images cover more of the retinal surface. The telescope has *no effect whatever* upon the transmission of rays of light, until the rays enter the tube itself. If an actual bulge of water existed between the eye and the object viewed with the naked eye, the same bulge would be seen in the telescopic field. This is obvious from the fact that the telescope is powerless to change the direction of the rays of light beyond the object-glass. For how should the light rays *know* when one applied the telescope to the eye, so as to curve differently to produce a different view through the telescope? You see, such a difference of curvature to suit a view over a convex bulge, is only a refraction in the mind of the inventor of the subterfuge; it is only in the imagination!

The statement is made that the telescope projects the radius of vision until it is as though the observer stood upon the "summit of the bulge caused by the convexity." The bulge is at a specific distance from the eye. If the telescope has a power of 50 diameters, and produces a view to conform to the above absurd proposition, what would a telescope with a power of 100 diameters accomplish? Would it take the observer to the same summit as the telescope with *half* the power? The inconsistency of such a statement is obvious, and needs no further comment.

If sufficient refraction obtained in the atmosphere to cause objects to appear in the telescope far below where they should in normal atmospheric conditions, it is evident that the same refraction would be operative when the same visual field is impressed upon the retina of the naked eye! Surveyors have tables of refraction. Refraction is not excessive; the ratio would be the same no matter what the aid to vision might be. The above letter is *not* a Copernican explanation; no Copernican ever thought of it, and the "man from Venus" did not, until he read the report of our observations! The professional astronomer would emphatically deny the facts to be as we observed them to be; his theory *demand*s such a denial. If the astronomer were to admit our facts, he would be compelled to admit our conclusions; for then the principal phenomenon that is thought to support convexity would be destroyed. We know that the telescope enlarges the area of

visual impression on the retina of the eye, and extends the vanishing point; and we know that because it does so, there is no intervening bulge to occult targets, piers, and ships' hulls to the naked eye. There is no other rational conclusion from the basis of observed facts. The "man from Venus" has a great deal to learn yet, concerning both physical and mental science, before he can comprehend the true solution of the problems of the universe.

* * *

Mystic Masonry.

PART III.

The Search for the Mysterious Word; Must be Restored in and by a New Moses.

JOSIAH GROSS, in "The Square and Compass," New Orleans, La.

WHICHEVER way we speculate, the conviction forces itself that the Masonic phenomena were intended to illustrate the return via the natural body, and we propose to produce by our circle neither a reincarnation nor a materialization. We bring life to the natural body; even after it has passed into corruption we reassemble its dynamis and, in its identity, produce the tree. Doubtless such thoughts have come to many an initiate, and I believe that the metaphysical and esoteric side of our great ritual should be given more care and study, for perhaps somewhere within the lines indicated lies the secret we have lost.

If Solomon produced but a materialization, then he knew not the true secret; it was already in his time, lost. He gave his own password, that is, arbitrarily forced another word to take the place of the true. When the word is recovered, we shall learn what there is in the "marrow of the bones" that will, by its natural processes, retard superemphasis of the nerves, restore wasted organs, and bring immortal existence to mortality. At the time of the organization of Masonry, from the primitive crafts of Dionysian artificers, the Eleusinians, and others, this secret was lost, and this revival and the conjunction of forces were probably an attempt at its recovery. The traditions of that time told that the restoration of the physical body had been accomplished. Men had lived a thousand years in one body, and to do that they must have had the Elixir of Life. The alchemists sought to recover this principle of transmutation, not only of metals, but of the body of man.

The translation of Moses and Elijah was the type of the result they aimed at. Jesus knew this secret, and by it restored Lazarus and others to life with their original bodies, descending in the grave to do so. He was the true type of the Master Mason, for he possessed the Philosopher's Stone and the Elixir of Life. Solomon did not, but the Craft that lived before his day, when Melchizedek was its high priest, knew the arcana. This, then, was the result that the Mystic

Masonry of the eighteenth century sought to attain. How to rise from death in the physical body, how to reach the atoms of the cells, and when the atom has reached the vanishing point, when it can no longer be whittled down, when it resolves into spirit and becomes an immaterial dynamis, how to again transmute it into materiality possessing the essentials of the parent tree,—that was indeed a desirable mystery.

We cannot well carry this problem further; we have reached the point where we are compelled to accept the truth of something we cannot explain. A study of the Bible will teach that in all cases the resurrection of the physical body is prophesied, not the shade, the psychedron, the kama-rupa, or linga sharira, not the germ of a spirit occupying an inconceivable fourth dimension of space, but I, myself, shall stand forth in the latter day, in my physical equipment, to give or receive the true password. This "latter day" does not mean the day of judgment, but a theocracy that will arrive much earlier; in fact, it stands to belief that we are to attain the true password on this earth, long before the dissolution. That may usher in the thousand years of peace.

The return of this physical body, this arising of the man from the grave of mortality, and the necessity for it, is, as I said, the point where we are compelled to accept the truth of something we cannot explain. All our traditions—and all other traditions having a probable origin in the original mystery—point to this consummation. Perhaps this is going into deep water with some of the brethren who may argue that all this is beyond practical planes, that charity and good fellowship, wine and oil, are all of life with which we have any concern, but that will not do. There is the mystery, the secrecy, the epitome of our existence, to be accounted for; the veil of the inner temple that we guard, but is there really anything beyond our particular veil?

The Mystic Masons devoted their attention to the unveiling of mysteries by study and speculation thereon, trying to re-discover something that needs to be re-discovered. The conditions of the times bode ill; we need a new Moses. The church disintegrates surely,—the Order may follow. We are content to go through the hollow mockery of an empty form, we will not enter metaphysical realms, and we shall perish by our own inaction. Already, the world at large believes that we hold nothing but the empty form, that our secrets are lost, and our savants thinking of other things. Like the priests of Baal, perhaps they are hunting.

Mystic Masonry conceived that the Philosopher's Stone and the Elixir of Life were the great secrets; in this day we may call them transmutations, the arrest of malignity and what not, the object to be attained is the same. We ought not to fail in giving the Golden Age the benefit of our unity and our "sublime mysteries." We must find the key to reopen the golden casket containing the Elixir and the Stone, of which we have the symbols and the traditions, but which, like that of the church, has, in the unguarded byways of a maturing materialistic civilization, been lost to us.

In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

Koreshan Hall, 316 W. 63d St., Chicago.

SUNDAY, SEPT. 24, 3 P. M.—Sermon by Rev. Berthaldine. As was shown the previous Sunday, that "The excellency of knowledge is, that wisdom giveth understanding," so it was also set forth that understanding when acquired is of no use, except as applied to life. "Show me your faith without your works, and I will show you my faith by my works."

MONDAY EVENING, SEPT. 25—Lecture on Astronomy by Prof. U. G. Morrow. The subject was handled in a masterful manner, showing the lecturer to be thoroughly conversant with both the Koreshan and Copernican systems. Among the topics elucidated were the following: Astronomy as a practical science; form and limitation of the universe as being indisputable factors of its existence; size of man as compared with the universe; what is on the outside? what holds the universe in its position? thickness of earth's crust; formation and emplacement of the metallic strata; true form of the universe a complete pattern of the coming social structure.

An extract was read from Prof. Young's Astronomy, in which he admits that that science is of almost no practical benefit to mankind today; the chief objects of its study being the mental growth concomitant with the working out of knotty problems, and the satisfaction derived from new discoveries made.

Many interesting questions were satisfactorily answered from the Koreshan standpoint, which were then contrasted with the illogical Copernican theory. For instance: What holds the universe in position? It was shown that everything in the universe tends toward its static point. Gold, when it has reached its specific plane, has no weight. Consequently, every part being located at its point of specific gravity, the complete universe weighs nothing, hence needs not to be upheld. According to the Copernican system, the earth and the planets are held in their orbits around the sun by the laws of centripetal and centrifugal force. Necessarily, then, the sun must depend upon the same laws for its emplacement, thus revolving around some greater sun, and so on, ad infinitum, without possible center and circumference.

The attendance was fair, considering the inclemency of the weather, and much interest was manifested.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

SATURDAY EVENING, SEPT. 23, Halsted and 63rd sts.—Subject: "Modern Gods vs. the True God." The speaker stated that modern, so called Christianity is on trial for its life. It has been weighed in the balance and found wanting. The recep-

tion of the Holy Spirit in the beginning of the Christian dispensation caused men to sell their possessions, and to bring the prices of the things that were sold and lay them at the apostles' feet, "and distribution was made unto every man, according as he had need." Such was primitive Christianity, and any religion which falls short of this standard is antichrist. But primitive Christianity was but the result of the planting of the Kingdom which was to come in the earth, and "that which thou sowest is not quickened except it die." Consequently, there has been a falling away, and today we find a condition of greed (aided and abetted by the church), in which every man is for himself, and devil take the hindmost. Everywhere, men are worshiping the great unknown; at the same time serving the god of this world—money. "And as I passed by, and beheld your devotions, I found an altar with this inscription: To the Unknown God. Whom, therefore, ye ignorantly worship, him declare I unto you." (Acts xvii.) The world is ripe for the harvest, and when it is gathered, the old stalk (Christianity), which has borne its fruit, shall pass away.—A. H. ANDREWS, Reporter.

* * *

The World's News.

Wednesday, Sept. 20.—Yellow fever epidemic increasing at Key West, Fla.; 400 cases reported; 30 new cases daily.—Diamond Jubilee of Odd Fellows' order, at Detroit, Mich.—Neither war nor peace yet obtained through Anglo-Transvaal quarrel; war barometer rises and falls in newspapers on alternate days.—Filipino rebels express desire to exchange prisoners with Americans.

Thursday.—Mexican congress votes for President Diaz' visit to Chicago festival.—Price of beef goes up.—England said to be hurrying troops to South Africa.—Severe earthquake reported in Alaska; mountains and hills dislodged; great fissures created, and new islands formed.—Earthquake in Smyrna kills hundreds of people.

Friday.—13 persons injured in big fire at Union Stock Yards, Chicago.—McKinley accepts invitation to attend Chicago festival.—Dreyfus enjoying freedom at Carpentras, France.—Zola declares that the fight for justice in Dreyfus case will continue.

Saturday.—Receiver demanded for the Great Northern Hotel, Chicago, by creditors.—England waiting for Transvaal to do something to justify declaration of war.—St. Louis, Mo., opposes opening new Illinois drainage canal, and consequent pollution of the Mississippi; preparing to ask for federal injunction to restrain connection of water ways.

Sunday.—Three American warships bombard Olanapo, Subig Bay, a Filipino stronghold.—Preparations completed for ception of Dewey this week.—Medical world astounded at cures of insane patients by goat's lymph at Kankakee, Ill.—The Hague peace compact said not to be applicable to Transvaal, but only to nations having representatives at the congress.—Rate war on between western railroads.

Monday.—Two battles are fought between Yaquis Indians and Mexican troops;

Indians defeated and dispersed.—Immense crowds gathering in New York to see Dewey come in.—Several officers in Belgian army ask for leave of absence to enlist with the forces of Transvaal to fight England.—Snoth African mines are closing.—Rabbi Adler, of London, points out the fact that the sanitary laws of Moses are scientific.—Servia and Montenegro preparing for a conflict.

Tuesday.—Political victims of ex-King Milan, of Servia, unjustly sentenced; several to life imprisonment; one executed.—Light snow falls at Calumet, Mich.—Labor union trouble over laying the corner-stone of federal building, Chicago, may be settled by resignation of Truax from festival committee.—British troops nearing the Transvaal border.—American gunboat captured by Filipinos; 10 Americans missing.—Earthquakes and floods in India.—Havana trades unions on a strike.—Dewey arrives in New York, and anchors off Tompkinsville.

* * *

The Flaming Sword's High-Class Exchanges.

Frank Leslie's Popular Monthly.—The October number is appropriately adorned with autumn colors, and contains a volume of interesting material. Hon. Lyman J. Gage has written a series of articles on Finances of our Wars, the first part appearing in the current number, The Revolution and war of 1812; one particular item stands out prominently, and that is that paper money is the money of war times. Other illustrated articles are: College Athletics; Edgar Allen Poe's College Days at Charlottesville; European Fire Fighters; Liquified Air and its Uses, showing a number of interesting experiments. The Fiction department is excellent; Frank R. Stockton contributes The Snow-Flake of the Service, a naval story; Honor Among Thieves, by Annie B. Houseman; besides continuation of April Bloom. The Editor's Marginalia is full of interest, and in many respects is unique.

Mind.—The Greenacre number, dated October, 1899, is at hand. It is devoted to the famous Greenacre movement, founded by Miss Farmer, of Maine. The articles in the present number we take to be papers read at the recent conference of the Summer School of Philosophy at Greenacre. We mention the principal articles: Greenacre; the Purpose of Greenacre; Monsalvat School of Comparative Religion; Education through Environment; a Psychological Study of Sarah J. Farmer; Psychological Aspects of Laboratory Science; Greenacre Ideals; the Land of the Mind; Vedanta Philosophy at Greenacre; Art in Ethical Development. In the Editorial department it is announced that the editorial management is changed; Mr. Charles Brodie Patterson takes charge, while Mr. John Emery McLean becomes editor of the *Arena*, at Boston. *Mind* is published at the Life Building, New York City, at \$2.00 a year.

Leslie's Weekly.—This week's issue is a Dewey number from beginning to end; and the special feature is the double page

supplement containing Christy's full-length picture of Admiral Dewey, in nine colors. The title-page shows the Admiral in full uniform. Other pictures show the appearance of the Olympia as she approached New York; scenes on the decks; and other interesting things connected with Dewey's home-coming. The letter-press contains stories of Dewey's life, besides the usual departments—editorials and People Talked About.

The Open Court.—The entire October number of the *Open Court* is devoted to a consideration of the varied and manifold relation which exist between Germany and the United States, and will be appreciated by all interested in German-American history. The frontispiece is a picture of Frederick the Great. Among the articles are: The Religion of Frederick the Great; Germany and the United States; Causes of the Estrangement between America and Germany; besides interesting paragraphs by the editor. Open Court Publishing Co., Chicago.

Word and Works.—An astronomical and meteorological monthly, edited and published by the famous St. Louis weather prophet, Rev. Irl R. Hicks; liberal and aggressive; of interest to the general reader. The most interesting departments are: Monthly Talks on Astronomy; Observations, Criticisms, and Comments; Monthly Forecasts of the Weather; Progress of Science, and the Query Corner. \$1.00 yearly. 2201 Locust street, St. Louis, Mo.

* * *

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Monday evening, Illustrated Lecture on Koreshan Astronomy, by Prof. U. G. Morrow, Editor of THE FLAMING SWORD. Questions answered at close of each lecture.

Thursday evening, Lecture on Social Purity, by Berthaldine, Matrona.

Friday evening, Lecture on Social subjects in interest of the Bureau of Equitable Commerce.

Saturday afternoon, 3 o'clock, Woman's Meeting for the study of Koreshan Science; conducted by Berthaldine, Matrona.

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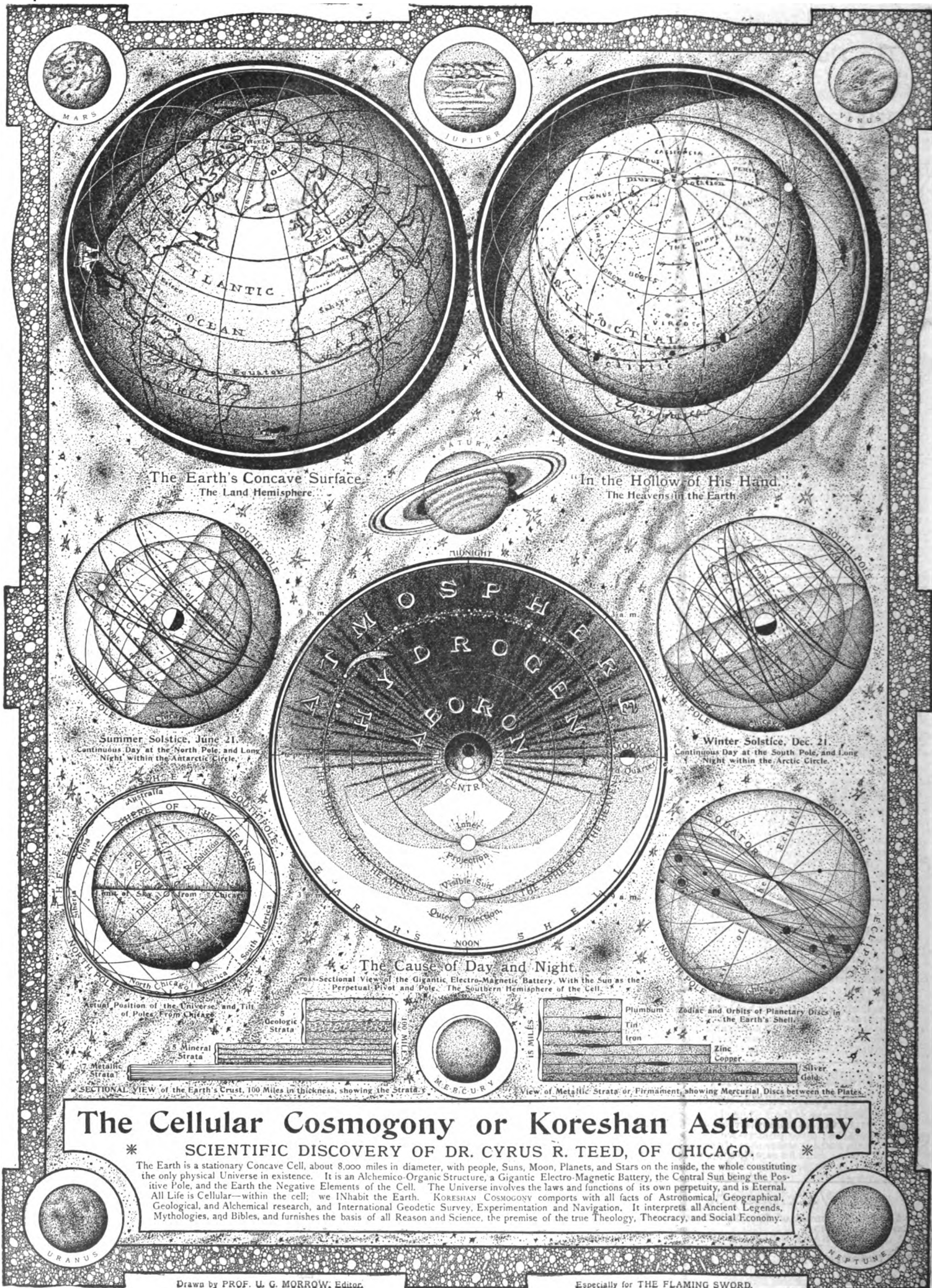
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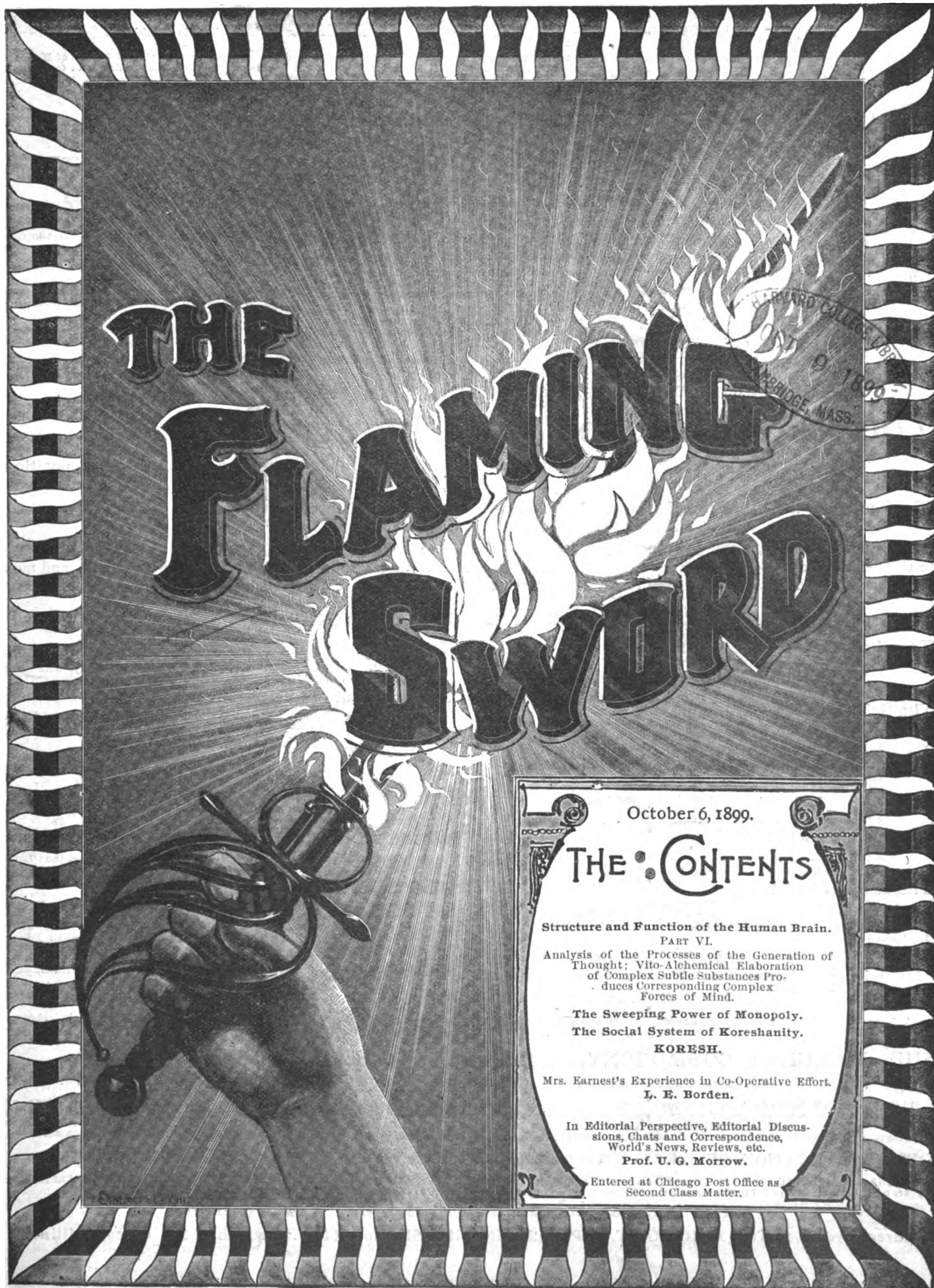


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October 6, 1899.

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KORESH.

Mrs. Earnest's Experience in Co-Operative Effort.

L. E. Borden.

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Prof. U. G. Morrow.

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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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Structure and Function of the Human Brain.

Part VI.

Analysis of the Processes of the Generation of Thought ; Vito-Alchemical Elaboration of Complex Subtle Substances Produces Corresponding Complex Forces of Mind.

THE VITO-ALCHEMICAL union constituting the encephalic fires, is as multiplex as the aggregation of cellular and fibrillar structure, every cell as before stated being an altar, as it were, in which the process of combustion continually proceeds, as resulting from the complex interflow of the essences and energies that unite therein. Think of a myriad of minute or micro-cosmic corpuscles, each elaborating its own complex subtle essence, and through such elaboration generating a corresponding complex force or energy, the essences or fluids compressed through the contraction of the corpuscles in the respiration of the cerebrum, and precipitated through the course of the fibers toward and into the cavities of the brain, and parts and extremities of the body. These energies flow out into an auraic sphere, to comprise the aggregate mental force composed primarily of the two distinct yet co-ordinate energetic principles of mind; namely, love and wisdom,—the light and heat principles of mental activity.

All the essences of particular regions of the brain flow into the central cavities of this complex laboratory, commingle through the vito-alchemical relation and interaction of the central cavities, and institute the beginning of a circulation having its oceanic origin and termination in the commingling of fluids or essences in the third ventricle. We shall proceed to designate and define the course of direction of this river of the water of life, as in its onward career it waters, and from its

pellucid current rears the solid wood or fabric, the Tree of Life,—the human organism animated by its progress.

The fluid from the superior choroid plexus discharges itself into the lateral ventricles or cavities. This, with that of the fifth ventricle, commingles with the serum of the third, which also receives the discharge of that from the reservoir lying under the corpora quadrigemina. This is called the aqueduct of Sylvius. When the mass of the brain expands, it compresses all these above-named cavities, causing the liquids they contain to flow toward, and discharge into the glandula-vitae, or pituitary gland, the conduit of this flow into the gland being the tuber cinereum (ashy body) and infundibulum (funnel).

A wonderful process of transformation, subtle in the extreme, mutative as fire, converts the fluidiform essence to most refined, spirituous energy, holding in spiritual solution those complexities which before were liquid, after having been solid material substances. This pure spirit is absorbed by the blood through the petrosal and other central sinuses, and the imparted influence conveyed to the torcula Herophili, where the impulse centers. One most particular factor of this beginning of circulations should be here specifically noted. The pineal gland or conarium, resting upon the nates of the corpora quadrigemina, is the depository of carbonate and other solidified reactions resulting mainly through a stream or current which passes over

the fornix, through the lyra, thence through the corpora albicantia, through the crura conarii, and solidifying in the pineal gland.

Through the expansion of the cells and the co-ordinate contraction of the fiber, the pineal gland is made to contract lengthwise, and thus discharge its solid contents through the posterior foramen, into the aqueduct of Sylvius. Here it is dissolved and held in solution until conveyed by the compression of the aqueduct to the third ventricle. The most noteworthy particular of this vito-alchemical elaboration and reagency, is in the fact that this solid substance formulated in the conarium or pineal gland, is the basis of the bone formation, and in fact, subsequently, of all organic solidities. It is conveyed by liquid solution from the aqueduct, and discharged into the third ventricle. It thence passes to the tuber cinereum (ashy body), an organ, the express use of which is to react upon the liquid, retouching it for processes of osseous formation. After this elaboration in the tuber cinereum, it passes through the funnel (infundibulum) into the glandula vitæ, as before stated. It is now discharged or elimi-

nated as pure spirit, whence, through the sinuses, it passes to the wine press of Herophilus.

When the venus blood holding this spirit solution enters the torculum, at the back part and base of the cerebrum, the spirit comes in contact with the occipital pole of the dura mater (hard mother), which absorbs it and conveys it through the course of all the fibers of this fibrous tissue, reconverging it at the union of the crista frontalis with the crista galli. Here the fibers of the dura mater converge, reaching their terminal pole at the top of the vertical plate (cock's crest) of the ethmoid bone. The ethmoid ossifies by three centers, which comprise the three points of that continuous flow of osseous or bone spirit which, in its onward career, constructs the bony fabric or framework of the body. The whole system of bone formation and structure is evolved through these three ossifying poles. It first formulates the periosteum, in one direction depositing the bone substance, and in the other, evolving muscular origins, and thence the muscular fabric, the wastes of which again find their way into the returning blood current, ultimately returning to the cortex of the brain for re-elaboration, to pursue the repetition of its vascular and solid circuit.

The Sweeping Power of Monopoly.

**Great Issues in the Closing Drama of the Centuries; the Lost Silver Cause; the Messianic Voice
Warning the World of Revolution.**

WHEN we take into consideration the fact that the great bulk of our millionaire and billionaire trust combinations is water, and realize also the certainty and regularity of the money panics, and that these panics are in proportion to the apparent prosperity preceding them, men have reason to be alarmed at the immediate future of the country and the world. The leaders of the two parties are deceiving both themselves and the people, in the attitude they bear to the gold and silver question. This is not the issue before the world. The question of doubling the volume of money is one which no statesman would waste his eloquence upon for fifteen minutes. Politicians may use it to blindfold the poor patient asses—the people who are willing to be led blindly by blind guides; and were the bimetallic proposition made a successful issue, it would not relieve the burden of the ass.

It will not benefit the masses, to double the volume of money in the hands of the millionaire individual and the billionaire corporation. When in an emergency the government of the United States defied the banks and made its own money, it found the secret of financial independence for the people. When this secret was discovered by the government, it was quickly observed by the money monopolists, and they set to work to destroy the nation's money, for they knew that what is for the interests of the masses of the people, is opposed

to the interests of the banker and the bondholder; and let us here repeat: That which the national banking system of the United States regards as a sound monetary system, and which benefits the banker and the trust, is necessarily the thing that the people do not want.

Let not the world deceive itself through the subtlety of the great commercial serpent, whether its skin be the color of gold, or of silver, or mottled with both. The doctrine that gold is valuable only because it had the stamp of the government upon it, first issued from the Guiding Star Publishing House, and through the publications of the Koreshan Unity; and we have no reason to change our opinion regarding this intrinsic and self-evident truth. If the governments of the world should unanimously decide to demonetize gold,—as they have done silver,—it would not be held at one twentieth its present valuation. Every silver dollar having the government stamp on it, is worth one hundred cents because of the stamp; while the same amount of silver without the stamp, is only valued at about one half the amount. Every silver dollar valued at one hundred cents because of the stamp, is watered just that amount; more, in fact, for the silver not coined is worth about fifty cents because of its possible monetary—not commercial—demand. The determination of the bankers of the world to contract the money

volume, is that they may the more easily regulate the industries, control supply and demand, and perpetuate the great mass of the people in the abject slavery of the bond power of the world.

There is no religious, moral, nor social sympathy between the rich and the poor. The rich man abhors the poor neighbor, and the opulent purpose to degrade the masses and maintain that degradation by the very force of that distinction which money renders possible. The present government of the United States, under the absolute control of the monopolist who determines legislation for the rich against the poor, was made by a democratic people, by democratic processes, through the instrumentality of a democratic government. We have no sympathy with, no faith in, a people boasting of political liberty, who would run a government in the interests of the banking system of the world, having its pulsating center at the very heart of British aristocracy.

While we write, we are under the wing of a railroad monopoly, the power of which is sustained by those chosen by the people to represent them at Washington. A big railroad magnate not far from the Pacific coast, absolutely determines what the people of the Pacific coast may or may not have, and what they shall pay for it. The process is to purchase the House of Representatives, enough of whom are purchasable, to carry any scheme in the interest of this magnate, through that legislative department of the government. It is different with the Senate. These people cannot be bought, but they can be made to place themselves in compromising positions through the subtle machinations of this same magnate. High-toned houses of assignation are maintained; Senators are inveigled through women placed there for this very purpose, and once they are entrapped, there is no escape. The magnate then dictates the kind of legislation he demands—and he gets it. The national heart and soul are pol-

luted. Corruption permeates the cell and fiber of the national structure, and the remedy lies deeper than the monetary problem.

It is too bad that what might be the eloquence of a great man, should be utterly wasted on the question of bimetallism. The battle of gold and silver, like the better one on the greenback, has been fought and lost. The hero of Manila has returned to the United States, and the acclaim of an enthusiastic populace re-echoes in thunder tones throughout the country, its approval of the course of the present administration toward the Spanish government. On the tide of this popular wave, the lesser things sink into obscurity.

The government, by force of circumstance, has placed itself within the pale of the international combination which must soon play the closing act of the great drama of the centuries. The world is hastening forward to the vortex of its catastrophe, and the exaltation of the gold god to the sanctuary of the most holy place, is the signal for the final dissolution. The time is not yet for the waving of the olive-branch. The Christ of God must and will actuate the heart of men. The time is nearly ripe for the Lord to descend upon the mount of Olives, not on the ancient and figurative mount in Palestine,—which was but a type,—but upon the real mountain, the soul of humanity as it is heaping up in the new world, in the aggregation of those who know the processes, time, and place of the Messianic appearance.

The woe which terminates the curse upon the serpent—the money power, the wisdom of commerce perverted—is about to be precipitated upon the race. We give the warning note. The wise will understand; and not far hence the world will know that *THE FLAMING SWORD* is the genuine weapon of the Messenger of the Covenant. There will be no improvement in the conduct of government, until the Christ of God renews the baptism of the world, and the heart of man is regenerated.

The Social System of Koreshanity.

Koreshan Sociology Differentiated From the Schemes of Agitators; Scientific Methods Employed in the World's Reformation; the New Church and State.

WE HAVE been asked by a reader of *THE FLAMING SWORD* and Koreshan literature, if we advocate a social and industrial system in connection with our other work. We do not just see how a person can read *THE SWORD* for any length of time, or even one number, and be ignorant of the fact that a new industrial, social, and economical system constitutes the very foundation of our Koreshan Universology. In the detail of the changes to be wrought in the development and construction of a new social order, we do not differ materially from the ordinary socialist. In the method

of its attainment, we differ radically. The new government will consist of a universal trust, in which every member of the society will constitute an equitable shareholder. The general business, with all its details, will be conducted by the universal body through its agents, who will manage and direct its interests. There will be no private or corporate ownership in any of the lines of trade, in commerce, in agriculture, or in mechanics. The government will own everything, and conduct all business in every department and detail. By the government, we mean the people. In the consideration of

the question of the attainment of this condition, the source of the power which inaugurates and maintains the social and political transformation, we are diametrically opposed to the agitators in the various departments of so called social and industrial reform.

We have the history of the world as a sure basis of the world's progress. The advancement of human life is governed by the same law of cycles as that which determines the movement of the sign Aries through the Zodiacal belt, or through the ecliptic in the movement called the precession of the equinoxes. The history of the development of modern civilization embraces, as the primal factor of its momentum, the baptism of the world by a power called the Holy Spirit. It produced a revolution in the hearts of men, a radical change of heart in the cognition of the character of Deity and human relation to God, and also changed the conception of the human mind as to the relations of men to each other. This was not merely and solely a theoretical change, for with the change in theory came the power to perform the works of human uses. The theory of love to God and the neighbor was not brought to the world by the Lord Jesus the Christ; it had, however, become as sounding brass and tinkling cymbal. The Lord not only emphasized the declaration of a law as old as Deity, but by his power he made it incumbent and possible to fulfil it.

That God is the Father of the righteous man, or that the righteous man is the offspring of Deity, is not new to the world; it is as old as the everlasting hills. As in the days of the Lord the Jews had forgotten it, so now the world generally has lost sight of the fact that God is the Father of the righteous man; and this is because—in the separation, or the divorce, of humanity from God—man has fallen into hell, submitted himself to the hellish law of generation, and is begotten and born of the devil; hence, as he was in the Lord's time, so now he is the offspring of the devil, which accounts for man's opposition to being called the offspring of Deity.

The fact is, the human race has fallen from the condition attained by the church at the beginning of the Christian age, according to the declaration: "That day shall not come, except there come a falling away

first." The fall has come, and now—at the end of this age, as in its beginning—there will be instituted a new church. It is upon the basis of our knowledge of the law of seed time and harvest in anthropostic progress, as in the physical world, that we predicate our predictions of the institution of a new church in the earth. There is no Fatherhood of God to such as are not regenerated from God; and no brotherhood of man with such as are begotten of the devil and perform his works. "Ye are of your father the devil, and the works of your father ye will do," said the Lord; and there has been no improvement in the status of love in the human heart since the fall of the Christian church.

The world makes a mistake when it imagines the possibility of a social and economical evolution of society. If all the socialists and anarchists of the world could unite in the formation of a distinct party, the socialists themselves would be surprised at its numerical weakness. New conditions of society have never come in that way, and especially at the termination of cycles does the law of organic progress fix its seal in the specific nucleus of a new beginning. Rome, one of the greatest empires the world has projected, did not originate in the general evolution of social and political progress, but by the involution of the genius who conceived the project of founding a city. It began in the brains of the consummate genius who drove the stake and who, through the force of persistence, perfected and executed the enterprise, and imparted the pneumatic and psychic energy of that genius to the succeeding generations giving character to the Latin race.

The Lord Jesus was the greatest of the world's products. In him were involved the vital and vitalizing potentialities of an evolution so distinct from the ordinary tendencies of the human mind and life, as to distinguish the Lord as the immortal one, the one from above, while all others were from beneath. Those who are to comprise the primary stones of the new Temple, the heart of the Empire of Righteousness, will in no wise be backward in the recognition of the Christ as the archetype of the evolving genus, the Father-Mother of the race of sons of God who are to become the nucleus of a new foundation, the beginning of the crowning dispensation of the ages.



In the commencement of every dispensation there occurs a re-union or re-marriage of God and man. This re-union is a re-tying, and is expressed in the term religion, a word which signifies to bind or tie again. The end of every age or dispensation finds the church in a state of adultery. This occasions the divorce of God and man, which manifests itself also in the divorce of church and state. The complete divorce of church and state marks the end of the dispensation, and therefore

the time for a re-tying, marriage or religion (re-ligare), hence, the time referred to in Revelation; namely, "The marriage of the Lamb is come, and his wife hath made herself ready."

Social evolutionists look for a final unfoldment of the human family into adjusted social and political states universally insuring the happiness of mankind, but so far they have failed to locate the germ or seed of such evolution.

Mrs. Earnest's Experience in Co-Operative Effort.

L. E. BORDEN.

MRS. EARNEST had a natural bias toward co-operation. She is a Koreshan now, but long before she heard of the Bureau of Equitable Commerce, she used to besiege her friends with schemes which they deemed Quixotic, all tending to simplify the present mode of living, through united effort. The prejudice which she had to face, gave her a vivid conception of the selfishness that lurks in the heart of poor humanity.

By dint of patient exertions, she persuaded the ladies up and down Auburn street, where she lives, to form a co-operative sewing-circle, that met at the different houses in turn, every Thursday afternoon. For a time, the sewing-circle was very popular, and more than one tired mother of many children welcomed such a lift with her fall or spring sewing, and looked with grateful eyes at the pile of little garments that a single meeting had left ready for wear. Being a progressive woman, anxious to devise ways and means of further benefit to the community, Mrs. Earnest next hit upon a brilliant idea.

"I tell you what it is, ladies," she exclaimed eagerly, one bright summer day, when the sewing-circle met at her house and various members of the society were grouped about her shady verandah, all busily working, while the whirl of two sewing-machines sounded cheerfully from the parlors, "what we ought to have, is co-operative housekeeping. We might have a common kitchen and dining-room right here on this street. I am sure we could save money by inviting our friends, and only think how it would lighten our labors, and how much time we could save for reading and study!"

Mrs. Earnest expected that a chorus of delighted voices would welcome her project, but a dead silence followed, which showed her that for some reason or other, her words had fallen amiss.

"You don't seem very enthusiastic," she added dryly, after waiting a moment for some one to speak. "What's the matter with the idea?"

"Oh, my dear," objected Mrs. Ames, "you forget the men. They never would stand it in the world."

"No, indeed!" said a frail, consumptive looking woman, with great decision. "My husband thinks that nobody's bread but mine is fit to eat. When we go up to his brother's to tea, he makes me do up a couple of slices in a napkin and carry them over for him. Ezry's wife don't mind it now, though she was kinder put out about it at first."

"I think it's only natural for a man to like his wife's cooking best. I know Hiram wouldn't give up my apple-pie. He wants it three times a day, but he

never touches pie away from home," chimed in another voice. "No, Mrs. Earnest, there's no use in talking about a co-operative kitchen, and meals in common. Why, the men would all be quarreling over the best cuts of meat. It wouldn't work."

That was the general verdict, although they were ready to admit that the co-operative plan would greatly reduce both labor and expense. Poor Mrs. Earnest found that appetite is the stronghold of selfishness. It was easy to see that those women would be quite as unwilling as their husbands to sacrifice the family larder, no matter how much their strength might be taxed to fill its groaning shelves. A sadder and a wiser woman, she said good-bye to the delightful project which she had fancied was sure to find favor in the eyes of her neighbors. The sewing-circle still remained to comfort her in the midst of disappointment, but alas! even that was doomed. The fatal day soon came when Mrs. Chester brought her sister to the meeting, and proposed her name for membership.

Now, it was well known that in former days Mrs. Chester's sister had deviated from the straight and narrow path of virtue. Nobody had anything to say against her now, and what with her drunken husband and crippled boy, the poor little woman had need enough of friends and sympathy; but at her advent, a majority of the staid and respectable matrons of Auburn street, made haste to gather up the skirts of their garments lest the touch of hers should contaminate them. In vain Mrs. Earnest begged and pleaded, protesting that while they ran no moral danger themselves, from the newcomer, they might be of the greatest service to her. It was written that the sewing-circle should split upon the rock of Mrs. Chester's sister.

After this experience of the rarity of Christian charity, Mrs. Earnest was too discouraged to start any more co-operative enterprises. She felt convinced that human nature was too selfish to be led into better conditions, and must struggle on, bearing its load as best it might. When she heard of the Koreshan movement, she was swift to welcome it, as holding the only solution of the problem, since it provides for the transformation of the individual as prerequisite to the establishment of social order.

"I am a Koreshan," she told her friends, "because I feel that, so far as I press toward these ideals, I am already growing more unselfish, and because I believe with all my heart, that through this truth God is going to baptize the world. When I join the Unity, I shall remember that those people are not yet baptized, but like me, they are only waiting in hope."



Setting aside entirely the question of the Christ or Messianic principle of salvation for the race, the economy of nature is practically a failure if, in the progress of evolution as working through human development,

the world is not to advance to the practical establishment of such a kingdom of righteous and divine brotherhood as is prophetically involved in the Lord's prayer.

In the Editorial Perspective.

THE EDITOR.

THE TRIUMPHAL entry into Rome by Titus, after the destruction of Jerusalem, is outdone by the home-coming of Admiral Dewey. Nearly 5,000,000 people filled New York to overflowing; and the magnificent demonstration of America's reverence for the modern hero is unparalleled in all history. The strong man stood amazed, tearful, and speechless,—almost overwhelmed at the marvelous display; and he was overjoyed when he passed under the triumphal arch on Madison Square. In the hearts of the American people, Admiral Dewey stands foremost in war and in peace. The magnificent display in New York is of startling significance; the people demand a tangible man to worship—a hero that fulfils the popular ideal of integrity and bravery. All through the history of the world, people have had their heroes; and they have worshiped them with greater pomp and display than they have ever manifested in the worship of an unknown god. Man is disposed to love heroes who succeed in achieving deeds of valor; who display marvelous courage, and manifest strength of character which commands respect. We find here an indisputable evidence that man instinctively worships *man*; the heart of man responds to the noble in the knowable, and pays tribute to the tangible. It is impossible to worship imaginary characteristics which do not exist in humanity; an unknown god in the sky has never been able to call forth from the human heart such outbursts of enthusiasm as was displayed in the presence of the American Admiral in the East! Man cannot worship that which is unknown, nor that which is beyond the possibility of his attainment. The objective goal must be the object of his own aspiration. Man *can* love the climax of human attainment, because his heart responds in hope of being what his object of worship is. The world demands a genuine Hero, and the genuine Hero is about to be manifest to the world. He is not an insignificant hero, whose principal achievement is the destruction of the power of a single nation; but the Man who has power to overcome death,—man's greatest and most formidable enemy! The time is coming when the world will appreciate the marvelous truth that the perfect man is God. The Almighty is unveiling himself to modern minds; and the hour is approaching when he will merge forth from mortality, the great living Hero of the ages, to stimulate the world to life and happiness! The greatest possible force that a circumference of humanity can ever generate, the greatest tide of love that can ever flow from heart to heart, will be in the worship of the coming human God! Myths will sink into insignificance, when the revelation of the mysteries of the Maker of man bursts forth in its effulgence, to dispel the night of ignorance. The brilliant light will soon pour forth from the great anthropostic Sun, to whom the people will exultingly point and exclaim: "Lo, this is our God; we have waited for him, and he will save us!"

The different languages of the world are expressions of different qualities of life which obtain in humanity; because language is one form of expression of life—the other form being the human form, spoken through processes of the generation of man. Both language and life originate in the same organ in the human brain; the organ which controls the tongue, the organ of speech, is the initial point from which the entities proceed in the direction of generation. The specific quality of life of a people determines its language. In the study of a language, we come in touch with the spirit of the people in whom the language originated. The Sanscrit takes us back to the ancients who spoke the Sanscrit language. The Latin language

is the expression of the life of the Romans. Koreshanity deals specifically with the ethnological factors of the development of the different languages, and traces the English language through specific ethnological channels, and reveals the fact that the great factor in the development of the Anglo-Saxon race and language, was the life of Jesus the Messiah, transmitted from generation to generation through specific lines in the great westward march of civilization. The English language is clothed in Latin forms—in Latin letters. The theology of Christendom came from Rome; and the life of the Anglo-Saxon peoples has been sifted through the peoples of the great Roman empire. Jesus, the great Word, was spoken into the human race; and the great stream of superior mental force and life potencies, through a period of nineteen hundred years, has changed the character, life, and language of millions and millions of people. The history, language, and ethnological development of the English and American peoples are scientifically explained from the basis of the fundamentals of the cross of God and man, which has obtained during the Christian dispensation. The mind and force of one Man, projected into humanity, through Messianic function, from the positive pole of impulse, has wrought all the marvels of the nineteenth century. The baptism of the world with divine potencies has borne its fruit in the Science which constitutes the ultimates of truth and life, the true interpretation of the language of God, as expressed in the physical cosmos, in the Bible, and in the universe of humanity.

Great Britain stands at the zenith of her glory; she possesses territory in both the eastern and the western hemisphere. She controls the world's commerce, and she controls the world's time. It is noon-time with Great Britain; her capital is on the great meridian of the equinoctial colure, over which the sun is at noon on March 21, the beginning of spring. The zenith point of the sun in the physical heavens at that time, is the beginning of astronomical right ascension. The world's longitude is reckoned east and west from the meridian of Greenwich, the great astronomical observatory in London. On the opposite side of the earth, 180° east or west, is the meridian which constitutes the boundary line between the eastern and western hemispheres; at this meridian, day begins and ends. The calendar day which prevails throughout the world of marine activity is derived from London time; and London is the capital of the great maritime nation. America rivals England; the great Eagle has, during the past year, spread his wings over the longitude of 180°. America has become a sea power, and is in position to control the Pacific, the peaceful ocean. America broods over the elements of peace; the noon mark is about to be reached in American history. The United States has crossed the line at which day begins and ends; it has reached just as far west from 180° longitude, in its possession of the Philippines, as Washington City is west from London. The time is at hand when America will succeed England in dominating the seas and in controlling the world's commerce; and the ascendancy of America to universal power will change the world's geography and the world's time; it will revolutionize the world, and mark the beginning of a New Era in humanity.

During the past one hundred and twenty-five years, a score or more republics have come into existence, growing out of complex conditions which had obtained in the monarchies of Europe. The fact of the existence of modern republics is of stupendous import; it indicates that we are on the border-lines of a new era.

There are specific cycles of human life, and corresponding epochs of history. Two thousand years ago the great Jewish dispensation was drawing to a close; the equinoctial colure was nearing the terminal star in the constellation Aries, ready to cross over into Pisces, the new astronomical field of solar progress. At the same time, the great republic of Rome, the only republic in all the world at that time, was about to end. The time came in the history of Rome when imperialism was demanded; and imperialism came with the Cæsars. From the time of the breaking-down of the Roman republic, there was not another great republic until the American republic was established. Another age has passed; and the close of the Christian dispensation is notably marked by the existence of republics. The equinoctial is passing from Pisces to Aquarius. We are entering upon a new era in humanity, and a new government is demanded; and it will come! We are on the border-lines of a new dispensation. A new man is about to become a factor in the world's history, as stupendous a factor as was Jesus—and more; for even greater works than Jesus did, will he do. The signs are in the physical heavens; in the progress of humanity; in the Bible; in the current events of the world; and in the remarkable and astonishing historical parallel of dispensational times and factors, as manifest in the ancient and the modern republics.

The world is full of incompetent specialists who have not the mental ability to formulate a complete system of science, embracing all departments of human research and investigation. The astronomer can find nothing in his theory suggestive of a consistent system of human government; he finds no keys to theology nor cosmogony. The politician leaves the subject of morals and religion to the priest; and the priest pursues his work independently of the chemist and the sociologist. The modern scientist is unable to reason from effect to cause, and consequently cannot determine what are the laws of creation. With these diverse fragments, the leaders of the world are drifting; they cannot solve the great problems of the universe. Without a knowledge of the laws which govern the physical cosmos, the social reformer is unable to determine the character of the social order which would scientifically relate the individual to the world of man. Koreshanity is a complete system in itself; it is not a fragment; it is not a fad; it is not a fallacy. It is the unveiling of the universe, of cause and effect, the Creator and the created. It is science, religion, sociology, and industrial and political economy in one. Knowledge is power; and the knowledge of the universe is the power that will ultimately rule the world, when the knowledge of Koreshanity becomes universal.

Truth, in its descent from the great anthropotic Sun of nineteen hundred years ago, through the mental atmospheres of humanity, passes through transmutations analogous to the changes which the energies from the central sun of the physical cosmos undergo in their transmission to the earth. The qualities of solar energies change with the character of the media of transmission. The sunlight becomes of use to the external world, when it passes into the external atmosphere; so truth that is susceptible of being applied to human life, is science transmitted through the central atmospheres of the mind, to the external mind or intellect. Koreshan Science is intellectual, the scientific result of the radiation of the energies of truth from the central human Sun, into the soul of humanity. It is the external truth, through which the *body* of man may be redeemed and made immortal. As science, it is susceptible of practical application to human affairs and relations, embracing social, industrial, commercial, and political domains. True science is the light of the mind; it is the illumination of the external atmosphere of the world of humanity.

The idea that the universe is spacially infinite is absurd. The common theory is that an infinite God created an infinite universe. The very proposition that he once began such a universe, contradicts the conclusion; for it is obvious that if he began a universe which he determined to be infinite, he could never make it so, either in time or in space, because he could never complete it. The universe is complete, hence finite, limited. A universe in which there is more work to do to extend it farther into space, could not be limitless; and according to the usual conception, no matter how far the universe might be extended, there would still be room for other worlds beyond. If the Almighty had begun trillions of ages ago filling infinite space with worlds, radially, at the rate of trillions of miles per second, there would still be infinitely more space beyond than at any other time could be filled with matter! The infinite world theory is irrational and absurd, and will soon be supplanted by the rational and demonstrable conception that the universe of existence is necessarily limited.

How changeful is the old church of Rome! The church of "infallible doctrines" changes in her attitude to the world to suit the circumstances. After centuries of temporal power and sovereignty in the world, after ruling over the kings of Europe in various shades of unity of church and state as ostensible phases of the divine kingdom, with a tangible representative of the King of kings, it has been found necessary, in the fight for power in America, to make the claim that the Roman church is supremely democratic! The "infallible" church, in both conduct and doctrine, that could persecute Copernicus and Galileo for promulgating new astronomical views, and afterward accept the very views which it had decided to be heretical, is certainly consistent enough to assume any new face that it sees fit to make for the sake of policy!

The laws of social architecture and construction are analogous to the laws of world-building. The great basis of all universal activity is the form of the physical cosmos. In the cosmos, there are specific laws of order and relation, and specific functions of every part; these laws of order, relation, and function are natural, because the cosmos is natural. The great social structure of the coming age will be constructed after the pattern of the physical universe. With such a basis, social reconstruction becomes a science; without it, it can only be a chimerical scheme, unworthy of the name of scientific socialism, and incapable of reforming the world. Koreshan Sociology is scientific, founded upon the laws inherent and ever active in man and cosmos.

The modern scientist is not touching the vital issues of the hour! He is not able to do so. As evidence that he is not, we appeal to any of the scientific conventions held during the present century. In a recent scientific gathering at Columbus, O., a discussion of the "gadfly" was listened to; phases of zoology, geology, and other things remote from the vital questions which concern humanity. The astronomical world is concerned about "other worlds;" the theologian, about the "land beyond the skies;" and the politicians make for themselves palatial homes in this one. Meanwhile, the people are concerned about practical redemption from industrial and political slavery. Koreshanity is astronomical, theological, and sociological, the science of all true reform; it is the hope of the world.

While the Czar's olive branch is waving, revolutions are occurring in Venezuela, Peru, and Santo Domingo; Great Britain is on the verge of war with the Boers; America is fighting the Filipinos, and Russia threatens to seize a portion of India. Spain is bordering on anarchy; Servia and Montenegro

threaten war with each other; cabinets of a score of nations change every six months because of internal difficulties; strikes are becoming more numerous and violent. Social, industrial, and commercial fields are being shaken from center to circumference. World-wide revolution is ominous; the signs are appearing in all parts of the world!

"Life fills all extension so full that there is no room for death." But the fact remains that death exists, and now prevails in all the world. The world is so full of death and fallacy, that there is scarcely any room for life and truth. The greatest battle of the universe is the battle of life and death. Only through the recognition of the fact that death exists, can death be overcome; its cause must be discovered, and its roots eradicated from man. If there is no evil, no death, and no fallacy in the world, what is there to reform? What is there to overcome?

All through the ages of the earth's long night of ignorance, both the people and their kings have been unjust. Jesus informed the Jews that their fathers killed the prophets, and then the children built monuments in memory of the martyrs. The great Macaulay said that the world enthrone its oppressors and crucifies its saviors. Whom have the people of modern civilization placed in power? The men who have the money. The money kings are honored; they live in luxury, with the fruit of the labor of millions in their possession!

The church war is breaking out again in England; thousands of British churchmen are becoming more concerned over the use of candles and incense at church service than they are concerning actual, practical service to humanity. While the church dignitaries are quarreling over religious customs which a corrupt daughter has derived from her Catholic mother, the people are becoming disgusted with the vagaries of modern Christianity!

Materialists say that all is matter; there is no spirit. The christian scientists assert that all is spirit; there is no matter. The two theories are antitheses, and occupy extremes; each denies

the other necessary half of the universe. The universe is composed of both spirit and matter; and the true science of the universe must necessarily be the science of both states or domains to which substance is convertible. Anything short of this is fallacious.

The contention of the anti-imperialists is a superficial issue. They strain at the gnats which they observe in the American policy of expansion, and swallow the great camels of competition which create the social, industrial, commercial, and political conditions through which the gnats exist.

The English Lion cannot get glory out of a conflict with the Boers; but he may obtain gold and diamonds from the South African mines.

The sowing of Jesus in humanity nineteen hundred years ago, was the fall of Lucifer, the bright and morning Star, from heaven to hell.

The knowledge of God is limited; when he knows all things, he knows all there is to know, and can know no more.

The science of all truth is the telescope that brings the universe close to the eyes of the truth-seeker.

Koreshanity is the unity of idealism and realism; the unity of truth and life in the tangible Man.

The trust is the climax of capitalism under the system of competition and democracy.

Typhoons of a false commercialism are preparing to sweep across the sea of humanity.

The diamonds of the mind are more valuable than the diamonds of the mine.

Dewey is the hero of the hour; he is not the hero of the age.

Only those who desire the truth will be attracted by it.

The trusts trust in the fictitious gold god.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Koreshan Science Contains No Hypotheses Nor Inconsistencies.

EDITOR FLAMING SWORD:—I will say that you are right about concavity; your Chicago experiments of August 27 prove it. The mathematical theory, however, is wrong. I have caught the key, and will now go on to develop it.

I write you about your experiments, which I have been carefully considering lately. It is obvious that they agree with each other, and give conclusive testimony that we are living upon the inside surface of a spheroidal earth. I have carefully examined again, the account of the Rectilinear survey, and it seems accurate enough to prove that the earth is hollow. But granting that, the new determinations of the laws of light must logically follow from the premise; and the explanations given are not consistent deductions from the premise, and contradict each other in every way. In fact, the cosmogonic theories of KORESH are as full of hypotheses as any other system; and so far as I have seen, he expects people to

accept them, not as hypotheses, but as truths. I say this, because I know the truth as far as I have gone in developing the system of cosmogony from the basis of the concave arc; and the truth is not in accordance with the theories of KORESH. On the convex hypothesis, constant new hypotheses have to be made, while on the concave hypothesis, each new law and fact of observation forces mathematically, the only correct explanation of the facts.

If you will carefully consider the enclosed demonstration, and discuss it in THE FLAMING SWORD, I think it would be of profit. It would be too bad to have what is certainly the most important series of experiments of the world's history, spoiled by incorrect explanations.—W. L. A., Black Hall, Conn.

It would indeed, be too bad to have the Koreshan series of scientific experiments spoiled by incorrect explanations, for it would spoil the entire System as it is now promulgated; and this is exactly the reason why the entire System should be left in the hands of the Discoverer of the form and function of the universe, and

not left to be developed by a man who has been reading Koreshan literature and investigating a few of its conclusions, for only about six months! To whatever extent the mind fails to perceive the absolute harmony of premise and conclusion in every branch of the System, it fails to understand it; and the inconsistencies which seem to the above writer to exist in the Koreshan System, are but the palpable contradictions of his own illogical conclusions.

Koreshanity is a complete system of science; it is already developed, and is in accordance with the facts at every point. The only way in which it can be developed further, is by practical application of it to human affairs. There can be no true explanation of phenomena until the absolute science of optics and physics is understood; all of the factors and functions of vision must be known. So far as we can observe in several letters, the above

writer does not manifest that he has the slightest conception of the laws of visual impression. In the several attempted explanations of our many experiments, perspective foreshortening is left out of the question entirely. We are glad that any one can, to any extent, perceive truth in the Koreshan Astronomy; but we must caution the investigator against jumping at irrational conclusions from the premise. Koreshan physics and optics are in strict harmony with the fundamental premise that the earth's surface is concave; for in these branches it is scientifically determined and defined just *how* the concave universe produced the phenomena that we observe. We will shortly begin a series of articles on perspective foreshortening and the laws of vision, for the purpose of demonstrating from the standpoint of optics, and through the mathematical factors of optics involved, the actual concavity of the earth.

We have carefully looked over and considered the so called "demonstration," referred to above. A ridiculous mistake is made concerning the transmission of light from the objects beyond the horizon viewed by means of the telescope. Only last week, we published an attempt at the defense of the Copernican system—the assumption that the telescope so curved the rays of light from the objects over the summit of the convex water, as to bring the objects into view; this subterfuge was resorted to, because it is obvious that it is *impossible* to see through a hill of water. But now we have the conclusion before us, that in all our experiments wherein targets and ships' hulls were restored to view by means of the telescope, we saw through the water—not water in the form of a convex dome, but through water which is *concave*! A number of geometrical formulæ were used in connection with the index of refraction in water, resulting in the tracing of an imaginary path for a single ray of light through air and water. The object of this "explanation" is to explain how the horizon of the telescope appears to be more distant than the horizon of the naked eye.

The conclusion that we saw through miles of water is preposterous. It is impossible to see more than a few feet into the water of Lake Michigan, and certainly not more than a *few inches* into the black water of the Chicago river which flows through the Old Drainage Canal, on which some of our experiments were performed. If, instead of the surface being water, in our recent experiments, it were smooth ground surface, curving at the same ratio, the same phenomena of the horizon would have resulted. We have

the facts of similar experiments being conducted on Lake Geneva covered with ice and snow, making the surface absolutely impervious to vision. Such an argument as is put forth by our correspondent would be ridiculous if used by a Copernican advocate, to prove that we could see through the bulge; it is all the more ridiculous when used by any one having reached the conclusion that the surface of the earth is concave. The inconsistencies of our friend are worse than the blunders of our opponents! Try again.

Koreshan Cosmogony vs. the Plane Theory.

EDITOR FLAMING SWORD:—I notice that you combat sphericity with concavity; and as I have been reading a good deal concerning the idea of the earth being more or less flat, neither convex nor concave, I wish you had more fully explained where the flat idea is wrong, as set forth by many in England and America during the past 30 years. However, I shall look up your book again soon, and try to better understand it.—A. E. H., London, England.

EDITOR FLAMING SWORD:—I must say that the Koreshan theory of the concave earth is startling, and seems to be unanswerable; but your theory regarding the heavens is beyond my comprehension. I want fuller explanation. I do not understand your theory of eclipses, the moon's lunations and phases, the seasons, co-ordinate altitudes and latitudes, solar time, etc. At present I am not concerned about your other views, but I would like first, to get the geographical and astronomical questions settled in my own mind. Advocates of the flat earth theory maintain that there is no long night in the south polar regions, corresponding to that in the north; and that navigation in southern seas can only be explained by supposing that the meridians diverge south of the equator. I had almost made up my mind to accept the flat earth theory; but now I am all upset again. Can you help me to solve my astronomical difficulties?—E. B. S., Winnipeg, Man.

The only way to determine whether or not any system is true or false, is by actual test of its premise; if the premise is wrong, the system cannot be true. The experiments of Parallax in England were sufficient to prove that the earth is not convex; but he did not possess the science of optics, and consequently was not able to demonstrate the earth's true contour from the basis of his experiments. He assumed that the earth is flat. We are thoroughly acquainted with the flat earth theory, and have all the published details of experiments and observations used against the convex idea.

The series of experiments conducted by the Koreshan Geodetic Staff, covered a wider range than the experiments of Parallax; our tests were more crucial. We have tested the earth's contour mechanically, by means of the actual survey of a straight line. The rectiline did not indicate a convex surface; it did not run

parallel with a flat earth; but was a chord of arc. In other words, an absolutely straight line from one part of the earth to another is over a concave surface, farthest from the arc in the middle of the chord. The ratio of the earth's concave curvature we determined to be about 8 inches to the mile.

The flat earth idea is fundamentally wrong. It is only a departure from the Copernican system, not the antithesis of the popular fallacy. We maintain that the universe is a great cell; that all life is cellular—generated within a cell, and that the great universe, an aggregation of all cells, is a great cellular structure; its metallic environ being the firmament spoken of by Moses. The Koreshan conclusions are reached through analytical, analogical, synthetical, mathematical, and geometrical processes; and demonstrated by actual views of the earth's concavity, and actual test of the contour by mechanical means.

The System is revolutionary; it explains all phenomena from an entirely new basis. It is difficult for a mind not familiar with the laws of vision, perspective, and alchemy to reach conclusions from the basis of the concave earth, without the assistance of Koreshan teachers. We can certainly settle in the mind of all candid investigators, all difficulties encountered in the study in any part of the universe; but it requires much study on the part of the enquirer,—an examination of the details of the form and functions of the great alchemico-organic structure in which we live. The investigator must take time to digest what we have published in years past; the files of THE FLAMING SWORD, which we can supply, are full of explanations of all these questions; and we hope during the coming year, to make still further and clearer explanations of astronomical phenomena, including eclipses, the mysteries of the moon, the orbit of the sun, planetary motions, and other astronomical questions.

The advocates of the flat earth enormously exaggerate the facts concerning the distances in the extreme south. The usual "proof" that the meridians continue to diverge in the south, is the famous voyage of H. M. S. Challenger, traversing the distance of 69,000 miles in three years. This is only a part of the truth. It was on a sounding expedition; and its zig-zag path from point to point, making cross lines in going from point to point, touching at various islands and points of land, covered the distance of 69,000 miles in a concave cell, 8,000 miles in diameter. The facts are embodied in the reports of

the voyage, contained in volumes in any large city library. The vessel was not lost; its path is mapped out. The distance in miles can be traced on a map of the concave earth; and it fits in such an earth; if the same route had been made on a flat earth, nearly 50,000 in circumference, the voyage would have been nearly 150,000 miles!

Every southern navigator who has ever crossed the Antarctic circle asserts that long night obtains in the south the same as in the north; and in December of each year, the sun can be seen in the south at midnight, looking over the south pole, just the same as it can be seen in the north at midnight in June. The facts can be had from volumes in libraries.

We have the time tables of a number of the world's great steamship companies, who circumnavigate the southern regions scores of times every year. They loop the south pole; they sail from England, around Cape Good Hope, eastward to Australia, then through Oceanica, to Cape Horn, and return to England in less than 80 days, covering only 24,000 miles; whereas on a flat earth, the distance covered would be 42,000 miles. No navigator would think of such a conclusion; because it does not fit the facts!

Koreshan Astro-Anthroposophy and Solar Biology.

EDITOR FLAMING SWORD:—THE FLAMING SWORD is, to me, worth all my other papers put together. It is all meat, and strong meat at that. KORESH is the most forceful writer in the world today.

I annex a question, which I think is of general interest: Does Koreshanity leave undisturbed (like eclipses), Astrology and Solar Biology?—J. D. P., Kingston, Ont.

Thinking people are beginning to recognize the force of the truth of Koreshanity. It is the only rational system in all the world, because it is the only system of science that is founded upon a demonstrated premise; all others are founded on hypotheses. It solves all the great problems which have puzzled the world for ages. Knowledge is power; and the knowledge of the universe and its laws, enables the Koreshan scientific Prophet to write with a force of expression unequalled by any other writer in either ancient or modern times.

If we understand the above question, it is to inquire whether Koreshanity accepts modern astrology, or has it an astrology of its own. Koreshan Astrology is just as radically revolutionary as is its Astronomy. Scientific astrology must have for its basis, a specific understanding of the physical cosmos and its relation to man; and we hold that modern astrologers do not possess such an understanding.

We do not leave undisturbed the theory

of eclipses taught in the astronomical world. The cause of eclipses, both of the sun and of the moon, is radically different from that conceived by the astronomers. The earth being a cell, it can never come between the sun and the moon to cast a shadow on the lunar surface. The moon does not shine by reflecting the sun's direct rays. The moon possesses a light of her own. The moon is projected from the earth's shell, and is the earth's image in the physical heavens. When the moon is eclipsed, dark discs in the earth's shell, moving between the metallic strata, cut off the energies which form the moon; hence the eclipse, or cutting-off.

Koreshan Astro-Anthroposophy is of greater utility and covers a greater scope than is possible to modern astrology. It takes into consideration not only the position of the planets in right ascension, but also the laws of solar and planetary precessions and cycles, as related to human progress. The universe of humanity is the primary effect of Cause, and the physical cosmos is the secondary effect. Humanity and the alchemico-organic world are correlated and co-ordinated, because they both have their origin in the same Cause. The astronomical epochs of solar precession agree exactly with the epochs and dispensations of human progress and history. Every man is born under a certain star; but the star that directly influences him is a *human star*, which in its motion and character, corresponds to some particular star in the physical heavens. Because man and cosmos are analogous, scientific observation and analysis of stars may determine the character of the mental influences which conspired to bring the man into existence, and therefore may determine the character of the man.

The human world is superior to the alchemico-organic world; the superior must rule the inferior. Instead of the physical stars influencing and ruling in humanity, the stars in the physical heavens derive their impulses from humanity, and therefore, the true relation of man and cosmos forces exactly opposite conclusions to those entertained by astrologers, who have lost the keys of astrological analysis of human character, relations, and life.

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Koreshans Surprise and Puzzle Their Old Friends by Positive Acceptance of Koreshanity.

EDITOR FLAMING SWORD:—Recently, I had the pleasure of meeting an old friend past sixty-five years of age, who is a very enthusiastic Dunkard. We have talked on many good things from the written Word betimes; but on this occasion my conver-

sation was so different to him, he looked at me with surprise, and remarked "You are badly side tracked." I kindly said in response, "I have simply left the side track of fallacy, and am now on the straight, main track, where truth, by my obedience, will make me free."

At the time, I had before me a copy of THE SWORD of August 18, 1899, and at a suitable time in our conversation, I read to him the answer to the query under the head, "There is None Good but God." During the reading he frequently interrupted by saying, "That is not in the Bible!" I kindly bade him give careful attention. When I finished he exclaimed, "Why, that fellow speaks as one assuming authority. Beware of false Christs!" I said, "It is apparent that you are no more receptive to truth than that young lawyer nineteen hundred years ago, or you would have recognized the scientific mind from which that answer emanated, which teaches the doctrine of Emanuel,—God with us, tangible, in the external world."

"You should not read every wind of doctrine," he said, "and allow your mind to become poisoned; but adhere to your Bible." "Just so," I replied; "through the Scientific System of KORESH, I am being enabled to solve many heretofore dark, Scriptural sayings that none but rational minds receive." At this juncture, I propounded a few questions. He would reply by saying, "I don't know! You are prying into something that no man will ever know! The mysteries of the kingdom are far beyond man's comprehension."

"Then it manifests that you worship an unknown quantity in the church of agnosticism," I kindly replied; "and the Christ of the Living God, who was a man, and involved the mysteries of creation. He was the veritable Creator!" He left me saying, "You are badly off; however, I would like to have the paper (THE SWORD) you just read from." I promised to get some and mail him one.—C. D. S., Mad River, O.

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In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

Koreshan Hall, 316 W. 63d St., Chicago.

THURSDAY EVENING, SEPT. 28.—Lecture on Astronomy, by Prof U. G. Morrow. To any one believing the Copernican system to be established upon an absolutely demonstrated premise, this lecture must have been a revelation. A court of inquiry was instituted to show cause why the Copernican system of astronomy should not longer be enumerated in the category of the sciences. Witnesses for the plaintiff: The published admissions of such authorities as Professors Newcomb, Proctor, Young, Peabody, and other eminent astronomers. Witnesses for the defense: The accepted proofs of the earth's convexity. Jury: the audience.

It is claimed for the Copernican system, that it explains phenomena. So also did the Tyconic and Ptolemaic systems, centuries ago. One of the first witnesses

called to the stand in this connection was Prof. Proctor, whose testimony is as follows (see "Astronomy," Encyclopedia Britannica, Vol. II, page 777): "It is not too much to say that Tycho's system is not only fully equal to the Copernican in its fitness to explain the observed relations, but that, until the law of gravitation had been established, the arguments for the Tychonic system, modified so as to correspond to Kepler's discovery of the shapes of the different orbits, were almost equal in weight to those used by the disciples of Copernicus."

Prof. Woodhouse next testifies: "When we consider that the advocates of the earth's stationary position can account for and explain the celestial phenomena as accurately, to their own thinking, as we can to ours, in addition to which they have the evidences of their senses, which we have not, and Scriptures and facts in their favor, which we have not, it is not without some show of reason that they maintain the superiority of their system. Whereas, we must be content at present, to take for granted the truth of the hypothesis of the earth's motion for one thing. We shall never, indeed, arrive at a time when we shall be able to pronounce it absolutely proved to be true. * * * However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are here compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy."

The generally accepted proofs of the earth's convexity were next disposed of, as demonstrating nothing more than the earth's sphericity, and far more satisfactorily accounted for from the concave basis. That the idea of convexity far antedates the time of Copernicus, is evidenced by Prof. Newcomb, who says: "Ptolemy's proofs that the earth is round are still found in our school-books at the end of seventeen hundred years."

Among the subjects explained, both from the Koreshan and Copernican basis, were the following: Eclipses; distance of the sun; the tides; day and night; the seasons; vanishing of ship's hulls; velocity of light; and apparent concavity of the heavens.

SUNDAY, OCT. 1, 3 P. M.—Sermon by Rev. Berthaldine. Subject: Reincarnation, or the Resurrection of the Dead. "For as in Adam all die, even so in Christ shall all be made alive." Jesus appeared in the beginning of the dispensation as the archetype of a new genus or race. By theocrasis his body was dissolved and converted to Holy Spirit, this spirit being the seed planted in humanity, which is to ultimate in the multiplied harvest (the sons of God) at the end of the age now culminating. These are they which have

been made alive in Christ the resurrection.

MONDAY EVENING, OCT. 2.—Lecture on Astronomy by Prof. Morrow. Forceful and interesting from beginning to end, from premise to the conclusion that the earth is the only physical world. Facts of the most common observation were used in demonstration. The entire lecture pencilled in the direction of a remarkable conclusion—a startling demonstration, an astonishing and unlooked for climax of argument. A remarkable correspondence was shown to exist between the physical heavens and the earth; facts of corresponding poles, equators, ecliptics, Zodiacs, longitudes, and latitudes. The twelve constellations of the Zodiac were shown to correspond to particular locations in the earth—the signs in the earth, located as to longitude and latitude, and pointed out on the map. It was proven that there are vastly more stars in the northern hemisphere of the heavens, corresponding to the northern land hemisphere of the earth.

The final demonstration, the climax and culmination of the unanswerable line of logic, was the correspondence between the Milky Way and earth's great American and Asiatic mountain ranges. Striking maps of the heavens and the earth were exhibited by means of charts; the Milky Way was shown to follow in the heavens, exactly the same direction that the mountain ranges extend in the earth, proving the specific relation of the heavens and the earth, and the conclusion that the earth is the only physical world.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

SATURDAY EVENING Sept. 30.—Halsted and 63d sts. Subject: Modern Religious Fads. Various schemes of salvation were touched upon, all of which and but partial and disintegrative. Everywhere, people are demanding a practical religion; one that does not speculate concerning "mansions in the skies," but which deals with the affairs of men here in the earth. Koreshanity brings to the world today a constructive religion, instituting the new heavens and earth (church and state), wherein dwelleth righteousness.

TUESDAY EVENING, Oct. 3.—State and Quincy Sts. Subject: The Apex of all Discoveries,—the Universe. The meeting was rendered doubly interesting by reason of a fine set of charts illustrating both the Koreshan and Copernican Systems of Astronomy. The audience was immense; being so large at times as to tax the efforts of the speaker. Many telling blows were administered to the Copernican system. It was demonstrated to be at variance with true religion and sociology; a system without center or circumference, and devoid of economy in all its parts. Koreshanity is one vast harmony of astronomy, religion, sociology; no note of which is in discord with another. To accept a part is

to believe all. Center and circumference being reciprocally related, there is no loss of energy, hence it is self-perpetuating.

Many questions were satisfactorily answered, and a large quantity of literature distributed.—A. H. ANDREWS, Reporter.

In New York State.

REV. U. G. MITCHELL canvasses for Cellular Cosmogony.—Orders books by the hundred; report from Syracuse says, that KORESH is well known there, and many speak highly of him. Canvasser arouses considerable interest and is making progress. Has interviewed the editors. Book purchased by president of Syracuse University, and many prominent people are obtaining copies. Rev. Mitchell addresses Theosophical society on the Cellular Cosmogony, and may talk to the Spiritualists. Leaves books at libraries. Finds considerable agitation in all parts of the state concerning the shape of the earth; a great field is opening to Koreshan workers everywhere.

* * *

The World's News.

Wednesday, Sept. 27.—Visitors flock to Dewey's warship Olympia to greet the Admiral; Dewey is wary of newspaper reporters, and denies many reports of his opinion concerning the Philippine question.—Chicago board of reviewers raises tax assessments on millionaires' property.—England offers independence to the Transvaal in return for 5 years' franchise for the Uitlanders; Kreuger reported as refusing to make further concessions.—A number of forts and guns captured by Americans at Cebu, Philippines.—Iron molders of Milwaukee are on a strike.

Thursday.—The Transvaal war-cloud is growing.—Dewey lands in Brooklyn.—Foreign papers speculating concerning Dewey for presidency.—Northern India swept by storms and floods.—Yellow fever in Jackson, Miss.—World's great geographical convention at Berlin.—Havana strike is declared off.—Filipinos are active near Bacolor, and preparing to attack Malabon.

Friday.—New York all ablaze for Dewey; great naval parade up Hudson river; magnificent display of redlights and fireworks.—British soldiers at Gibraltar ordered to prepare for sailing to South Africa; newspapers say war is inevitable.—Blizzard sweeps northern Wisconsin.—5,000,000 people witness Dewey demonstration.—Spanish cabinet resigns.—Americans capture Porac, Philippines.—Police shooting contest in Chicago.—Earthquake in Armenia kills 1,000 people and destroys 2,000 homes.

Saturday.—Intense war excitement in South African republic; great activity at Pretoria, the capital.—Corner-stone difficulty settled in Chicago; labor unions to take part in the festival.—Magnificent street parade in New York; Dewey is overwhelmed at demonstrations in his honor; passes under the triumphal arch; \$5,000 loving cup is presented.—Austria's cabinet difficulties settled.—Dewey celebra-

tion at Santiago de Cuba.—Australians enlisting for war against the Boers.

Sunday.—Gen. Joubert, chief commander of the Boers, takes to the field; both sides said to be concentrating near Laing's Nek. —Capital stock of 1,944 corporations and trusts chartered in New Jersey, aggregate \$3,500,000.—American and Filipino armies exchange prisoners.—McKinley approves of Capt. Carter court-martial verdict.—Chino-Japanese alliance destroys Russian influence in Pekin.—New gold fields found on eastern coast of Hudson bay.—France purposes reform in army.—Church of England fighting over ritual.

Monday.—Exciting war news in South Africa; railroads under control of military power; Boers rushing to the frontier, awaiting first blow from the British.—Church property in Ecuador confiscated by government for school purposes; open antagonism to church by government.—Rev. Frank Talmage attacks Dowie institution in Chicago, with a fusillade of abuse.—Sultan exults over death sentences in Serbia.—Pope celebrates a mass for peace in South Africa.—German papers say England blunders in going to war with the Boers.—Agents of Aguinaldo confer with Gen. Otis at Manila.

Tuesday.—Dewey goes to Washington; excitement at the capital; Admiral views the great night parade.—Unconfirmed report that the Boers capture city of Dundee, outside of the Transvaal border; war excitement increases.—No wind for first race between Columbia and Shamrock at New York.—Great Venezuela boundary dispute ends in a compromise; verdict is to split the difference.—Filipinos endeavor to recapture cities taken by Americans; rebels seem more active now than ever before; vigorous policy to be pursued by U. S. war department.

* * *

The Flaming Sword's High Class Exchanges.

Saturday Evening Post, Sept. 30.—We are highly pleased with the appearance of the Fall Fiction number, 32 pages. It is almost typographically perfect, with beautiful covers in colors—a beautiful specimen of the printers' art. It is simply superb; and all students of literature will appreciate this excellent production; its enlargement is evidence of the prosperity of the *Post*. The principal story is The Freedom of the Sea, by Cyrus Townsend Brady. It is followed by five others by the most popular writers: The Sergeant's Private Madhouse; Under the Eaves; A New Sensation; the Plunger's £1,000 Bank-Notes, and A Stolen Sweetheart. The timely general articles are: Blaine's Life Tragedy, by Ex-Senator Ingalls; the Making of a Journalist, by Julian Ralph; also, Men of Action, and Americans in Paris. Public Occurrences that are Making History, Men and Women of the Hour, and the Editorials, are full of interest. During the coming winter, Hon. Thomas B. Reed, ex-Speaker of the House, will be a frequent contributor to the *Post*. These papers will, in the main, deal with national affairs, and will form a most important contribution to the history of American politics. Mr. Reed's first paper will appear October 7, Paris and French Justice; it is unlike those that are to

follow, in that it crosses the Atlantic and takes up a foreign subject—the Dreyfus case. The *Post* is a high-class weekly; subscription \$2.50 a year; single copies, only 5 cents. 425 Arch street, Philadelphia.

American Monthly Review of Reviews.—Summed up in the October number of this popular magazine, are all of the important events of the world during September; and all the great social and political questions are discussed. In it appears a recapitulation of the Dreyfus case, by W. T. Stead; while the editor discusses the subject of the South African situation; Chicago Trust Conference; Bryan's position on the Silver Question, and the general political issue in the state campaigns now in progress. Chief Quartermaster Pope describes the work of supply departments of the American army in the Philippines. Hon. Thomas L. James, formerly postmaster general, now president of the Lincoln National Bank, New York, writes concerning the New Era of Prosperity, presenting important statistical data bearing on the recent remarkable increase of American export trade, and other phenomena in industrial and commercial lines. Probably the most interesting feature of the current number of the *Review of Reviews*, as in all others, is, The Progress of the World, by the editor, in which, under subheads, all the important news and subjects now agitating the world, are discussed. No student of current history should be without this valuable monthly review of the world. At news stands; 25 cts. per copy; or \$2.50 per year by subscription. 13 Astor Place, New York City.

Popular Science.—A journal of popular science news, astronomy, chemistry, botany, archeology, minerology, hygiene, and general scientific subjects. Makes a specialty of curiosities and oddities discovered in scientific research. The October number contains a description of carnivorous plants, the habits of numerous insects and smaller animals, the heavens for October, the Moon and the Weather, the Expected Star Shower of November 13, Relics of Mastodons, Questions and Answers, etc. \$2.00 yearly. 108 Fulton st. New York City.

* * *

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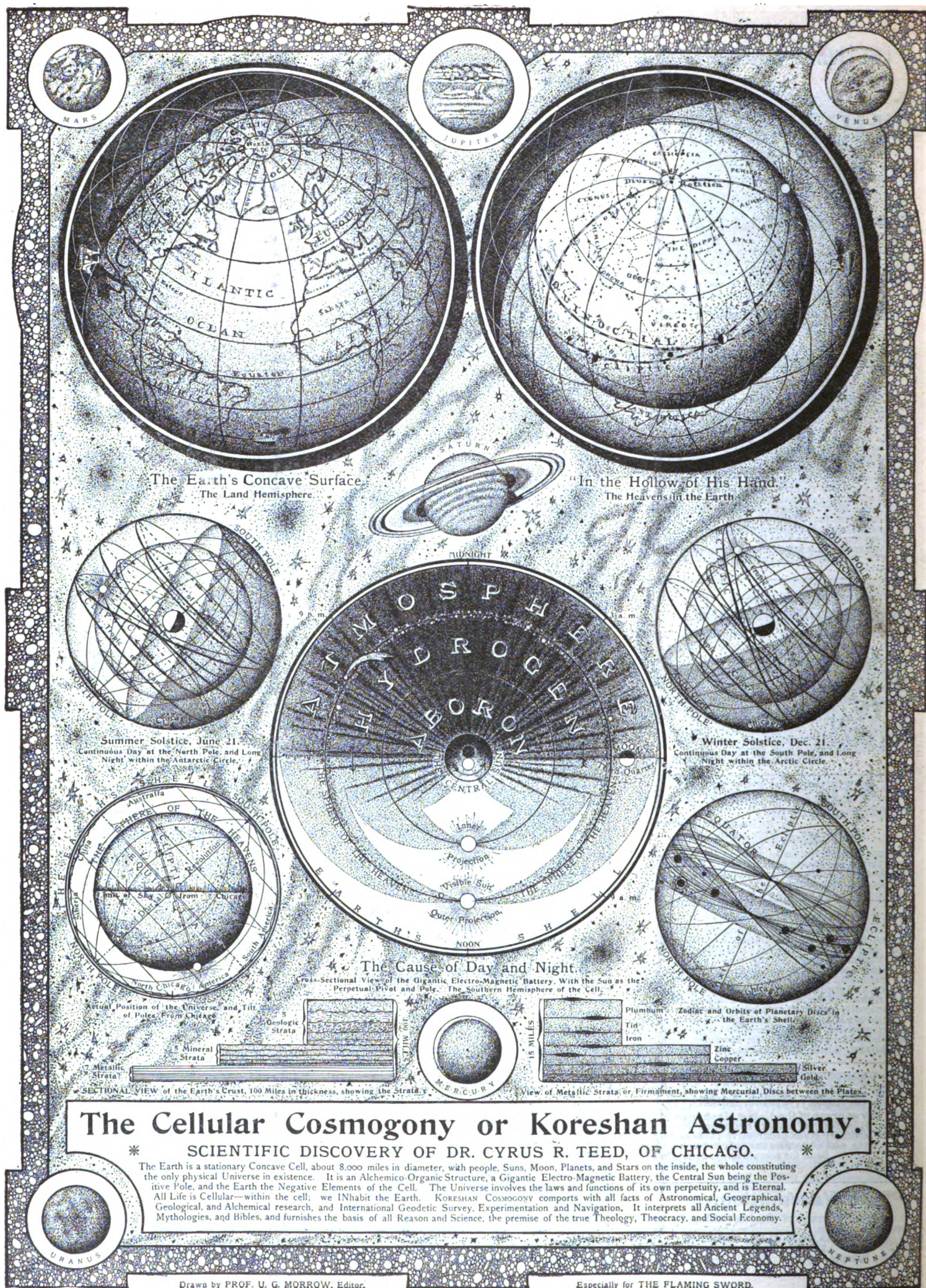
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The Flaming Sword

"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., OCTOBER 20, 1899. A. K. 61.

Whole No. 359

Koreshan Science of Mental Therapeutics.

Part I.

Metaphysics Defined ; Koreshan Mental Science Differentiated From "Christian Science ;" Supremacy of Mind Over Matter Through Messianic Function.

THE TERM metaphysics is a broad one. It involves all that domain of being and existence which lies beyond nature. The word itself is compounded of two Greek words—*meta* and *phusikos*; *meta* meaning beyond; and *phusikos*, nature. Therefore, it must comprehend much more than the mere process and domain of healing. In fact, when the domain of metaphysics is completely attained to, there will be no healing to effect with those who have entered into the life of that domain.

It is a prostitution of the term metaphysics, to circumscribe or limit its signification to the single department of healing the sick. Nothing less than abject ignorance, arrogance, or conceit would so diminish the title and its application as to thus prostitute the word. To use the term mental science as applicable only to the healing department of the mental science schema, is equally subversive of the use of words, and as indicative of ignorance or assumption as the present prostitution of the term metaphysics. But to employ the term Christian science, as many are doing, with the above defined limitation, is a more unwarrantable scortation than either of the others.

The term Christian science is more broad and deep than either of the terms above referred to, because it embraces in its significance not only all that is beyond nature,—not only all that the term metaphysics includes, but the genuine science of nature, as well as the *beyond* nature. Genuine Christian science means

the science of immortality, as well as the true science of nature; and the science of immortality means the knowledge of the principles of immortal life and their application to life itself. Jesus the Christ said of himself: "I came to bring life and immortality to light." This does not mean merely that department of science pertaining to physical healing; to relieve suffering,—to mitigate the pangs to which human physical existence is heir, constitutes an important factor in the study and application of the science; but it by no means comprises the whole, nor any considerable part of the system.

The term Christ is the Anglicized Greek word for Anointed, which in Hebrew is Messiah, and applies to the divine personal manifestation in any age of the world. Jesus was the Christ in the supreme sense, because he—being the sixth involution of the presence of the Logos or Word—was the real manifestation of the Jehovah, the very Lord, or God in the flesh. The term has come to be employed by the Christian church, in relation to the word Jesus, as common names are to the proper names of persons; and for that reason, the Christ principle has come to be employed as referring solely to Jesus the Christ.

The Christian age or dispensation terminates with the transposition of the sign in the physical heavens, from the constellation Pisces to the constellation Aquarius; and when the Christian age terminates or closes, the new age is inaugurated. This inauguration

will be ushered in through the Messenger of the Covenant of this age, who will bring to the world the genuine science of life, embracing in its scope the healing power as *one* of its manifestations, but not the greatest, by any means. The present age, the one through which the world has passed, and which now is drawing to its close, has been denominated and known as the Christian age of the world. The succeeding one, the new dispensation, will not be known as the Christian dispensation or age of the world, neither will its system of truth be denominated Christian science.

Jesus came to bring life and immortality to light; but he did not fulfil it for the world, in his advent nineteen hundred years ago. He only fulfils the work when he comes again at the end of the age, to complete the operation for which he then sowed the seed, and which cannot ripen until the harvest, which comes at the end of the world or age. Jesus did not give the science; he only performed his work, and left the world to develop the science of immortality in the order of its progress in scientific achievement.

Koreshanity is broad and deep; and the application of one branch of the System to the removal of bodily infirmities, should not be regarded by any one as the *ultima thule* of its application. It is not the province of this article to treat upon the Science as a whole, but only to take up that figment of a great system (now badly prostituted by those who are attempting to practice it), and reduce it to its scientific statement. Our present treatise is upon that department solely, which pertains to natural healing, or the correction of physical infirmities; but while such is our purpose, we shall insist upon the differentiation of purely physical healing from that higher purpose of the science of Immortal Life, which culminates in the transformation of

the physical and mortal corpuscle to the corpuscle of immortality,—the cell of incorruption.

We shall first insist that the students of Koreshan Science shall radically discriminate between the negation school of Metaphysics, so called, and the rational or Koreshan school or System of true science. The basis of the one is the denial of matter, sin, sickness, and death. God so loved the world, says the Scriptures, that he gave his only begotten Son *to die*, "that whosoever believeth in him should not perish, but have everlasting life." If there be no matter, no sin, no sickness, no death, then there is no world; and there never was any occasion for the Son to die for a sin-cursed world, or to save the people from perishing.

The basis of the Koreshan System of Therapeutics, is the supremacy of mind over matter—through the power of the Messianic or Christ principle. In other words, it is the supremacy of mind over matter through the knowledge of the laws of both mind and matter, and the application of these laws in every domain to which they are applied, by the demands of those employing them. Let the student understand, then, that the Therapeutics of divine science is here the subject of treatment, and also that Therapeutics is but one branch of the great system of Koreshanity. And let there be a further understanding, that the restoration of the physical or natural mind and body to common physical or animal health, is in no degree a fulfilment of the Christian idea to usher into the world the divine or immortal life. The process of healing the sick is founded upon a few simple laws, comprehensible—when stated—to every person possessed of common sense. In order that these laws may be made applicable, they must be rigidly enforced with the Therapist and the patient.

Truth is Careful in Selecting its Advocates.

Important Announcement to Koreshans.

AS A MATTER of general advice and for self-protection, we herewith announce that we will not in any way hold ourselves responsible for the acts of self-constituted agents of our propaganda. We will not endorse any public expositor of the Koreshan Cult, who is not subject to the provisions of the organic law of the Koreshan Unity, and under the specific direction of its official Order. Persons holding diplomas of graduation from our school of Mental Therapeutics, are not thereby authorized to promulgate the doctrines of Koreshanity, with our endorsement, for mental science does not cover the ground of our cult. We do not wish it to be understood that we discountenance any person's expression of his conception of our system and its

principles. We are too democratic to wish to prevent people from possessing opinions, or the right of expressing them regarding Koreshanity or anything else; but we most emphatically demur from the responsibility of the acts of people not under the control of the official System of our body.

The mere fact that an agent has in hand the disposal of our literature, does not signify that he is entitled to represent us in the organization of branch societies; and no person shall be qualified to organize an Ecclesia under the auspices of the Koreshan Unity, without the proper credentials. It is one of the laws of our order, that no married man or woman shall be received into the Ecclesiastical order (the Familistery), that is, into the homes of the institution, without the

consent of the husband or wife, as the case may be. More recently, for the last number of years, it is incorporated into our law, that such consent must be written and sworn to before a Notary Public. The ordinary Branch of the Society Arch-Triumphant is in no sense an Ecclesia or Familistery. It is merely a stepping-stone to the more complete organic Unity. No person is authorized to receive and appropriate money, either for the communistic or co-operative work of the Koreshan Unity, without the proper credentials from the official management.

Oppression Felt Throughout the Civilized World.

THE WORLD has reached the condition where it has become impossible for any man even with small means, to honestly gain a livelihood, except as a menial of some robber combination. The wealth of the country and the world at large, is amassing in a ratio commensurate with the rapacious evolution of that intellectual capacity which is destined to enrich the few and enslave the many. The struggle for survival is not confined to the thousands of so called common laborers

of the world;—the great army which constitutes the middle classes is beginning to experience the pressure brought to bear upon it by the cormorants of monopoly, encouraged and fostered by our misnamed liberty-sustaining institutions. That is not liberty nor freedom, which enables the intellectually great but morally rotten, to oppress the money-borrower and the wage-slave. The bondholders, land-grabbers, iron, oil, and coal-barons, and the monopolizers of the world's systems of commercial intercourse and transportation, are combined to urge the people whom they are degrading, not only to the limit of their endurance, but to a rapidly approaching great catastrophe. Will an oppressed humanity—being degraded by the insidious closing up of every avenue of legitimate competition—forever quietly submit to the iron heel of a monopolistic power, conscienceless in its moral obligation to God and to the world, gloating in its intellectual and commercial superiority, and intolerant in its insolence? Will it quietly remain the obedient slave to an organized oligarchy, the undisguised purpose of which is to enslave and oppress the world?

Restoration of the Conquering Standard.

The Standard of Jesus the Messiah, Forsaken by all Modern Christendom, is Lifted Up by Koreshanity.

BERTHALDINE, MATRONA.

Now hear, all ye in earth that dwell!
A Savior comes to Israel!
He lifts the standard up toward Zion!
He wears the face of Judah's Lion!
Lift up the standard! Wave it high!
Before it ev'ry foe shall fly!

THE STANDARD of Koreshanity is known to the world as the Mosaic law, once fulfilled in the divine personal perfection of God, by Jesus the Christ of God, who gave his life with his philosophy, for the life of the world. This standard of vidual and social integrity has been practically despised and rejected, and made null and void by the nominally religious and scientific of the Christian era.

The spurious scientific sphere has always claimed the possession of knowledges, giving it the right of legitimate authority to govern the intellects of men, while teaching them to govern themselves by the application of science to the uses and relationships of natural life. The spurious religious sphere has as persistently claimed divine authority to dominate the wills of humanity, by subjecting them through fear of torment by an unknown, unknowable deity, or by bribery with promises of a share in the unrevealed glories of an unlocated heaven, at a future time known only to the unknowable deity.

Almost in the center of an immense drop curtain at Hopkins' famous theater in Chicago, is an advertisement of a new book just put upon the market. As remembered, it reads thus: "Christianity in its Deca-

dence; the Cause." This "ad" is read by an immense audience twice a day, seven days in the week. It is certainly calculated to make at least a few of its readers put on their thinking caps and seek evidence of the fact stated, and a knowledge of the cause.

The masses of Christendom profess, as a rule, some kind of nominal allegiance to some form of Christianity. They usually look to what they call the church, for spiritual consolations—at least to die by, and to supply their immortal (?) souls with a free pass to the heavens of their fancy or their creed. Christendom must therefore grieve to see the decadence of Christianity so widely announced, and must suffer from the lack of assurance of faith and a firm foundation on which to stand in defense of its conglomerated, unscientific creeds. These creeds are as prolific in multiplying themselves with variations, as is the animal life of the decaying and bestial humanity which breeds them from its abnormal desires to continue in sin that grace may abound, and the law be defied.

That modern Christianity is in its decadence, becomes more demonstrable every day; also that its real nature waxes more earthly, sensual, and devilish. The cause of this, the truly scientific mind has no difficulty in determining. The cause as declared by the author of the book advertised is unknown to the writer, but Koreshanity does not hesitate a moment to declare the cause to be the forsaking of the standard of the Lord Jesus, the Messiah, whose plumb-line of integrity was

the Mosaic law. This he obeyed; by this obedience he was made whole, and pronounced holy. Every mind rejecting His standard of vidual and social integrity, will share in the decadence and final oblivion of corrupt modern Christianity.

The nominal church of today is the temple of anti-christ only. His primary personification was Judas; his harvest, from the material side of adultery with the fallen church, is plutocracy, with its golden calf; and from the spiritual side of this material hell, is reflexed the abominations of the nominal church, heading up in the various phases of christian science, with its destructive fallacies. These two products of the great harlot,—Babylonish Christendom, manifest in ultimates the antichristian harvest of the devil and satan—the separated and disintegrating forms of church and state. Church and state are one, in the biune Deity of their divine origin.

Pre-eminent among the phases of Christendom's disintegration, are herds of blind people with blind guides, who have reached the conclusion that there is no material universe; therefore, as there is no matter, there is nothing the matter with the general state of non-existent things. Afflicted with the blindness of self-righteousness, they reiterate: "There is no sin, no sickness, no death." Therefore, they know no need of the Savior, who said, "My flesh I give for the life of the world." Their way of salvation is the culminating antichristian way of antichrist, the denier of the coming of Christ in the flesh, as the divine seed of the immortal, incorruptible body,—the image and likeness of our God Jehovah.

The flesh of Christ, which did not see corruption, was the legitimate product of obedience to the Mosaic law. This obedience of Christ and all his own, is learned by suffering the consequences of sin, sickness, and death, during the era of divine generation—through progressive and retrogressive embodiments. Because the Lord Jesus had learned to obey the law, he became its fruition and the seed of the divine reproduction of himself as its fulfilment. As such, he imparted the energies of his divine natural life, generated by the dematerialization of his body, to the humanity receptive to his holy Spirit, that his church, his bride, might ultimate as the science of the law in application to natural life, for the reproduction of the universal form of the divine natural man, from her own divine Motherhood. The law provides for the love of this ultimatum to be regenerated at the harvest of the Christian era, by the light which true science sheds upon the philosophy which the Lord lived and taught.

Jesus declared his material form when he said: "A spirit hath not flesh and bones as ye see me have." Koreshanity declares in the presence of Jehovah, *all* is *not* spirit. To declare that "all is spirit," is to deny the flesh of Christ, and is an attempt to kill the hope of its reproduction. Koreshanity declares the universe to be a substance in two general conditions, called spirit and matter. It declares these to be eternally interdependent and transmutable. Koreshanity makes these

declarations for the hearing of rational beings, who aspire to the inheritance of the earth in the image and likeness of Jehovah. The material universe is both the footstool and habitation of God—the eternal intellectual and affectional spirit generated and regenerated by man, in His image and likeness. He reproduces himself as spirit, from himself as matter.

Koreshanity seeks to reason with men, standing upon the firm foundation furnished by the science of universal law, derived by reasoning from a demonstrated premise—a known and proven fact. "Prove all things, and hold fast to that which is good." Koreshanity seeks to reason with this class of people, because, in consequence of their rationality, it is possible for them to be transformed by the renewing of their minds by the science of truth, and to become the sons of God, the *Gods*, destined to walk among men *in the earth*, on no less a mission than that of recreating the divine order, in all its perfection and glory, in every domain of earthly existence. This means the restoration in the earth of the Golden Age, dreamed of and foreseen by the prophets and seers, who were once involved in the prehistoric divinities of a previous Golden Age, and who possessed from the Lord the science of divine procreation.

Koreshan Science of the Decalogue is the only true science of the laws of life and immortality, which, if applied, creates in earth the divine kingdom of which Jehovah is eternally the material microcosmic pattern and involution. Material means light mother, or mother of light. All light is the product of matter in combustion; the energies of mother Earth focalize in her stellar center, the father of light, and produce the elements which, burning, disintegrate and disseminate for her revitalization, enabling her to reproduce her light-mother, the sun, in which is the father—the sun, the earth enlightener, with its function of reciprocity,—the earth's enlightenment. As God is alternately male and female in manifestation, because biune in being, so also is the physical sun alternately male and female, in the expression of language, and according to the standpoint of regard; it is spoken of by one nation as she, and by another as he,—the term used indicating the relationship borne by the nation to the anthropostic sun of its own national being.

The law in its scientific aspect, is the sun of universal being. To the receptive and adoring, it is vitalizing and constructive in all its potencies. To the repulsive and antagonistic,—its opponents because of self-righteousness,—it is destructive and disintegrating. Everything today, unable to endure its sound doctrines,—christian science being pre-eminently representative of this kind,—is disintegrative, and will be finally spirited away from the earth of the Almighty's inheritance, and, in the course of time, away down the ages, will be refocalized and precipitated into the minimum point of human materialization. This will be the standing again of a personal Judas in the presence of Jehovah, to repeat the betrayal of him with a kiss, and the selling of his body for thirty pieces of silver, thus again denying the flesh of Christ its right to its earthly inheritance.

For such a one, a place of repentance can only be found by the light of the science of the law of the Lord, the King and Creator of that body which is the temple of the Holy Spirit of love and wisdom. The science of the law is the great organizer of the anthropostic cosmos; without it, we can do nothing to bring order out of chaos. In its Messenger we have the divine imperial Pivot of human destiny, around which to rally and to exalt, and by which we in turn are to be exalted. This wisdom-stone is the Head-stone of the corner of the

great Temple, typified by Solomon in all the constructions of the temple, which gave him his glory as the type and representative of the God of Israel to come. This Stone is to be brought forth with great rejoicing in the fulness of times, the harvest of Jehovah's dispensation, at which time all Israel will be regathered in the kingdom of heaven,—the dome or brain of the King,—to descend, by the overshadowing spirit of his theocrasis, and inherit the earth, and rule it in righteousness.

The Doom of Organized Charity.

Modern Charity and False Philanthropy Rank Among the Principal Curses of the Civilization of the Nineteenth Century.

L. E. BORDEN.

WITHIN the past two months, a fresh note of alarm has sounded in many quarters. The pride and the boast of the present century have hitherto united in its great systems of organized charity. Let a pessimist but venture to question for a moment whether the ratio of human progression be really swift and constant toward perfection, and a thousand voices were ready to sound the chorus: "Look at our charitable institutions, our almshouses, our asylums, and our hospitals! Think of the alleviation of misery due to these!" But the test of progress must lie in the *prevention*, not the alleviation of misery; and the fatal consequences of such false and mistaken methods of dealing with the evils that spring from the competitive system, begin to be apparent even to its executives and advocates.

Now they have discovered with horror and perplexity, that the whole vast network of institutional charity leads directly to the multiplication and survival of the unfit. The education and association of deaf mutes tend to swell the numbers of these unfortunates by intermarriage; so with the insane, the pauper, and the blind.

The future of the human race becomes a grave problem to a society that has been unconsciously seeking to promote the good of the individual at the expense of the common good. The Romans used to expose the deformed and the weak to perish upon an island in the Tiber, and now the puzzled sociologists are asking each other whether we must needs return to the primitive barbarity of Roman customs, in order that society may develop free from parasites. The latest demand, is for laws to prevent the intermarriage of the deaf and dumb,—another half-way measure dealing with effects instead of causes. There ought not to be any deaf and dumb. The birth of every physically or morally defective child is a crime due to the low status of the race. What humanity needs, is to be changed and raised to a higher plane. Any reform short of this, will prove as ineffectual and disastrous as the institutional charity that has been tried and found wanting.

According to the figures presented by comptroller Bird S. Coler, the city of New York paid in 1898, the sum of \$2,334,456 for prisoners and public paupers, and \$3,131,580 for paupers in private institutions. No wonder it is said that it is easier for an industrious and shrewd professional beggar to live in luxury in New York, than to exist in any other city in the world!

Bishop Potter is responsible for the statement, that the result of charity—whether administered and controlled by the church, the state, or the individual—has proved generally mischievous, corrupt, and corrupting. He will not concede to the popular system even the ephemeral good of helping the individual; believing that in most cases, the recipient is morally degraded by charity bestowed. Among the abuses engendered by the system, it is found that the free infirmaries are taken advantage of by the rich, who leave their carriages around the corner and present themselves as needy patients. It is hard to find places for the deserving poor in homes for the aged, because the lady managers of these institutions fill the wards with their own servants, instead of providing for these worn out dependents at their own expense.

The vast system of organized charity is doomed; its knell is sounding; it is destined to pass away with the corrupt plutocracy that called it into being. The time is coming fast, when no man will be cheated of his birthright, and then asked to be content with charity doled out by his defrauders. The watchword of the future is co-operation, and an *equitable* division of the products of labor will follow in its train.

Bacon amused himself by classifying the delusions of mankind, as idols of the tribe, the den, the cave, and the theater. The idols of the tribe today, are *half-way measures*. Bishop Potter, who condemns institutional charity as the help that harms, is an advocate of college settlements and working men's clubs. When will the reformers of society break their idols and renounce the whole competitive system—root and branch?

Origin of the Substance of the Holy Spirit.

Its Effect Upon the Primitive Church in the Institution of Communism, Contrasted With the Competitive Ghosts of Modern Christianity.

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

But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified. * * It is expedient for you that I go away, for if I go not away the Comforter will not come unto you. * * The Comforter, which is the Holy Ghost.

IN THE FIRST quotation above, the word "given" is put in italics in the English Bible, to show that it is not in the Greek text, but is a comment of the translators. The simple declaration is, "The Holy Ghost was not yet,"—did not yet have existence which could be appropriated by men as the divine seed for the regeneration of men from the mortal, sinful race. If, as this passage plainly teaches, there was a time when one of the persons of the godhead of orthodoxy had no existence, there will come a time again when he will cease to exist;—as it is an axiom that whatever has a beginning will also have an end.

"Except I go away [said Jesus], the Comforter, which is the Holy Ghost, will not come to you." Why will it not? Because it is the product of the going away of His holy body to spirit, which spirit must be like the body—holy; hence, Holy Spirit, Holy Ghost. While the body is present, the product of its going away—the Holy Ghost—cannot be, has no existence, and is not, any more than electricity is present before the zinc is destroyed in the battery. Send the zinc away through the action of the acid, and the electricity will come. Otherwise it cannot come; it has no existence. But what was the evidence of the presence of the Holy Ghost when it did come?

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. * * Neither was there any among them that lacked: for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made to every man as he had need.

More than a hundred years later, Justin Martyr, who lived in a remote province of the Roman empire, wrote: "We who before [we became Christians, like the millionaire, professed Christians of today] had all our pleasure in getting together all the money we could, now bring all that we have into a common fund, and

distribution is made to every man that has need." But this Christian communism (which was the most marked result and evidence of the pouring out of the Spirit, which was the Holy Ghost) being seed, it had to die as other seed in order to reproduce itself in the harvest of the divine Seed, at the end of the Christian dispensation, now at hand. When it reproduces itself it will be a mighty crop, to take the place of the hell-born competitive system, now ripening its bitter fruit of poverty and crime, and disinheritance for the masses of men, of all that makes life either possible or desirable.

An aged county official informed the writer that he did not need to read Koreshan literature; he went by the Bible. When asked if he and his people believed in and followed the guidance of the Holy Ghost, he answered that they did. When asked if he thought that the effect of the operation of the Holy Ghost on the hearts of men was the same now that it was nineteen hundred years ago, when it was first poured out, he said he thought it was. When informed that the record was plain, twice repeated in the Acts, that all who received that Spirit then, sold their personal possessions under its influence, "and had all things common," he could say nothing against it.

In answer to the question, whether such was the effect upon millionaire Methodists, or other professed Christians of today, who claim to have received the Holy Ghost, he admitted that it was not. When asked if he did not think it possible that they made a mistake; that it was not the Holy Ghost, but a Methodist, or some other kind of a ghost they received, he admitted that it looked as though it might be so. To a request to ponder the matter, and, if he found any way of escape from the conclusion reached, to let his interrogator know, he has made no response, although meeting him several times since. The truth is that now, as when the words of our first quotation were spoken, there is no Holy Ghost, nor will there be until He comes again as he came before, by a holy body going away to Holy Spirit.

The form and function of the physical universe constitute the type of the anthropotic. Just as there exists a physical system, with a star or stellar point as a focus, so there also exists an anthropotic universe,—the star or astral center of which is the human form. It shone visibly, and was personally manifest in the beginning of the Christian era. "I am the bright and morning Star." Again some man will overcome for the world; "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a

rod of iron [the literal truth, or truth in ultimates or last things, which is the *science* of things]. * * * And I will give him the morning Star." In other words, I will give him to be the Messiah, or the Messenger of the Covenant.

Let us not deceive ourselves into the vain belief that, while we are living in the malarium of a corruptible organism, we are in the exercise and power of a living influence proceeding from ourselves. Truth is the lamp which must guide us into that divine temple of holiness, which is to be made—through the light of truth—our everlasting habitation.

In the Editorial Perspective.

THE EDITOR.

GREAT CIVILIZATIONS have had their representative cities; great empires have had their capitols. Cities are focal points of national activities; seats of religious and political power; centers of commerce, industry, education, and art. Every great religion of the past has been the heart of a civilization; every great religion has written itself in temples and tombs, as well as in books and Bibles. The light of ancient Egypt shone from the focal points of the dynasty. The glories of the Roman empire were expressed in Rome. The Roman empire itself sprang from the mother city; out and out from the great center, the influence spread and conquered the world. Babylon, Greece, and Rome were distinctive civilizations; in each were expressed specific qualities of life. Jerusalem was the architectural expression of the Jewish religion; it was the citted soul and heart of the Jewish nation. The founding of Rome and the building up of the great Roman empire were the result of determination along specific lines projected by Romulus. The Hebrew people were the result of a marvelous, gigantic religio ethnological scheme of Abraham. The supreme factor of all great civilizations is religion; it has shone out in the glories of the past, and it will warm the hearts of men in all ages to come. The nineteenth century civilization is a perversion. The present dispensation has been one of disintegration and declension. The world at the present time is in chaos. Religion is perverted, and exists in fragments. There is no great ideal in the modern world to thrill the human heart; no bond of love to unite the millions. The one great aim of the nineteenth century is to make money—to worship gold. This sentiment is expressed in all the cities of modern times. Money rules; it is the power behind the thrones of nations. Cities are constructed and maintained for the purpose of acquiring wealth and exercising the power which the money god bestows upon those who are guided by the false commercial serpent. We read the one aim in all modern industry and commerce; in the social world, in art—in all lines of human activity. There are no glories of modern civilization; it does not possess the qualities and characteristics of true greatness; if it were blotted out today, it would leave in its ruins nothing but the records of greed for gold. Will the world long continue the present perverted civilization? The world is expecting a new age, a new civilization. But it cannot come except through the formulation of an entirely new system of science, involving in itself greater factors of progress than were ever before utilized. It must involve and apply new principles of industry and commerce; reconstruct society; project a new and universal government; make the new man; create the new world. It must involve the true religion; and it must found and build the capital city of the universal government, the center of the new civilization. Koreshanity's project of world-civilization is greater than Bellamy's; Bellamy would have the world civilized without a religion, and ruled without a God. The coming civilization will be distinctively Koreshan. Koreshanity is destined to govern the world; it will express itself in a new humanity; in a new literature, and in new art, and in the most glorious and magnificent architecture. The world's progress for ages will be focalized in its cosmopolitan city of splendor and magnificence. Greater than all others will be the civilization of the future; greater than all others will be the capital city of the new world, the New Jerusalem, the tangible, material City of the Golden Age.

A little while ago, a Chicago literary gentleman severely criticised the literature and art of the Windy City, and asserted

that Chicago itself is overgrown, its fiber coarse, its mentality bad, and its art miserable; that its people were engaged in one mighty struggle for money, at the expense of culture and intellectual progress. In a recent "Sermon of Chicago," a clergyman says: "Chicago has survived the fire, and has lived long enough to build a Masonic temple and an auditorium; but as yet, in the roll of earth's immortals,—the great souls that can be seen across continents, over seas, and through generations,—has Chicago one name to offer? Give me, who will, a deathless name in the realms of poetry, science, art, or prophecy." Chicago is not intellectually capable of competing with the world in the lines of art, literature, science, and prophecy; neither is it capable of recognizing and appreciating the characteristics and the credentials of the man who has the immortal name written on him. The genuine modern Prophet is without honor in his own country, and in the city in which he dwells; Chicago has not the heart to make his Science her own; and the time is coming when she will be left desolate! In the heart of the great western metropolis, resides the Founder of the greatest scientific System ever announced to the world—the greatest, not because it prevails in the world, but because it is true. There emanates from the Guiding Star Publishing House, the most profound scientific literature of the age; but the scientists and the clergymen pass it by as unworthy of notice. The Koreshan Prophet cries out against the evils and corruptions of the modern church and society, the abuses of government, and against the money power; but he is denounced by the clergy and the press as a stupendous fraud. He would purify the Christian home, and lift every man above the degraded planes of sensualism, and exalt the mind above the depravities of the pulpit and the pew, just as Jesus did nineteen hundred years ago; but now, as then, the world is too depraved to recognize the scientific Prophet, and too blind to read in the personality, the immortal Name of ages to come!

Hon. W. G. Ewing, formerly Judge of the superior court, is now a member of the christian science board of lectureship. In a recent lecture in Chicago, he endeavored to remove from the minds of the people the "prevailing prejudices" against the fallacious cult. He says: "You believe in one God, the Father of all; you believe in Jesus Christ, who healed the sick, made the blind to see, and the lame to walk; you believe in the Bible as the divinely inspired revelation of God to man; and in all these things we believe with you. Are you not in a position where you cannot say aught against us?" The very premise of christian science makes a belief in all these things, in the minds of those who accept it, utterly impossible. The denial of the existence of matter, in the first place, is a denial of the existence of the man Jesus nineteen hundred years ago. The denial of sin, sickness, and death, is a denial of His mission to save the world from sin, to heal the sick, and to destroy evil; for how would it be possible to effect redemption of the world from sin if there be no sin? How could disease be cured, if there be no sickness? How would it be possible to destroy the works of the devil, if there is no devil? If all is God, and there is but one substance, which is incapable of being changed; if there is but one mind and no more, the same yesterday, today, and forever, where would there be room for anything else, or for any one else, but God? And how could there be a God of substance, if God is only a *principle*? The Judge boasts of the progress of christian science, and asserts that it is a religion that cannot be flippantly ignored. It is not a credit to America that it is gaining a large following, nor to the Judge to assert that 43,000

is half a million. He asserts that christian science was founded by Jesus; according to christian science authority, it was "founded and discovered" by Mrs. Eddy. There is an impassable gulf of difference between the religion of Jesus Christ and the religion of Mrs. Eddy. The early church was fortunate enough to have a tangible Messiah, who was heroic enough to announce his claims. But how about christian science?

Koreshanity is the world's cup defender; it is the successful yacht (chaser) on the sea of humanity. The race is the human race; the cup is the divine human. The antiquated yacht, the old church and state, is in competition. Strangely enough, the old yacht has its cup, and its crew is drinking from it the wrath of the Almighty. Cups have figured conspicuously in the world's great yacht races. It is significant that in 1852 the sporting cup passed from England to America. The cup, in Bible symbolism, is well known. The cup was found in Benjamin's sack; Pharaoh's cup was the cause of the death of his chief baker. There is a cup of salvation, and a cup of divine fury. David's cup was running over; and Jesus himself drank of a cup which passed to his apostles. The cup was present at the passover "round-table;" and the cup of Joseph contained the "holy Grail." The cup signifies divine good; its opposite is divine evil or wrath. The old church has spilled the "holy Grail," and polluted the cup, which it will drain to the very dregs, until Christendom is devastated and ruined. Koreshanity sails a yacht of unique construction; it restores the cup, and in due time the world will drink from it the Elixir of Life, and live.

It is held in some circles, that science is cold and heartless; that it mars the universe, and destroys the imagination; that it obliterates God, and fails to thrill the human heart. So much the worse for the "science" which now prevails in the world. When materialism, in its last analysis of matter, from the basis of a fallacious premise, separates the atom from its correlated force and leaves only the oscillation of the atom as the origin of all sensation and motion in all domains, nothing remains but matter without life! Modern science is so far removed from the possibility of practical application to humanity; so remote from the truth, and so long divorced from the religious heart of man, that it can never make mankind happy. It is the repulsive excrescence of the age, and humanity will soon repudiate its fallacies. Give to the world a scientific religion, a science that appeals to both the reason and the heart, the intellect and the will, a science that takes hold of the religious nature of man, and new loves will be kindled, new aspirations awakened, and happiness restored. Destroy the incubus of fallacy which now afflicts the world, and let man be restored to his dominion of the universe!

It has just been "discovered" by principals of public schools of Chicago, that the educational system which has been engrafted upon the public school is fundamentally wrong. From one term to another, the ambition of the student is to pass the examinations; this work of preparation precludes the natural development or education of the mind. Prof. Parker, of Chicago, has recently made some bold assertions concerning the prevailing educational methods: "It tends to make the pupils dishonest; it teaches the children to 'cram' for examinations; it induces the young women to use all their blandishments and fascinations on the teacher, to get high marks. There is no education in the motive underlying the present course of study. It is 'cram,' and not until we make education the motive of the course, will we get ethnical education." These are the sentiments which have been expressed in *THE FLAMING SWORD* for years, as our readers well know; and it is not surprising

that the principals of Chicago public schools should accept and use them without giving us the proper credit!

Astronomy is of service to humanity only as it is practically applied. Practical astronomy guides the mariner on the seas, fixes the boundary lines of nations, and determines the latitude and longitude of points on land and ocean; it is of benefit to the world's perverted commerce. Shall we conclude that this is the limit of the practical utility of astronomy? It should go beyond this; but modern astronomy does not do so. The knowledge of the form and function of the universe guides the Koreshan Scientist in the reformation and civilization of the world. It furnishes the natural pattern for the correct social structure, the true form of government, and the scientific religion. It guides the reason, and leads man to his destiny. Astronomy is a noble science; it is of supreme interest. Koreshanity is reviving the interest of the world in the study of the universe and the practical application of its laws to humanity.

All of the loves and passions of the mortal world are reflections and perversions of the loves and passions which obtain in the divine humanity. Tragedies of the mortal world have occurred on higher planes. The greatest conspiracies of the universe, are the conspiracies of the devil against God himself. The enemies of the Almighty seek his utter destruction; but they have never come nearer succeeding than they did nineteen hundred years ago, when God and the devil were rivals in the wooing of the maiden church. The great contest of powers make heroes. Without the great conflicts of the universe, there could be no victories, no triumphs, no glories. God is Almighty by virtue of the fact of his having achieved the greatest victories possible in the realm of existence; he triumphs over death, and through the processes makes possible the perpetuity of the universe.

If the modern church were pure and righteous, it would create righteousness in the hearts of its people; it would reform and civilize the world. If the church were true, with its millions of adherents it would be a power that would sweep every evil from the face of the earth. It would reconstruct human society; it would abolish competition; it would establish a just government, and an equitable system of commerce and industry. The modern church is a failure; it joins hands with a fallacious science and with a false commerce; its members are engaged in the conduct of all the iniquitous systems which prevail in Christendom. The church is silent on all lines of reform; the voice of progress is heard no more in it. Its days are numbered; it will be swept away with all other modern corruptions, when the sunlight of true Science bursts upon the world and illumines the minds of the people!

"Scientists" are being forced to investigate psychology and mental phenomena. They have hitherto overlooked the superior half of the universe—the world of energy and of mind; and the fact that they have done so, is indisputable evidence that they are not scientists. The mental scientists, on the other hand, are committing just as great a blunder as have the materialists. It is just as inconsistent to put forth theories concerning the mind, without a knowledge of the forms and functions in and through which the phenomena are manifest, as it is to evolve theories concerning the universe, in total disregard of the energies and functions which are continually operative in it. Koreshanity contains the only solution of the problem of the relation of mind and matter, and is, consequently, the only system that presents to the world the knowledge of man and cosmos.

There was a phase of humanitarianism and national heroism manifest in America's declaration of war against Spain in

1898; it was in the line of progress. There are no humanitarian elements in England's war with the Transvaal; it is a manifestation of greed for gold. The Spanish-American war imposed a trust upon America, which the western government cannot disregard nor shift to less responsible hands; the Filipinos are the wards of the American government, and it must restore order in the archipelago. England makes war upon an independent republic; it undertakes to force itself upon the domestic affairs of the South African republic, for the sake of gold. There is no humanitarianism involved in the Briton's attack upon the Boer; and this is all the more remarkable, since England was a principal factor in the late peace conference!

The old idea that the fall of man was unforeseen by the Almighty; that it was a work which did not belong to the order of perpetuity of the universe, and that God has since been endeavoring to repair unexpected damage done by the devil in humanity, is absurd. The fall of man is as natural as the fall and death of a seed; for in no other way can the seed reproduce itself except through death and corruption. The rise and decline of humanity are as regular as the rising and setting of the sun; the resurrection and the fall are but necessary acts in the great drama of the universe. God and the devil are the great actors on the world's stage, in which ages constitute the scenes in the tragedy of existence.

A popular journal contains a large display heading, "The Apotheosis of Dewey." Apotheosis means the act of elevation of a mortal to the rank of the gods; deification. The American people now have a tangible god, merging forth from the clouds of powder-smoke of Manila bay. The true apotheosis is the act of the mortal man putting on immortality; it was the hope of the apostle Paul, and is to be the experience of the Man who overcomes himself, through a greater battle than the battle of Manila. The very existence and use of the word apotheosis indicate the possibility of the attainment of immortality in the flesh—the exaltation of the living Man to the Godhood.

The universe is a great trust of nature, in which all its substances are in their static planes or planes of rest. Humanity will not reach a condition of universal harmony until all of the different strata are emplaced in the same order and relation in which the corresponding planes of the physical cosmos are

arranged. When humanity constitutes one great, universal trust, with one central, imperial governing power, every man will be in his own natural place and plane, and chaos and disorder will cease to be.

Freedom would not be possible if the opposite condition—bondage—did not exist. Every condition in the universe has its opposite state. The very existence of death indicates that the immortal state is possible in the natural world; for how could death ever obtain unless it be through the death of life—the declension from the immortal state in the flesh? If there were no bondage, man could not hope to be free; likewise, if humanity were not mortal, there could be no possible attainment of immortality.

Astronomers and clergymen are endeavoring to create other worlds and heavens in space; Koreshanity purposes making a new world out of the old one, and transforming hell into heaven.

"Vote as you pray," is the motto of some Christian reformers. Does it mean to vote for those *for* whom you pray, or to vote for those *to* whom you pray?

Dame Fortune is the mother, who blesses the few people of her choice. Miss Fortune is her daughter, whose duty it is to curse the masses.

There is only one thing that the agnostic is certain of, and that is, that he does not *know* anything.

The whirling convex earth spins the threads from which modern fallacies are woven.

Koreshans must be heroes; otherwise they are not Koreshans.

The wheels of progress cannot turn without a revolution.

There is many a slip-ton between the cup and the Lipton.

The poor man's ship has come into port; it is hardship.

Fallacies are mock-diamonds from mental pawn-shops.

Banks increase their business when they are checked.

Koreshanity is a scientific crusade against death.

Old age ends with the old age or dispensation.

All Koreshan points are focal points.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Unity of Jesus and His Disciples.

EDITOR FLAMING SWORD:—Please explain the passage of Scripture in which Jesus declares that he is in his disciples and they in him; and how they could become one, even as Jesus and the Father were one?—A READER.

Jesus prayed that his disciples might become one with him, even as he and the Father were one. It is evident that when He was in the natural world, he was not in them, nor they in him. The only unity there was at that time, was the unity of the Father—and all that constituted the Father—and the Son; the unity was in one personality, for Jesus was "the fulness of the Godhead bodily."

He said to his disciples, "If any man

love me, he will keep my words; my Father will love him, and we will come unto him, and make our abode with him." This is an indication of where Jesus went when he left the natural world—he went *into* his disciples. But when he went *into* his disciples, they were not in him; he was only in them.

The time must come, in the progress of the divine mind, when the Son will be in the Father; that is, when the Father will be external, and the Son involved. This necessitates *another personality*, who will be the manifestation of the Father, containing the sons to be put forth into the tangible world as immortal men.

When Jesus came nineteen hundred

years ago, "he gathered the lambs with his arm, and carried them in his bosom." These lambs were the spirits of the Jewish people who had lived during the Jewish age, looking forward to the coming of the Messiah. They looked forward to their resurrection in him; and in him, Abraham and millions of others were resurrected. He was the involved product of the Jewish people. At that time he could say that the Father was in him; and also legions of angels. Hence, Paul could say that the disciples have "come unto Mount Zion, unto the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, * * to the spirits of just men made

perfect, and to Jesus, the mediator of the new covenant," because all these were *in* the man Jesus; they were all at one with him.

Now, when are the disciples of Jesus to be in the Christ? It is clear that at one time He was in them, but they were *not* in him. Did he not sow himself in the early church? Was not the harvest to come, with its first resurrection? At the end of the age, the dead in the Messiah shall be raised first, *in the Messiah*; he gathers them in a new manifestation, just as the manifestation nineteen hundred years ago gathered up the spirits of the Jews. When shall the disciples of Jesus be in the Christ? "At that day, ye shall know that I am in my Father, and ye in me, and I in you." At the end of the Christian dispensation, when all the early church and the progressive spirits of the Christian dispensation are involved and resurrected as the New Jerusalem, in the new manifestation, they shall *all be one* in one personality, just as Jesus, and the Father, and the spirits of the Jewish dispensation were one, nine-hundred years ago.

Rejection of Jesus by the Jews.

EDITOR FLAMING SWORD:—Why did the Jews as a nation reject the Lord Jesus Christ? If there is a law underlying the fact, please explain it in the columns of THE FLAMING SWORD; and state the correspondence of such rejection in nature—if there be one.—A READER.

The laws of involution and evolution are co-ordinate factors of progress in all domains of the universe. Every function has its opposite function; and there necessarily obtains a retrogressive as well as a progressive evolution from every point of involution. Retrogressive evolution on any plane is the most external form of evolution; it is the limit of activities taking place in the field of progress. The truth is, the retrogressive elements are but the *debris* of the interior activities. They are first cast off from the central, persistent lines of determination toward the objective goal of destiny, or the fruitage of a given cycle. When the involution takes place, it is the positive pole, and is consequently the opposite of the retrogressive shell or sheath of the race-track of the specific quality of life.

The body of a plant, or the stalk which comes up from the seed planted, is made up from the cast-off elements of the central activities of the life which inheres in it. The finer and more vital elements are involved in the seed at the end of the season or cycle. The division of the elements is made as the plant grows; the substances are sifted through the cells of elaboration, with functions of discrimination. Some

are placed at the circumference, and some in the central line of progress. When the seed itself appears, it appears at the extremity of the stalk. It matures there; and the final separation of seed and plant is forced by the plant. The seed is cast off by the plant, because the limit of its function in bearing the seed is accomplished. The seed is severed from the old stalk; the plant rejects it, because the tendencies of each are in opposite directions. The tendency of the plant is to die; the desire of the seed is to live.

Jesus came in contact with the elements of progressive evolution in humanity; they were his disciples, and he went into them. His life was thus transferred from one dispensation to another. He was the seed, or the mediator of transition, the door through which the substances of the Tree of Life passed from the Jewish to the Christian dispensation—from the Jewish people to the Gentiles. While there is a progressive involution, the kind that produced Jesus the Messiah, there is also a retrogressive involution, which resulted in Judas. The two poles, representing the ultimates of progression and retrogression in the Jews during the age, came in contact. Judas became the instrument of the final casting-off of the Seed from the Jewish plant or church. Through Judas, Jesus was led to his martyrdom; and through him, Jesus was legally and utterly discarded or cast off by the Jews, just as the seed of the plant is cast off from the plant.

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In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

Koreshan Hall, 316 W. 63rd St., Chicago.

THURSDAY EVENING, Oct. 12.—Lecture by Rev. Berthaldine, on Social Purification. The lecturer quoted from a notable sermon by the late Dr. Talmage, in which he referred to the "easy divorce system," and the increase of prostitution throughout this country during recent years. Sensuality was the great besetting sin in the Roman empire, when verging upon its fall, and a similar condition of humanity today betokens dire events for the future. Man-made laws are now utterly impotent to stay the mad, onrushing tide of lust and depravity everywhere prevalent. The only enduring reform must come through the baptism about to be poured out upon the world, as the result of the theocrasis of the Messiah of this age.

SUNDAY, Oct. 15, 3 P. M.—Sermon by Rev. Berthaldine. Text: "Freely ye have received, freely give." A very marked tendency in the financial world at the present time, is the aggregation of capital into monopolies or trusts. Koreshans have the greatest monopoly of all,—a monopoly

of the truth; not for personal aggrandizement, but for the benefit of all who will receive. Freely we have received the truth of the great Monopolist (the Messenger of the Covenant): freely we must impart the same to a world groping in darkness, for the light.

MONDAY EVENING, Oct. 16.—Lecture by Prof. Morrow, on Astronomy. The lecturer made a brief recapitulation of some of the ground covered on previous occasions, after which he demonstrated, by chart, the mathematical formula, universally accepted, for determining the ratio of the earth's curvature. This formula applies equally as well to a concave sphere as to one whose surface is convex. The greater part of the evening was devoted to a detailed account of numerous telescopic experiments with ship's hulls and targets; also a thorough explanation of geodesy; the meaning of the term; its purposes, and the methods employed. In conclusion, a general outline of the Koreshan geodetic survey was given, the detail of which constitutes the subject matter for the next lecture.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

SUNDAY EVENING Oct. 15.—State and Quincy streets. Subject: "Some Phases of the Recent Peace Festival." The recent celebration in Chicago was the direct product of the mercenary spirit of the times, and had its inception in the commercial club of Chicago. The laying of the cornerstone of the new Federal building, Chicago day, was used as the main drawing card. Being the anniversary of the great fire, it made a fine "leader." The heads of the three governments of North America—ostensibly the invited guests of the people—were entertained in one continuous round of banquets, exclusively by the plutocratic clubs of the great metropolis.

The speaker put the following question, calling for a display of hands: "How many of you sat down to the mahogany tables laden with the luxuries of the industry of the people?" [No hands:] "Where were you?" [A voice like a megaphone] "Behind the door."

The lasting impression of the great parades, was the gigantic Chinese dragon in "the parade of nations;" and in evidence of the prevailing military spirit of the whole Festival, many church societies—contributing their quota of juvenile regiments—armed and drilled!

Koreshanity was shown to reveal the true cornerstone, upon which society must eventually be structured in fulfillment of the prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven." There was much enthusiasm at the close of the address, and many books and papers were disposed of to investigators.—ALLEN H. ANDREWS, Reporter.

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Convinced of the Truth of Koreshanity.

EDITOR FLAMING SWORD:—I have read THE FLAMING SWORD from beginning to end for the last year, and my interest has increased so that I am hungry for more information along this line. I am convinced of the truth of Koreshanity, but can't make it plain to others why.

Many years ago I became an advocate of reform, publishing papers, etc.; looking ever for a true plan of co-operation. I be-

came a convert to Labor Exchange, and have been preaching and teaching these principles, believing that this was the engine that would knock the stumbling block (competition) out of humanity's way, and clear the road to a higher and better life, that it might expand to a higher and nobler, physical, mental, and spiritual plane, where true brotherhood and Fatherhood exist. But the taste I have now acquired for Koreshanity leads me to believe there is something still grander; that he who is truly progressive and searching for the truth can never cease to move onward and upward, until the goal is reached.

The movement I am connected with is a co-operative community; we moved here recently from Iola to take charge of their co-operative boarding house, and I am expecting to take charge of *The Search Light* at this place. This organ will, and does push the local cause; therefore, I will expect THE FLAMING SWORD on exchange.—W. A. B., Moorehead, Kan.

Doctors, Teachers, and Lawyers Reading Koreshan Literature.

EDITOR FLAMING SWORD:—I have been selling some copies of the CELLULAR COSMOGONY and soliciting subscriptions for THE FLAMING SWORD; but it is slow work with me. I do not get discouraged, however, for I find some are beginning to think, and that is what we want. One man (a justice of the Peace) said yesterday, that if people generally came to believe the teachings of KORESH concerning the shell in which we live, men would never stop until they had bored through to the rind of gold. He cannot realize that gold cannot be used as at present, when men generally come to believe in Koreshanity. Some doctors, lawyers, and teachers have read the book, and no one has yet said that it is unscientific. We are getting good working people to study the teachings of KORESH, and may have more soon.—S. H., Concord, Wash.

A Plain Scientific Question Put Forth in Good Faith By Koreshans.

CELLULAR COSMOGONY, or, the Earth a Concave Sphere: By KORESH and Prof. U. G. Morrow. Paper covers, illustrated, 25 cents. The Guiding Star Publishing House, Chicago.

A generation or so ago, an American philosopher propounded the theory that this world of ours is hollow, that the interior is a reproduction or facsimile of the outer shell, and that it is peopled by human beings like ourselves. The Koreshans go further than this. They not only contend that the world is hollow, but that we are living in that concavity. Instead of inhabiting the outside of a huge ball, more or less solid, as is generally believed, they argue and endeavor to demonstrate that we occupy the inside of a vast hollow sphere, 8,000 miles in diameter and 25,000 in circumference. This contention of theirs is based on certain alleged experiments, going to show that the curve of the earth is upward instead of downward; or, in other words, that it is concave instead of convex. These experiments are fully described in the book, as well as illustrated by plates and diagrams. One of them was a costly and elaborate affair on the Gulf coast of Florida, in which, it is claimed, an absolutely straight and level line was carried along the beach for two and a half miles, the result being a clear demonstration of the truth of the Koreshan theory. It is of course not conducive to a ready acceptance of this revolutionary claim to

find our old acquaintance, Dr. CYRUS R. TEED, at the bottom of it; but setting aside this brainy but mischievous crank and his Koreshan nonsense, here is a plain scientific question of immense importance that seems to be put forward in good faith. If the Florida experiment was really made as related, with the result stated, then it behooves the upholders of the Copernican theory to come forward and refute it. If we really live on the inside of the world instead of on the outside, we want to know it.—Syracuse (N. Y.) *Herald*.

Greatest Wonder of the Age.

The CELLULAR COSMOGONY, one volume with two parts: Part I. The Universology of Koreshanity, by KORESH, the Founder. Part II. The New Geodesy, by Prof. U. G. Morrow, the inventor of the Rectilineator and conductor "of all the experiments through which the mechanical Geodetic demonstration has been carried forward to a successful geometrical and mathematical conclusion and climax, irrefutable and overwhelming." Experiments by which the "concavity of the earth is so absolutely demonstrated as to preclude even the possibility of a doubt of its true contour, in the mind of every person honest enough to examine, without bias or prejudice, the proofs offered."

It is the first work on Astronomy and Geodesy from which the elements of assumption are excluded, because the first one written by men who know whereof they wrote, men who, instead of guessing at their premise, have demonstrated it by an infallible proof—the extension of the air line, by the use of the only accurate Geodetic Apparatus in the world—the Rectilineator. This unique volume informs you concerning the Koreshan facts vs. the Copernican hypotheses. Procure this most remarkable book; read for yourself, and learn the facts concerning the form and function of the universe. Published by the Guiding Star Publishing House, Chicago, Ill.—*The Free Press*, San Bernardino, Cal.

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The World's News.

Wednesday, Oct. 11.—War against the Transvaal is virtually declared by the British; will not yield to Boer ultimatum.—Soldiers of two wars banquet McKinley at Chicago.—President talks of prosperity and the Philippine campaign; declares an aggressive policy in the far East.—Nationalist party holds convention at Havana, and stands for absolute independence of Cuba.—All Europe is excited over war news; Holland and Belgium in sympathy with the Boers.

Thursday.—McKinley starts from Chicago on a special tour of the west.—Tammany Hall declares for Bryan and anti-expansion.—Balfour stirs England with a war speech.—Senator Mason wants Dewey to run for president.—English jury system is denounced by Manisty, president of Incorporated Law Society of Dover.—German socialist conference discusses social evolution.—Famine results from floods in Bavaria.

Friday.—Boers close all gold and diamond mines; foreigners fear that mines will be flooded and destroyed.—French-Canadians oppose enlistment in British army to fight the Boers.—Count Stauffenberg weds a Chicago girl.—Cattle plague breaks out in Germany.—Dewey reception at Montpelier, Vt.—Commercial congress opens at Philadelphia.—Southern industrial convention at Huntsville, Ga., discusses the negro problem.

Saturday.—Warm wave strikes Chicago; snow in Nebraska.—Newspapers invent a fake report of a great battle near Kimberly, South Africa.—Bandits dynamite and rob an express train near Chicago.—New cabinet constructed in Bulgaria.—Russia interferes with ex-King Milan's inhumanity in Serbia.—New York packers plan a \$100,000,000 cattle trust.—McKinley greeted by thousands in N. Dak.—Prof. Parker, of Chicago, denounces present public school system.

Sunday.—Steamer Nutmeg State burns off coast of Long Island; 12 lives lost.—3,000 Boers occupy city of Newcastle, Natal, in British territory.—Germany favors foreign protection of gold mines in the Transvaal; the gold god must not be interfered with.—The Munich supreme court disposes of a lawsuit which has been in progress for 300 years.—Russia projects gigantic plans for increasing Russian navy.—Nickum, the Logansport (Ind.) perpetual light man, meets with financial failure.

Monday.—Summer visits Chicago in autumn.—Fighting at Kimberly reported to be in progress; Boers offer \$25,000 reward for capture of Cecil Rhodes.—St. Mary's reformatory institution burns at Feethanville, Ill.—Terrible epidemic of dysentery is sweeping Japan; over 50,000 cases reported, and 12,000 deaths.—Martial law proclaimed at Barcelona, Spain; people refuse to pay excessive taxes, and mayor resigns.—Columbia wins in first yacht race at New York.

Tuesday.—Boers attack and occupy Kimberly and Vryburg, in Natal; British driven back to Ladysmith.—Boers destroy railroads, telegraph lines, and bridges, and cut off communication with Cape Colony; they hold all passes into the Transvaal districts, and have gained a number of points in strategic warfare.—Queen's message to parliament favors war, and urges adoption of best methods for prosecuting war against the South African republic.—Columbia wins in second yacht race at New York; Shamrock's topmast breaks near the start, and fails.—McKinley banqueted at Milwaukee.—Anti-expansion and anti-imperialist convention opens at Chicago.

* * *

The Flaming Sword's High Class Exchanges.

Leslie's Weekly.—Current and popular events in America are aptly and strikingly illustrated in this week's issue of *Leslie's Weekly*. Several million dollars have been expended in this year's international yachting contest; and just now America is interested in maintaining supremacy over England in the yacht races, as in other things. The first page shows a splendid picture of the Columbia. Another interesting picture (double-page) gives an excellent idea of the yacht races. Chicago's fall festival is splendidly illustrated: The laying of the corner-stone of the Federal building; the magnificent illumination of the court of honor; President McKinley, and other features of the festival. A page contains photographs by amateurs; these photographic contests are proving interesting. The letter-press contains an illustrated story of the latest Klondike, as well as the usual departments.

The Saturday Evening Post.—Mr. Markham's most recent poem, "The Muse of Brotherhood," is one of the few really great poems that the closing years of the century have produced. In it Mr. Markham voices a lofty optimism that is at once more impressive and convincing than

the notes of hopelessness and despair that characterize "The Man with the Hoe." "The Muse of Brotherhood" will appear exclusively in *The Saturday Evening Post*, of Philadelphia, in its issue of October 21.

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The Light of the East.—Devoted to the religion and philosophy of the Hindoos. It breathes an oriental atmosphere, and would no doubt prove interesting to many of our readers.—Published at 20 Grey street, Calcutta, India.

American Monthly Microscopical Journal—Devoted to microscopy in all its branches.—\$2.00 per year; published at Washington, D. C.

* * *

A Worldly Discussion.

Near Whitsett, this state, some of the colored brethren had a discussion, in the meeting-house, as to whether or not "de worl' tu'n 'roun'." There was considerable "contendin'" for and against, but the testimony of an old colored deacon was conclusive. He said:

"Dey's no sich t'ing ez de worl' tu'nin' over—no sich t'ing, I tell you! Ef dat wuz de case, wouldn't all de water in de sea spill out, w'en de sea git upside down? Answer me dat now! En fuddermo'—could you hol' yo' balance ez hit tu'ned over?"

Here a somewhat learned brother interrupted with—

"Fer de Lawd sake, deacon, don't you know nuttin' 'bout de contraction er graduation?"

"No, suh, I don't!" thundered the deacon. "Will you please 'splain ter de meetin', what is contraction er graduation?"

"Well," replied the brother who had interrupted him, "I did know once 'pon a time, but danged ef I ain't done fergit!"—*Atlanta (Ga.) Constitution*.

* * *

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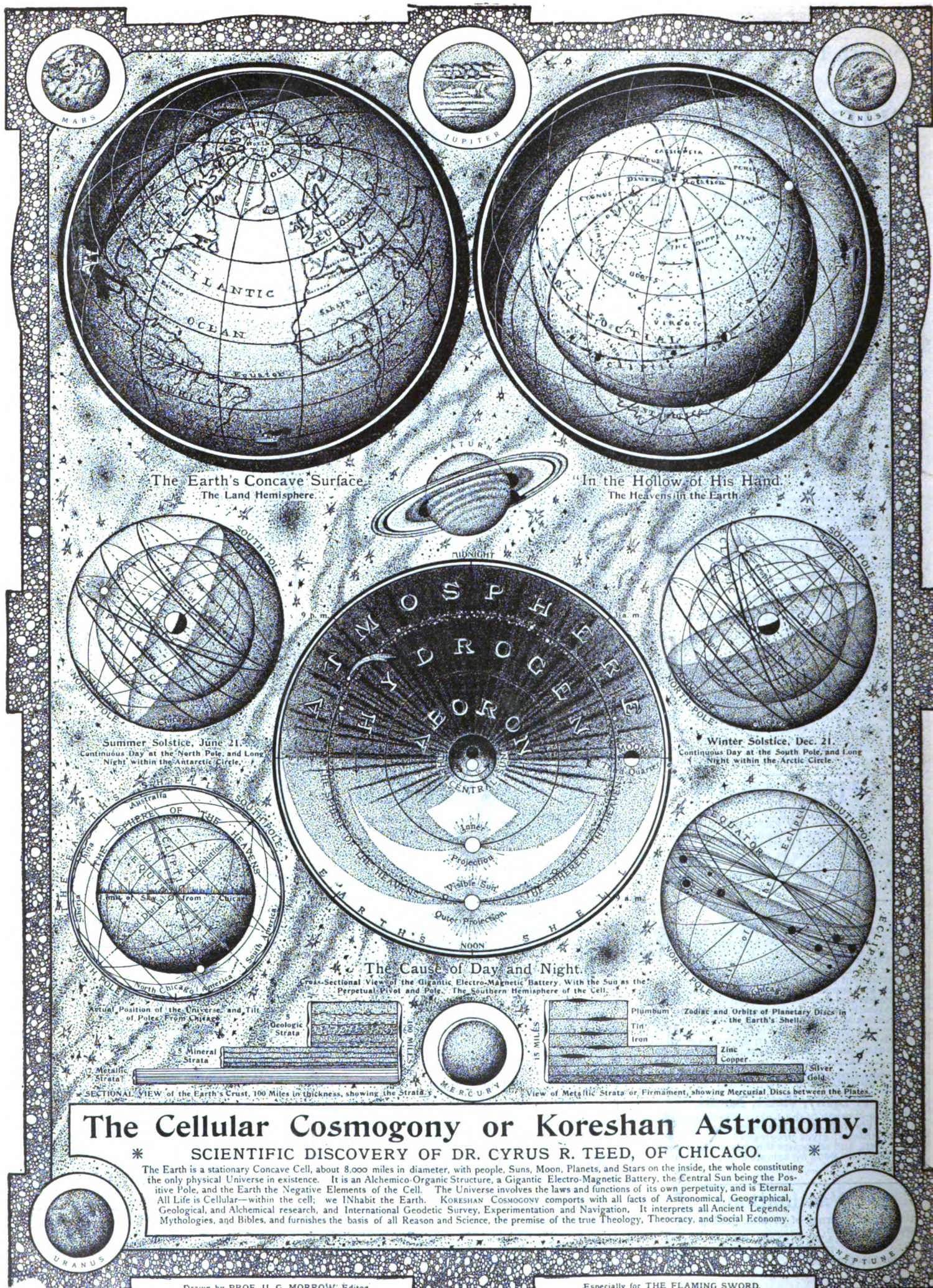
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Part II.

The Laws of Generation and Transmission of the Vital Force of Scientific Mental Healing; Necessary Normal Equipose and Continuity of Desire in a Given Direction.

THE LAWS of healing may be included in this general statement: Generate, economize, and transmit vital force in some one or more of its qualities. How shall vital force (dynamis) or virtue be generated? How shall it be husbanded? How shall it be transmitted? When these three questions are answered, the problem of healing is scientifically settled. How can we generate dynamis (virtue), so called by the Lord Jesus? There is but one way to develop the force of real virtue, and that is to exercise every faculty of the mind and every organ of the body divinely; that is, be virtuous, and virtue (dynamis) will be generated in abundance.

The normal state of the body and mind is essential to success in the practice of our Therapeutics. We do not mean by this, that there is no power to heal where the mind and body of the Therapist are not absolutely in a normal state. The nearer the approach to normality, the greater the success; the further the removal from a state of normality, the less successful will be the practitioner.

The law of generation of force may be stated in one word, agitation. There is no generation of force without agitation. That the student may comprehend this statement, we resort to the laws of physics, and by analogy pass over to metaphysics in the application of the law or principle. The vibration of a musical chord creates friction by its rapid *tritition* (rubbing) of the particles of air. The air is composed of oxygen and nitrogen; the friction of these particles by the tense

chord in rapid vibration, converts them to energy by the transformation of the physical matter to physical force. The transmission of this force through space will displace material substances at long distances; as for instance, particles of sand spread out over a plate of glass, will—by the vibration of a tuning fork placed some distance away—be arranged in definite forms. The same kind of substance, with the same kind of vibration or agitation, will invariably assume the same shapes, and the forms will become settled as soon as the vibration ceases, or a state of normal rest is instituted.

Persons who are normal are always in a state of rest,—so far as their own parts are concerned; that is, every organ and every function is in a normal relation and action. This is always rest; but we do not mean by this, inactivity. A person may be constantly active, and yet always resting. Normal activity is restful always. We will illustrate this by the teeter-board. Let two children seat themselves, balanced, on the two ends of a plank resting across a bar. They may teeter for hours and not become exhausted. But let the board be moved from its poise or equilibrium, and the enjoyment is dissipated; fatigue will be the consequence of a continued exercise or activity. The activity in the one case is enjoyment, a recreation; in the other, irksome and exhaustive.

Agitation Must Precede the Rest State.

If we take sand and spread it out on a plate of glass as an illustration of disease, we may argue as follows:

The uniform layer of sand over the glass surface is the result of artificial manipulation. Its tendency—when agitated and subject to certain ethereal vibration—is to assume a definite shape, regulated by the special kind or quality of agitation. When the vibration ceases, the sand maintains the position and form occasioned by the peculiar agitation to which it was subject.

The student may inquire, "What has agitation of mind or body to do with healing the sick?" There can be no healing without agitation, therefore, inquiry into the nature of the agitation or vibration essential to a restoration to health, is both legitimate and imperative. If a person perfectly normal, that is, in perfect harmony with him or herself, a person in perfect concord, meets another in extreme discord, or out of balance, there is created an agitation of mind. If the one who is normal should be thrown out of balance by the discordant relations and conditions in the one who is unbalanced or ill, the sick one would not be benefited by the agitation, and the well one would be made sick by the discord. A thoroughly balanced person is not supposed to be thrown off guard or out of balance by the agitation of another. When a person is thoroughly well, he may remain so by observing the laws of his physiological being. This is the result of watchfulness and prayerfulness, or a desire to do righteously. Such a one is constantly on guard, because constantly surrounded by the influences of evil. Jesus said, "Watch and pray, that ye enter not into temptation."

While in this world, surrounded by the influences of the fleshly lusts and the determinings of the animal and lower human propensities, to maintain an equilibrium one must keep a continuous guard. Constantly maintain an equilibrium; that is, keep your balance. If the balanced Therapist (and every genuine Therapist is balanced) meets a person who is diseased, the Therapist at once perceives the discord or want of harmony between the parts, both anatomical and functional, of the patient. The tendency of such a state of functional disturbance existing in the patient, and revealed to the Therapist, is to perturb the mind of the healer; because in proportion to the harmony of the metaphysician, is the dissonance of the patient repulsive. This is because concord cannot be in agreement with discord. Concord does not agitate. Concord is reduction to equilibrium. Discord is the cause of agitation. Now comes the trial of the Therapist. If the balance of the Therapist is sufficient to maintain the normal equipoise (the state of rest), resistance is offered to the state of the patient, all the energies of the patient are aroused (agitated, vibrated), and force is generated as the result of the agitation.

Agitation of matter produces potency, by the destruction of matter and its conversion to force. The most foul matter (by the operation of complete decom-

position by combustion) can be reduced to force, either in the state of light, heat, electricity, magnetism, gravity, or other qualities of force, and not only rendered inert, but helpful.

Some metaphysicians are so active in their psychic potency, as to agitate not only a few, but all of the molecules in a patient. In such case, the rubbing together of the molecules or particles of matter in the body, causes a too rapid decomposition, consequently the patient is in danger of death. This process has been falsely called chemicalization. It is the decomposition of matter by agitation (vibration), which produces friction (tritition, rubbing together), and if carried too far, destroys not only the morbid elements and reduces them to force, but destroys also the healthy molecules. It is thus seen that to be a true healer, the operator should have a scientific knowledge of the potency which he is capable of generating.

A metaphysician once made this statement to us: "The patients I treat, chemicalize to such an extent that it is becoming dangerous for me to treat them, and I don't know what to do." She did not know the reason, nor did she know how to control the phenomenon;—and yet she was a "metaphysician" of the school which claims to know it all. If her system of healing had been established on the science (knowledge) of Christ, or the knowledge which Jesus Christ had, she would have fallen back upon one simple axiom (a statement made and understood by Jesus), and thereby obtained a revelation of the whole question. This axiom has its basis in the Scripture declaration: "Whatsoever ye shall ask the Father in my name, he will give it you." The axiom may be formulated thus: *Whatsoever the thought desires, may be attained to by the continuity of the desire in a given direction, until it is gratified.* This metaphysician had somehow imbibed the impression that it was a good thing for the patient to "chemicalize" (for particles of matter to pass by transformation, to the stage of molecular decomposition), and had so directed her desires until it became the habitual determination of her efforts to heal.

The desire is the wish; it is the *prayer*, and to be efficient, must be unbroken in its continuity. The more continuous the aspiration, the more efficacious the prayer or thought. Thought is substance. The desire, the affection, which is the love of the thing you desire, and which is generated in the will by its effort, is the psychic force. It is a potential substance, and is generated by the continuity of thought thus expressed. "Pray without ceasing!" It is only by such continuation of your desire upon a given object, that your prayer is answered.

At one time, the disciples of Jesus had failed to heal a sick person brought to them. They had tried without avail. When Jesus came, he accomplished the restora-

tion with ease. The disciples questioned Him, to know why they could not accomplish the cure. He said to them: "This kind can come forth by nothing but by prayer [desire] and fasting."

The metaphysician above referred to, was not questioned concerning the methods by which she attained to this special tendency of her powers. But we venture to state emphatically, that she had received the psychological impression that the process of molecular agitation and concomitant decomposition which she called "chemicalization," was essential to the work

of healing, and that her thoughts had dwelt upon that point to the exclusion of other thoughts equally essential. The lady in question was a powerful decomposer. That is, her mind was excessively active (positive) in the domain of disintegration; too much so ever to be (without radical changes) so good a healer while operating alone, as she otherwise would be with some good co-operator. She would constitute a powerful element to be accompanied with one so powerful in the recomposing domain and potency, as she was in the opposite or decomposing domain.

Experimental Psychology.

What It is ; What It has Discovered ; Its Bearings and Limitations ; How Psychological and Physiological Researches Corroborate Koreshan Science.

L. E. BORDEN.

PSYCHOLOGICAL Psychology is a new term confined to the present century—a term which marks a great advance in modern thought. The honor of originating the phrase belongs to Germany, where it was first used by Gustave Fechner, in 1860. Experimental Psychology is another name that is used interchangeably with Fechner's term, to designate what is, virtually, a new science.

The old Psychology, or "mental and moral Philosophy," was bound hand and foot by theology. In the old days, the soul was looked upon as a distinct and mysterious entity, a tenant who condescended to rent the brain, but had little more vital affiliation with it than the inmate has with his house. Nobody but the theologians was supposed to be competent to talk about the soul, and very bad guess-work they made of their prerogative.

Experimental Psychology marks the emancipation of Psychology from the trammels of theology, and shows that a truer conception of the interblending of soul and body is coming to obtain. How did the new movement originate? Well, Dr. Williams, who has recently treated the whole subject so delightfully, finds that it started in a kind-hearted desire to reform the treatment of the insane, who used to be chained in cells and dungeons like wild beasts. Study of the insane led to the idea that insanity is the result of a diseased condition of the brain, and this conclusion led directly to that of an intimate connection between mind and body.

The new science is objective; it studies the brain and the nervous system. Thanks to its influence, the ordinary High School text book of Psychology is now supplied with cuts and definitions drawn from Physiology. The student is taught that a nerve-fiber consists of three parts, an outer membrane, a white, semi-liquid sheath, and a translucent axis cylinder; that these fibers vary in diameter from $\frac{1}{14000}$ to $\frac{1}{1200}$ of an inch, and are divided into two classes,—sensory, also called afferent or in-carrying; and motor, efferent or

out-carrying. He learns also that a nerve-cell is a granular body with a large nucleus and a small "nucleolus," and that a group of nerve-cells is called a ganglion; while a nerve-center is the union of a motor group and a sensory group, forming a compound ganglion. From simple facts of this nature, the student is led along to independent experimental work in the laboratory—this is an adjunct of his university training; the ordinary High School course does not extend to laboratory work.

What is the nature of the experiments that name the new science? The microscopists and the nerve physiologists have made some interesting discoveries. They have shown that the rate at which the nervous impulse travels along the fibers can be measured; that it varies in different persons, and in the same persons under different conditions; that the speed of transit is lower than that of the electric current, which "would flash half-way round the globe while a nervous impulse could travel the length of the human body—from a man's foot to his brain."

The extreme delicacy of the nervous tissues, and the minute size of the nerve-cells, which require a high power of the microscope to render them visible, show that in the mere work of devising better methods of mounting brain sections, the microscopist has found no mean task. Since a method of staining the cells with nitrate of silver was invented, the wonderful discovery has been made, that each nerve-center is able at will to shut off communication with every other. Now for the first time the finer fibrils that extend from each cell, became visible and were seen to have free extremities. As Dr. Williams says: "Each filament is held, as heretofore, to be a transmitter of impulses, but a transmitter that operates intermittently, like a telephone wire that is not always connected. One can imagine by keeping in mind the flexible nerve prolongations, how new trains of thought may be engendered through novel associations of cells; how facility of thought in different directions is acquired through the habitual making of

certain nerve-cell connections; how certain bits of knowledge may escape our memory, for a time, because of a temporary incapacity of the nerve-cells to make the proper connections; and so on indefinitely."

A slight examination of the nature and discoveries of Experimental Psychology, is enough to show that as a science, it bears directly toward and leads up to the Koreshan doctrine of the interconvertibility of spirit and matter; but although its whole message treats of the mysterious and intimate relationship between the two, although its discoveries effectually disprove the old idea of the mind as a separate entity, yet does it fail to bridge the chasm. It stops short this side the truth, nor is there any indication that it will ever take the last step.

One of the exponents of the new Psychology, whose work was crowned by the Society of Arts and Sciences of London, in a course of lectures designed for the students of the American University with which he is connected, summed up the subject in these discouraging words: "We may conclude that the physiological and the psychic represent each a universe within itself, so that we cannot make the two convertible; at the same time, the correlations are so close that the psychic activity is manifested only through the physiological."

Now a little while before, in a preceding lecture of the same course, he distinctly states that "in the cell (brain cell) there takes place a transformation of potential matter into kinetic force, the nerve-cell becoming the center of the correlation of matter and energy, the

resultant being the manifestation of the highest degree of vital force."

Right here, Koreshan Science would aver that the latter statement—which contains more truth than its author suspects—gives a plain contradiction to the former,—that the brain cell is the laboratory where the physiological and the psychic not only meet, but are reciprocally transformed, interconverted; that when potential matter is changed into kinetic force, a part of this force is psychic—the only kind of psychic force there is in the world, of which the human brain is the generator and reservoir.

By psychic or soul force we mean mental force, the understanding and the will, or intellect and love. The fact that we have no experience nor manifestation of psychic force apart from the brain as its organ *and generator*, adds a strong presumption in favor of the Koreshan idea. The phenomena of modern spiritualism offer no exception; the brain of the medium being in every case the source of the various manifestations alleged. As for the evidence of design in Nature, the laws that govern the physical universe have their origin in mind, the perfect mind of the God-man, who is periodically manifest in human form with a human brain. Spirit apart from matter has no causative force; cause lies at the nexus of matter and spirit in the brain.

Experimental Psychology is working in the right direction. In studying the brain, its structure and functions, it is investigating in the realm of causation, and has done good service in disproving the musty theories of theology. As shown above, from the lips of one of its own teachers, it finds and recognizes very definite limitations to its researches.

Judgment to the Line and Righteousness to the Plumbet.

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

It is not good to have respect of persons in judgment. * * * Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. * * * He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth. * * * The robbery of the wicked shall destroy them; because they refuse to do judgment. * * * Justice and judgment are the habitation of thy throne. * * * Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.

THE MESSENGER of God's Covenant, the Messiah, the Judge upon whom God put his Spirit, who brought judgment to the Jew, was Jesus. The one spoken of in the second quotation, as given above, "shall bring forth judgment unto the Gentiles." The first Messenger came in the end of the Jewish age—the time of judgment, the "great and dreadful day of the Lord" of that age. The Messenger to the Gentiles "shall bring forth judgment unto truth." He comes at a time when there is no truth, either in church or state—heaven or earth. Adultery in every domain of existence is at its full. "He will bring forth judgment unto truth,"—set truth again upon her fallen throne. However impossible the undertaking may appear, "He shall

not fail nor be discouraged, till he have set judgment in the earth." This will be the consummation of the prayer that Jesus taught: "Thy kingdom come; thy will be done in earth, as it is in heaven." It is declared in Malachi:

I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Governmental Robbers.

Governments are in league with usurers and speculators, to rob and pauperize their own poor subjects. A few common examples will make this—impossible as it may seem—entirely apparent. In a western state, a farmer had a farm worth \$1200. On this farm, a usurer held a mortgage (*death grip*) for \$50. The usurer class that manipulates money, had made it so scarce that his neighbor farmers, with his example before them, dared not encumber themselves to help him, so they were obliged to see the whole farm, at the sale of the property, go to the usurer, or some pal of his, for the \$50 *and costs*, said *costs* being the government's share of

the avails of the unholy partnership of usurer and the state. To secure for the usurer the \$50, the state, in effect, robbed its rightful owner of \$1150, giving what remained, after deducting its own unholy wages, to the usurer, or some fellow of his, and turning the man with his wife and children, out as tramps, which it (the state) treats as criminals.

Does this look like having no "respect of persons in judgment"? It is in principle, what all present governments are doing habitually. Contrast this with the requirements in a similar case, under the only civil polity that God ever established. If, as did this farmer, a Jew got into circumstances where he needed to borrow, God's law required the rich neighbor to lend to him; and if he was not able to pay the amount at the jubilee, he must give the claim, but in no case was he allowed to take usury of a brother Jew.

A man of the speculator class, owning a piece of property which from some defect he knows to be worthless, or nearly so, will keep it as trading stock, and finally sell it at several times its real worth. He takes notes to be paid, not in money, but in a commodity which, because of misfortune, the purchaser fails to be able to so pay. He takes his claim into court, where—through neglect, or treachery of the attorney engaged to look after the case—he gets judgment for the whole amount of the notes and accrued usury. To secure payment of this unjust debt, after more than the whole worth of the property has been paid on it, levy is made upon a farm, by far the greatest part of the value of which has been made by the labor of men who were never benefited a cent by the property purchased, but who hold the relation of fellow colonists with the man who made the purchase. Will the law take the property made by these innocent men, and turn them out without visible means of support, in order to satisfy the claim of this speculator? If it should, it will not do far differently from what all governments habitually do, although it is for their interests, as well as—under present conditions—their duty to see that all their citizens

have equal advantages for earning an independent living.

England is bringing the horrors of war upon a free people, under pretense of caring for the rights of her citizens. Take the following, as an example of how she cares for her native-born subjects, who have no money interests to promote:

The Hell of London.

How is it that nobody attempts to face the great problems of London? This metropolis is beyond all question the most poverty-stricken place in the whole world. Foreigners who come here and are taken through the real London, are amazed at the huge mass of hopeless misery and squalor which is concentrated on the banks of the Thames. Many of our northern cities are depressing enough, but for sheer unhuman piggeries, for utter physical and mental degradation in bulk, London easily takes the first place. What sort of chance of developing a healthy body or a capable mind, have children born and brought up amid the surroundings of fourteen people in one room? What kind of true-born Britons and imperial Englishmen will they be, who are begotten of the anaemic and worn-out creatures who alone can exist in such conditions? We read article after article on the oppressed Uitlanders of Johannesburg. Nobody cares a curse for the rotting Uitlanders of London. Yet all this degradation is not inevitable. Far from it. It is the inevitable result of the system which the rich and the powerful deliberately maintain for their own gain. Nothing but greed, apathy, and ignorance prevent London from being transformed into an earthly paradise.—*Justice*, London, England.

In view of undoubted facts like the above, it is the sheerest hypocrisy for England to claim that she, in forcing war upon a peaceable people, is caring for men as men. Now, as always, it is only her moneyed class, the exploiters of the labor of poor men, that she represents, and whose interests she is seeking to promote. The share-holder, not the man, is the object of her material care. In this she is not alone; she is only the leader of nations, in a long-continued career of injustice and crime against humanity. But, thanks be to the God of justice and judgment, it is written of his Messenger, the Lord of hosts: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." That time is at hand!

In the Editorial Perspective.

THE EDITOR.

OPTIMISM refuses to look on the dark side of the world's picture—the true picture of the civilization of the nineteenth century. Notwithstanding the existence of thousands of modern evils and horrors, of the prevailing ignorance and insanity, chaos and corruption, disease and death, there are those who assert that "All's well with the world;" that the world is growing better, more righteous, more contented, more intellectual, and pure! It is literally astonishing that the human mind should grow so optimistic right in the face of all the palpable evidences to the contrary. It is, however, the only means the illusionist has of deceiving himself as to his own real moral condition. There is not a city in all the modern world that is not filled from center to circumference with moral and physical corruption. Cities are focal points of hell; and we find involved in them all that the world contains. We have but to examine the records of the criminal and civil courts to

find evidences of the utter depravity of the modern man. Dante was unable to picture hell as horrible as it exists today in the so called civilized world! Koreshanity views the world as it is. Unlike modern Christianity, it has no excuses to make for the terrible conditions which obtain throughout the world. Christendom has an object in view, in psychologizing the millions into the belief that the world of civilization—in which the perverted gospel has been preached for centuries—is civilized. Modern Christians have the audacity to assert that the corrupt nations of the world are Christian nations, and that Christendom is the kingdom of God! The churches are headed by ranting, canting, conceited, and whitewashed Pharisees; and they baptize the church with the same spirits of pretension and hypocrisy. On the crime calendar the great majority of revolting, heinous, and stealthful crimes are charged against members of the church; and prominent churchmen are

in the trusts, in the competitive system of the robbery of the people, and in all the systems of oppression,—from the kings down to the priests who shackle the minds of millions. The world is rapidly nearing the final crisis; the crash *must* come. The hightide of crime and corruption, dissipation and debauchery, is coming. Crime is increasing, and suicides are multiplying. Men are being lynched, tortured, and burned at the stake, with all the horrors of the Inquisition. Men drink liquid fire, eat opium, use tobacco, and other narcotics. Both homes and houses of ill-fame are full of prostitution. Every nefarious business which the mind can conceive and invent, is being conducted in all the cities of civilization. These are *facts*; and we have not exaggerated them. It is difficult to find words adequate to describe the terrible conditions in which humanity finds itself. It is in bondage; the conspiracies and the intrigues of hell are successful. In all domains and departments of the human world, there are perversions and corruptions; they are expressed directly from the selfish heart of humanity. The world has made its external life and conditions just what it is in mind and heart. The people have presumed to rule in the western world; society, industry, commerce, and government have been adapted to the selfish, sordid, and sensual tendencies of a retrogressive humanity. The world has clothed itself from within, with all its undesirable environments. Absolute purity is a stranger; truth is unknown to the masses. Honesty and integrity find no welcome among the common herd; and justice and liberty do not impulse the aristocracy. Is the world growing better? The university, the college, church, and society, and the government say that it is; but the facts and Koreshanity deny it. The world is as it was nineteen hundred years ago, and worse; *then* it murdered the Christ for telling the truth about humanity. The Koreshan Prophet, through THE FLAMING SWORD and other avenues, dares to tell the truth regarding modern civilization, regardless of the consequences. Heroes always dare to be true to truth; he who cannot make enemies, cannot make friends that can be depended upon!

The orthodox churchmen are as busily engaged in displaying their ignorance of the Bible, as are the "higher critics." The latter attack the Bible, on the ground of its contradictions to modern science, while the former make a few feeble efforts to prove that the Bible is inspired. Both the orthodox churchman and the critic accept the modern scientific theories, but the two schools of Bibliography arrive at opposite conclusions. Both sides are endeavoring to analyze the Bible; and both sides are trying to find evidences to prove their claims, in ancient hieroglyphics on tablets, and in temples and tombs; and each school claims to find testimony which conflicts with the discoveries of the other. They pursue circuitous routes to conclusions; neither school will solve the problems of the Bible. Koreshanity monopolizes the field of Biblical verification and demonstration. The Bible must be understood before it can be either logically refuted or scientifically verified. The Bible is written in the language of scientific symbolism; and not until the symbols of the universe are understood,—not until the universe itself, with all its forms and functions, is comprehended, can the language of the Bible be proven true or false. Koreshanity reads the Bible in the light of demonstrated science. If what the Bible contains is the veritable truth; if its symbolism is correct; if the laws it expresses are the laws of life, it matters not who wrote the Bible. We take truth for authority, and not authority for truth! Koreshanity demonstrates that the astronomy of the Bible is true; that its alchemy is scientific; that its symbolism involves the profound mysteries of life and creation; that its astrology is reliable; that its ethnology is faultless; that its

physiology is verified by actual facts of human form and function; that its biology is the science of divine existence; that the resurrection is a possibility in humanity; that its Messianism is the very essential, fundamental, and central principle of universal perpetuity; and that its prophecies are forecasts of history, fulfilled in current events. Such demonstrations are of infinitely more value than all the archeological fragments from the debris of the past!

The people are growing tired of the modern church; its pretensions and hypocrisies are becoming repulsive to the masses. The church organizations are as full of trickery and wire-pulling as are the political organizations. The church conferences are on a par with the political conventions. The preachers and politicians are alike in many respects, and denominational enthusiasm is like that of the political parties. The church is breaking up, and leaving the old creeds. The walls of theological seminaries are crumbling; the students are crying out for something more liberal. The preachers are asking that the theological masks and muzzles be taken off, that they may speak their convictions freely. A Presbyterian minister has thrown a bomb at an annual synod; and thousands of occupants of the pulpit are realizing the truth of his startling statements: "The church will not last long under present conditions. You will soon gather around the dying embers, and wonder where the former glow is. The Sunday school is a great bulwark, not only of conservatism, but of bigotry." The many radical and startling things concerning the modern church, which have been declared through the columns of THE FLAMING SWORD for years, are now being re-echoed throughout the world. The church is a miserable failure; it needs to enter oblivion, and it is rapidly moving in the direction of destruction.

The creeds teach that the physical universe was created and built up from nothing, about 6,000 years ago; that the whole system of existence was made in 144 hours. And yet, the universe is claimed to be infinite! It seems quite remarkable that it required a longer time to make the earth and put it in shape for habitation than it did to make the infinite number of worlds of suns and stars which are supposed to fill the infinite space of the Copernican system of the universe. The processes of continent building that are now going on incessantly, are the same processes by which the continents that are now existing were made. The sun and the sea are factors in world-building and world-perpetuity. Billions of insects in the sea and on the shore are tiny workmen, instrumental in the construction of islands, peninsulas, and continents. The physical world is always being created; the ceaseless rounds of cycles are eternal. The physical world never began in point of time, and it will never end. The great clock of the ages has always been ticking off universal time; it has kept time for more ages than there are grains of sand on the sea-shore. Law is eternal; and it is eternal by virtue of the fact that it always had and always will have a physical world, a physical pediment, in which to operate. Law is but the mode of action of substances which make up the eternal whole.

It is not possible to be what has not been in the past. Whatever conditions are reached in the world, are reached in accordance with law; and all law is eternal. There is nothing that man can truly hope to obtain, that has not been possessed by others in the past; for nothing can occur in the universe that has not, in accordance with ever operative law, occurred in ages gone by. History repeats itself; the progressive poles of cycles return to the same point, and produce the same results. Men have been immortal in the past; mortality could not now be if it were not so. The sons of God are coming again; the res-

urrection, the standing again, is about to take place. A superior race of men existed previous to the darkened period of the world's history; they were in the world previous to the days of Noah. The three great ages of every cycle of 24,000 years, are ages in which immortal men are manifest in the world. The Iron Age is the age of mortality; the age of darkness; the age of declension and delusion,—and the Iron Age is about to end. The great Alchemist is engaged in the work of transmutation of iron to gold, and will usher the world from the Iron Age to the Golden Age of immortality. It is a scientific process, and will take place in the external, natural world of humanity.

The American government is no more imperialistic today than it was previous to the Spanish-American war. If it is oppressing the Cubans and the Filipinos now, it was oppressing seventy millions of its own people before. Do the anti-imperialists think more of the savage tribes in the Philippines than the people of America? How does it come that the Filipinos find champions among those in America who were silent during all the years of American oppression previous to the cession of the Spanish colonies? If the American government is a free government; if it is more advanced and more liberal than the small, changeful, and petulant republics of Central and South America, would not the Filipinos be benefited by becoming a part of the more advanced republic? Can the Filipinos give themselves greater freedom and greater security than the United States of America can guarantee to them as a fractional part of the integral whole, under the flag of liberty? If the American government should be driven out of the Philippines, it should also be driven out of America; but if America is the land of liberty; if it contains the highest elements of civilization and progress in all the world today, then in the name of common sense and humanity, let it expand!

Magistrates, sheriffs, constables, policemen, and detectives resort to rank injustice and persecution for the sake of money. The practice of magistrates—that of giving fifty per cent of fines to informers,—creates innumerable parasites who prey upon citizens. The Illinois flag law recently went into effect; and before the men who had been printing the flag could change their designs or use up stationery already printed, hundreds were arrested on all sorts of technical charges, under warrants signed by magistrates but filled out by constables when they had, in disguise, trapped their victims. A detective recently visited a business man and asked if he knew where a counterfeit silver dollar could be obtained; the detective wanted one for a keepsake, he said. The detective was shown a lead dollar; the detective purchased the same for fifty cents, and immediately arrested the man for passing counterfeit money. Thousands of similar cases occur every year. The injustice is obvious—a form of injustice which creates contempt for the courts, disrespect for the law, and makes anarchists.

"Social Christianity demands a Christ in humanity." The demand should be made of the proper source, and means employed to put the Christ into the people. The process is obviously Messianic. A Messiah is a man; Jesus was a man, and he went into his disciples through an incorruptible dissolution, which reduced his body to divine energy or Holy Spirit. The Christ was first objective to his disciples; he then became subjective in them. He was the divine seed which fell into the soil of the mortal world, and died during the age—as every seed must die in order to reproduce. The only way in which the Christ can get into the people of the nineteenth century, is utterly ignored in Christian socialism; it cannot put the Christ into the people, hence it cannot reform the world.

Are there too many preachers? Vastly too many of the wrong kind—the kind that is unacquainted with the principles of righteousness and of purity. It is an indisputable fact that both clergymen and criminals are multiplying. As Christianity spreads, crime increases; as civilization advances, corruption keeps pace with it. The members of a false church are engaged in a false commerce. Preachers, politicians, and other parasites and pretenders, alike oppress the people. There are too many preachers, priests, Pharisees, and false prophets; too many pulpits and pews; too many ministers who minister for mercenary purposes. The modern world has produced ignorance and insanity; selfishness and superstition; money and murder; judges and jails. The church is not civilizing the world; it is not even civilizing itself.

The modern world is perverted in life, thought, and conduct. In both desire and deed, the world disobeys the laws of existence; and the mental conceptions of a perverted world are necessarily fallacious, because the very foundation fabric and fiber of the man are corrupt. Right thinking is the key to right living. The mentality of the world is in exact correspondence with the quality of its material base; the world is full of chaos and discord in all its affairs. The self-evident corruption of the world is an infallible index to the quality of its life and mind. Its science is fallacious; its religion is superstition; and its commerce and governments are oppressive. The world should feel ashamed and conscience-smitten to call its theories scientific, and its civilization righteous.

The great astronomical telescope in preparation for the Paris exposition of 1900 is attracting considerable attention. It will cost hundreds of thousands of dollars, but it will solve none of the hundreds of unsolved problems, nor settle any of the difficulties which are encountered in the popular system of astronomy. If the scientific world would expend a few hundred thousand dollars in the extension of an *absolutely straight line*, a number of miles in length, such as was accomplished by the Koreschan Geodetic Expedition in 1897, it would destroy every vestige of the modern fallacy, and forever settle the question of the shape of the earth for those who will not accept the facts of the Koreschan survey. A scientific retribution is coming, and the victory will be ours!

Christians and Jews are taking it upon themselves to fulfil prophecy, by inaugurating a movement for the return of the Jews to Palestine, and for the establishment of a Jewish republic, with Jerusalem as the capital. Jewish capital is behind the scheme; the money power will claim it, and control it in the event of its establishment. This movement is but the most external reflex of the genuine gathering of Israel in the New Jerusalem, which is now in the spiritual world of the Messiah of the age. Zionism purposes the restoration of the external Jew under a republican form of government; and thousands of Jews may be gulled into believing that the Jewish republic is the veritable restoration of David's throne, the re-establishment of the theocracy of Moses!

The legislature of Illinois has made the American flag a sacred thing. It has passed a law forbidding the printing of pictures of the flag on advertisements, or on goods for sale. The patriot must keep it off his letter-heads and envelopes; it must not appear in connection with any printed announcements of any business, nor adorn the windows of business houses. Small business men must not desecrate the flag; the flag must be utilized to protect the nefarious schemes of the millionaire. The flag may not drape the windows of small concerns, but it will wave over the trusts and corporations as an emblem of their

prosperity. Desecration of the flag must now be left exclusively to the money gods!

Earth, air, and water, also physical and human energies, are made to contribute to the wealth of the millionaire; all of the available resources of the universe are drawn upon to satisfy the greed for money, regardless of the consequences to humanity at large. In the mad race for wealth, in the universal worship of gold, the welfare and happiness of the masses are left out of the question entirely. To all intents and purposes at the present time, the universe exists for the few. The pirates and the parasites enjoy prosperity, while the poor luxuriate in poverty!

Recent experiments in acoustics have disturbed the physicists, and have "pointed to the necessity of reconsidering certain accepted dogmas relating to the transmission of sound waves." The prevailing theory of sound is proving very unsatisfactory in scientific circles, and a new theory is demanded—a new hypothesis as a basis. It is a poor system of physics which cannot settle itself beyond the possibility of being disturbed by subsequent discoveries! Acousticians need a *sound* basis; but it is evident that the accepted physics does not furnish them such a premise.

Political parties cannot increase the earth's productiveness nor the laborer's skill; but the money power behind the parties so controls capital, as to make prosperity for the millionaire by appropriating the products of the earth and labor. The money barometer rises and falls in the domain of commerce; it is manipulated by commercial pirates, who prosper at the expense of the millions who are forced to serve the few!

Science is the last thing in the world that an agnostic should undertake to teach; for science is from *scire*, to know.

Science means knowledge; the Greek word *gnosis* means knowledge. *Agnosis* means exactly the opposite—without knowledge. An agnostic is a man without knowledge; it is impossible for such a man to teach science. The majority of the modern scientists are agnostics!

The lion-hunters of South Africa have at last encountered the king of beasts in the jungles and on the mountain sides. The formidable lion is out for gold, and purposes placing his mark on all his victims. His roar is heard in the Transvaal; it is the voice of the cannon!

The world is not *living* on the inside of the earth; it is dying there. Death prevails throughout humanity; and not until Koreshanity triumphs, can man be said to *live* anywhere.

The process of civilization of the cannibal has been aptly described by an old African chief: "First come missionary, then come rum, then come traders, then come army."

The Adventists claim to be sounding the "midnight cry;" they are crying out of darkness. Koreshanity deals with daylight!

The accumulations of the millionaire are stupendous; the privations of the people are co-loss-al.

Political candidates and corruptionists strive to make their "calling and election sure."

Protestantism is composed of mere disintegrated elements of Catholicism.

The spirits of the money power talk through the medium of exchange.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Koreshanity the Coming World-Power.

EDITOR FLAMING SWORD:—Your bold and fearless way of attacking the corruptions of church and state, is a powerful attraction to me. Allowing Koreshanity to come straight from the devil, any fair-minded reader of the Koreshan literature and observer of the ways of the world, must acknowledge that it is far in advance of the church of today. Seeing the corruption and the poverty, you have set yourselves to the noble task of applying the only true remedy, while the churches, in company with tyrants and agnostics, are soaked in blood and carnage.

Still, I am honest enough to admit that I often find myself asking the question, Are not KORESH and his disciples the great impostors of the latter days, of whom Christ said: "Inasmuch, that if it were possible, they shall deceive the very elect"? Nevertheless, after reading the Koreshan literature, I am obliged to admit that KORESH is by far the greatest man in the earth today, and that Koreshanity is destined to become a power—of some kind—the world over. With your correspondent in Colorado, I am satisfied that there is an enormous supply of *brains* back of the Koreshan gospel; and that you can answer—to the satisfaction of Koresh-

ans, at least—whatever questions we may ask you. So I pray you be patient, while I ask some more:

(1) Do you claim KORESH to be the Christ, or simply the Sign, the Messenger of Christ? (Koreshan literature appears to me to try to evade a straight answer to this); and if so, inasmuch as you claim Koreshanity to be the exact teaching of Christ, why not call him by his right name, and the gospel, Christian?

(2) IN THE FLAMING SWORD of October 6, you say that God does not know all things; while KORESH tells us that "He possesses omniscience—omni-science." You also make the statement that KORESH is in possession of the "philosopher's stone, the key to all knowledge." Again, it is said there is a simple key which "unlocks universal mystery." Is KORESH further advanced than God? Please harmonize this contradiction, lest we call you a set of blasphemers and hypocrites.—P. A. C., St. Albans, Vt.

The time has been in the history of Koreshanity, when KORESH was considered to be a weak fanatic, unworthy of notice; but the fact that thinking minds are now recognizing the superiority of his scientific System over the mental products of modern blunderers, is proof that he is making rapid progress in the direction of a stupendous triumph over fallacy in the world. The Founder of Koreshanity is

today making a greater and deeper impression upon the mind of the world than ever before. Thousands of people are willing to concede the fact that he possesses a wonderful mind, which has expressed itself in a marvelous System. The agitation will increase more and more, until he wins.

Already he is a curiosity to the world. Newspaper reporters leave him after interviews, with surprise and wonder; audiences listen to his eloquence with profound attention, questioning in their own hearts whom he really is, and what is to be the result of his work. KORESH has thousands of enemies, and thousands of friends; both classes will rapidly increase until the culmination. A *weak* man can never have many enemies, nor many friends; the man who is *able* to make enemies that will fight him bitterly, is also able to make friends that are staunch and true to his System.

The next question, after admission of the manifest and self-evident stupendous force back of Koreshanity, is the question of its truth. This question cannot be settled by those who simply in-

quire but do not investigate. The Man and his System must be studied in order to be understood. The enemies of Koreshanity are those who know the least about it; its staunch friends are those who best know the System and its Founder. The System contains its own methods of test. How could the principles of Alchemy be tested by other methods than those which belong to Alchemy itself? Every true system has its premise. Koreshanity has a specific premise, which is susceptible of test; it defines what that premise is, as well as the methods of demonstration. If the System is true, there is but one conclusion concerning the Man with whom it originated; and that is, that the Man is as true as his System. Such a system as Koreshanity *must* concern the world. If it is true, it is the most magnanimous system ever brought to the knowledge of man; and the world must, in time, welcome it with joy. If it is false, the world has it to fear; because it has a potency behind it that will push it throughout the wide world!

(1) Koreshan literature does not attempt to evade clear and specific statements concerning the mission of KORESH. The great trouble is the failure on the part of the people to comprehend what to us is clear and emphatic. The fact is, that the function and mission of the Founder of Koreshanity cannot be thoroughly and satisfactorily understood and appreciated until the System itself is understood and accepted. There are so many complexities concerning the intellectual fruitage of an entire cycle of human progress, that it is difficult to answer such questions satisfactorily in a few words, or in a few pages to those who do not understand the System; it would require volumes.

We find that people are prone to jump at conclusions from old premises or suppositions; they are so liable to form erroneous and absurd conclusions, that care and judgment must be exercised in the promulgation of Koreshanity. For the most part, we do not find it necessary to express always, *ultimate* conclusions, where *steps* are necessary for the investigators. It should be sufficient for the student of Koreshanity to take the necessary *logical steps* in the route to inevitable conclusions, rather than to attempt to have promiscuous conclusions given them before they are able to grasp what the conclusions mean, and how they are arrived at. One would not think that a teacher of common school branches is evading the subject, because he does not at once tell the student all about the intricacies of the more advanced departments to which the branch belongs. There were many things

which even the disciples of Jesus could not understand; and they were told, "Ye cannot bear them now." There is a systematic method of study of all subjects; and there is a promiscuous, haphazard, and *harmful* method—the one usually employed by the modern mind.

Is KORESH the veritable Jesus the Christ? No; there was but one Jesus the Christ; *he* lived nineteen hundred years ago. Jesus was the name of that unique, immortal personality which was manifest as the Messiah to the Jews. In Him the mind of the Almighty was manifest in the philosophic degree; he was the manifestation of the love and will of God. KORESH cannot be *that* personality, any more than Jesus was the personality of Moses. The Messiah of this dispensation must, of necessity, be *another* personality, with another name, performing a different function, because he is a manifestation of another degree of divine mentality—the scientific degree; he is the manifestation of God in the intellect; and hence puts forth an intellectual System, the Science of the Universe.

KORESH proclaims himself to be the Messiah of this dispensation, the Precursor of the coming sons of God. The Messianic manifestation of the present time is both the Messiah and the *Sign* of the Son of man, the Elijah who comes before the second coming of Jesus in the 144,000 sons of God. The word Christ means anointed; it is not a name, but a title. The church does not know this, and uses the word as a name! The name of the Messiah at the beginning of the age was Jesus; the literal translation of *Ἰησοῦς Χριστός*, is Jesus the Anointed, or the Anointed Savior. The name of the Founder of Koreshanity is KORESH; it is the Hebrew for Cyrus; and Cyrus is his legitimate, first name, by which he has been called since 1839, and is the name prophesied that he should possess when manifest to the world. Isa. xlv: 28; xlv: 1-3.

(2) There are no contradictions in Koreshan literature, nor in THE FLAMING SWORD. The seeming contradiction referred to above, is with the inquirer. We did not say in THE FLAMING SWORD of October 6, that God does not know all things; but specifically and emphatically that God *does* know all things. We used the following words: "The knowledge of God is limited; when he knows all things, he knows all there is to know, and can know no more." The knowledge of God is limited to the universe, which contains all things. The Almighty knows all things; hence his knowledge is limited, because there is a limit of the number of

things in the evolution of a perfect cause. The knowledge of God is *not* infinite; for infinite means incomplete, imperfect, and unfinished. If God's knowledge were infinite, it would be incomplete and imperfect, the same as that of the mortal, ignorant man! We hold that God's knowledge is *complete*, and that the Deific perspective embraces the entire universe, with all its contents. There is nothing more than the universe to know.

Thought is Transmitted in the Direction of Desire.

EDITOR FLAMING SWORD:—(1) You say that the spirit of a man enters the anthropic or human world when he dies. If so, when a man is buried alive, and dies in the grave, what process does his spirit pass through before it enters the spiritual world? (2) Who will be the Messiah at the end of the next dispensation?—E.C.D., Cedar Lane, Pa.

(1) The mental substance of a man who dies in the grave, passes through the same processes that it would in death under any other circumstances. Neither space nor material substance offers any obstruction to the transmission of thought either in life or at death. It is a well-known fact, that gravic energies pass directly through any known material without being obstructed in anyway. If the most subtle physical energies penetrate materials, it should be easy to see that mental substance, the most subtle and refined energy in the universe, can pass through any gross material. Physical energies occupy space, and are transmitted through space; and it requires time for the transmission. In the spiritual world or world of mind, there is neither time nor space; and between mind and mind there is a relation which goes beyond and above space and time, for it belongs to that degree of substance in which there is neither time nor space; and therefore, time and space cannot be considered in the transmission of mind from personality to personality. The processes through which the mind passes in entering the spiritual world, are transmutations from one state to another.

(2) In the coming ages, sons of God will be manifest; they will be the Savors or Messiahs of future dispensations; there will be many instead of one. The names are not yet revealed; they are written in the New Jerusalem, in the Messianic manifestation at the end of the present age. The names of the divine personalities will be given, as the personalities are manifest in the tangible world; there would be no use in their being known before; for until the most progressive minds reach a certain point of progress, the names could not be comprehended; and that point is the actual point of mate-

rialization into sonship. The sons of God are the only ones who will sing the new song;—the only ones who will comprehend the new names. There will, however, be a distinct individual and supreme manifestation at the beginning of every dispensation of the Golden Age, a manifestation of the femininity of God in the divine Mother.

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In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

Koreshan Hall, 316 W. 63d St., Chicago.

THURSDAY EVENING, Oct. 19.—Lecture by Rev. Berthaldine, on Social Purity. Occasionally, one meets with people who deny (because ignorant of the facts) the almost universal prevalence of immorality in the world today. Oh! for an immense auditorium, where the people might congregate and there witness (as thrown by stereopticon in gigantic characters upon the screen) the true statistics of lust and depravity; the dens of infamy and blighted lives! Truly, then, might come an awakening of humanity to the necessity for purification of life.

SUNDAY, 3 P. M., Oct. 22.—Sermon by Rev. Berthaldine. Text: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Koreshans dare to come before the world, acknowledging the man, KORESH, as the fulfilment of prophecy; the Messenger of the Covenant; the Messiah of the age. But why this belief? Is it but the vain babblings of religious fanatics, as many imagine, or have we a reason for the hope that is in us? KORESH (or Cyrus) has brought to a chaotic world a system of universal science,—the absolute truth,—all parts of which blend into one complete harmony. Necessarily, the man bringing such a message is the Messenger—the great teacher of the age.

Jesus came through the lineage of Judah; but another personality is prophesied to come through the posterity of Joseph. The name is also given: "That saith of CYRUS, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." Much other evidence was given, of so forceful a character as to strongly impress the intelligent mind that Koreshans know whereof they speak.

MONDAY EVENING, Oct. 23.—Lecture by Prof. Morrow, on astronomy. The lecturer began with setting forth some fundamental principles of geometry, as follows: two straight perpendicular lines, drawn equally distant one from the other, are called parallel. A like term is applicable to two straight horizontal lines drawn

under the same circumstances. We may take the two perpendicular and the two horizontal lines, fit them together, and we have a true square. The extension of a square is the rectangle. What is true in geometry, is equally applicable in mechanics. Geometry deals in lines and angles; mechanics, in surfaces and corners. Any good artisan can construct a perfect square or a perfect rectangle. If we place the ends of two rectangles together perfectly, the horizontal axis of rectangle No. 2 is but the extension of a like axis in rectangle No. 1, and so on, time without number. Such is the principle of the "air line," as run with the Rectilineator, in the Koreshan Geodetic Survey on the Florida west coast, and upon which principle we challenge the world. Then followed a detailed account of the late survey, and the inevitable conclusions resulting from it.

Koreshan Hall, 681-83 W. Lake St.

WEDNESDAY EVENING, Oct. 18.—Lecture by Prof. Morrow, on Astronomy. This was the first of a series of lectures on the above named subject, to be held in our West Side hall. The evening was mainly devoted to showing up some of the many absurdities of the Copernican theory. The rapidly revolving (?) earth has spun the yarn from which the entire fabric of modern religion, astronomy, and sociology has been woven.

The theories of evolution and the creation were reviewed and mercilessly scored by the Professor. If God intended to create an infinite universe, he never could complete it, as the word infinite means, literally, *unfinished*. On the other hand, we have the great fallacy—evolution—in which dead, inert matter miraculously took upon itself motion; evolving from chaos a great system of law and order. Away with such nonsense! We want none of it! Koreshanity demonstrates the universe to have always existed. Cycles of time succeed each other as day follows night, but the physical cosmos is perpetual.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

WEDNESDAY EVENING, Oct. '18.—State and Randolph Sts. Subject: "On with the Dance! Peace a Delusion." This is an age of disintegration, and chaos rules supreme in all domains of human activity. The cry of "peace" is today but the song of the siren, lulling men to rest, while the great ship of state plunges on toward the rocks of perdition and destruction. The Christian dispensation has been, throughout, a career of bloodshed, and its entire history presages the character of the end. Universal revolution is the inevitable lot of a race that loves darkness rather than light, because its deeds are evil. Koreshanity is the ark of refuge for all who would seek divine mercy,—the beacon light leading to the haven of peace,—which condition obtains after the great conflict of the hosts of perdition, when the fires of hell will have burned themselves out.

SATURDAY EVENING, Oct. 21.—63d and Halsted Sts.—Subject: "The Cellular Cosmogony." Extracts were read from the writings of eminent astronomers, in which they admit having no proof of the Copernican system. The Koreshan System was explained from the premise of the earth's concavity, which being demonstrated proves all, as the entire System hinges upon this proposition. The gauntlet has been cast down to the scientific world, and we await the issue.

SUNDAY EVENING, Oct. 22.—State and Quincy Sts. A large crowd gathered immediately, upon the setting up of the astronomical charts. The topic for the evening was: "Koreshanity the Key that Unlocks all Mysteries." Notwithstanding the great ingenuity of man (as manifest in this wonderful age of discovery), the origin and destiny of the human race have remained shrouded in mystery. The endeavors of great minds to solve the mystery of the ages, have but resulted in greater perplexity. Life is a burden to the masses, as is evidenced by the constant resort to poisonous stimulants, both of mind and body. Religious systems now in vogue, are powerless to save. Everywhere is written: Mystery; Babylon the great!—the abomination of the earth! KORESH comes in the fulness of time, as the Voice of God, crying to a benighted world: "Let there be light," which light is as the brightness of the noonday sun, dissipating the shadows with its effulgent beams, and revealing the hidden mysteries of secret places.

The audience remained attentive for two and one half hours, at the termination of which many copies of the *CELLULAR COSMOGONY* were sold, and considerable literature gratuitously distributed.

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Koresh in California.

Famous Dr. Cyrus R. Teed, the Founder of the New Religion, Visits the City of San Bernardino.

KORESH is here. The famous and remarkable Dr. Cyrus R. Teed, the Founder of a new religion, is in the city. He arrived last evening for a short visit, and is stopping at the residence of John M. Lane, No. 580 Eighth street, between E and F streets.

Dr. Teed has become noted from ocean to ocean, from the fact that, while claiming to be KORESH, the head of a new religious sect, he has taken a new departure in science; and instead of admitting that the earth is a globe surrounded by myriads of stars, each as large as our own sun, that are scattered through space for millions of millions of miles in every direction, and that our sun is but one center of a multitude of systems of similar worlds, he insists that the world is a hollow shell, with the sun 4,000 miles away, in the center of the shell; and that we all live and move and have our being upon the interior surface of this shell.

The World's News.

This is no new theory, for there has been located in Pennsylvania for nearly a hundred years, a colony with this belief as its corner-stone. [The *Sun* is mistaken; no member of the colony referred to entertained the idea of the hollow globe until it was presented by KORESH, the Founder of Koreshanity. The Koreshan communistic System is the first one ever founded on the science of the cellular universe. — EDITOR.] It also believes in communistic ownership of property, and is opposed to all marriages of any kind, relying upon proselyting to keep its numbers up. This last has been a failure, as there are now only about 40 members of the colony; but the property has increased in value, until each member is more than a millionaire.

The visit of KORESH to San Bernardino, is evidently to establish a branch of his church here; and to this end he will no doubt be heard at the Opera House, Pavilion, or some other place where an audience can be gathered to listen to the explanation of his peculiar religious and scientific views.

He has one convert here in John M. Lane, who was called up before the Baptist church, of which he is a member, last Monday evening, and asked to recant his Koreshan doctrines and come back into the Baptist fold. But Lane was obdurate, and while the church would not expel him, the right hand of fellowship was withdrawn from him until he should see the error of his ways and come back into the fold. This was done out of sympathy for his son, who is in the East studying for the Baptist ministry.

San Bernardino is liberal in religion and science, and will turn out en masse to listen to the distinguished visitor, should he conclude to address the people upon KORESH, or the hollow globe in which he says we dwell; and no doubt, as he is said to be a speaker of great power and magnetism, he will make many converts in this city.

"Great is KORESH, and Teed is his prophet!"—San Bernardino *Daily Sun*.

Promulgating a New Theory.

The Surface of the Earth Claimed to be Concave and Not Convex.

Rev. U. G. Mitchell, of Gouverneur, N. Y., formerly pastor of the Universalist church of this village, and who did a remarkable work for this church during his pastorate, is in town just now, engaged in very peculiar work. He is the New York state agent of the Guiding Star Publishing House, a religious organization of Chicago, which is engaged in the work of promulgating the idea that our earth has a concave and not a convex surface; that the earth is a great hollow globe 8,000 miles across, with the entire solar system inside; that stars can be seen through the moon; that the disappearance of vessels at sea is only a trick of the eye. They also claim to have made a survey of the surface of the Gulf of Mexico, and claim they have demonstrated that the surface of the water is concave and not convex. The theories advocated by this organization are causing, to say the least, a tremendous amount of discussion among thinking people.—Cortland (N. Y.) *Evening Standard*.

Wednesday, Oct. 18.—Exciting reports from the Transvaal, that the Boers have been repulsed from several towns which they had captured in English territory; battle said to have occurred at Kimberley; active movements of Boers on eastern and western Transvaal border.—English parliament adopts war policy, and determines to push the war in South Africa.—Officers in the Philippines express indignation over blunders of Gen. Otis; protest against capturing towns, and then abandoning them to insurgents.—Belgian socialists hope to control affairs of government.—Money panic in Bremen, Germany.—Anti-imperialists discuss their views in convention at Chicago.—Big frauds in life insurance discovered in Sweden.

Thursday.—Bourke Cochran and Carl Schurz champion the cause of the savage Filipinos; ask for justice to the rebels.—2,000 medical students compose a disgraceful mob and attack meeting held by Dr. Dowie, at Chicago; windows smashed, rioting occurs in hall, and offensive chemicals are thrown.—Fierce battle said to be in progress in Natal, South Africa; British display white flag at Mafeking; active war in progress, and thus far, the British have been the losers.—Serious rioting in Prague, Austria.

Friday.—Train loaded with British soldiers and officers trapped and captured by the Boers in the vicinity of Ladysmith; war news meager and unreliable; great excitement in London; English forces thought to be in danger; many skirmishes reported.—Czar of Russia refuses to establish diplomatic relations with the Vatican.—American soldiers are continually defeating the Filipinos without whipping them!—National association of spiritualists at Chicago.

Saturday.—British win in a small battle near Dundee; Boer losses said to be 800; English troops being hurried to seat of war.—Negro burned at the stake at St. Ann, Miss.—Columbia wins in final yacht race at New York; cup retained in America; Shamrock fairly and squarely beaten in all races this year.—General rioting and fighting among students of university of Vienna.—100 Russian convicts escape from mines in Siberia.—Great famine in India; prevails over 100,000 square miles of territory, embracing 1,500,000 people.

Sunday.—Another small battle between Boers and British; Boers defeated; British capture a few guns and equipments.—Tornado at Sagua, Cuba, kills 10 people, and demolishes houses and crops.—Filipinos are maneuvering to trick Gen. Otis into some sort of recognition of Filipino government.—F. Tennyson Neely, the great Chicago and New York book publisher, fails, with liability of nearly \$500,000.—Germany spends £70,000 on a 10-ton experimental air-ship.

Monday.—European powers said to be planning to force England to stop war in South Africa.—Excitement in London over reports that France and Russia are planning to take advantage of the Transvaal situation.—Another battle reported at Elangslaagte; 400 Boers killed; light and frequent skirmishes on borders of Transvaal.—Mexicans and American cowboys engage in a fight at Naco, Ariz.—Mexican secretary of the treasury declares in favor of the gold standard.—Incipient revolution breaks out in U. S. Colombia.—13-year-old evangelistic freak, Claude Cooke, of England, strikes Chicago.

Tuesday.—British forces in Natal believed to be in a serious position, and in danger of massacre by the Boers; hundreds of British soldiers driven back from Transvaal border; trouble threatening for the English on western border also.—Belgium preparing to fight the oil monopoly.—State of siege continues at Barcelona, Spain; government determined to enforce payment of taxes at point of bayonet!—Cubans in convention at Havana, talk of independence.—Universalists make changes in their creed at biennial convention at Boston.—Insurgents in U. S. Colombia busy capturing and arming river steamers, and burning bridges.—If the world's peace has come, pray, what is war?

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Leslie's Weekly.—The South African war is being watched with eager interest the world over. It is not enough for the public to have the news of the military movements; the cause of the war is desired by the masses, and moreover, pictures are necessary to satisfy the people. A special feature of this week's *Leslie's Weekly*, is a plain and candid statement, accompanied by numerous illustrations, of the cause of the war in South Africa. Other special features of the publication include a double page illustration of the methods of harvesting the golden crops of the West; the great international yacht races, inclusive of another double page picture; President McKinley's visit to the West; the return of Gen. Funston from the Philippines; Admiral Dewey's reception in Vermont and Massachusetts. The letter press contains a number of interesting things, besides the usual departments, which are always interesting. Copies at all news stands.

The Saturday Evening Post.—The College Men's number of the *Saturday Evening Post* (of Philadelphia), appears this week with striking and tastefully colored covers, and contains a large account of reading matter of special interest to all college men. It is devoted especially to the facts and fiction of university and college life. The short stories are clever, humorous, and true to life, and will be read and appreciated by thousands of people interested in educational institutions. Robert W. Chambers, in "The Spirit of the North," tells of the adventures of a party of Columbia naturalists in an unknown country behind the Hudson mountains. The story of the Great College Fight between Princeton students and the passing Wild-West Show, is vividly told by Jesse Lynch Williams; and Charles Macomb Flandrau contributes Prince Protococoff and the Press Club. Among the contributors to this number, are President Benjamin Ide Wheeler, who discusses college athletics; Thomas Wentworth Higginson, who describes College Life in the Days of our Grandfathers. At all news stands this week. Price, 5 cents per copy.

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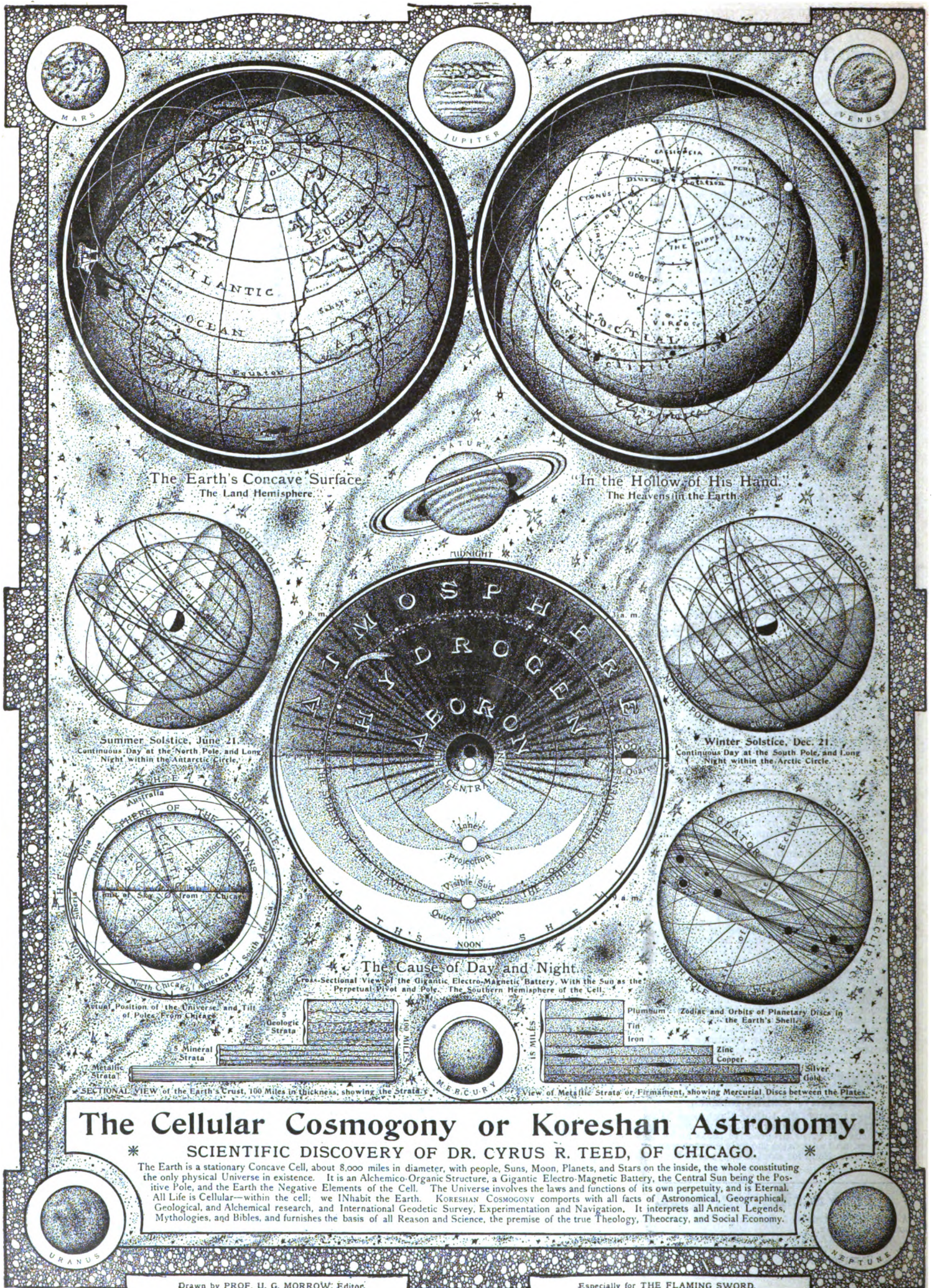
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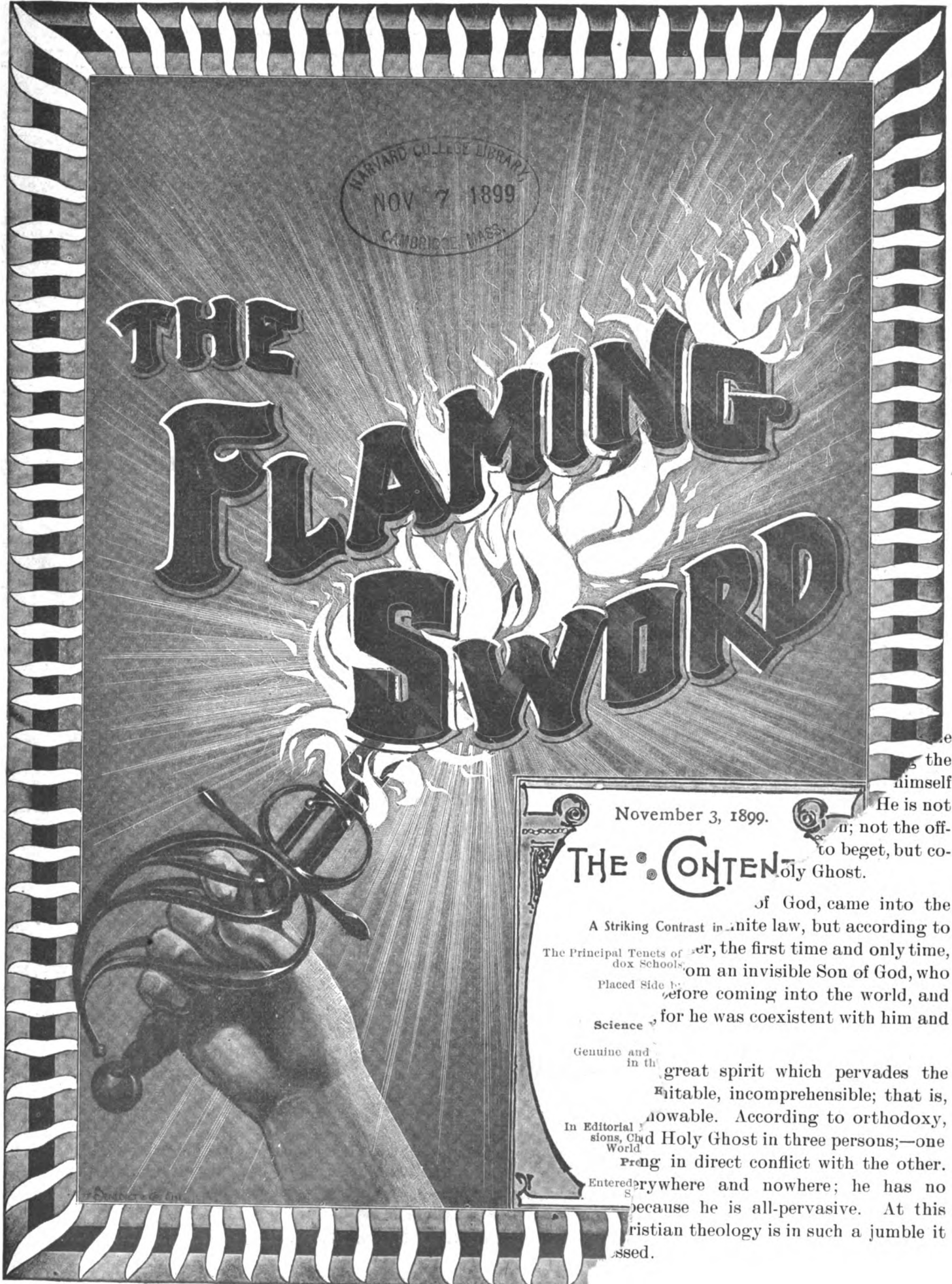
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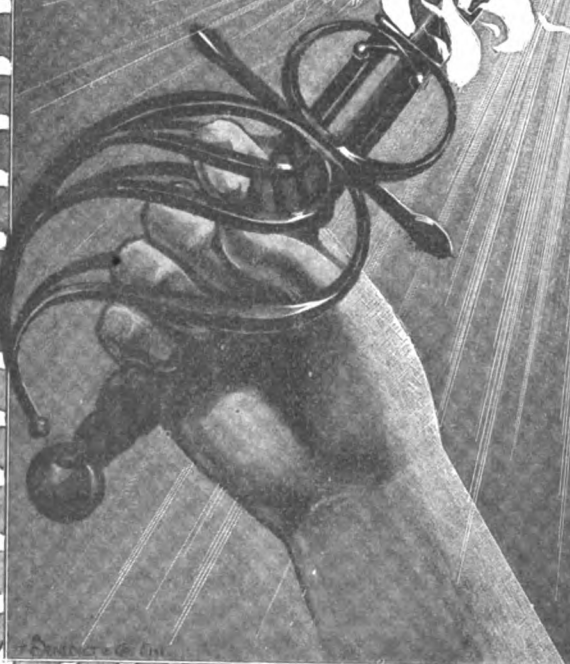
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November 3, 1899.

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THERE IS but one person in the trinity; that person was the Lord Jesus, when he was in the earth at the inauguration of the Christian era.

II. The Lord (Jehovah) came into the world the fulness of the Godhead bodily, embracing three attributes—that of Fatherhood (power to beget); that of Motherhood (power to gestate), involved in the operation of the Holy Spirit proceeding from the Son as the begetting source, which, after begetting, constituted him the Father; and that of Sonship, which is the attribute of being generated from himself.

III. The Godhead in his fulness was incarnate in the flesh, the Lord, who was both Elohi and Jehovah; that is, God the Lord. He reproduced himself from a prior manifestation occurring at a corresponding time in the Zodiacal cycle, and therefore came into the world according to the operation of the Messianic law, which operates throughout the perpetually recurrent cycles of time.

IV. The Godhead possesses an interior pivotal and central entity, which is eternal. This nucleus of a pneumatic and psychic life is the central star (astral nucleus) of all being. This central star is not extrinsic to humanity, but the point of the congeries of all human affection and intellection; it is the pivot whence radiates all interior thought, and into which flow both the affections and intellections of mental energy from universal humanity, whether angelic, or the external and tangible humanity.

Orthodoxy.

THERE ARE three persons in the trinity—one person of the Father, one person of the Son, and one person of the Holy Ghost.

II. One person of the trinity (not the fulness of the Godhead bodily) came down from heaven,—leaving the other two persons up in heaven,—and clothed himself with a human body called the Son of God. He is not the Father nor the Holy Spirit, but the Son; not the offspring of himself, not having the power to beget, but co-existent with the Father and the Holy Ghost.

III. Jesus Christ, the Son of God, came into the world, not according to a definite law, but according to a specific fiat of the Father, the first time and only time, the visible Son of God from an invisible Son of God, who was the Son of God before coming into the world, and as old as the Father, for he was coexistent with him and equal to him.

IV. God is the great spirit which pervades the universe. He is illimitable, incomprehensible; that is, unknown and unknowable. According to orthodoxy, he is Father, Son, and Holy Ghost in three persons;—one of these ideas being in direct conflict with the other. His throne is everywhere and nowhere; he has no specific throne, because he is all-pervasive. At this point, modern Christian theology is in such a jumble it cannot be expressed.

V. The Son of God is the product of human development through ages of successive cycles of time, in which humanity is subjected to the experiences of retrogressive and progressive existence, both in the spiritual and material domains of consciousness, until perfection is attained. The Son of God was Abram, to whom God made the promise of attaining the divine inheritance,—that of making him his perfect Son, and the heir of the world. He was manifest in the prophets, kings, and priests in successive incarnations. He was specifically manifest in David, to whom God said: “I will make of thee my first-born, higher than the kings of the earth.” This promise was fulfilled when, in his perfection, he was reincarnated in the Lord Jesus, who was Jehovah.

VI. The Son of God does not exist as the Son, until produced in the flesh. He is then the aggregate of a composite unity of millions of spiritual entities of human beings who have been born into the world, have died, and are absorbed and blended into the central consciousness of unity. This blending of identity is without loss of consciousness or identity on the part of such as are worthy to enter the central consciousness. This is central absorption—absorption into the astral nucleus. The entity absorbed (without loss) takes on the consciousness of the central identity, so there are not two or more identities, but one consciousness. When this composite unity is made perfect through the application of the laws of overcoming, as the Son of God in the flesh, he walks with God and is not, for God takes (absorbs) him. The Son is then consumed by the fire of theocrasis (translation), is absorbed into the invisible nucleus, into the invisible Godhead, and becomes the invisible or spiritual nucleus. (See article no. 4.)

VII. When the Son of God, the offspring of humanity, therefore “the Son of man,” enters by theocrasis (a consuming fire, translation) into the central and stellar nucleus of affectional and intellectual power and pre-eminence, he precipitates (throws down) a descending spirit. This spirit radiates from the center into which He flows in his ascent, entering (in his descent), by an orderly and graduating way, into the souls of such as are prepared to receive him, into the soil, the church, into which he is planted. This is called the Holy Ghost or Spirit. It is the divine proceeding, the seed or seminal essence of Deity, by which the church (the soil—ground) is vitalized with the divine impregnating seed of regeneration (re-production), through which those who receive the seed are to become the sons of God when, in the fulness of times, the process of regeneration is complete.

The Lord becomes the Father, by virtue of the fact that he impregnates the church and brings forth his offspring, the children of the resurrection, the children of regeneration. When He said, “I have not yet ascended to the Father,” he signified that he had not yet impregnated the church by the dissemination of his seed—the Holy Spirit.

V. The Son of God incarnate, was produced without any human experience, prior to his conception by the Holy Ghost and the Virgin Mary. He was the first and only human Son of God. His experience in the world was only about thirty-three years’ duration, when he left the world, taking his body up into the material or physical heavens. The promises to Abraham and David have no significance, further than that this patriarch and king will possibly occupy an exalted position somewhere in the heavenly domain, now, or at some future time. The Son existed in heaven, came down suddenly to earth, fulfilled a mission for about thirty years, and went back to heaven, where he sits at the right hand of the Father,—his Father taking the *second* seat in the same throne.

VI. The Son of God, one of three eternal and distinct entities, is the Son *all* the time, not the Son because he is made so by being the Son of man, but he was eternally so. There never was a time when he was not as old as the Father, when he was not equal to the Father. He descended as a spirit, became a man, and went back as a man. His translation was not a theocrasis, but merely a levitation, not in conformity to some definite law, but the result of a miraculous fiat of the Almighty. He did not blend with the central, invisible, and spiritual Deity, but sat down on a throne having three seats, he taking the right hand, and his Father moving along one seat to the left, to make room for the Son. He was the Son of God from eternity, and not specifically and solely from humanity.

VII. The Holy Spirit comes from an indefinite source, and is an indefinite something. It is not seed; it is some power without substance. It does not proceed definitely from the Son of man, the Son of God, through his combustion, and is not the very substance of the person of the Christ. The Holy Spirit was not the product of the combustion of the Lord’s body. They do not know how or whence it proceeded, whether from the Father, or from the Son, or from both; but they know it is a person, because somebody whom they follow in theological knowledge, has told them there are three persons in the Godhead; that one of these persons is the Holy Ghost, which operated in the church 1900 years ago, and operates now in the church. They don’t know that the Holy Spirit was the seed of God; or that it was sown to die like any other seed; or that this Holy Ghost is the product of the dissolving of the body of the Son of God, and that through it the sons of God will be regenerated. They believe it is blasphemy to put forth such a doctrine, and the one who does so ought to be anathematized. They do not believe that the church was the soil in which the seed was planted; or that the seed and soil together must die to regenerate, for “the Holy Ghost can’t die.”

VIII. God has both an animal and a man life. "Who knoweth the spirit of the man that goeth upward, and the spirit of the beast [animal] that goeth downward?" Well, who does? The man who has wisdom. God's animal life is the descending life of God; it is the Serpent—wisdom of commerce: the Lamb or Ram of God—the act of begetting: the Lion of God—the power of commerce: the Bullock of God—the love of liberty: the Man of God—the power of justice: the Eagle of God—the power of life: the Horse of God—the restraints, liberties, adjustments, and appropriations of commerce: the Dove of God—the symbol of the consummation of regeneration, therefore peace in earth. These are some of the symbolic representations of God's animal existence, through which he perpetually operates with men in the domain of material existence. Through these God has the power of constantly dying, while at the same time he eternally lives as the man-God. It is by these that God renews his life, rejuvenates his being, and perpetuates his eternity. The Lamb of God is the divine human—*capable of dying*.

IX. The Lord God (Jehoyah, Elohi, Elias, Elijah) is both a spiritual and a natural man. As manifest in the beginning of the Christian era, He was both the Father and the Son. He was the Word, involving its prophetic and priestly character and power; he was prophet, priest, and king. He constituted the two witnesses, for he said: "I bear witness of myself; and the Father who dwelleth in me, beareth witness of me." The two witnesses which lay dead in the streets of the great city, which spiritually is called Sodom and Egypt, "where also our Lord was crucified," are none other than the Lord, who, after his resurrection from the tomb of Joseph, was dissolved and became Holy Spirit, which was sown as the Word of God in the church. Because of the operation of the law of the death of the seed sown,—expressed in the language, "Thou fool, that which thou sowest is not quickened except it die,"—the Word (God) in his animal life was sown in the church by the operation of the Holy Ghost, and by this planting, dies in and with the church into which the Holy Ghost—the two witnesses, descended.

Sodom and Egypt constitute the church in its declension. The Lord is both the truth and the good of the church. These are both dead. The daily sacrifice was taken away when the church went fully over to paganism, at which time the abomination which maketh desolate was set up. This was the establishment of pagan Romanism. From this time on, there was a period of 1335 days, which implies one thousand three hundred and thirty-five years, extending from 535 to 1870. At this time, the secular power of Rome was destroyed, and the city of Rome became the capital of Italy. The empire of France under the third Napoleon was overthrown, and upon the ruins of the empire the French republic was established. Germany, which consisted of a number of petty kingdoms,

VIII. Orthodox Christians give to the world no definite idea of the animal significances made as sacrificial offerings by the Jews. These all point to Christ, but how and why, they care not. Why the serpent was lifted up on the pole in the wilderness instead of the Lamb, they know not. They know that somehow the serpent on the pole pointed to the Savior of the world; further than this they do not care, for this is a mystery the people need not know.

Why Elijah was called "the chariot of Israel, and the horsemen thereof," they do not know; and why the rider comes on a white horse, and thousands of his saints follow him on white horses, is a mystery they do not, and cannot understand. They do not believe that God dies through his animal life, nor that he dies through any part of his existence. "God cannot die." The Lamb of God which died on the cross was not God's animal life, but a mere humanity. The humanity of the Christ was not divine.

IX. The evangelical church denies the Divinity of God's humanity, in that it holds to the doctrine that the Christ had two natures,—one nature which was divine, and another nature which was human. The human nature did not differ from the ordinary human nature of the mortal and corruptible humanity, because the Lord took upon himself "our nature," which was purely human. Jesus was the Word as to his divine nature, but not the Word as to his human nature. This is a denial of the truth that the Word, who was God, and who was in the beginning with God, "was made flesh and dwelt among us." The Word cannot die, therefore the two witnesses who lay dead in the streets of the great city, could not be the Lord Jesus Christ, for he ascended into heaven; hence the mystery of the two witnesses is not to be known till after death, when all mysteries shall be revealed.

The orthodox church is ignorant of the law of seed sowing, as pertaining to the Word—God. It cannot interpret the parable of the Lord regarding the Sower who sows the Word. "Behold, there went out a sower to sow." Mark iv:3. "The sower soweth the Word." Mark iv:14. Of the fact that the Word is God, and that the sowing was done after the resurrection of the Lord's body—after his theocrasis (translation), the church is in utter ignorance. It does not know that the Sower sowed the Word by the operation of the Holy Spirit; that the Holy Spirit was the substance of the Lord's body, and that when the Word was sown as the Holy Ghost, it had to die as all seed dies when sown, in order to reproduce and multiply.

The evangelical church does not know that the dark ages came as a result of the death of the Word in the church, and that during this time, there obtained the abomination of desolation, set up when the church had so far declined as to become pagan under the influence

became united in the vast empire of Germany, under the supremacy of the king of Prussia, who was made emperor of Germany. At that time, Spain became a republic. Then, also, the New Jerusalem became unified by a spiritual consummation, an ingathering of those who were made blessed, in their preparation for descent as the Bride, the Lamb's wife, purified and made white in the blood of the Lamb, and in the state of beatification as John saw her, described in the following language: "I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." During this period the two witnesses—the Word, that is, the Lord God as to his animal life—were dead. During the time that the Lord, Adam, the two witnesses, lay dead, God took the woman, the New Jerusalem, from his rib (strength) and prepared her as the Bride.

X. The Lord was the involved product of the human race. He was the supreme fruit of generation—the highest generated. The kingdoms of nature develop successively, from lowest to highest. The mineral produces the vegetable, because the vegetable vitalizes the mineral. The vegetable produces the animal, because the animal vitalizes the vegetable; the animal produces the human, because the human vitalizes the animal. The law of evolution does not cease its operations with the propagation of the mortal humanity. As the mineral evolves the vegetable, and the vegetable, the animal, and the animal, the human, so the human projects a new, higher, and supreme genus—the sons of God. As every grade of development, in its evolution, is preceded by the involved germ of such evolution, so before the sons of God (the new genus) are produced, the involution of the new genus must first be generated.

The generation of the man-God, the God-man, confirms the doctrine of development. The doctrine of evolution, with its co-ordinate and coincident involution, is reasonable; and according to the law for the necessity of the generation of the firstfruit of a superior genus of men, we have a record of the involution of the God-man, Jesus the Christ, produced through the operation of the principle of parthenogenesis, or virginal propagation. The firstfruits obtained; the Son of man, the Son of God, was planted back in the race sufficiently developed to receive and absorb him, from which—through the process of regeneration from the progressive type—will develop the fixed type of the sons (offspring) of God.

The Son of God, manifest as the personal Jehovah in the beginning of the age, will therefore bring forth at the end of the dispensation, the product of his planting. This product will be his own offspring, the sons of God, who will fulfil in themselves the promise: To as many as believe in his name, gives he power to become the sons of God. Thus God will have consummated at the

of pagan Rome. Of this process of regeneration, as beginning when God was sown in the church by the operation of the Holy Ghost, and to fructify in the resurrection of the dead at the end of the Christian or Piscatorial age, the church is totally ignorant. Of the fact that the Christ, the Word, was sown in the beginning of the Christian era, to culminate in the harvest of the age, the manifestation of the sons of God as a new genus or race of men called the sons of God, the orthodox church has no conception. The church is totally ignorant of the fact that the New Jerusalem is made up, in the spiritual world, of those who have died in the natural world, and who at the time of the outpouring of the Holy Spirit accepted the Word, fulfilling the purpose of the Lord that they should appropriate him: "Whoso eateth my flesh and drinketh my blood hath eternal life [when?], and I will raise him up at the last day (at the end of the age). "My flesh is meat indeed, and my blood is drink indeed."

X. What has the orthodox church to say upon this subject? Absolutely nothing. The doctrine of atonement (at-one-ment) has no significance. While the Scriptures define the line of the progressive development of Jesus from Abraham down to his birth from the Virgin Mary, the church is ignorant of the fact, that, while he came of the tribe of Judah and of the lineage of David, this line was also the line of his generation; that is, of his production. It is not known in the church that in the outline of Judah's genealogy, the Scriptures define specifically the progress of Abraham through the Mosaic or Abrahamic age, while he is in process of perfecting his character through a succession of natural and spiritual states and careers, from which he ultimately merges as the Son of God. The book of the generation of Jesus the Christ, is the period of time in which (and the processes in that period by which) Abram completes his generation, and becomes the involved product of the higher genus.

The Christian church denies both the doctrine of involution and evolution, while the atheistic and infidel evolutionists deny the doctrine as set forth in the Scriptures—both parties being entirely ignorant of the character of the law. The orthodox church denies the law of parthenogenesis, or virginal propagation, maintaining that the production of the Lord was by a special dispensation and power of Providence, in which the principles of law were not necessarily called into action.

Evangelical Christianity, so called, denies the law of the Lord's planting, and of the regeneration of the sons of God through evolution. The doctrines of the church are vague regarding regeneration, regarding the condition and place of the dead, regarding the status of the saved,—whether they be angels, lower than the angels, or higher than the angels. The church is ignorant regarding the day of judgment—as to time and character. The church is ignorant of the progression of the human race in cycles of time, in which there is a perpetually re-

end of the grand cycle of twenty-four thousand years, a corresponding development to the genus he created at the beginning of the same, or end of the preceding cycle; that is, the production of man in his own image and likeness, the fruition of the age, to be absorbed into the invisible Elohim.

XI. Mankind, such as is ripe enough to become the firstfruits of the present age, will attain to immortal life here in the body; not through faith or belief, not through the exercise of the will power merely, but by knowing the laws of life and making an application of them. Man is not immortal, neither in the pneuma (spirit), psuche (soul), nor soma (body). Immortal life is an acquisition to be attained by the firstfruits of immortality, by a process of overcoming. "He that overcometh shall inherit all things; and I will be his God, and he shall be his son."

It is not merely a fact corroborated both by the Old and New Testaments, that spirits exist as conscious entities after the death of the body, but also by Emanuel Swedenborg, from his own most abundant experience, and through the testimony of modern spiritualism. This is regarded by many as establishing the truth of immortality. Such, however, is not the case. The mere fact that the spirit of a person exists after the death of the body, does not constitute satisfactory assurance of immortal life. Birth and death both take place in the natural world. The same thing correspondentially obtains in the spiritual world;—people enter the spiritual sphere at all ages. Their entrance there corresponds somewhat to birth into this world; they pass their careers there, and succumb to what corresponds to death in the natural world. When such a change occurs in the spiritual domain, the spirits precipitate the descending degree of their spirit, which passes into the material body of those who exist in the natural world, to enter into rebirth. This is partial re-embodiment, *not* as it has been denominated, a full re-incarnation. The process of successive re-embodiments, none of which are the full reincarnation of the individual, is the passage of the individual existence through the hells. The purpose of this passage is the experience essential to the development of the consciousness and identity, in the progress toward the perfection of life as it merges into ultimate and eternal sonship, which it does in the final reincarnation of a cycle, when the individuality awakes in the body to a memory of past conditions and to the incorruptible state, when reincarnation ceases, and the person has attained to immortality, this being the resurrection of the dead. This is the reproduction of the personality.

current seed-time and harvest that will never cease—a seed-time and harvest applying to the creation of the sons of God, just as there is a seed-time and harvest in every domain of God's organic creation. It has no conception of the rejuvenation of the fathers, by turning the hearts of the fathers to the children raised up to be absorbed.

XI. According to the teachings of orthodox and evangelical Christianity, and the world generally, man has an immortal spirit. This is a common conviction. According to the church, the converted man has an immortal spirit, which goes to heaven and to blissful peace at the death of the body. If it be an unconverted immortal soul or spirit, it goes to hell to become roast for the gods and angels. The means by which the wrath of God is appeased, and the immortal spirit of the sinner becomes the immortal spirit of the redeemed, is mere faith in the blood of Christ, regardless of the works of the law of God. "Ye are saved by faith without the works of the law." [A statement of Paul, misunderstood and wrongly applied. KORESH.] The spirit of the converted man goes directly to heaven, where it remains until the judgment, when (as is supposed) it is summoned again before the judgment seat for revision. Why there should be a final judgment after the doomed have gone to hell, before the judgment is set and the saved are made happy in heaven, the orthodox and evangelical Christians are unable to say; but we can assure the inquirer that the final judgment is a certainty, and that the righteous and the wicked will be on hand to get the final decision in their respective cases.

The resurrection of the dead is neither understood nor agreed upon by orthodoxy. Some think the resurrection occurs to every person when he goes over into the spiritual world, and that the Lord comes to take the good spirits to himself, and that this is the coming of Christ. According to this conception, which is becoming quite common in the church, Christ comes to all genuine Christians at death. They think it may become a chestnut after a time, but any kind of a belief is better than suspense. Others think there is to be a final resurrection, where the disintegrated bodies of the corrupt dead will come up out of the physical graveyard, a gruesome spectacle—but as "all things are possible with God," and he is full of surprises, they rather expect to see the material graves open—if they happen to be here at so late a date. But they are not paying as much attention to the method of the Lord's coming and the resurrection of the dead now, as they once were in a habit of doing, anyway.



According to all the teachings of the Old and the New Testament, the Lord Jesus should descend into the race and take upon himself the actual state of the fallen nature, as typified by the pollution of the sanctu-

ary. He should overcome the sinful nature which he thus acquires, and through his overcoming be enabled to lead the race into immortal life through his own purification, as typified by the purification of the high priest.

In the Editorial Perspective.

THE EDITOR.

THE PROCESSES of creation are unknown to the modern scientific and theological world. The astronomer writes about the evolution of worlds and the evolution of life; and the clergyman preaches about the Creator of the heavens and the earth. Both classes of minds are in ignorance of the scientific laws and functions of creation and perpetuity of the physical cosmos and the world of man. It is a fundamental law of Koreshanity that Cause cannot put forth that which it does not contain; therefore, all effect must have originally been in the cause. We find expressed in all domains, forms and functions, matter and energy. These are but expressions of Cause, and therefore Cause possesses form and functions, matter and energy. Every form having functions has been brought into existence by a corresponding form having corresponding functions. This is a universal law, operative in all domains of existence, from the lowest to the highest plane. We maintain that the creative Cause of the universe is the highest product of the universe, because there must necessarily be an involution preceding an evolution; and the involution puts forth that which it involves, and nothing more. The highest product of the universe is the perfect man, the God-man; he is the microcosm, the entire world involved, the universe in its least form. The creative pivot, the cause-point of all things is composed of mind and matter. The creative function obtains at the very *nexus* of spirit and matter. The Creator, therefore, is as *natural* as the effect, and as spiritual as that which it produces. Man is composed of both mind and matter; and the Cause which produced him was composed of both mind and matter. This is Messianism; it is scientific; it is Biblical. It was declared of Jesus of Nazareth, who was born of the Virgin Mary, that he was the Creator of all things in heaven and in earth; that he was the Seed-man, the Living Word, the mighty God, and the everlasting Father. We might examine with profit, the etymology of a few words, and reach the same conclusion. It is unquestionable that the word physical pertains to *natural things*, for this is the inherent meaning of the word. It is derived from the Greek word φυσικός (phusikos), which means natural. Now the very root from which a great class of words embodying the meaning of the word natural, inclusive of φυσικός, is φηω (phuō), which means to bring forth, to beget, to produce, to exist, to have naturally. Φύσας (phusas) means father, the natural father; φύλον (phulon) means a race of people, while φύλλον (phullon) means a natural leaf, from φηω (phuō), from which φημι (phēmi) a son, "that which has been produced," originated. The Latin *feo* and *firtus* are from the same word, and remotely, *fundus*, foundation. Now, physical existence is the *natural foundation* of all activities. It is self-evident that without a physical basis there could be no creation or created universe; and we assert that without a physical basis in the Cause, there could be no creative function; for there is no function without form. We find this to be the emphatic meaning of the word φυσίζωσις (phusizoos), that which bestows life, that which *creates*. Φυσίζωσις (phusizoos) is from φηω (phuō), to beget, to have or create naturally, and ζωή (zōē), which means life. By the etymology of the word physical, which pertains to natural things, it is demonstrable that the processes of creation have a natural foundation in both cause and effect, through laws operative in a material form having creative functions! Jesus the Christ was a man; the great conjunction of God and man; the *nexus* of the divine mind and matter; the pivot of creation; the spirito-natural seed of humanity, and the perpetuator of both God and man, the impulser of both the natural and spiritual worlds, the Creator of all things

in heaven and in earth, and the maker of the universe. This is the scientific God of Koreshanity.

Since the time of the sixteenth century reformation, the old church has been at war with itself. Factions have seceded from the mother, the Catholic church; and the factions have divided into sects, until now there are scores of divisions which constitute the modern church. Every sect has been originated by some leader, and the success and extent of the influence of each sect have depended upon the personal force of the founder. Every such leader has been the object of persecution by the masses, and thousands of people have been martyrs to the causes which they espoused and promulgated. The forces of prejudice have been transmuted to physical force, which has taken away both property and life; and men have entered martyrdom for the sake of their personal convictions. The disintegrative processes continue to the present hour. A few years ago, Dr. Dowie originated a new sect, the Christian Catholic church. He has located in Chicago, and a little war is imminent. He has challenged the clergymen and the physicians of Chicago; and the worst elements of the city have responded with brickbats, stones, eggs, and noxious chemicals. Students of universities and colleges, attending what are called the most enlightened institutions of the age, become instruments for the expression of the hatred of the hypocritical church for any one who undertakes to uncover its corruptions to the view of the world. Alongside the hundreds of students, are the low and the lewd, who gladly yield their infamous influence in defense of the doctors! Are such persons civilized? They are but representatives of the classes and the masses who, for any sufficient provocation by encroachment upon the secret guards of unnamed sins and crimes, would rise in a body to destroy the forceful offender of the foul spirits of sensualism. We are not championing the cause of Dr. Dowie; he heads a perverted religion; but we admire the courage of any man who dares to any degree, to protest against the corruptions of the old order of the world. He is calling forth the *latent barbarism* of Chicago, and is rapidly disintegrating certain elements of the old church. The war of the church against itself is but a process of preparing the way for greater and grander things in the establishment of Koreshanity. The more barriers that are burned away in the ecclesiastical war, the fewer obstacles Koreshans will encounter at the time of the final consummation!

An astrological journal contains an article which endeavors to answer the question, "Why socialism cannot eventuate." The writer claims to be familiar with all the socialistic and communistic systems extant, and undertakes to show from an astrological standpoint that socialism can never be a success; for different persons are born under different stars, and possess different temperaments, which will not admit of united effort on a common ground. This, however, does not preclude all men of widely different temperaments engaging in the one pursuit for money under the competitive system! One point of failure of the usual line of socialistic schemes and colonies, is in the introduction of the idea of *equality*, when in fact there is no equality in humanity, any more than there is in the physical cosmos. The old argument is, that some men are born to succeed and others to fail; and that such violent contrasts can never be brought to a common goal in the destiny of communism. The trouble is, that critics of socialism and communism are fighting the *spurious systems* which have been founded, and which have failed. The communism of Koreshanity is scientific;

it is quite a different thing from the Brook farm and other unscientific, enthusiastic attempts, which have resulted in failure. It is not the purpose of Koreshanity to crush out ambition, nor to deaden aspiration; it does not undertake to force its adherents to one common level on any basis. It is founded upon the pattern of the physical cosmos, and has a place for all mental and moral grades and dispositions. It turns ambition into a different channel than that of money-making; it utilizes the aspirations of the genius, and its many departments are so related as to adjust all minds and talents in one great system, in the order in which the different planes obtain in the cosmic cell of the physical world. We hold that the many phases of unscientific socialism and communism *cannot eventuate* except in catastrophe; but this does not militate against the ultimate success of Koreshan socialism; the ultimate purpose is to transcend the fallacious, paltry ideals of the present time, and finally extend throughout the world as the superior government of the Golden Age!

Scientific geology, geogony, and geography confirm the Koreshan conclusion that the universe is eternal, and that the processes of its creation are in progress continually. The earth was in existence trillions of ages ago, and will exist throughout all the eternity of ages of the future. The "scientists" cannot settle among themselves what the processes of world-formation are. There are two principal theories of the nebular hypothesis; one is, that the great nebula from which the present solar system originated, was intensely hot; while the other theory teaches the opposite—that the nebulous mass was intensely cold. The only nebulae that have ever existed and contributed their quota of energies in the work of world formation, were like those which now exist in the interior atmospheres of the cellular universe. The great shell of the earth has always existed; there are records in the earth today, of cosmological events which took place millions of years ago. The old idea that the universe was made 6,000 years ago, is rapidly vanishing; and in the near future it will not be entertained by a single rational mind in all the world. The earth's mountain ranges have been thrown up by natural processes—the result of rapid contractions of the shell in great cataclysms in ages past; and on every continent there are evidences that the seas once covered land, which is now dry and habitable. Take up a map of the world and observe a striking evidence that at some time in the great past, the eastern and western continents were joined together. When Davis strait and Baffin's bay did not exist, Greenland was united with Labrador and the northern islands of the western hemisphere; Newfoundland and Nova Scotia were fitted between England and Spain, filling up the bay of Biscay; the western extremity of Africa nestled in the western Atlantic, and South America filled the niche in western Africa. The continental outlines contain striking evidences of a former junction of the continents; and the explanation of the processes of the divorce and the widening of the ocean between, belongs exclusively to Koreshan Science.

The devil cannot be fought until it is known where he is; evil cannot be eradicated from humanity until its root is attacked and destroyed. The goal of destiny cannot be reached until it is known where and what it is. The devil is safe in hell so long as hell is an unknown quantity; and heaven is out of reach until God becomes knowable. Abstractions are powerless to remove obstructions. The church handles abstractions; it deals in the *names* of things without a knowledge of what and where the things are. The church is helpless and lost amid a maze of myths, marvels, and mysteries. The world and the church are in the very hell which the Bible reveals; the millions do not know that they are in outer darkness, and are making no effort

to get out of it. They are perpetuating the very conditions and loves which make hell possible. Today, sensualism is made sacred. Religious and superstitious guards are placed about the lust, selfishness, depravity, and conceit of the masses. Death is made the gateway to heaven, and the devil is mistaken for God. Koreshanity is the opposite of the apostate church; it does not deal in abstractions. It reveals God; it exposes the devil; it locates heaven, and discovers hell. It distinguishes between the new and living way to heaven, and the way of death chosen by the church. Koreshanity is a religio-scientific protest against sensualism; it calls upon every progressive mind to overcome all perverted loves, and to rise in the scale of existence from death to life!

The bacteriological fad is said to be losing its influence. During the past fifteen years, the germ theory of disease has prevailed; it is a theory that disease is not caused by any actual inherent physiological or mental abnormality, but by reason of attacks of armies of minute bacilli, which are supposed to prey upon the human system. The pendulum is swinging the other way now; researches in bacteriology have failed to produce anything of benefit to the sick. What does Koreshanity have to say about microbes? There are billions of microbes; they are objects of microscopical observation, and different kinds of microbes are present in individuals afflicted with different diseases; that is, each disease is accompanied with specific species of bacteria. But the microbes are not the cause of disease. They are scavengers, feeding upon specific poisons; and when the poison is consumed, the microbes disappear and the patient recovers. Medicines may be taken which will counteract and eliminate the poison, and the microbes will disappear when nothing is left for them to feed upon. Microbes are the friends of humanity, not its enemies; but the ignorance of the medical fraternity has made them scapegoats for human sins!

The political parties are arranging their pieces upon the great American chessboard, awaiting the results of the fall elections in eight states, before the game begins in earnest. The anti-imperialists will endeavor to checkmate the administration, but the secret gambit of the republican party is expected to decide the game in 1900. The coming elections will indicate which way the wind is blowing at the present time; but the money gods seem to have power to change the direction of the pneumatic currents on the political sea, and to land the vessel of the party at Washington at the close of the campaign tempest. Besides, the party which championed the cause of Cuba, drove Spain from the western hemisphere, and aroused unbounded national enthusiasm, will not be easily defeated by a party whose chief aim now is to evade the responsibilities of the American victory over a European power, and apply a contractile, instead of expansile, force to national interests and progress.

Astronomers are puzzled over new discoveries relative to the rotation of Jupiter and the sun. Jupiter has been considered as a solid planet, revolving on an axis. All points on the surface of a solid sphere must complete their revolutions in equal times; but it has been found that the surface rotation of Jupiter at its equator is more rapid than the surface near the poles. This is contrary to the old belief concerning Jupiter. The different points on the sun's surface revolve in different times also; and this is contrary to all previous conclusions concerning the sun. The modern astronomy is continually changing; every new discovery contradicts some previous conclusion, because the old school astronomers have never yet reached a true conclusion from a single fact observed in all the history of the development of the modern system!

The universe is the great laboratory of Nature. Alchemy is as profound as the universe itself, because it is the science of all universal activities, and defines the laws of all mutations of mind and matter. When Alchemy is scientifically comprehended, man can produce all of the transmutations and transformations which obtain in the physical world, and consequently rule the physical cosmos. Through Alchemy death will be overcome; mortality will be transmuted to immortality, and corruption to incorruption. The physical universe is continually transmuting baser substances to gold; and when the great Alchemist produces corresponding results in the domain of human life, the Iron Age will be transformed to the Golden Age. He will create the new world from the basis of the old—he will "make all things new."

Masks cover the faces of the millions. Society is full of shams; fashion covers up the mental blanks, and the cloak of the church hides a multitude of sins. The ingenuity of the modern man is constantly devising new schemes for adding fictitious values to personalities which are morally and mentally worthless! Koreshanity comes for the purpose of unmasking the world; *THE FLAMING SWORD* tears away the veils that hide the corruptions of civilization. Scientific truth is the X-ray which penetrates the opaque coverings—the secret guards about the human heart. The time of uncovering of all things has come. Universal hallucinations, fallacies, and mysteries must vanish when the human reason takes possession of the mental dungeons and ventilates them with the atmosphere of natural science.

The stereotyped cry of those who are opposed to communism, is that it is contrary to human nature. It is contrary to human nature as it now exists; the competitive system is the outgrowth of human retrogressive tendency, and is adapted to its present state of selfishness. The secret of success in communism is the process of changing the nature of man—not by endeavoring to change environments merely, but by the transformation of the mind through the introduction of a superior mental dynamis. Communism will not be a success until it has back of it the fundamental laws of the re-formation of a nucleus—the conversion of a group of humanity from selfishness to the opposite state. Koreshan Communism is the only scientific communism, and is the only communism that will succeed.

It cannot be said that the modern man is shiftless. Millions of people who have become free from the dogmas of the church, are constantly shifting from one belief to another, ever looking out for something new. Fallacy is unstable; it is founded upon the sands of human ignorance. The entire world is lost on the great Sahara, led hither and thither by illusive mirages and mental hallucinations. Great caravans follow leaders who are wandering aimlessly; it is sufficient for the leaders if they gain a following. Millions of others choose paths of their own, which lead from the great oasis of truth. They are lost and unable to determine the true latitude and longitude of human progress. To them the past is darkened, the present is meaningless, and the future is unknown.

Jails, penitentiaries, insane asylums, charitable institutions, and banks; churches, houses of ill-fame, saloons, gambling-houses, stock-exchanges, boards of trade, bucket-shops and sweat-shops; drug stores, cemeteries, and crematories; opium dens and tobacco stores; criminal, civil, and police courts; standing armies and engines of destruction on land and sea; corporations and trusts; lawyers, detectives, hold-ups, pick-pockets, and burglars; hypocrites, agnostics, idiots, advocates of fallacies,

and devils,—with thousands of other evils and abnormities, constitute the startling, stupendous, abnormal products of the nineteenth century Christian civilization!

The anti-polygamists may find it easier to unseat the Mormon congressman than the sultan of Sulu—now a part of the United States territory, and ruled by a powerful polygamist. Besides, the Mormon congressman has a small church back of him; while the ruler of Sulu has behind him the millions of Mohammedans.

Koreshan Science is the anthropotic solar spectrum thrown upon the screen of the rational faculties; it is the spectral analysis of the astral nucleus of humanity, the revelation of the interior world, and the solution of the problems in all domains of natural existence.

A fundamental is that which constitutes a natural foundation of mentality; for it is a fundamental. The external foundation of human mentality is the human body.

The natural, physical cosmos cannot disagree with God; the effect infallibly expresses the Cause. The science of the universe of creation reveals the Creator.

In the promulgation of Koreshanity, it is not only necessary to illustrate its conclusions, but also to develop the faculty of intellectual perception in the people.

Koreshanity is the voice of authority; it is genuine science spoken from the throne of all truth, in contrast with the agnosticism of the modern scribes.

The standards of the modern church and political parties are not upright, because they are inclined in the direction of the money power.

Man can never realize the strength of the bonds of modern corruption and sensualism until he attempts to break them.

The governments of the world are founded upon false principles, and will ultimately be foundered on the results.

Labor-saving inventions take labor away from the laborer and give the profits to the corporations and the trusts.

Koreshanity is fighting to quench the fires of hell, while the millions are persistently feeding the flames!

The people have cultivated the tree of competitive industry, and they must now endure its fruit—the trusts.

The chain of so called evidences in proof of modern astronomy, is no stronger than its weakest link!

Modern society is artificial; education is a polish, and the church is a cloak of hypocrisy.

The pious cant of the clergyman is as bad as the impious can't of the agnostic.

The ultimate purpose of all government is to augment human happiness.

The greatest race problem in all the world is the problem of the human race.

THE FLAMING SWORD burns away the world's great question marks.

The American flag floats over polygamy in both Utah and Sulu.

With the intellectual eye we perceive ideas.

Reincarnation is the law of life.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Divine Father, Mother, and Son.

EDITOR FLAMING SWORD:—(1) What is the relative time and duration in the 24,000-year cycle in which the three forms of God—Father, Mother, and Son, are manifest? (2) When does truth become subjective in man? (3) When is there war in heaven? and what is the power of hell that usurps authority in heaven? Most hearty thanks for your full and kind answers to my many questions in the past.—M. A. P., Antioch, O.

(1) God, in his completeness, is not three forms, but one form—one personality with three specific and supreme attributes. Jesus the Christ was the perfect biune and triune manifestation of Deity. He was biune in generative functions, and he was triune in specific attributes. He was Father, Mother, and Son in one. Jesus was composed of *pneuma*, *psuche*, and *soma*,—spirit, soul, and body; the spirit was the Father, the *psuche* was the Mother, and the *soma*, the external man, was the Son. He was the supreme seed and perpetuator of the life of God and humanity; he was the perfect humano-divine personality, with power to reproduce himself through a higher process than sensual generation on the mortal plane.

Every seed in the vegetable kingdom is father, mother, and son. The external seed is the son, involving the functions of the male and the female in itself; hence it possesses the power to reproduce itself through its own inherent functions. Correspondentially, Jesus was the seed of humanity; he was the Alpha and the Omega, the beginning and the end, the first and the last, at one and the same time, in one personality; he was the conjunction of the ages, the product of the old dispensation and the head of the new creation.

There is a sense, however, in which the Father, Mother, and Son are each specifically dominant in different manifestations. Jesus the Christ was the Son of God; he was Abram, the high father. He planted himself in the race, and at the end of the age, reaches the amplification of his Fatherhood; he becomes Abraham, the father of the multitude—the 144,000 sons of God. The amplification of the Fatherhood is in the Messianic manifestation at the close of the Christian dispensation. In the great conjunction of the anthropotic Sun and Moon, the masculinity of Deity is immediately transformed to the divine Femininity, in the external form of the personality of the divine Mother, in fulfilment of the declaration, "A woman shall compass a man," "and *She* shall be called the Lord our

Righteousness." The woman is the glory of the man; and the divine Mother, when manifest in the natural world, is the glory of God. When the Almighty comes in "power and great glory," he comes in the manifestation of himself in the divine Mother, with power to produce the sons of God. The time elapsing between the manifestation of the Son of God, to the time of the manifestation of the sons of God through the personality and functions of the divine Mother, is a little over 1900 years.

(2) Truth becomes subjective in man when he is able to comprehend and apply it. "I will send you Elijah the prophet;" "and when the Spirit of Truth is come, He will guide you into all truth." There is no truth outside of personality; and the science of all truth will first come in a single personality, as the objective Messiah. He becomes *subjective* in his following, when, through the fires of theocrasis, he becomes transmuted to spirit and enters them as the "Spirit of Truth."

(3) In Jesus the Christ the spiritual heavens were as perfect as himself. There was no war there; all was peaceful and joyous. There was no chaos, no darkness. But that personality was broken up and disseminated in the race, and entered the hells of the mortal world. Jesus has been reigning *in the hells* during the age. The cross of the divine Man with the devil's flesh has taken place during the Christian dispensation; God and the devil were in process of elaboration together in the great crucible of humanity, and through the process, Jesus the Almighty took upon himself the sins of the world; he entered the sensual nature and mind of the mortal man, and was "tried in all points like as we are." The ultimate product of this cross is the Messianic manifestation at the end of this dispensation, who constitutes the tree of the knowledge of good and evil, which, through a process of purification, becomes transformed to the veritable Tree of Life. God and the elements of hell are in conflict in the "man of sin," who overcomes death in himself. The great battle of Armageddon is the war in heaven, beginning in the heavens or spiritual world of the present Messiah.

The tabernacle was polluted during the great period of atonement, and becomes manifest at the end of the age as the polluted tabernacle, as Joshua (the Savior), "clothed with filthy garments," which must be put off through a stupendous victory over death through a war in

heaven. The powers which have been usurped in heaven are the powers of darkness during the time that God and the devil exchange places; when Jesus began to enter the hells, the devil began to enter heaven. The poles have been reversed, and God becomes external in mind and body. The usurping powers in heaven are the powers of the devil—fallacy, mortality, and sensuality; they are perverted loves in the mortal will, and must be overcome, one by one, by scientific processes, until the last enemy—death, is vanquished!

Republic or Kingdom?

EDITOR FLAMING SWORD:—IN THE FLAMING SWORD of Sept. 15, I find your remarks about the United Christian Party. Will you kindly permit me to make a few remarks about this organization? Its object is to unite all professed Christians into one grand party, to stand pledged to work and vote for righteous principles. You have made some comments on the text made prominent in our literature: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." That child's name is "The United Christian Party." When its principles are expressed in laws, then will come an end of representative government; and the people will never, of their own accord, go back to the evil and destructive form of government, whose representatives have not only prostituted the Goddess of Liberty, but have sold themselves to the money power.—A. F. F. J., Dorchester, Wis.

The United Christian Party is a religious-political party, composed of people who desire to control the affairs of the republic of the United States of America. It would not change the form of government, except in the elimination of its representative features, and in the establishment of direct legislation. The government would still be democratic—democratic in the extreme. Now this is the kind of a government which the new party talks about; and the party itself is claimed to be divine. Here is something new in the line of prophetic interpretation. A little political party is the child born, the son given, upon which the government is to rest; it hopes to be the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace!

We desire to point out a discrepancy here: The very government to which the prophet refers is a *kingdom*, whose King shall sit upon the throne of David; the zeal of the Almighty is to perform the work of establishing it with judgment and justice. There is a radical difference between a republic and a kingdom; the new party desires to conduct a republic, while the Almighty is anxious to establish a kingdom! So, somehow, it occurs

to us that this new party cannot be a fulfilment of the prophecy.

Now, look down the long avenues of time, and view the universal government of the Golden Age, with all the grandeur and glory which human progress is capable of creating, and ask, what is to be the name of that government? Our friend answers, that it is the United Christian Party! The great government of the future to rest upon a party? Can a party be the *mighty God*, the everlasting Father, the Prince of Peace? Why, in the name of all that is rational, we assert that the child born, the son given, was a Man, to whom all power in heaven and in earth was given—Jesus the Christ, the true Man, and the true God.

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Out of Darkness Into Light!

▲ **Bright Young Mind Wrestles with the Forces of Orthodoxy and Overcomes!**

EDITOR FLAMING SWORD:—I have become profoundly interested in one of the recent triumphs of Koreshan Science over the darkness of error. I thought this might be interesting and helpful to FLAMING SWORD readers. This person whom I have in mind was, until a short time ago, a loyal adherent to the orthodox faith. Recently, he became disgusted with its narrowness. "Why," he said to me, "I cannot believe in the God of the churches, for to me their God is no God at all. He is but a tangled maze of contradiction and schism, which they attempt to explain by saying: 'His ways are past finding out;' but that won't do for me. I cannot worship God unless I understand what and whom I am worshipping."

My friend was on the verge of infidelity, when the Truth—as it is in Koreshan Science—was suddenly brought to his attention. After the first reading, he said what he had not been able to say for months, "I believe in God!" Not the God as portrayed by the churches, mind you, but the God of the fuller conception of KORESH. That God could lay claim to the Godhead, not because his wisdom was unsearchable, but because the knowledge of him was life!

Still, of course, it was difficult for this person to break through the bonds of orthodoxy, which had shackled him all his life. The claims of KORESH rather staggered him for the time. Then he began to study the claims of Jesus the Christ to Messiahship. If he had lived in the time of Christ, reasoned he, could he have accepted him? After studying the subject in all its phases, he saw that the same difficulty would have presented itself then as now; namely, the struggle with *preconceived ideas*. If he had never heard of the Christ, how could he prove His Divinity? First, he would look up the record of his advent as foretold in the Old Testament, and then compare it with that as recorded

in the Gospels. Then he would test the words and deeds of Christ, whether they be of God or men.

Now, applying this rule to Koreshan Science, he began in like manner to study the book of Isaiah, which tells of Cyrus, the Shepherd of Israel, who is to come through Joseph. He found that it certainly upheld all the claims of KORESH, and fully explained his mission. But what has KORESH done that he may be considered greater than mere man? Who, with the necessary ability, can read CELLULAR COSMOGONY and not be convinced of the veracity of its statements, and the superior knowledge of its discoverer? What has he done? Why, he has *conquered* the "great" things of the age, and broken down the foundations of the "mighty"! Who can do more than that?

Then the doctrine of reincarnation came up. He studied I Cor. xv, upon which the church bases its belief in the resurrection of the body. He threw prejudice to the winds, and said, "I will know what St. Paul meant!" And he did know. The knowledge came to him in a flash,—the law of salvation as ordained by the Most High! Today, there is no happier man than he, for he has discovered Truth for himself. He not only believes in Koreshan Science, but he *knows* it is the Truth of God, for he has proven it, and it has stood the test! Yours for the triumph of the Kingdom,—A KORESHAN.

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In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

Koreshan Hall, 316 W. 63d St., Chicago.

THURSDAY EVENING, Oct. 26.—Lecture by KORESH. Having just returned from an extended western lecture tour, the distinguished Founder of Koreshanity has not been heard in Chicago for some time; but those who assembled to greet him were well repaid for what they missed in his absence, by hearing this gifted orator at his best upon a subject of unusual interest: viz. "Jonah and the Whale." The lecture was one of such scope as to preclude the possibility of giving but a mere outline in a brief report.

Much of the Bible (especially the Old Testament) is written in symbolic language. This language must be understood in order to secure a true comprehension of the Biblical meaning. Jonah is a Hebrew word, signifying dove, which is a type of the Holy Spirit. Nineveh means, literally, the life of the fish (fish symbolizing prolificness, or sensual generation). The sending of Jonah to Nineveh and his being swallowed by the fish, portrays the descent of the Holy Spirit (1900 years ago) into the sensual humanity which received it. This humanity was the "great fish" (sensual generation) which swallowed Jonah, and eventuated in the Anglo-Saxon race, from which Jonah will be cast up in the resurrection, now at hand. These facts have their correspondence in the physical heavens, where for over two thousand years the sign has been passing through the constellation Cetus, or whale. See FLAMING SWORD, Vol. I, No. 14.

SUNDAY, Oct. 29, 3 P. M. Sermon by KORESH, from the text: "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." The entire discourse might be summed up in the statement that there is no salvation except through obedience to the commandments.

The so called Christian church teaches that it is unnecessary to keep the law,—*"Jesus paid it all."* The Christian dispensation has been a dispensation of mercy, because the commandments have not been understood; hence could not be kept. We have now reached the scientific age. The science of the Decalogue has been revealed, which, alone, when applied, will bring immortality to the race.

MONDAY EVENING, Oct. 30.—Lecture by Prof. Morrow, on Astronomy. Optics and Optical Illusions was the particular topic of the evening. The lecture was illustrated by several new charts of the eye, perpendicular and geolinear foreshortening, magic cubes, etc. Many appearances (accepted by modern scientists as facts) were demonstrated, beyond question, to be merely optical illusions. Many questions were answered; after which the audience had the pleasure of listening to a few forcible remarks by KORESH. He said, the general tendency of investigators is to ignore the Koreshan premise. They try to trip us up on the details of our astronomy, ignoring the fact that a *straight line, extended at right angles from a given perpendicular, will strike the water at a distance proportionate to the height of the perpendicular*. This is our premise, upon which we challenge the scientific world, and it dares not face the issue! The meeting closed amidst a round of applause for the speaker.

Koreshan Hall, 681-83 W. Lake St.

WEDNESDAY EVENING, Oct. 25.—Lecture by Prof. Morrow, on Astronomy. The system of astronomy (termed Copernican) now in vogue, is believed by the world at large to be identically the same as that originally promulgated by Copernicus several centuries ago. Such, however, is not the case. Numerous modifications have been made from time to time, until there is now scarcely a vestige of the original system remaining. Copernicus taught that the planets revolve in perfectly circular orbits. Later, this idea was controverted by Kepler, who held the planetary orbits to be elliptical in form. Newton's laws of gravitation were entirely contradictory to many preconceived ideas, but are now repudiated by all astronomers who wish to "keep up with the procession." As it is in science, so has it been in religion. The truths (?) of the past are the absurdities today; the beliefs of today, the inconsistencies of tomorrow.

We, as Koreshans, are somewhat at a disadvantage in teaching our system of astronomy. The masses are so ignorant

concerning even the Copernican system, that in order to secure an opportunity for demolishing it in their minds, we must first instruct them as to what the Copernican system is!

Many astronomical bubbles were burst during the lecture, and several questions ably answered at the close of the lecture. Attendance fair, and much interest shown.

SUNDAY EVENING, Oct. 29.—Lecture by KORESH. The discourse was of a general character, embracing the Koreshan Cosmogony to a considerable extent. The plumb-line and level were shown to be not only applicable to cosmogony, but to the commercial domain as well; the man who deals squarely being the upright man. While we do not in any sense do away with spiritual things, it is the special province of Koreshanity to deal with practical things in a material world, thus constituting a firm foundation upon which the spiritual kingdom may be established.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

WEDNESDAY EVENING, Oct. 25.—State and Quincy sts. Subject: "The Indisputable Premise of Koreshanity." A large crowd gathered as usual, many of whom we recognized as in regular attendance at our street meetings. The lecture was illustrated with the charts, including a new one of the Rectilineator. The point was developed, that if it has been possible for one man (as Copernicus) to project his mentality for several centuries into future generations upon the basis of a fallacy, how much more will the man influence humanity who brings to it the absolute truth in all domains.

Intense interest is being awakened in the subject of the earth's contour. One young man in the audience stated that he had photographed the surface of Lake Michigan through a leveled camera. The water horizon was shown to be about midway the height of the photograph; which fact he considered as entirely corroborating the concave idea of the Koreshans. —ALLEN H. ANDREWS.

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The World's News.

Wednesday, Oct. 25.—Great excitement in London, over news that English forces in South Africa are in great peril; being rapidly driven back by the Boers; English army is exceeded in force and skill by the Boers in the field.—German press rejoicing over victories of the Dutch in South Africa.—Insurgent leader Castro assumes control of the government of Venezuela, and forms his cabinet.—W. C. T. U. in session at Seattle, Wash., adopts resolutions condemning U. S. war policy in the Philippines.

Thursday.—Threatened international complications continue to divide interest with the Transvaal war.—British meet with further defeat and losses; White outgeneraled by Joubert.—Sympathy for the Boers growing in America.—Insurgent factions at Iloilo, Philippines, on the war-path again.—Gigantic frauds discovered

in Russia; 43 government officials arrested; they will be tried by court martial at Sevastopol.

Friday.—Vanderbilt will is made public, bequeathing \$70,000,000; eldest son gets only \$1,500,000; second son to succeed fame and power of the father, with \$50,000,000.—British continue to meet with losses in South Africa; Gen. Symons dies from wounds.—\$10,000,000 steel plant booked for Pittsburg.—Turkey orders construction of 10 new war vessels.—Ocean cable between San Francisco and the Philippines is planned.

Saturday.—Natives in Cape Colony threaten revolt; alarming situations may grow out of the Transvaal war; England is watching movements of French and Russian warships; newspapers say that the whole of South Africa is on the verge of a crisis greater than that of the Transvaal; England beginning to realize the serious phases of the war with the Boers.—Another mob attacks Dowie meeting in Chicago.—Mrs. Lawton plans a charity ball in Manila for the benefit of the poor!

Sunday.—Chicago clubs threaten expulsion of Senator Mason for his anti-expansion views.—Europe hopes to entangle America in the South African war.—Gen. White's army reported in imminent danger in Natal; great battle said to be raging, with prospects of British defeat.—Civil war feared in China; 3 dangerous revolts in progress; rival chiefs with armies, moving toward Peking.—Chicago girl dies from effects of vaccination.

Monday.—Mafeking is besieged and bombarded by Boers; water supply is cut off; Boers closing about English army at Ladysmith.—England sends soldiers to Persian Gulf to guard ports against attack of Russia.—Violent storm in eastern Cuba.—England and America agree on open door policy in China.—Senator Mason threatens to resign from senate if Philippine war is continued!

Tuesday.—Desperate battles fought by British and Boers at Ladysmith; British reports admit heavy losses; further confirmed reports place English loss 2,000, killed, wounded, and captured; Boers greatly encouraged and threaten to wipe out White's entire army.—Admiral Dewey engaged to marry widow Hazen.—Mrs. Langtry and husband separate.

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The Flaming Sword's High-Class Exchanges.

Frank Leslie's Popular Monthly.—Interesting at this particular time is the illustrated article, Among the Boers, by an Englishwoman. It gives something of an idea of the life and customs of the people against whom England is fighting; and the numerous illustrations from photographs, bring one in close touch with South Africa. Hon. Lyman J. Gage continues his series, "Finances of Our Wars," and covers the ground of the Civil war and the Spanish-American war, with valuable facts concerning the kind of money in use in war times. Just in time, too, is the Story of the November Meteors, the Stellar Bombardment, with illustrations of large meteorites which have fallen to the earth. Coaching as a Sport; The Old Folks at Home in New England, are also

interesting illustrated articles. And the short stories, Aunt Betty; the Gentleman of the Road; West Pointer and the Volunteer, are excellent. Frank Leslie's makes a special offer for a short time; the yearly subscription of \$1.00; but those who subscribe now, will receive a beautiful calendar in six groups, in colors, 10x12 inches, tied with silk ribbon, free. You may subscribe through the office of THE FLAMING SWORD, making money orders payable to the Guiding Star Publishing House.

American Monthly Review of Reviews.—The chief editorial topic of the Review of Reviews for November, is the war in South Africa. In "The Progress of the World," the editor gives a full exposition of the British and Boer sides of the quarrel. W. T. Stead contributes a character sketch of Cecil Rhodes, the man who is greatly responsible for the war. The Problem of Territorial Expansion is discussed by President Schurman, of the Philippine peace commission. The Results of the Peace Conference in their Relations to the Monroe Doctrine, is a carefully prepared paper by Mr. F. W. Holls. Other contributions are unusually interesting, while the editor's departments give a bird's-eye view of the most important events which have transpired during the month of October. The Review of Reviews is sought by all students of current history. 25 cents a copy; 13 Astor Place, New York City.

The Open Court.—This number contains articles of extraordinary interest. Frontispiece: Confucius. Rhyme and Rhythm of the Koran, by Prof. Warren of Boston University, is attractive; the Life and Doctrines of Confucius are also concisely told. The main article is The Birth of Christianity, with sketches of John the Baptist and Jesus of Nazareth; it is well written and worthy of study. Another feature is the contribution on the Crucifix, with about 25 illustrations of the various forms of the cross in use during the Christian dispensation. Open Court Publishing Co., Chicago.

Leslie's Weekly.—The war in the Transvaal is a subject of illustration in this week's Leslie's Weekly; also McKinley's trip to the West; Women's closely contested golf tournament in Philadelphia links; Dewey's new home; three exciting movements in the international yacht race. A special feature is the double-page picture illustrating a story by H. Irving Hancock, concerning the geisha girls of Japan. The editorial departments, the page of personals, and other usual features complete an excellent number of this popular weekly.

Mind.—The November number contains a number of interesting articles: Original Thought and Free Expression; the Failure of Success; Why do I Exist? Gnomia; Sabbaths and Festivals; Voices from Mt. Lebanon. The Medical Tragedy in rhyme, entitled Rip Van Fossil, is full of satire, as

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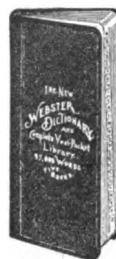
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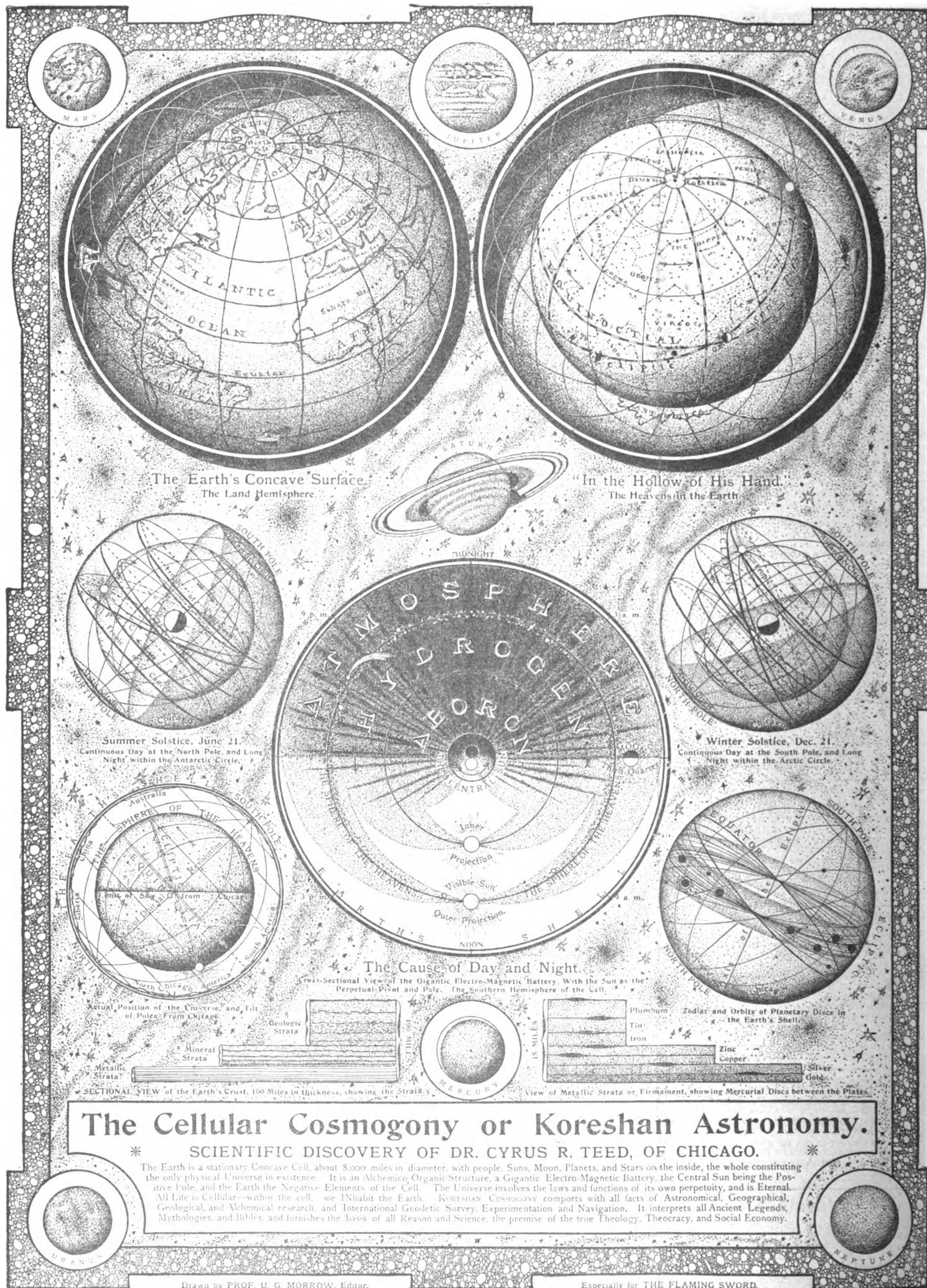
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The Location of the Invisible Heavenly City in the Interior Mental Atmospheres of Humanity; and the Processes of the Descent into the External World.

IN ORDER to comprehend the character of the holy city, New Jerusalem, the Bride, the Lamb's wife, and to entertain a true conception of the purpose of her descent and the method of the fulfilment of John's prescient observation, the mind must so embrace a knowledge of the laws of correspondential proportion, as to be able to define the adjustments of form and function as they shall obtain in universal social organism.

John saw the holy city coming down from God out of heaven, prepared as a bride adorned for her husband. One of the foremost considerations in the analysis of this part of the vision of the Revelator, is to distinguish between the heaven whence the descent was made, and its correspondent physical heaven, whence proceed the energies of the various forms and qualities of natural life. There are multitudes of people who—if at all interested in the fulfilment of the promises of the Lord concerning the evolution of the kingdom of righteousness in the earth and the reconjunction of God and man—entertain the fallacy, that somewhere in the physical universe, aside from the material world in which we dwell, there exists some kind of a material heaven for the indwelling of spiritual and celestial beings.

The physical heavens do not constitute the abode of angelic or heavenly beings, but they do correspond to the analogical states in man, because man comprises the environment of the various heavenly degrees of anthropostic existence. The invisible world—invisible

to the natural eye—is made up of spiritual existences, entities who dwell within man, the basis of whose existence is the material gray substance called the cortex of the encephalic mass. Spiritual beings do not dwell in space. They inhabit people, the humanity comprising the environment or shell, so to speak, of the occult (hidden) world.

When the student of Koreshanity reaches the point where he can differentiate between the existence of the stars of the physical cosmos and the mental stars of the anthropostic correspondential cosmos, he has made a long stride in that substantial progress which denotes the advancement of an intellectual career toward its Deific and final destiny. Within the shell of the alchemico-organic (physical) cosmos, there are three distinct atmospheric strata. These comprise the three atmospheres which surround the central sun. They are the spheres or domains of three degrees of stellar or astral fields, the only visible one to the eye being that astral realm within the atmosphere of oxygen and nitrogen, in which the external humanity dwells. These physical heavens—in which are the three distinct realms of natural stars—correspond to the three spiritual domains within that environment called human life. There is a correspondence between the star in the physical heavens and the mental star constituting the intellectual (light) center of the anthropostic heavens—the heavens of human existence.

The New Jerusalem constitutes the internal or

occult Zodiac of the middle degree of the invisible world. It is a spiritual city, into which the advanced spiritual angels have been gathered from all the countries and peoples of the world, who have looked forward to the coming of the Lord. This gathering is from the spiritual spheres made up of all such as have been natural men and women in the natural world, but who have died in the natural world and have reached the state of overcoming in the spiritual domain, and become so chaste that they have no more desire toward the sensualities of the flesh. They have washed their robes and made them white in the blood of the Lamb.

The angels of the New Jerusalem are gathered into one personality in the natural world. This person is the *Sign* of the Lord's coming, Elijah the Prophet. It is he who will overcome and upon whom is written "the name of my God," "my new name," and the name of the New Jerusalem, the holy city, "the city of my God." The name of the holy city will be written upon one personality; and as the name of God is written upon this personality, he must constitute that Divinity of whom it is said: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king, * * * whom I will raise up unto them."

The New Jerusalem has twelve foundation principles, each of which may be analyzed and translated into the foundation principles of natural life. When the language of the spiritual degree is translated into the language of the natural world, the difference is so great that no man, not having the key to this metamorphosis, can comprehend the character of the foundation principles of natural being. The language of spiritual life must be reduced to that of the natural, before the natural humanity can attain to immortality; for it is a positive truth that immortality must be attained in the natural body;—this mortal must put on (be transformed to) immortality, and this corruptible must put on (be transformed to) incorruption. This can only be accomplished through the application of the natural science of life.

The descent of the holy city is the materialization of the principles (spiritual entities) of the heart of the angelic realm, by their descent into the material forms now existing. Through this descent, which is the marriage of the heavens and the earth, the new humanity is produced, for it is the conjunction upon which depends the fruition of the age, in that great consummation called the resurrection of the dead.

The Great Apostasy of the Age.

The Inevitable Fate of the Primitive Church Foreseen by the Apostle to the Gentiles; Church Declension in Accordance with Law; the New Church and State.

"THE DEVIL ought to learn some new reason for starting his next church," says the *Baptist Flag*. We begin to think that the devil has exhausted his resources on the line of new reasons, for since the so called reformation, he has started so many churches, Baptist included, that his column of reasons must have given out. "We have already enough that have started, to make amends for the failure of the one Christ started," says the same writer.

The *Baptist Flag* ought to learn the fact that God started the Jewish church, and that it was not a failure, though it declined and became an enemy to its originator. It was not a failure, in that before its destruction and dispersion, it produced a new church. The "church Christ started" was not a failure, even though it has fulfilled the prediction that before that time cometh there shall be a falling away first, and "that man of sin shall be revealed"—in the church. The so called Christian church of today, is not the church that "Christ started." The church He started, made the keeping of the commandments the basis of Christian life. The church of today, including the Baptist church, denies and falsifies this doctrine of the Lord: "If ye keep my commandments, ye shall abide in my love;

even as I have kept my Father's commandments, and abide in his love." John xv:10. Is this the doctrine and life of the members of the Baptist church? "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

Is the *Baptist Flag* ignorant of the fact that the present life of the Baptist church is an unmistakable declension from the life of primitive Christianity? "He that hath my commandments, and keepeth them, he it is that loveth me." Does the Baptist church teach that the commandments of the Lord can be kept by its members? I have yet to find the Baptist preacher or layman who pretends to regard it possible for any man to keep the commandments.

If ye love me, keep my commandments, said the Lord. * * * If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, 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 hath seen me hath seen the Father; and how sayest thou, then, show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

It certainly is not a doctrine of any of the "evangelical" churches, that the Son of God was also the Father; that the entire triunity of the Godhead was in the Lord Jesus, the Christ; that he was the fulness of the Godhead bodily, and that in him all fulness dwelt. The common doctrine of the trinity, borrowed from pagan-

ized Catholicism, is not the doctrine of the Bible. The church that "Christ started" has gone to the devil. "Behold, I make *all* things new." This means that at the end of the Christian dispensation, now closing, the old church will be destroyed, and there will be a new church, wherein dwelleth righteousness.

Messianic Factor of World-Reformation.

The Radical Character of Koreshan Social Purification; the Unmasking of Modern Pharisees Through the Revelation of the Science of All Truth.

BERTHALDINE, MATRONA.

TO BE THOROUGH, one must be radical. Thousands of would-be reformers have not hesitated to probe the wounded and corrupting body politic, in order to locate the seat of its constitutional disturbances, and to define the cause of the total disarrangement of its ever-dying humanity. Their manipulations have been demonstrably unskilful, merciless, and cruel. Results furnish an irrefutable demonstration of mortal ignorance of the laws of that life and immortality brought to light in the gospel of Jesus, the Christ of God.

Men and women have not been honest before Jehovah, in their search for truth in his name. Inherent as part and parcel of their mortal condition, is their fear of a compelled self-condemnation before Jehovah's awful throne, where the mortal heart is laid bare in the radiant white light of the law's fulfilment in His own true, divine manhood. When men are asked to turn for light to the science of the law, endorsed and fulfilled by the man Christ Jesus, they feel as the Pharisees must have felt when they appeared in his presence to condemn the Magdalene, and the Lord wrote that never-to-be-forgotten sentence: "Let him that is without sin among you, cast the first stone." They one and all knew that in the eyes of one too pure to behold iniquity and not gladly die for its transmutation, they were one and all guilty of the sin they condemned in the woman, —the prostitution of their sex functions. He that is guilty in one point, is guilty of all; for the unity of divine love is involved in each.

The Pharisees still make broad their phylacteries, still give alms to be seen of men, and seek to stone others for their own sins focalized in their victims. Evil is present with us, in its harvest fulness of multiplied forms. In the midst of as crooked and perverse a generation as ever walked the earth in its nethermost hells, there stands one who is an unknown quantity, a stone of stumbling and a rock of offense. He wears the garb of the publicans and sinners, and recognizes the hopeless wretchedness of those who continue in sin in this body of death. He reasons as did Elias of old, of righteousness and judgment, and offers—as the sovereign remedy for sin and the source of all true reform—the application of the science of the law, of which he is demonstrably the supreme living exponent.

The law of God's divine manhood, the law operative to perpetuate the life of God in the universe, must be known and understood if laws for a righteous social organization and its perpetuity are to be in harmony with it, to effect the production of man as an individual, and as a collective body in the image and likeness of God in the flesh, a living soul. Genuine social purification can be effected only by a social purifier, personified.

There are those whose standards of social purity are so remote from that of Jehovah, and so demonstrably hell-born, that they are ready to accept the leadership of devils and demagogues of every description, even that of the devils principled in the determination to have naught to do with a Messianic manifestation in any form, apart from themselves, no matter what credentials, Scriptural or scientific, he may possess; such were the rejectors and crucifiers of Jesus the Messiah, who was the door from the Jewish to the Christian era. They committed the unpardonable sin of their generation, 1900 years ago, in their rejection of the Holy Spirit, the seminal essence of Jehovah, and are consequently unprepared for the recognition of Jehovah's standard of righteousness today—the harvest time of his era. They are therefore unprepared to receive the science of His crucifixion, his obedience to the law of the cross, by which he fulfils all righteousness, and appears as the just one—the justifier of all who were buried with him by baptism into his death.

The rejectors of true science prefer to build upon the shifting sands of time, rather than upon Petros the Rock, their stone of stumbling and rock of offense, because he would blockade the broad road to destruction, turn back the river Euphrates, and lead his people like a flock into the straight and narrow way which leads to life eternal.

Society is to be most radically purified, and is already furnished with a Purifier who will kindle the fire unto which this world is reserved. He has erected the standard of Jehovah, and thrown upon it the searchlight of Universology—the science of universal law. This standard he will never surrender; he has raised it for ages of glorification. The sunlight risen upon it to glorify it will not decline till the night of God's natural day veils it, and the moon and the stars guard the slumber of his animal life in the Garden of Eden.

Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. 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: And he shall sit as a refiner and purifier of silver [divine truth]: and he shall purify the sons of Levi [conjunction with God], and purge them as gold [divine good] and silver [truth], that they may offer unto the Lord [not unto God] an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The sons of Levi, in whom the purifying effects of the science of the law, and obedience thereunto are to be manifest, are those who have eaten of the tree of the knowledge of good and evil during the Christian era, and have thereby been rendered discriminating. This acquisition of discrimination prepares them for the manifestation of the Tree of Life, and themselves to appear as its fruit. These wise ones who are to shine forth as the sun in the kingdom of their Father, are lovers of the law of Moses as fulfilled by Jesus the Christ.

The Lord Jesus was the holy seed of the Tree of Life; his planting brought forth a tree, and that tree has produced a righteous Branch, bringing forth the fruits and holy seed once more of the Tree of Lives, which have absorbed all the progressive energies of the tree of the knowledge of good and evil. This righteous Branch is the Messenger of the Covenant and the cross of Christ. The sons of Levi will rally round this High Priest of power, and enter with him the school of Christ, the crucible of the divine Alchemist,—that social fellowship in obedience to the laws of divine life, in which alone the human heart can be searched and tried, and its wicked ways revealed.

The mission of the Messenger of almighty love and wisdom, is to subject the wicked to its burning, to his heat and his light, for their purification and transmutation. These purified sons of Levi will constitute, through their final conjunction with Deity, the primary nucleus, in the divine economy, of the Arch Triumphant social order. In this, that celestial order of kings and priests—the order of Melchizedek—will be manifest in earth. These will rule and reign in earth, and will establish equity in every domain of life.

The foolish and vain babblers about social reform, social purity, social equality, socialism, godless, and worse than godless,—the nominally Christian, will soon be forced to realize that the one and only source of divine social purification is "the Messenger of the Covenant." He is the legitimate guardian of the Ark, in which are the sacred law of Moses and Aaron's rod that budded. Divine prescience guards all things, it keeps the way of the Tree of Life, turns back the wisdom of this world's wise and makes it foolishness: He it is who can anoint the waiting sons of Levi, with power to effect all the essential sacrifices for the animal life of

Deity, and will eat with them the passover at the marriage supper of the Lamb. He it is with whom they must be co-operators in building the New Jerusalem in earth, to be the earthly social center of divine commercial equity, where wisdom will be personified and reign supreme for ages. In this center of purified social order, the humanity of Deity will be continuously manifest, to dignify and sanctify all flesh, preserving the science of the law which creates the true brotherhood of man, through the adoration of the Fatherhood and Motherhood of God, in divine biune conjunction.

It is lamentably useless to prate of social purification without the purifier, so self-evident is the desperate social need of him. Koreshan Science leaves mortal man without a hope of aught apart from the promised Messianic manifestation,—the Messenger of truth. The testimony of every progressive atom in the universe is against such a hope. Every progressive atom is demonstrably polarized in the sun of universal alchemico-organic being; and every progressive man and woman must become polarized in that "Son of man," who is the Messianic Sun of human destiny, if he would be purified, by the divine organo-vital solar energies, for the attainment of divine sonship. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This is the inspired recognition of the law of polarization for divine revitalization and social purification, and the restoration of all divine things.

"Let no man deceive you." There is only one way to escape deception,—demand the legitimate credentials foretold by prophecy and revealed by the science of the law. There is but one way, one truth, one life, one door leading the kings and priests unto God, from one dispensation to another. There is just one Messianic infoldment of each dispensational fruitage, and this One is the sole possessor of the legitimate titles and powers. He alone can polarize and draw unto himself those predestined by virtue of the begetting in the seed-time, to follow him in the glories of the resurrection harvest. To this supreme involution of the new order, it is given to be caught up and translated to the glory of the sun, and to draw all men unto him.

The fulness of the Gentiles is manifest; Horos, the Sign of the Sun of man, declares the day and hour known only to the Father of light. He alone can read the cosmogony of his universe and give the light of the anthropotic sun to those who sit in the darkness of the valley and shadow of death.

Despite all opposition, the Messenger's work of refining and purifying will go right on;—THE SWORD will do its mighty work; the axe will be laid at the root of the tree, and the golden calf will be melted. The sons of Levi will seek their Father in the Father's house; they will find a place for repentance, and will do works meet for repentance. They will let their light—the wonderful light of the science of truth—shine. The world will yet behold their good works, and the families of the earth be blessed by the holy seed. Their Father in earth shall be made king of the highest heavens, and his name shall be made holy.

Forces Operative in Church Batteries.

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

Ninety-three souls had been converted at a cost of \$201.90 for tent meetings and evangelistic services. That is only \$2.17 for each convert: a small investment, but what a return!—Dr. H. F. Carpenter, in *Messiah's Advocate*.

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. * * * The poor have the gospel preached to them. * * * Therefore they that were scattered abroad went everywhere, preaching the word.

IN THE TIMES of the early and only real Christians, before the rise—as the first marked outward stage of the great apostasy—of the standing order of the clergy in A. D. 210, and before the first church edifice was erected, about A. D. 160, when all Christians were kings and priests unto God, and equally entitled to preach his gospel, nearly the whole Roman world was converted to the new religion in a very short time. In A. D. 104, the younger Pliny, who was Roman governor of the remote province of Bythnia, informed the emperor Trajan—who was then persecuting the Christians—that they had become so numerous that the Roman temples were almost deserted, and their worship long since suspended. The historian Coleman says:

It must stand confessed, to the immortal honor of the earliest missionaries of the gospel of Christ, that in the short space of one hundred and fifty years, they had published its glad tidings to all the principal nations of the earth; to men of every color, clime, and condition. They had gained their conquests in the Roman legion, in the camp, the cabinet, and the court; and carried them up even to the throne of the Cæsars.

All this was not the work of a learned and trained order of the clergy, or of great missionary societies which at vast expense train and send out men and women to convert the heathen, but of the simple testimony of individual Christians who, since they were moved by the new Spirit—the Holy Ghost, had something better to communicate than the world knew, in the pursuit of their various callings, for they earned their own subsistence, or, when they were scattered by persecution, “went everywhere, preaching the word.” They had received one Spirit—the Holy Ghost, that came from Jesus’ holy body going away to holy Spirit; therefore they talked one language,—not a babel of conflicting tongues like the religionists of today, who profess to be followers of Christ, and to have received the Holy Ghost. When they talked about regeneration, they knew what it meant; that the process of it was age-long, beginning with the reception of the Holy Ghost (the divine seed), and ending with Christ being perfectly formed in them, so that in the end of the age,—the time of the harvest of that seed, the resurrection from the dead,—they would stand on Mount Zion as the sons of God, redeemed from among men. They knew that this would not take place in some future, imaginary spiritual world, but right here in earth, according to the prayer indited by

Jesus, when he said: “Thy kingdom come; thy will be done, in earth as it is in heaven.”

Having a definite gospel to preach, and having a perfect knowledge of its terms, so that one of them did not say one thing and another something else on the same subject, their united and consistent testimony prevailed, especially since it was added to good and consistent lives. In Isaiah it is declared:

My people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Those real conversions to Christ, to God, were without money and above price. Far be it from us to say that these cheap conversions are not realities! It would be far better for the subjects of them if they were not.

As every body—whether lower animal or human—generates its own spirit, which enables it to live and put forth its various activities, so every body of men, as a church, political party, or society, by means of consociate activity, generates the spirit which produces all the results of that activity. In times of high political excitement, a life-long democrat becoming negative to the spirit generated in a powerful republican meeting, may be converted, and ever afterward remain a strong republican.

As the prophet declares, “hell hath enlarged herself” until all men are in it; to which fact Jesus testified when he said to all the men of that time and of this: “Ye are of your father the devil,” hence are in hell. Being in that condition,—because of ignorance, for God declares, “My people have gone into captivity because they have no knowledge,”—a man enters an A. C. camp meeting, and being ignorant of the facts in the case, and becoming negative to the spirit generated there, which is *not* the spirit of Christ, but of the A. C. body, is converted, not to Christ, nor to God, but to the A. C. faith. Being deceived as to the fact that he is yet in hell, and assured that he is now sure of heaven when he dies, he has certainly become “twofold more a child of hell” than he was before; and his chances to get out of hell, if accomplished at all, must be in this life, for as long as he is subject to death he is in hell.

Cheap things are usually dear at any price; cheap conversions are pinchbeck, not gold. As to genuine conversion by the Holy Ghost, there are none now, for the Holy Ghost is not available as the divine seed, as it was not in the time spoken of in John vii:39, and will not be again until it comes, as it did then, by a holy body, soul, and spirit going away to Holy Ghost—the Comforter, and being sent unto men, as Jesus said he would send it.

In the Editorial Perspective.

THE EDITOR.

WHO IS CYRUS of Bible prophecy? The clergyman is at a loss to explain. The popular theology forces the conclusion that the king of Persia, who lived during the sixth century B. C., is referred to; he was a heathen king, outside of the Hebrew race entirely. If the prophecies refer specifically to that personality of ancient times, in what way did he fulfil the predictions concerning his office? "That saith of CYRUS, He is my Shepherd, and shall perform *all* my pleasure." "Thus saith the Lord to his Anointed [Hebrew, *Messiah*; Greek, *Christos*] to CYRUS, whose right hand I have holden to subdue nations before him." Was Cyrus the king of Persia, the Messiah? Did he perform Messianic functions? The clergyman must answer in the affirmative, or deny that the prophecies were true. Were the prophecies highly figurative? If so, were the prophecies of Jesus of the same character? A christian science journal undertakes to solve the problem. Hitherto, it has been supposed by that school that Christ was a principle—a great principle which Jesus exemplified in himself; and yet it is admitted that the real Christ was originally the man Jesus. Now the announcement is made, as a veritable *reflex* from Koreshanity, which is being plagiarized by the hundreds of teachers, that Cyrus is *also* the Christ; that "Cyrus stands for the I in each of us"! The fact is, that Biblical prophecies refer to *two* personal Messiahs: one coming through the lineage of Judah, as the "Lion of the Tribe of Judah," and the other through the lineage of Joseph, as the "Shepherd, the Stone of Israel." Jesus had a splendid beginning in Abraham. The personality who is to fulfil the predictions of the Shepherd to perform all God's pleasure, and before whom the Almighty takes special pains to subdue nations before him for his special benefit, had a good beginning in Cyrus, the king of Persia, whose spirit the "Lord stirred up," and to whom he promised all the nations of the earth. The Persian king did not possess them in ancient times, any more than Abraham inherited the earth. Abraham looked forward to the fulfilment of the promises made to him, in the climax of the dispensation, the personality of Jesus, and likewise, the king of Persia reaps his reward in the goal of his destiny, at the beginning of the Cyrusian (Koreshan) dispensation, in the manifestation of the anthropotic Sun, the great luminary of the human world!

A number of our readers cannot understand our attitude toward America and the civilized world. The trend of hundreds of our editorials is, that the governments of the world are corrupt, and the people uncivilized; while in other editorials we laud American progress, praise its heroes, and sustain the American war policy in the Philippines. We have been asked which attitude is correct? We answer, both! Nineteen hundred years ago, the Jewish nation was corrupt. The masses were retrogressive; they were opposed to truth and purity; but out of the masses came the most progressive Man of the age, with a circumferential following, with sufficient potency to head a new dispensation. Progressive as well as retrogressive evolution takes place in the same people, in the same nation, in the same world. America contains the elements of corruption as well as the elements of progress. Its corruptions extend to the most external affairs of the nation; but the forces of progress impulse the entire mass in the direction of the final goal of liberty. The scientific Eye can distinguish between the two elements, and point out which is dominant in every national transaction. Some of our readers do not understand this, and charge us with inconsistency. We have simply gone further into the

intricacies of the great problems than other journals. The retrogressive elements are going to destruction; the victory is to be achieved through the progressive elements involved in the nation. When the evil is destroyed, only the good will remain. We are both pessimistic and optimistic. We condemn and commend; we see both the dark side and the light side of American affairs, and know what the result will be. Our friends will, in time, recognize the fact that the judgment of THE FLAMING SWORD is reliable upon all questions of the hour. In time, they will get our view-point, and see the world in its true perspective!

The very meaning of the Greek word for sun, is indicative of the character of the universal luminary, as well as its functions, and the character of the substances radiating from it. The central sun is the helical constant of the universe, the positive pole of the great electro-magnetic battery of the physical cosmos, the seed of the mineral kingdom. *ἥλιος* (helios) means sun, from *ἑλῆ* (hèle), a root from which a great family of words is derived, including *ἑλῆξ* (helix), which means that which is rolled, coiled, or wound around; a spiral. The coil in the electro-magnet is a helix *ἑλίσσω* (helisso), meaning to roll or turn around, while *εἰλω* (eilo), means to wrap up, to shut in, to roll together, to involve. The central sun of the physical world is a *helix*, the turning in or involution of the circumferential shell. The universe, from the Latin *uni*, one; and *vertere*, to turn, turns or rolls in itself, in its own helix, the sun. The central sun has a spiral or helical motion; while the projected sun has a specific spiral motion, as related to the physical belt of the Zodiac in the earth's shell; making the whole a great dynamo with its magnetic field and revolving armatures, as well as positive and negative poles at right angles with the plane of revolution. The energies from this great helix are electrical. The word electricity is from *ἡλεκτρον* (electron), which is derived from *ἥλιος* (helios), the sun; and the word *ἡλεκτωρ* (elector) means the beaming sun! The sun is the magneto-electric pole or helix of the universal battery, the involution or rolling-in of the cosmos. In the Copernican system, these words can have no such meaning. The Koreshan System is true to the last analysis of all things, of all languages, of all life, and of all forms and functions.

It is claimed that America is a Christian country; that it is the land of Bibles, and that its laws are founded upon Christian principles. While the modern Christian religion is not recognized as the state religion, it is, nevertheless, practically the national religion. Chaplains for its legislative bodies and armies are paid by the government to address the Almighty concerning the affairs of the nation, while the national representatives talk to the people and to one another concerning their pet schemes for benefiting the money power. Is the American nation a Christian nation? It is, after the modern conception; but it is not *righteous*. The government caters to the millionaires and the trusts; the municipal powers put a premium on crime by licensing saloons, houses of ill-fame, and other iniquitous and nefarious establishments. The nation encourages that kind of industry and commerce which is rapidly making paupers of the masses and enriching the few; and thousands of the members of the church are engaged in the various unjust lines of business in the hellish competitive system. Has the church built up this nation? If she has, as she boasts, the people must soon or later, demand that she share the responsibilities for the crime of modern civilization! The office of the modern church is to deify the corrupt governments; to sanctify the devil in the

home, and to invoke blessings upon the nefarious schemes of industrial and commercial pirates. It sanctifies the selfishness and hypocrisy of the vidual; throws a halo about the corruption of society, and sends the criminal on the gallows to the heavens of their choice. In the interest of reform, the church is silent; it pardons crime, and whitewashes the corruptions of the age!

The straws of the November elections show which way the political wind blows. It is a great republican sweep, which causes rejoicing in Washington. Rome reached her crisis quickly, when there was virtually one powerful party which controlled everything its own way. The great pageant which follows the elephant through the gateway between the centuries, will at last reach the circus tents, where the cyclone of revolution will demolish the whole, and clear the rings. The menagerie will be uncaged to spread terror among the natives. We desire to see America advance toward the culmination; it will come sooner, if the quibblers are relegated to the rear of the procession. It would be better to transmute a *great* nation, with its billions of wealth and its vast expanse of territory covering half a world, than a scrimping nation in the democratic style of anti-imperialism and anti-expansion. Americans have at last discovered that the "let-alone policy" will not make a great and powerful nation of the western republic. It must compete with the other nations; in this age, the age of hell, it must do as others do who are in hell. America at the present time, cannot rise in the scale of power except through oppression; but it would be better to press on through oppression, than not to press on at all. Where injustice *must* reign, it is better to be heroically unjust, than to have a nation made up of vacillating material, unfit for any use, and having no power. A strong character in hell will make a strong character in heaven; the worse the devil the better the god—when the devil is converted. The same is true of nations!

The President's proclamation of prosperity and peace, under the head of "Thanksgiving," contains a few inconsistencies. He enumerates a number of things for which he says the American nation has exceptional cause for the giving of profound thanks to the Most High. No great pestilences have invaded our shores; there are abundant crops; national finances have been strengthened and public credit sustained; in all branches of industry and trade there has been an unequaled degree of prosperity,—even to the formation of gigantic trusts! Patriotism has been exalted in the victory of America over Spain; and therefore a day is set apart for national worship of the beneficent promoter of American prosperity. If we compare this proclamation with the promise of the republican party in 1896, it would seem reasonable to conclude that the thanks of the nation are due to the President! Has not the gold party fulfilled its promise? It has brought that *kind* of prosperity which makes possible the closing paragraph of the President's proclamation, in which he recommends that on the appointed day "labor shall cease from its accustomed toil, and charity abound toward the sick, poor, and needy"! A nation truly prosperous, and having innumerable things for which to be thankful to God Almighty, would have neither sick, nor poor, nor needy!

God and man in the human kingdom, sustain the same relation as seed and plant in the vegetable kingdom. The identity of the seed is preserved in the central line of persistency of the life of the plant, and the seed is produced from the plant as the aggregation and unity of the most progressive cells of the plant. The Almighty masquerades through the ages in the masses of humanity, marching through the central and most interior spheres of human life, periodically manifesting himself in the external world at the end of specific dispensations and cycles.

The seed is the cause-point in the creation and perpetuity in every plane of existence, from God down to the mineral kingdom, with its perpetual pivot and pole—the central sun. The astral nucleus is to the physical universe what God is to humanity. The sun baptizes the physical earth with energies that are absolutely necessary to mundane activities; and likewise, the Almighty, as the anthropostic Sun, renews the life of humanity in himself, and radiates the Elixir of Life to receptive circumferences. The Koreshan theology is scientific; Koreshanity is the scientific religion.

The earth's atmosphere is soon to be invaded by countless thousands of meteors; and the world is to witness a stupendous pyrotechnic display in the physical heavens. For four consecutive days, a stream of meteors will pour forth from the constellation Leo; the meteors are known as leonids. If the nights of November 13 to 16 are clear, from midnight until morning, the showers may be seen at about the altitude that the sun is visible in August. Of course the public will be interested in this phase of astronomy, both before and after the display—Koreshans especially, because there are a number of things involved which contradict the Copernican conclusions; and we will point them out when the showers are over. Note first, that for four consecutive nights, the radiant point from which the meteors proceed is in a single constellation of the physical heavens—a fact easily comprehended from the basis of Koreshan Astronomy, with its revolving sphere of the heavens within the cell; but which will puzzle the Copernican to explain on the basis of a whirling earth, with a thin film of atmosphere surrounding it, with the meteors streaming forth from space!

The Biblical prophecies concerning the falling of the stars, have no direct reference to the falling meteors in the physical world. The Adventists, in their "midnight cry," ignorant of the fact that meteors fall every thirty-three years, have pointed to the great pyrotechnic display of 1833 as the sign of the Lord's coming. The stars fell nineteen hundred years ago; they were the mental stars which fell from the spiritual heavens of the Man Jesus, into the earth of the early church. Another shower of stars is about to precipitate the substances of the divine baptism into hundreds of thousands of people. The falling of the stars foretold in prophecy, will take place at the time of the conjunction of the anthropostic Sun and Moon, immediately after the great tribulation which is coming upon the earth. These signs will constitute the signal of the coming of the Lord in power and great glory, in the establishment of his kingdom in the earth, the beginning of the universal day in both the world of humanity and the physical cosmos.

The British empire hangs by a slender thread; it is facing an issue which will determine whether or not it will longer enjoy commercial supremacy. We have watched the English army on the borders of the Transvaal; we have seen the army surrounded by hardy, determined Boers, and have witnessed the surprise of England at the reverses experienced in the present war. Before the war, President Kruger said that "if in the end we must yield to the demands of Great Britain, we will do it at a sacrifice which will astonish humanity!" With the Orange Free State in alliance; with the prospect of hundreds of thousands of Boers in Cape Colony arising in arms against the British, and with the prospect of the protest of other nations against the English blunder, can England stand the strain? If not, it will be the first step in her downfall!

Reliable statistics of the world's wealth and commerce are furnished by the Philadelphia Commercial Museum. From the reports we gather that from the standpoint of wealth, the Uni-

ted States of America ranks first among the nations of the world. Great Britain has only about 75 per cent, France 60 per cent, and Germany 50 per cent as much wealth as the American nation. In annual products of manufacturing industries, the United States also ranks first, while Great Britain falls to 44 per cent. With wealth comes power. America is in the ascendant, while in the same scale, the British fall to second place. The pole of progress is in America; the kingdom of the Almighty will be established in America, and all great events are penciling toward the final focus!

The anti-imperialists have before them the actual facts that the Philippine islands have been ceded to the United States, and are as much the territory of the United States as the Indian territory, Arizona, or Alaska. When Indians go on raids in these territories, they are rightfully suppressed by force of arms. Since the cession of the Philippines, in accordance with the terms of the Spanish-American treaty and American purchase, the inhabitants have risen in rebellion. Civilization has marched westward as the aborigines have decreased in numbers. Has the progress of America in its own territory been justifiable? Will the anti-imperialists ask the United States to make the Indians of America free and independent? If not, why the Filipinos?

The Americans love all kinds of fights and wars, and worship the heroes of every conflict. They have prize fights, political fights, church fights, dog fights, cock fights, labor fights, industrial and commercial fights, and fights in the Philippines. The war spirit is everywhere; there is even *war in heaven*, as well as in hell. War settles great questions; it is a case of the survival of the fittest, the victory of the supremest.

The writers of the Bible understood the language of symbolism and the laws of correspondence which relate humanity to the physical world. The Bible describes what takes place in the domain of human life; it is the scientific language of Cause expressed in symbolism. Higher criticism, in utter ignorance of man and the analogous universe, undertakes to condemn the Bible because it does not agree with the absurdities of modern science!

The Almighty has both right and left hands. With his right he reaches into the heavens; with his left, he reaches down into the hells. Jesus was right; he was exalted as the right hand of the power of Deity, and ultimately the army of the regenerated will be placed on the right hand; the goats will constitute all that is *left* of humanity!

A mind may appear brilliant, and yet be only a meteor in the world's mental atmosphere. Hundreds of so called leaders shine only for a time; they burn out and are seen no more. They are worthless, compared with the permanent, glittering stars and the shining sun in the intellectual firmament.

It is said that thousands of people in Egypt live in tombs. They do the same in America and other countries. Every mortal man is a tomb; humanity is an immense cemetery. Nineteen hundred years ago the Pharisees were "whited sepulchers,"—and the modern churchmen are no better!

In the world's parliament of religions, some common ground was sought on which all creeds and popular religions could stand together. It was discovered in the congress; it is the ground on which they now stand, and on which they will all be destroyed—ignorance of the truth!

The military stars are falling from the British constellation Leo, as we approach the time of the great pyrotechnic display of the leonids or meteors from the constellation Leo in the physical heavens. The meteors are falling in the air on the borders of the Transvaal.

The endeavor of the "higher critics" to criticise the intricacies of Bible symbolism, is on a par with the effort of the ten-year-old child to criticise the formulæ of intricate trigonometrical problems!

A famous journalist has said that "If all editors hated an untruth as they do a libel suit, we would be basking in a journalistic millenium!"

The Illinois flag law is declared by the Supreme Court to be unconstitutional and unjust, and is made void. How many others are just like it?

When the world accepts the Koreshan Astronomy, the Copernican stars will fall from considerable heights of imaginary space.

The principal cause of the trouble in the Transvaal is the would-be Colossus of Rhodes.

Humanity is the great graveyard from which the dead will be resurrected.

The English Army is becoming considerably Boered in South Africa!

The editorial notes of THE FLAMING SWORD bear 100 per cent interest!

The only way that one can be saved by fallacy, is to stop following it!

In South Africa: Is it a lion hunt, or a Boer hunt?

Koreshanity is the seventh wonder of the world.

The pole is the pivot of the power of the whole.

Advocates of fallacy are illusionists.

Gabriel blows his own horn!

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Flaming Sword and the Filipinos.

EDITOR FLAMING SWORD:—In the issue of October 6, you say that "the anti-imperialists are straining at gnats and swallowing camels," insinuating—acknowledging—that the American war of conquest in the Philippines is an unholy war; while in another issue, I find you upholding that war. You are bold to take the right side and speak the truth concerning England and the Transvaal war; but what are you

trying to do with the United States and the Philippines? Stand by both sides?

Why are you so liberal with plain and truthful expressions concerning England's war with the Boers, but so stingy and careful with your expressions about our war with the Filipinos? Two weeks ago, you leaned a little toward the Filipinos; today, you lean a great deal the other way. Where are you? This appears to be about the only question in existence that

you are afraid to declare the truth about, as you see it. It does not look reasonable that a man of your calibre can consistently uphold this war with the Filipinos; especially, since you are laboring under a divinely-inspired Leader. Or does the administration pay you big for doing so? You justify yourself in a reply to a question of mine recently concerning advertisements in THE FLAMING SWORD, by saying that Jesus advises to make friends with the mammon of unrighteousness. If so, what is the difference between that and any other bribe? Or is it necessary

to destroy the Filipinos for some reason not realized by the outside world, as in the case of the Hebrews, who, KORESH says, "through an intuitive consciousness, saw the importance of destroying certain nations to preserve the race from which must come the Son of God"?—P. A. C., St. Albans, Vt.

In the first quotation made above, we referred to the *anti* imperialists, not the imperialists. The anti-imperialists "strain at gnats" or the so called mistakes of the administration in the Spanish-American war and its results, and swallow the "camels" of democracy, competition, and other gigantic evils of the nineteenth century, which make the "gnats" possible. For the life of us, we cannot see how any one can conceive that such a statement is sustaining the Filipinos, nor that the statement contradicts a subsequent editorial. We caution our readers not to jump at conclusions as to our meaning. In the quotation first referred to, we meant just what we said—not what was supposed that we said and meant.

We have definite conclusions concerning all of the great questions of the hour; we make specific statements concerning our position in each, and are fearless in our expressions. During the past year, THE FLAMING SWORD has contained some very emphatic articles on the Philippine question, and all our readers, except new subscribers, understand our position. The reason our correspondent has not seen these articles and paragraphs, is because he has been receiving THE FLAMING SWORD but a comparatively short time. Ours is the broad view of the situation, consistent with the progress of a nation of destiny. It is that America assumed the responsibilities of the Spanish-American war, and it must assume the responsibility for the results. It had as much right to purchase the Philippines as it had to purchase Florida, Louisiana, California, and Alaska. Surely, if America is the most *advanced* nation in the world, it can give a greater degree of liberty and security to the Filipinos by making them a *part* of the American nation, than the Filipinos can give to themselves. Or do you think that the Filipinos are more advanced than the Americans?

We have canvassed the situation thoroughly from a scientific standpoint—the standpoint of scientific prophecy; and we contend that our attitude toward the Filipinos is correct. America is ultimately to control the world; and in order to do so, it must make a beginning. It must gain power; it must gain wealth; acquire territory, control the seas, and subdue nations. Under the leadership of Moses and Joshua, the Israelites marched into

Canaan and took possession of what is now Palestine. From the standpoint of the natives, it was an unjust war; but from the standpoint of the Hebrews, it was the only thing that they could do and fulfil the purpose of the Almighty in and through them. For similar reasons, we maintain that America must conduct wars of conquest. It is conceded even by the anti-imperialists, that the territory of the United States belongs to the Americans. But where did they get it? They stole it from the Indians!

The Americans have gradually conquered and exterminated the millions of the aborigines; and the result is the greatest nation in the earth! Would it have been in the interests of progress to permit the Indians to continue to control the American continent? Would the destiny of the Anglo-Saxon race have ever been reached if, through an anti-war policy, the whites had left the Indians alone? If it was right to establish a great civilization in the western world in the way it has been established, it is right now to further expand over 1200 islands of the Philippine archipelago and other islands, by similar methods. What if a phase of injustice does obtain in the process? It is the inevitable. Carbonic anhydride is the inevitable result of the burning of the diamond; the chemist must create the poison in creating the forces in the burning of the diamond. Until perfection is reached, evils must result from the march of the Almighty through a great people. Solomon's temple was erected on the ground obtained through wars of conquest; and the Christ came out of the people that waged the wars. The Almighty makes even the wrath and the corruptions of the people to praise him!

We have made such editorial expressions over and over again. Does it look as though we had omitted just one question from our discussions? We are not conscious of there being a single subject under agitation in the world, or within the range of possible suggestion by any mind, that we are afraid to take up and discuss when necessary. The history of Koreshanity is a demonstration of the truth of this statement. We are antagonized by every faction under the sun. We encounter the forces of competition, and of a false commercial and industrial system; we are opposed to the corruptions of governments, the hypocrisy of the church, and the selfishness and sensualism of the individual. We resent the suggestion that we are employed by the administration to defend its Filipino war policy. We take bold stands upon questions from a scientific point of view, regardless of whom it

may offend, or whom it may please.

We are patriotic for scientific reasons; we have a rational admiration for the American nation; it has its faults, its evils, and its corruptions; but out of it will come the glories of the Golden Age. We reach our logical conclusions and express them with force and emphasis; we are teaching the people; thousands listen to us. We have the truth, and *know* it; and there is no possibility of changing our mind by any possible form of attack, because we know our ground. The United States has become what it is through the power that is behind its guns; and it must continue to resort to the arbitrations of war as long as hell exists in humanity. God Almighty does not shrink from crushing those who stand in his way; he annihilates nations whenever necessary; and those who do not like his methods must stand in his way and get the worst of it, or run!

The Christ is not in the Masses.

EDITOR FLAMING SWORD:—In March 17, 1899, FLAMING SWORD, page 7, you say: "The Christ is in a very, very few only." And on page 10 of same number you say: "The man Jesus was composed of millions of spirits of men who had lived in the past." This, as I view it, is a little contradictory. Do not imagine that I am finding fault—I do not feel capable of doing so; but I want to learn all I can of the Koreshan System, that I may understand it as you do. I hope we may all have the Christ within us sometime.—B. C. C., Leocompton, Kan.

There is no contradiction in the above statements. If, as the prophet foretold concerning the involution at the end of the Jewish age, Jesus "gathered the lambs with his arm and carried them in his bosom," he certainly was a composite man. He was the resurrection of an age; all who had died during the Jewish dispensation, looking forward to the coming of the Messiah, found their resurrection in him. He was the resurrection of the thousands and the millions. Abraham was in him; in him, Abraham reached his inheritance. Jesus was the resurrection of David; he was David's son and David's Lord. David spoke of Jesus when he spoke of himself, so the apostle Peter said. Moses was in Jesus; and so was Elijah. Moses and Elijah were manifest when Jesus was transfigured—metamorphosed; they came out of him, and were seen by the Apostles. Paul enumerated not only the church of the living God, but the holy City, an innumerable company of angels, and the spirits of just men made perfect, in Jesus.

Now, look at Jesus as he stood among the Jews nineteen hundred years ago, as the involution of the age. He was in reality composed of millions of spirits;

The Flaming Sword.

yet he stood alone. No one else contained the spirit of the Almighty, because the Almighty had anointed Jesus with his own spirit—all of it, not a part of it—to preach the gospel of glad tidings. We could truly say at that time, that the Christ was in *one* personality only. It can be readily seen that there is no contradiction in such a statement. He said to those about him, "I am from my Father, which is in heaven; ye are of your father the devil." He told them that he was from above, while they were from beneath. It is a settled fact, according to his own statements, that the Christ at that time, was *not* in the masses, until he sowed himself in them. Is not this clear?

The early church contained the Christ. He went into his disciples; he was the Seed planted in the mortal soil. The seed germinated and died during the age; the church was formed and fell away. But just as during the Jewish age there were lines of progress converging to one focus, so there have been persistent lines in the interior of humanity. An involution obtains again; the truth comes in one man again; although composed of millions of entities, he stands alone. Others have only so much of him or his truth, as they are able to comprehend and appropriate the mental substance emanating from the one. We may say again, with emphasis, that "the Christ is in a very, very few only;" but he will be in the many when, through the processes of theocrasis, he is disseminated to the many, and begins the work of overcoming for each, in each of those who are to become sons of God.

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In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

Koreshan Hall, 326 W. 63d St., Chicago.

THURSDAY EVENING, NOV. 2.—Lecture by KORESH. The possibilities of human attainment to the condition of theocrasis (translation) and the laws governing the same, were set forth in a train of logical deduction which admitted of no controversy. There are two processes of combustion, or the conversion of matter to energy. One is almost instantaneous, the other of longer duration. A tree may die, and for years undergo a rotting process, by which it is transmuted to energy. On the other hand, we may submit it to the flames, and the same object is attained by more rapid methods. What is true in the vegetable domain is true of the human. Mentality is the most potential of all forces. Intense love and hate, pivoted in a personality understanding the law of theocrasis, will generate a friction (or fire) sufficient to consume the physical body

and transmute it to spirit. This was accomplished by Jesus nineteen hundred years ago, and the same law holds true today.

SUNDAY, NOV. 5, 3 P. M. Sermon by KORESH. Subject: The New Jerusalem (Rev. xxi). The spirits of all who died during the Jewish age, looking for the coming of the Messiah, were gathered into Jesus, the Shepherd. "He gathered the lambs with his arm, and carried them in his bosom." When He went away, his body was transmuted to Holy Spirit, and those who received the baptism became the receptacles of the spirits which had been gathered in him. The spiritual entities aggregated in the Messianic center of this age, constitute the New Jerusalem, now about to descend into the humanity prepared for its reception.

MONDAY EVENING, NOV. 6. Lecture on Astronomy, by Prof. Morrow. The Copernican theory (that gigantic air castle built upon the shifting sands of hypothesis) was sharply contrasted with the Koreshan System, whose premise is as absolute as the universe itself. The meteoric shower (predicted for November 13, 14, and 15,) constituted the theme for a very entertaining talk. Several questions were answered, among which was: What has astronomy to do with salvation? This question was later enlarged upon by KORESH, who said that the subject of astronomy and cosmogony was of so much importance that the Bible begins with it, as evidenced in the narrative of creation. God is not, however, generally supposed to know much concerning the form and function of the universe which he created. The universe is the macrocosm (great world), which is self-perpetuating—hence eternal. Man is the microcosm (little world), who—when perfected—becomes immortal, resembling the pattern—the physical universe.

Koreshan Hall, 681-83 W. Lake St.

WEDNESDAY EVENING, NOV. 1.—Lecture by Prof. Morrow, on Astronomy. A fine, new chart of the great pyramid had been prepared, upon which the Professor discoursed at some length. The building of this pyramid involved a marvelous comprehension of astronomy, geometry, and mathematics. Modern mechanical appliances would be powerless to even lift the immense stones used in its construction, and the perfection of the mason work is beyond present possibility. A critical study of the subject proves, beyond a doubt the existence of a prehistoric civilization, with which the spurious civilization of today presents no comparison.

Adjacent to the site of the great pyramid, is a heap of fragments hewn from the stones used in building the structure. These have their correspondence in the fragmentary truths in the world today; a worthless heap of shapeless rubbish, gratifying only to the curiosity seeker, but not entering into the construction of the great Pyramid—the Temple of truth now in process of erection.

SUNDAY EVENING, NOV. 5. Sermon by KORESH, from the text: "Greater love hath no man than this, that a man lay down his life for his friends." (John xv: 13.) The world has no conception of love today. That which is denominated love, is merely

lustful passion. The ten commandments are summed up in the word love; the only true love being the performance of use to the neighbor.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

SUNDAY EVENING, NOV. 5.—State and Quincy Sts. Meeting opened by Mr. Rollin Gray, who spoke for a short time upon the Koreshan premise, after which the audience was addressed by Mr. Wallace, who chose for his subject "The corrupt Church and State." Much discussion followed the close of the meeting. Many people are defending Koreshanity against all comers, and evidences are not lacking of the onward march of our work in this great metropolis.

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The Earth a Hollow Globe.

A New York Paper Briefly Reviews the Koreshan System of Astronomy.

The earth is not round like a ball, and it does not revolve on its axis. It is a hollow globe, 8,000 miles across. The sun, moon, and stars are inside, and we live on the concave interior surface. Science is all at fault in its theorizing. These are some of the beliefs which a missionary is trying to propagate in Binghamton, presenting in evidence, elaborate geometrical calculation, figures, and experiments.

The Rev. U. G. Mitchell is in Binghamton, as the New York State agent and missionary for the Koreshan organization of Chicago, a newly-organized body, which claims that the speculations of modern scientists and astronomers have had more to do with the making of infidels and skeptics than all other agencies put together. In order to prove the correctness of the Bible, the Koreshans try to prove that the earth is stationary; and that the heavens revolve, and that when a ship sails around the world, it sails around the entire solar system—which, is scurrying around inside in a queer sort of fashion. KORESH, the founder and high prophet of the sect, waves away the stumbling block of the apparent disappearance of vessels at sea, as "only a trick of the eye"—which an account of elaborate experiments detailed in their book *CELLULAR COSMOGONY* is said to explain.

Stars can be seen through the moon, say the Koreshans. From a balloon, the earth always appears as a basin. And in support of these theories, they claim to have carried on experiments upon the surface of Lake Michigan, and to have made a survey upon the Gulf coast of Florida, costing thousands of dollars and taking months of time, and demonstrating beyond question that the earth is concave and not convex. Mr. Mitchell, has traveled over a large part of the country advocating the seidesas and distributing literature.

The ordinary man might wonder how Koresh is going to explain how it is that the sun "rises and sets," and leaves folks in the dark, if the luminary is inside of us all the time. But this doesn't faze the new scientist in the least. "The phenomenon of sunrise," says *CELLULAR COSMOGONY* airily, "as explained in the Koreshan System, is not caused by the rotation of the earth, with apparent sunrise above the convex surface, as in the Copernican system; but

by the sun coming into our sphere of vision, and thus bursting into view. *** The Bible does not convey the idea that the sun ascends in the morning, and goes down or descends in the evening, but that it comes into view, as in Eccl. i:5. The sun ariseth [Heb. *zarach*, bursts forth], and the sun goeth down [*bo*, goes in] and hasteneth to the place where he arose [*zarach*, bursts forth.] When the sun "sets," it simply goes out of our field of vision.—Binghamton (N.Y.) *Republican*.

Koreshan Astronomy Being Discussed in the Schools.

EDITOR FLAMING SWORD:—The schools in this vicinity are considerably stirred up over the CELLULAR COSMOGONY. Some students ask their teachers about it, but the teachers are unable to answer them. Some of the teachers have advised the scholars not to buy the book. One of them said to a boy, in answer to the question, "Do we live on the inside?" "We'll not talk about that now; we are on the outside of the earth." The evening I remained in Colton, three schoolboys came and asked me if I was the lady who was teaching that we are on the inside of the earth; I replied that I was. They said their teacher had told them that we were not living on the "inside." I explained the Geodetic Survey to them. I frequently meet with people who "know all about Koreshanity," because they have read the newspapers! I have had several opportunities to tell the women of Colton who spoke against KORESH, that I knew him to be the purest man in the earth; and in spite of what they had heard, what I said seemed to have considerable influence with them.—Lydia P. C., Koreshan Missionary, San Bernardino, Cal.

Keep Koreshanity Before the People!

EDITOR FLAMING SWORD:—I enclose money order for bundle of Cosmogonies. Mrs. W. is a member of our class, and a very valuable one. She accepts Koreshanity, and her knowledge of the Bible is extremely helpful to the younger members. I am pleased to tell you that the Librarian of our public library is very much interested in the CELLULAR COSMOGONY, and has consented to have THE FLAMING SWORD put on file in the reading room. An eminent scientist of our city, Prof. O., is much interested in Koreshan Astronomy, as are also several teachers and pupils of the high schools. I am sure that we can get a large audience for KORESH when he comes.—Mrs. M. L. N., Springfield, Mass.

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The World's News.

Wednesday, Nov. 1.—Exciting news from South Africa concerning British reverses; Boers outwit and outgeneral English commanders in the vicinity of Ladysmith; the Boers remember Majuba Hill, and duplicate its results.—Vice-President Hobart seriously ill at Paterson, N. J.—Storm sweeps Atlantic coast.—Foreign powers insist in America defining her Chinese policy.—England may quit Samoa; islands to be divided between America and Germany.—Threatened revolution of natives in northern India.—Methodist clergymen propose trying McKinley for wine-drinking at Chicago festival.

Thursday.—France sympathizes with the

Boers.—10 British warships at Gibraltar ready for orders.—Belgian ambulance corps leaves Antwerp to nurse wounded Boers.—England has lost 2,100 men since beginning of Transvaal war.—Outbreak against Jews in Austria; houses of Jews looted; police powerless to control the mob; troops sent out to quell riots.—Russian press hostile to Great Britain.

Friday.—Alarming rumor of second disaster for British in South Africa; Boers seize Colenso and Colesburg.—Colonial bureau being planned at Washington to take charge of all outlying dependencies.—Chicago coal merchant breaks the record on bankruptcy, and files schedules; liabilities equal \$5,000,000.—British warships at Gibraltar sail for unknown point.—Philippines peace commission makes complete report of its investigations; says war must go on; rebellion not general; Filipinos not capable of self-government; anarchy would result from American evacuation.—Irish-Americans in Chicago plan a Boer sympathy demonstration.

Saturday.—Alarm increases in London; Gen. White's army reported in imminent danger; surrounded by Boers at Ladysmith.—Jeffries the pugilist knocks out Sharkey at Coney Island, N. Y.—Passenger train at Antwerp plunges through bridge into river with 300 passengers; 30 drowned, and many injured.—Dewey endorses report of Philippine peace commission.—America becomes involved in the Chinese puzzle.—Colombia revolution still on; insurgents claim victory after killing 300 government soldiers.—Germany plans a larger navy.

Sunday.—British surrounded by Boer forces at Ladysmith; railways held by Gen. Joubert's army; British war office admits situation serious.—U. S. gets island of Tutuila of the Samoan group.—Chicago's big wire plant burns; loss \$400,000.—Germany wants commercial treaty with U. S.—Illinois flag law declared void.—Chicago astronomers making elaborate preparations for observing falling meteors Nov. 13-16.

Monday.—Lively Philippine campaign begun; Gen. Wheaton's division to make advances on Aguinaldo's army.—Big battle reported raging at Ladysmith; Boers bombarding the city; London anxious and alarmed; long and bloody war promised by newspapers.—Sultan of Turkey orders purchase of warship from U. S.—Italy plans to increase strength of army and navy; preparations for war continue throughout Europe; influence of peace conference neutralized by war spirit.—Peruvian insurgents defeated in battle north of Lima.

Tuesday.—Election day in 12 states; republican sweep indicative of results of campaign of 1900; rejoicing at Washington; administration's war policy claimed to be endorsed; Nebraska goes democratic, and gives hope to Bryan.—Unconfirmed report in London that British win a small victory in Natal, and capture 800 Boers; hope revived in London, but results in doubt.—Japanese generate a war spirit against Russia; determine to resist Russian invasion of Korea.—Another fight in Colombia; insurgents lose 250 men.—Autonomy government established on island of Negros, Philippines.

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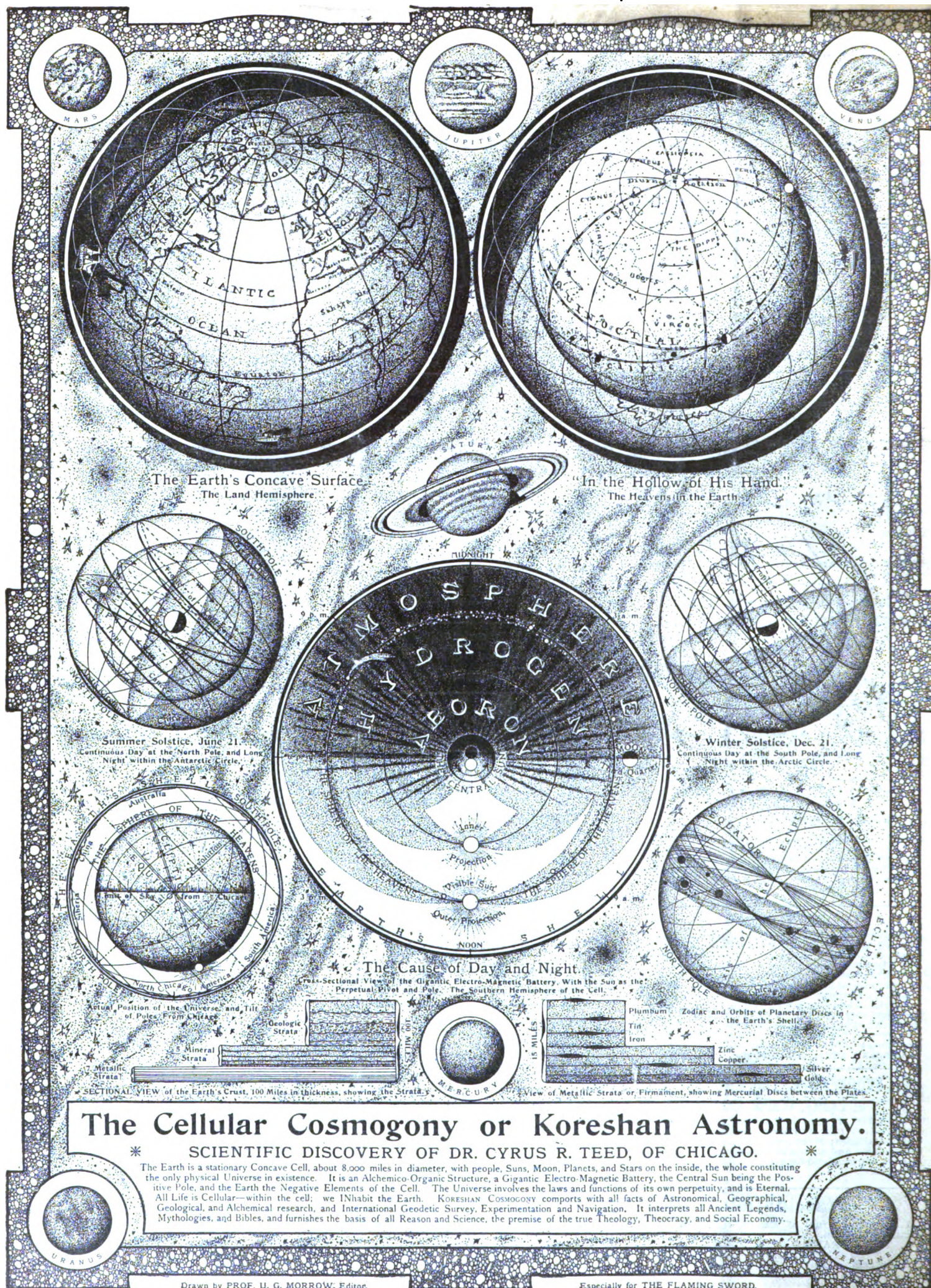
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