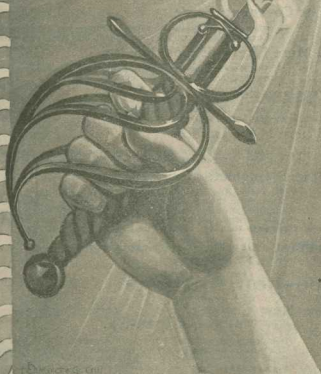


THE FLAMING SWORD



November 26, 1897.

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The Flaming Sword

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

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

Whole No. 261

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

The Science of Immortal Life.

IMMORTAL LIFE, the resurrection of the dead, or the final reincarnation of the sons of God, is a consummation to be fulfilled through the apprehension and application of the laws of immortality. That the acquisition of immortal life is a question of scientific discovery and application, has been left to the honor of Koreshan investigation and achievement. No man with any degree of common sense can doubt the fact of present human mortality. Men are either dead in Christ or dead out of Christ. To be made alive in Christ, remains to the possibility of the attainment of incorruption through the transformation of the mortal to the immortal flesh. This that is mortal must be transformed to that which is immortal. This is gospel, and nothing which contradicts it belongs to the gospel of the Lord Christ.

One of the essential factors of immortal life, is the grouping of the people of God. "Gather thyself in troops, O Daughter of troops." is one of the injunctions of life, and pertains to the law of aggregation into those communistic associations of fellowship in which the golden candlestick, filled with the golden oil, may yield its heat and light of life and science to the glory of God and the perfection of the race. The prime object for which **THE FLAMING SWORD** is wielded, is the development of the Theocratic Kingdom, the formation of the groups which shall comprise the future church and kingdom to be established *in earth*. This must essentially involve the reduction of labor to the science of industry and economy, made perpetual by the unity of communistic bodies.

It will be argued that all effort toward the development and maintenance of communistic groups have

proved futile, and therefore that all future attempts will be equally so. It might with equal force be declared that because the first attempt to lay the Atlantic cable was a failure, that all future attempts would also fail. The formation of communistic societies has not been a failure. The celibate communism of the past hundred years bears the same relation to the coming fruit, that the male blossom on the pumpkin vine bears to the female blossom which matures the pumpkin. The receding communism of the past has generated the spirit which vitalizes the new social order.

Our experience for the last eight years in the effort to organize a community of religious and social union furnishes the greatest encouragement, for it has shown that there are those in the world who will endure persecution and privation for the expectation of the kingdom of righteousness. We are perfectly sanguine of final triumph in the inauguration of the Theocracy. We shall push forward this one of the central and fundamental principles of the union for life, with all the energy we are master of, despite the efforts within and without, to preclude the possibility of a successful issue.

We are gaining ground everywhere. Our members are increasing. Our efforts in Chicago thrive under persecution, for in the very heart of this great city, given over to the money power, monopoly, and the degradation of the wage slave, we more than hold our own. The effort made by the press to drive us out of Chicago, has given our cause an impetus it would not have received had not notoriety been given us by the whited sepulchres who have vilified us. Let our people take heart, for our cause is the cause of God, and nothing can thwart the divine purpose in the birth of Koreshanity.

Labor Unions and Moneyed Corporations are Anti-American.

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

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

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

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

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

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

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

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

"Christian Science" a Consummate Humbug.

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

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

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

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

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

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

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

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

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

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

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

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Science of Organic Unity.

BY PROF. U. G. MORROW.

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

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

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

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

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

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

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

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

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

The Real India and the Real America.

BY REV. ELEANORE M. CASTLE.

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

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

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

ance for his lack in this regard, remembering that he did not have the opportunity to become leavened with the leaven of the Pharisees, not having been in the line of that development.

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

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

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

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

The Factors of Human Progression.

BY LUCIE PAGE BORDEN.

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

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

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

"The destined course of things
Fate must accomplish.

Though art be strong, necessity is stronger."

Chorus: "And who is lord of strong necessity?"

Prometheus: "The trifling fates and the sure memoried furies."

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

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

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

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

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

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

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

That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,

I stretch lame hands of faith and grope,
And gather dust and chaff and call
To what I feel is Lord of all,
And faintly trust the larger hope.

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

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

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

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

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

Imperative Need of Genuine Fortitude.

BY MARY EVERTS DANIELS.

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

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

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

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

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

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

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

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

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

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

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

In the Editorial Perspective.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The capitalist and the striker are both coercionists.

* * *

The Essence of Socialism.

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

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

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

* * *

Theocracy vs. Democracy.

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

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

* * *.

The Science of Political Economy.

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

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

* * *

Pure Religion and Social Reform.

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

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

Correspondence and Brief Replies.

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

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

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

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

tics. A horizon is seen through the telescope, but it is beyond the normal horizon. Anything beyond the horizon or vanishing point of the telescope appears out of sight according to the same laws governing unaided vision. The distance between the horizon of the unaided eye and the horizon seen through the telescope depends upon the power of the telescope and the altitude of observation. If London is beyond the horizon of the telescope of a given power it cannot be seen; but a telescope of a higher power may bring it into view.

(2) If you have mathematical objections, we shall be very glad to have you present them to us, and we will remove them for you. (3) See advertisement of The New Geodesy. This pamphlet will tell you all about the Florida survey and experiments.

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

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

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

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

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

* * *
Editor's Chat With Our
Readers.
* * *

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

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

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

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

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

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

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

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

What do you think of the new FLAMING SWORD?

Miscellaneous Notes.

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

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

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

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

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

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

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

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

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

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

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

Delaware will not admit women to the practice of law.

Thoughts From the Reform Press.

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

Who Said Prosperity?

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

They Would Do It Again.

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

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

lodged by organization, diplomacy, and stratagem.—*J. R. Sovereign*.

Just As He Wants It.

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

"Did you get those injunctions?" he asked.

"I got six," was the reply.

"I want the right of free speech suppressed."

"It is suppressed already."

"I want it made a crime for a labor leader or working man to walk the highway."

"That has been done long ago."

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

Where To Look For God.

A parish priest of austerity climbed up in a High church steeple,

To be nearer God, so that he might hand God's word down to the people.

And in sermon text he daily wrote what he Thought was sent from heaven,

And dropped it down on the people's heads—Two times one day in seven.

In his age God said, "Come down and die!"

And he asked from out the steeple, "Where art thou, Lord?" and the Lord replied, "Down here among my people."

—*CLEVELAND RECORDER*.

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

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

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

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

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

Books and Periodicals Received.

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

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

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

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

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

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

T. D. Waring Light, spiritualism and reform, San Antonio, Texas.

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

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

The Humanitarian, reform and literature, London, England.

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

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

American Economist, protective tariff, New York City.

The Worker, social reform, Sydney, Australia.

Messiah's Advocate, adventism, Oakland, Cal.

The Morning Star, mysticism, Louisville, Ga.

The New Earth, single tax, New York City.

Unity, Christian Science, Kansas City, Mo.

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

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

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