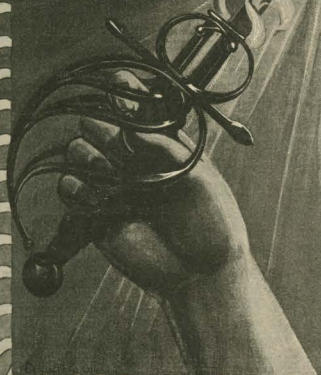


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THE FOUNDER OF KORESHANITY.

THE FLAMING SWORD



December 24, 1897.

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

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE,**
PROF. O. F. L'AMOREAUX, Ph.D.,

REV. BEETHA S. BOOMER,
LUCIE PAGE BORDEN,

AMANDA T. POTTER,
JOHN S. SARGENT,

MARY EVELYN DANIELS.

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The Flaming Sword

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

Vol. xii, No. 6.

CHICAGO, ILL., DECEMBER 24, 1897. A. K. 59.

Whole No. 265

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

Theocratic Kingdom the Hope of the World.

THERE is only one hope for the world—this is in the establishment of the kingdom of righteousness in the earth. The unfoldment of the so called Christian age has brought us down to a bitter conflict between two equally tyrannical powers—the monopolistic combines and the labor unions. They are both un-American, though both are allowed through the cowardice of party politics.

The Lord Christ and his church were as unmistakably planted in the race in the inception of the Piscatorial age, as wheat is planted or sown in the ground, and they will as unmistakably mature their fruit as will the planted grain. The Lord will come in the development of the sons of God. This will be an unfoldment or evolution, but that evolution will be from the personal Son of God, the Savior of the world, planted in the church at the beginning of the dispensation.

There is coming a radical change in the organic structure and functional force of the human organism. These changes in the form and functions of the human organism will be the result of the application of discoveries already made, the principles of which are set forth in the literature of the Koreshan System. Man is mortal, but there is to come a change. This mortal is to become immortal. This is not to take place in some other world or sphere, but the change is natural and scientific, and is to constitute the basis of the revolution in the church and state of the world.

THE FLAMING SWORD placed at the east of the Garden of Eden, which turned every way to keep the way of

the Tree of Life, is the theocrasis, first of one, the Elijah of this age, to be followed by the conflagration of many; and THE FLAMING SWORD published by the Guiding Star Publishing House, is the authorized exponent of the principles of universology and the coming Theocracy or divine kingdom, in the earth. The Sign of the Lord's coming is Elijah the Prophet. The Lord's coming in the clouds of heaven is the manifestation of the sons of God, created by the transformation of the corruptible humanity to the incorruptible life of the Son, the offspring of God.

The kingdom of God—now about to mature to the glory of the Gods and the joy of those who understandingly look for and await its coming—will be a kingdom in which human uses are economized for the benefit of the masses. It is to be a natural kingdom and is to be established in the material world. This does not preclude the existence of the invisible and spiritual world and kingdom dwelling in and beyond the sphere of natural existence. The divine-spiritual cannot exist without the divine-natural in which to dwell and operate. While the kingdom of divine and natural uses will extend throughout the entire world, for the divine government in externals will have universal control, there will be established a central heart or great city, which will constitute the local head and center of government. God has ordained its location and appointed its means. The capital required to erect this central and greatest city of the world, will be the well-directed economics of industry, which is the only capital. This can easily be dem-

onstrated through communistic and co-operative unity.

The Koreshan Unity is the outgrowth of Christianity, just as Christianity was the outgrowth of Judaism. Koreshanity will build the great city and govern the world. It would be impossible to overestimate the

glories to characterize the great coming metropolis and capital of the world, yet the laying of its foundation is the work of pioneers, and involves hardships, privations, and sacrifices, sustained by the assurance of success.

An Adventist's Challenges Answered.

CONTINUED FROM NO. 5.

"But the future world is introduced by the resurrection of the saints—who are now dead—to immortality, incorruptibility, honor, glory, and power, and the righteous living changed to the same condition."

ALL adventists make this common blunder, [the reader will notice the paragraph in the last SWORD: "This is another blunder of the blunderer, to which we will refer later on,"] namely, that the passage, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," refers to a different class than those spoken of in the preceding verse as "the dead in Christ [that] shall rise first."

We state emphatically "That the dead in Christ," referred to in I. Thessalonians iv: 16, are not distinct from those referred to in the seventeenth verse. The first to be raised are "the dead in Christ." Who are "the dead in Christ, or, rather, who were the dead in Christ at the time Paul wrote? Paul accounted himself as among the dead in Christ, for he employed the personal pronoun *we*. Why did he not say, then *they* "which are alive and remain," if he meant some group in which he did not include himself? When Paul—coming down to the end of the age, with all who were dead in Christ, not to be made alive until the end of the age—awakens into life, that is, when the dead in Christ arise first, as they will now at the end of the age, then of course these dead will be alive, and when so made alive, they will be caught up.

If the above interpretation is not the true meaning of the texts, then there is no significance to the great Christian principle of the resurrection. If this be not the true significance, then there are people (or will be) who will not pass through the resurrection to be redeemed, and if so, then the law of the resurrection is not an essential law of life. This would be a direct nullification of the whole tenor and purport of the gospel of the Lord Christ.

Mr. Brown contends that there is to be no kingdom in which there is a personal ruler, and in which is involved "the three essential elements of a kingdom, viz., Law, Penalty, and Executive power," after the resurrection. Let him, and our readers also, turn to the thirty-seventh chapter of Ezekiel, and read to the thirteenth verse. This chapter is a description of the resurrection of the dead, to take place at the end of the Christian age. Note specially the twelfth, thirteenth, and fourteenth verses:

Therefore prophesy and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live [be immortal]; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Let us examine a little further the testimony of this thirty-seventh chapter of Ezekiel:

"The word of the Lord came again unto me, saying, moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen [Gentiles, *Goyim*], whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall all have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever.

The kingdom referred to here, certainly comes after the resurrection and cannot possibly refer to the Christian dispensation.

Now, what are the two sticks referred to in the above passages of Scripture? These sticks are the Lord Jesus the stick of Judah, and Cyrus king of Persia, the stick of Joseph in the hand of Ephraim. The ten tribes after being carried away, intermarried with the Medians, Persians, and Assyrians. Cyrus king of Persia was the descendant of not only Medo-Persia, but of Medo-Persia in whom the tribes of Manasseh and Ephraim were infiltrated through intermarriage. Thus Cyrus was Median, Persian, Egyptian, and Israelite. He is not, however, the Cyrus referred to in the forty.

fourth and forty-fifth chapters of Isaiah, for it will be noticed that the prophetic Cyrus is declared to be the Messiah. (See Isaiah xlv.)

Thus saith the Lord to his anointed [Messiah, Hebrew; Kristus, Greek, hence, the Christ], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut.

The strength of Mr. Brown's argument rests entirely in the presumption that the Vine and the Branch are identical, and that the Branch referred to is the Lord Jesus. In the fourth chapter of Isaiah is this allusion to the Branch: "In that day shall the branch of the Lord be beautiful and glorious." In what day? Let the same chapter answer. It will tell us, *after* the end of the Christian age. "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day shall the branch [*tesmach*] of the Lord [this means offspring of the Lord, and the Lord Jesus, the Christ of God, is the Lord] be beautiful and glorious, and the fruit of the earth shall be excellent [a thing that has never yet occurred, and cannot occur until the purifica-

tion of humanity by fire] and comely for them that are escaped of Israel."

Now, with regard to the "*escaped of Israel*," we emphatically declare, first, that Israel was carried away and lost; and second, that their escape and gathering will be through a spiritual resurrection into the New Jerusalem, where there will not only be found the ten tribes which were lost, but also the two tribes that were not lost. In Rev. vi, where we find a description of the sealed of the twelve tribe, neither the tribe of Manasseh nor Ephraim is named, but the tribe of Joseph is named, showing that from Manasseh and Ephraim are gathered twelve thousand, under the name of the tribe of Joseph. The tribe of Levi is also named as among the *sealed*.

The mystery of the seals is merely this: It is such a union of the male and female as to constitute them *biune*—two-in-one. This makes an eternal life cycle in the individual—the undivided, bride and bridegroom in an indissoluble union. This is the divine and only true marriage. Such a being was the Lord Jesus. "He that hath the bride is the bridegroom." The bride was his own interior Motherhood.

CONTINUED.

The Great Martian Canal Trust.

"Is Mars Inhabited?"

THIS second heading is the title of an article by Camille Flammarion, in the *Humanitarian*. For thirty years of Swedenborg's life, he claimed to have been in communication with spirits and angels in the occult world. He visited, in the spirit, the spiritual or spirit inhabitants of all the planets, of the moon, and of five earths. He minutely describes the character of these spirit beings. He did not pretend to see any of these worlds as to their material aspects or phases, but merely their spiritual life. With regard to this claim of Swedenborg, we have only to admit the fact, for he saw precisely what he declared was revealed to him through repeated experiences. Now, Camille Flammarion has been studying Mars for thirty years, and hypothetically ventures to advance some ideas about its inhabitants and their operations. He assures us of one thing, at which he guesses logically, namely, that the canal contractors there have discounted Mr. Boldenweck, who is supervising the drainage canal of Illinois, for some of the canals of Mars are four hundred miles in width, and correspondingly long. It is going to seem very funny to the great professor in the near future, when he comes to know from positive data that the Cellular Cosmogony compels altogether another interpretation of Martian phenomena. Mr. Flammarion says:

The observations recently made by Messrs. Fowell, Douglas, and Pickering, in a lofty observatory expressly built for the study of the planet Mars, on the mountains of Arizona, in the United States, throw a new light on these difficulties. The canals which, since their discovery in 1877 by M. Schiaparelli, had been running from one sea to another and crossing bright

continents, have recently been seen by means of more precise methods of observation, crossing also the dark spots called seas. These "seas" are traversed by dark lines and also by bright bands. Consequently, their nature is changed in our eyes, and they can no longer be regarded as expanses of water.

Thus the "scientist" passes from one kaleidoscopic assumption to another, with the hazy rapidity of a tramping mental aberration,—and this is called science. Now, what are the facts? Swedenborg entered the spirit through trance conditions. He visited the spirits of Mercury, Venus, Jupiter, Mars, and others, right here where the spirit world is. Mercury people who die in this the only world, form a group of Mercury spirits, and the same is true of Venus, Jupiter, Mars, and other planets. Mars is a disc floating between two of the laminae that form the shell of this the only world. This disc is a reflector of the ultra-penetrable rays of electro-magnetism. The rays are broken or bent in the heavens, and we merely look at Mars under our feet, through the geologic strata, across the rivers of the earth and the greater rivers which form the great ocean currents. When the astronomer directs his telescope to Mars, he looks through a reflected ray, just as a man looks at himself in a mirror, and through the ultra-penetrable rays he sees the Martian disc under his feet.

The time will come when through the microtelescope the inhabitants of the Moon can be observed. When this is done, the great scientist will merely be looking at himself through rays reflected in the heavens, and when he realizes the truth, he will exclaim, How wise the prophet who said, God spreadeth out the heavens like a molten looking-glass, and how much more he knew than we, after all our fuss about nothing. We wait to laugh at their calamity, and hold them in derision.

Begun in the Spirit and Perfected in the Flesh.

Dear Sir: Please discontinue THE FLAMING SWORD—which separates unto you (a false prophet) and not unto God. Read Gal. iii:3. Respectfully, Dr. B., Health Home, Urbana, Ill.

THE above communication explains itself. The Scriptural passage referred to is as follows: "Are ye so foolish (referring to the Galatians), having begun in the spirit, are ye now made perfect in the flesh?" This was written by Paul to the Galatians, nearly nineteen hundred years ago. It was not intended that the Christians at that time and age of the world should be saved in the flesh, or that they should be saved by the works of the law. They did not then, nor could they comprehend the law, hence they could not perform the works of the law. What held good then does not apply now. This is nearly two thousand years later, in the progress of human evolution. The Lord had reached a stage of development that his disciples were not to reach until the end of the age. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him."

The Lord was immortal in his flesh; as his flesh was immortal, so the flesh of humanity is to become immortal. "This corruptible must put on incorruption, and

this mortal must put on immortality." When? "The whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Paul understood that they were not then made perfect in the flesh. They had begun in the spirit; their mortal bodies were only quickened by the quickening Spirit. The fruits of that quickening could only accrue when the flesh is made immortal at the end of the age, at which time the *flesh* is to be saved. "Except those days should be shortened, there should no flesh be saved." The flesh is not saved until it becomes immortal.

The Dr. is a narrow-minded bigot; he can't help it, for his ignorance does not permit him to know it. He stands in the same relation to the present time and to the gospel of the Lord Christ, that the Jews did in their time. They had Moses and the prophets, what did they want of the man Jesus? We will quote a passage of Scripture for the Dr.'s benefit: "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."

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

"Who Would Crucify Christ Today?"

BY PROF. U. G. MORROW.

THERE is a good deal of speculation as to how the Christ would be received, were he to return and take up the work he left nineteen hundred years ago. In the December number of *Harper's Magazine*, a writer imagines the Christ in New York. What would he find? Numerous places out of which he would cast the money-changers; churches out of which he would drive some pastors and some members. But the writer reckons that among the people generally, there would be found more noble hearts, more generous souls and more spiritual minds, and withal, a more wholesale acceptance of Him and his precepts than he received nearly two thousand years ago. Stead's famous book, "If Christ Came to Chicago," pictures humanity in darker colors, and finds few who would stand the test of even critical, every-day moral judgment.

Justice Clark, of the Supreme Bench of North Carolina, asks in the *New Time* for December, "If Christ should come today, who would receive him, and who would crucify him?" He finds among those who would reject him, the monopolists, the high-salaried ministers, the people of the daily press, and the dishonest business men, and perchance, the hardened criminals—all these would "hale him into prison and denounce him and his followers as anarchists, socialists, and communists."

But who would receive him? First of all, presumably, Justice Clark, then the pure-minded children of the country, all the "good women," the sun-tanned working-men, and the honest and sincere of every profession. This is all imagination. There are millions of people who are thinking that they are loyal to the real Jesus of Nazareth, who will ultimately find themselves startlingly mistaken—at least Jesus says so:

Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? * * * Why call ye me Lord, Lord, and do not the things which I say?

Was there a Jew nineteen hundred years ago who thought that he was disloyal to Moses? They asked, If Moses should come today, would we not believe in him? We have Moses and the prophets; what have we to do with this man? Moses was revered by all his own people, and remembered by other nations as a great military general; he had written his name in the history of the world, and it required no courage to follow a man who had lived fifteen hundred years before. What was the test? Truth in newer form—in the form of the perfect man; and down at the very hour of the world's great-

est tragedy, the majority of those who had thought to welcome the Lord, revered the name of Jesus no more—and yet they thought that they were loyal to Moses!

Humanity is much the same today as then. No more than in that day, would the women of the world now follow the truth. Children are not different in character from people who are grown up, and if we can judge the workmen by the way in which they treat each other in times of strikes and riots, we conclude that they would as readily join a mob against the Teacher of divine truth today as they did in the time of Jesus. And we venture the assertion that Justice Clark and the editors of the *New Time* would spurn as dangerous the claim of any man to Messiahship, no matter how true the claim might be. It would indeed be a remarkable exception if any man of prominence should even venture to investigate thoroughly a single doctrine set forth by such a claimant to divine authority.

One of the tests of truth is proof—demonstrated, scientific proof. Whoever can prove his system to be true has the truth. There are specific reasons why truth is revealed in the most natural and external sense at the close of the Christian dispensation, instead of in the philosophic degree as nineteen hundred years ago, when it required a manifestation of psychic power to prove the location of the pole of divine activity. Jesus will not come again to perform the work he had in hand

nineteen hundred years ago, but there are thousands of people who would undertake to recognize him by no other signs than miracles and holes in his hands; and there are many imitators in the world who are endeavoring to look and act like Jesus! The light of truth is science; the light of truth is to come back to the world, and that light will dispel the darkness of human fallacy; that darkness is the stuff set forth in the world by modern scientists and those who are weaving theories founded upon the modern concepts of the Creator and creation.

The most external, natural, scientific, absolute, and irrefutable demonstration or proof of the truth of the claims of Koreshan Science, lies in the practical test of the earth's tangible, curving surface—it curves concavely. This we have demonstrated by actual geodetic survey, tests of the water's surface, and by other means, and will demonstrate it again. If the universe is cellular in form, with its habitable surface concave, the revelation of such a startling fact shatters every conclusion of modern times that is in contradiction to so absolute a truth. The test of the claim to possession of divine truth today is not in miracle, but in true science, in the use of the reasoning faculties of mankind. Those unwilling to investigate the facts of such an absolute and infallible demonstration of truth and of its source, are the very ones who now reject the Messenger of Truth.

The Remedy for the Universal Greed of Gold.

BY REV. E. M. CASTLE.

"The lust of gold, unfeeling and remorseless!
The last corruption of degenerate man."

THE cruel story of Spanish conquest in America is an illustration of the length to which man may be urged by his appetite for gold. From the time Columbus first landed on an island shore of the new world, this word was ever and always on the lips of the Spaniard, and it is recorded that, in explanation of this quest, Cortez, with unintentional truth, assured one of the tributary chiefs of Montezuma that the white men were subject to a disease of the heart for which gold was the best of remedies. The history of the British East India company proves that among white men this disease is not confined to Spaniards. Whatever England may claim as to benefits conferred by her upon India, the story of the British possession is one of cruelty instigated by avarice, and it was the incessant demands of the East India Company for money that urged the commission of those crimes with which the name of Warren Hastings is inseparably linked. The record of Cecil Rhodes in South Africa exhibits another phase of this same disease of the heart, and the great Klondike boom of the present year testifies to its prevalence, as does also the manifest determination of Russia, France, England, and Japan, to gain points upon the shore of China as coigns of vantage for trade and robbery of that helpless nation,—nor is America averse to

taking her share of booty in the general scramble which seems about to take place.

Germany, upon the flimsiest pretext, has seized upon Kiao Chou, next to Port Arthur (which Russia possesses) the most desirable harbor on the Asiatic shore. Dispatches say that in Berlin no one seems for a moment to consider China's rights in the matter, the sole consideration being how the other powers will be disposed to regard this seizure of territory; while in Russia the newspapers urge the immediate occupation of other points in China by Russia, France, and England, to offset this occupation by the Germans; and the English newspapers declare that "war will be the outcome of all this harbor grabbing," and console themselves with the reflection that owing to England's sovereignty on the sea, she is able to pick and choose any port in China which strikes her fancy, whether already occupied by her rivals or not. The Turk might murder hundreds of thousands of Christians in his dominions, and so long as there was no danger of any one of England's rivals gaining possession of the coveted Constantinople, England could not afford to fight on such grounds as the murder of Christians by order of the Sultan. But harbor-grabbing in the far East is another matter. Byron knew the spirit of his England when he wrote,

Kill a man's family and he may brook it,
But keep your hands out of his breeches' pocket.

Also keep them out of the pocket he himself intends to pick, may be added.

The attainment of material wealth is the supreme desire of the nations today. This is pre-eminently a commercial age, and the policies of the nations are avowedly shaped in deference to "considerations of trade;" and with gold on the throne of commerce, today as never before is it supreme king—"the only power that all mankind falls down before." Time was when lust of glory moved men to conquest, and gold was merely the fitting insignia of that power and fame. "The lust of gold succeeds the rags of conquest," and now the possession of the gold itself is the only glory sought. And how it reflects a charmed light about its possessor and all his deeds!

"O, what a world of vile, ill-favored faults
Looks handsome in three hundred pounds a year!"

And even crime loses much of its abhorrence in the eyes of men under the influence of this potent beautifier.

Nor is the tribute of honor paid to the possessors of great wealth so illogical, under existing circumstances, as many affect to consider it. The diatribes which now and again appear on this subject, are, in nine cases out of ten, merely the expression of the envy which possesses the souls of their authors. There is no sufficient reason why a man upholding a given system should despise the results of that system, or refuse to reap its benefits. Indeed it is only through his accumulation of these benefits that he is enabled to direct them to the strengthening of the system, and this principle holds whether the system be righteous or otherwise. In a commercial age, the commercial success is the supreme success; and under a competitive system of commerce, the

successful man cannot fail to become wealthy. Therefore, the possession of great wealth must be, under the competitive system, the supreme evidence of ability—whether we consider persons or nations. If the present system be worthy upholding, then the generals of commerce are worthy of honor's crown; and the nation most successful in possessing itself of the territory and resources of weaker nations, is the greatest and most glorious,—according to the inevitable standards of such a system. The world has descended to its present state of corruption because of its governing impulse, covetousness. Desire is always the cause of motion, and the nations are one and all moving in the direction determined by selfish desire. This is the disease of the heart which afflicts men. Cortez spoke more wisely than he knew. Now that gold is made the sole standard of wealth, it is the object of supreme desire to the covetous world,—and consequently the supreme remedy. There is no cure for the world's gold appetite other than the gold cure, which at length promises to be forthcoming in sufficient quantities to satisfy human demand. Man has succeeded in wresting from nature the secret of gold manufacture, and soon the world will be satiated with gold. Mr. Brice of Chicago thinks it will be thirty years before the output of gold from his process will greatly affect the world. But he reckons blindly, not knowing that this thing has been accomplished in accordance with the Almighty purposes, and that the power which quickened his brain to the invention of a process of manufacturing gold, is operative to quicken other brains to the same end. But a few short years and the world will be glutted with gold,—the worshipers of the golden calf will have their fill of gold.

Theosophy from the Koreshan Point of View.

BY LUCIE PAGE BORDEN. 1906

A THEOSOPHIST writing in the *Chicago Record*, after a very able exposition of the doctrine of reincarnation, closes with this statement: "So, after all, we see in the law of Karma nothing new—just what Jesus said: With what measure ye mete it shall be measured to you again—but the thought gains strength and new beauty in the light thrown upon it by the wisdom-religion, Theosophy." The writer emphasizes the points of resemblance between Theosophy and the teachings of Jesus; the whole article is, indeed, calculated to impress a superficial thinker with the idea that the two are in harmony, Theosophy being the older and more highly developed cult.

In the light of Koreshan Truth, however, there is a great gulf fixed between the two, and any attempt to trace a parallelism between them fails, from the simple fact that Theosophy rejects the Messianic principle; it denies the necessity of a mediator between discrete spheres, and sees in Jesus Christ only a great teacher, not the unique link between God and man,—a divinely-

appointed intermediary whose spiritual substance imparted through his translation to the receptive minds of his followers, became the only possible and strictly scientific means of ultimate regeneration to the world.

Jesus said: "I am the Way." Theosophy says to every man: "Find in thyself the Way." Jesus said: "I am the light of the world." Theosophy says: "In thyself is the only light." Its fundamental precept is that man must conquer himself by will power. One by one the desires of the natural man, the lower self, must be exterminated.

"Kill out the desire for life."
"Kill out the desire for comfort."
"Kill out the hunger for growth."

These maxims are from "Light on the Path."

Jesus said: "Whosoever will, let him take of the water of life freely;"—that is, "Do not strive painfully for self-mastery; come unto me as a little child; receive from me a great love and a new spirit which shall displace in thee the gross selfishness of the natural man,

and so transform thee by the renewing of heart and mind." In this beautiful idea of substitution are comprised the method and secret of Jesus. His disciples received from him the germs of spiritual regeneration. Another Mediator is needed and as we believe, has come to quicken their mortal bodies into the image of the glorified and immortal. This will be the crowning work of the grand cycle, and will complete the redemption of man; then will he stand forth perfect, spirit, soul, and body, restored to the image and likeness of God.

Theosophy holds that self-mastery and knowledge of cosmic forces are sufficient for the attainment of immortality. The Elixir of Life, according to its teachings, symbolizes the knowledge of occult law that enables the adept to maintain a correspondence between the organism and the environment perfect enough to prolong life indefinitely. Unfortunately for the support of this doctrine, after thousands of years of Theosophy, adepts are still as rare as white blackbirds, and the proofs of their existence about as well authenticated.

If, however, we concede to Theosophy its adepts and consent to look upon them as other than mythical, the question arises whether, after all, immortality of such a nature is worth the struggle. According to the Theosophical concept, it consists in the power to prolong physical existence in the natural sphere. Although exempt from the numberless perils that beset the frail, mortal body, the sage with all his wisdom and his starry secrets, is powerless to lift the curse of sin from the world. Who would choose to live for ages, in unbroken contemplation of the sufferings of humanity, in a sphere where

"Never morning wore to evening,
But some heart must break"?

Who would not, like *Zanoni*, voluntarily surrender an immortality which separated him from the common lot and condemned him to live on, in solitary isolation, after all that he held dear had passed away? Who but regards him as nobler far in choosing death to save his loved ones, than in all the pride of his hidden lore and the iron will that bound nature his vassal?

The Koreshan concept of immortality is broader, grander, more satisfactory than the Theosophical; it teaches that the victory over death is a scientific possibility through the office and mediation of God's Messenger. Obedience to the perfect law of righteousness as presented and interpreted by him, is destined to exalt man to the divine sphere of thought and action. To quote from a second article on "Karma and Heredity," which still further defines the position of Theosophy:

"There is a divinity latent in man. Bringing it into consciousness is the problem set before him by the method of soul evolution called reincarnation."

Koreshanity is more humble; it denies that there is anything divine in the natural man, born in sin and shapen in iniquity; nor could aeons of reincarnation generate the faintest, glimmering spark of divinity in the human heart, which is deceitful above all things and desperately wicked.

"Verily, verily I say unto you, ye must be born again." The divine life, as stated above, is the gift of God and must be communicated as spiritual substance and imparted to the natural man from the Divine Being in his own divinely-appointed way.

The Character of the Coming Man.

BY LUCIE PAGE BORDEN.

TO QUOTE one of our popular magazines, "The coming man" will present a melancholy spectacle. The conclusions of science indicate that he will be "bald and toothless, with a great, dome-like forehead, weak mouth and jaw and a shrunken nose; his feet, perhaps, will have become claws, for the better grasping of his bicycle pedals; his mind will be wonderfully quick and retentive, but his memory will suffer correspondingly."

There seems to be a contradiction in the last clause, for a retentive mind certainly implies a good memory. The predictions of science are too short-sighted to be other than pessimistic. Nor, if we grant that man descended from the Simian family, as evolution declares, would it be unreasonable to conclude, since the end and the beginning are one, that in the lapse of ages, he is destined to return to his origin.

Bulwer Lytton drew a different picture of the "Coming Race," which, strange to say, he located inside the earth, perhaps with prophetic intimations of the inside theory that Koreshan Science is now advocating. He depicts a civilization developed on the principle that peace and

happiness must accrue from the multiplication and deadly force of destructive agents. In their knowledge of the wonderful properties of "vril," evidently a kind of electric energy, the Vrilja possessed a secret which enabled them to master the world. Who would venture upon international quarrels with a people among whom even children were competent to wield and control a vril staff carrying a dynamic power sufficient to destroy a whole city? This however, is a false conception, since it predicates the amelioration of social conditions upon scientific knowledge in externals and mechanical invention, not upon the progressive and energizing power of spiritual truth in the heart and mind. The coming man will not, according to the morbid prognostications of science, sacrifice physical beauty to intellect, nor will he attain to natural supremacy through the terror inspired by his weapons of defense. Those who will one day walk this earth, in nobler beauty and immortal power, will realize the intellectual and physical perfection of which poets have dreamed and seers prophesied. The divine radiance of truth within, will shine out to

glorify its visible manifestation, and the soul clothe itself in beauty of form and feature far surpassing the Greek type.

No ethnologist of the future will arise to libel God's creation by tracing the descent of the Coming Race to the anthropotic ape. The evolutionists will find the missing link, and be satisfied with a knowledge of the principle that governs the transmission (sending across) of life from one sphere to another and ordains that the animal must rise in the scale of being through a me-

diator, just as man requires the office of a mediator—a Christ, to exalt him to the divine or God-kingdom. The mediatorial function is temporary,—confined to a specific period of the grand cycle; this explains why diligent search on the part of science, fails to reveal the prehistoric link in the chain of being that once carried across the animal spirits to the human kingdom, and *vice versa*.

In the unity of creation,—that co-ordination of the parts that renders each a note in the universal harmony, the coming man is not destined to strike the only discord

In the Editorial Perspective.

A NEW YORK physician wants to abolish handshaking. It might be a good thing—at least to adopt another form of salutation, but not for the reason he assigns. The basis of his claims is the popular microbe fad. The doctors tell us that quintillions of microbes swarm in the atmosphere we breathe, in the water we drink, in the food we eat, and on the things we touch. A few physicians are coming to believe that the germ theory of disease is a myth and a humbug, and a creature of the imagination. The microbe theory pleases the people; they like to believe that the real devil, the cause of all misery, weakness, and disease, has been found by means of the powerful microscope. They are glad to put the blame off on infinitesimal things, instead of charging themselves up with gross disobedience of the laws of life; and equally glad to believe that disease can be cured without doing anything themselves! Another great scheme has worked nicely—the modern church system, which inculcates the idea that the devil is to blame for what he did thousands of years ago. Disease originates in the mind, and expresses itself in the body; the real devil is nearer home in fact than in popular belief, according to James 1:13-15, and also according to our observation and understanding of human nature.

An exchange gives us a bit of cosmic history that is as profound as the popular astronomical ignorance. It views the earth when it was "without form and void," as a molten globe with form and a light of its own. We suppose according to this, that it is sensible to say that a globe is formless. At such a time it is conjectured that there was no sunlight upon the earth, for the reason that there was no ethereal medium surrounding the earth to communicate the vibrations of solar energies. Ether was off on a long vacation, and obligingly returned about the time the plants were in full bloom! Another paper thinks that there is no ether about the earth yet, but that in the near future it will come rushing in and make everybody immortal. We would like to have the source of this wisdom (?) define the processes by which life is sustained at the present time through appropriation of oxygen and nitrogen in the lungs, and also what effect pure ether would have upon the human system. It appears to us that in a sea of pure ether there would be several cases of acute anaesthesia!

Rev. Ducey, a New York Catholic clergyman, sounds the war-cry against the money power, and asserts that it is in the province of the church to change the social conditions of the world. He proclaims the Catholic church the champion of the people—or at least that it will be. He says: "The great mass of people are in revolt the world over," and that the revolt of the people now before the world will swing into a most disastrous revolution, unless the church "becomes the advocate of the peo-

ple's cause and rights." In this it is admitted that the church has not hitherto been the champion of the people. What has it been? It has a history of sixteen centuries of oppression. Will it now institute reform against the very conditions that it has created? The old church and the old state will pass away. It is beyond reform itself, and will institute none; but it is seeking opportunities to regain the despotic power and tyranny it has lost.

Spain is a unique center of interest; it is becoming the scene of a great political drama. The present government, with its youthful king, regent queen, and tricky premier, is on the verge of ruin. It is a mere pretense at government, and is likely to be shortly overthrown by the Carlists. Since 1875 Don Carlos has pressed his claims to the throne, among the people of northern Spain, and he has followers throughout the kingdom. No one who knows anything of his history doubts that he is a remarkable man. He has instituted a vigorous propaganda and campaign, is worth millions, and means to secure possession.

The spirit pervading the labor organizations manifest at the Nashville conventions of the American Federation of Labor, evinces anything but harmony. The socialists threaten to revolt because of the election of Gompers as president. The great brotherhood of American labor is made up of scores of factions, which have special interests of their own. The leaders have other objects in view than the emancipation of the workman. They would be unable to apply the principles of genuine reform even if they were told what they are!

It would be paradoxical to say that a nation possesses both wealth and poverty, and yet it is true. Statistics show the wealth of the United States to be billions of dollars; but the majority of the people of the nation are struggling for existence, and millions are out of employment—they are in a state of poverty. A wealthy nation with such anomalous conditions!

KORESH has taught for a quarter of a century that microbic forms are essential to life. The physicians of the world are teaching the opposite—that microbes are destructive to tissue and corpuscle. The photomicroscope reveals the fact that blood corpuscles feed upon bacteria. In all lines of research, Koreshean Science is being corroborated and demonstrated.

It seems never to have occurred to the popular mind that all so called leaders of reform are endeavoring to promulgate systems of reform founded upon misconceptions of humanity as it exists today. Their schemes are emergency plans, and belong to the transitional period; they serve only to disintegrate old institutions.

The latest thing in trusts is the proposed consolidation of a number of trusts in the formation of a gigantic monopoly—a billion dollar trust. A few such organizations could control not only the labor and the wealth of the people, but also the kingdoms of the world! This would be a supreme oligarchy.

Is it reasonable to suppose that because a false church was an instrument of persecution through secular laws, that the true church would not deliver mankind from bondage through the administration of the laws of a perfect government?

Koreshan Science teaches that the only true reform consists in changing the character and mind of man. The destruction of the money power must begin with the destruction of the love of money.

In order to reform the world there must be a transformation of the mind. The pivot of genuine reform is not in the most external commercial relations, but in the mental functions of man.

In order to reform the world it is necessary to give the people more than something to eat and up-to-date official ballots. This is all the so-called reformers can promise!

A great many so called reformers talk as though the social problem is an easy one to solve. If it is such an easy task, why do not a few of the many modern reformers solve it?

"A public office is a public trust," was Cleveland's philosophy of government. In fact, public offices are a trust, perhaps as gigantic a monopoly as was ever formed.

Something is radically wrong somewhere, when millions of dollars can be spent for bribery in a great international scheme like the Panama ship canal.

The only thing that direct legislation would do, would be to give a new set of politicians a chance at public offices for public plunder.

Rent, interest, and profit make the wealth of the millionaire; they are the items that take away the wealth of the producer.

The twentieth century will witness the establishment of the kingdom of God in the earth, a unity of church and state.

Many hard things are said about the money kings; our conclusion is that they are kind—the worst kind.

What good would it do the people of a nation to simply insert the word god in the Constitution?

Autonomy is a trick of self-government in accordance with the laws of some other country.

The only science in the world that is worth anything, is the science that is absolutely true.

Rent is a tax paid to private ownership for the privilege of occupancy.

Money men with money minds make money kinds of trouble.

The science of the destiny of man reveals also his origin.

Spain needs less of Sagasta and more of sagacity.

* * *

The Beginning and the Ending.

We say of a plant, that it begins with a seed, keeps on growing until it is perfected, then it decays and dies, leaving seeds for another plant like unto itself. But is it true, that we see the actual beginning and ending of that plant? Some might say that it had no beginning and will have no ending, because its seed can be traced back to antecedent plants and to antecedent progenitors of plants and to the eternal power. They might add that it will have no ending, but perpetuate itself in all the plants which follow in its line until it becomes emerged again in the eternal power. The same course of reasoning might be pursued with regard to human beings. Their beginning may be when

they were born, and their ending when they died; or it may have been ages ago, when evolved from sub-human species, or even to the unknowable, never-beginning, never-ending energy, as Spencer calls it, from which all things proceed. So, too, man's power of perpetuating himself by heredity may extend to a final resolving of the world into eternal original constituents.—W. G. B., in *Boston Investigator*.

The above is an excerpt from an article attempting to reach some conclusion concerning the evolution of life. The writer seems to regard his course of reasoning as scientific, but we are at a loss to know where it is to be found, for it contains neither the elements of conclusion, reason, nor logic. If the writer finds that plant species propagate their kind through the seed, century after century, why can he not conclude that the law is eternal—why attempt to go back in time for cause, when the germ of cause is always to be found in the effect? It is the mistake of all minds imbued with the fallacy that a brief span of existence lies between eternities of time; eternity is made up of cycles of time, and these cycles begin and terminate through evolutions and involutions of the forces of life in and through material and physical existence. What is eternal power—something separate and apart from the universe, something that brought the world into existence, and will ultimately absorb it all and bring it to an end? Eternal power, in its various forms of expression in the many domains of life in the universe, is just as persistent and operative today, in universal progress, as it ever was in all the billions of ages past. If the writer of the above finds that the plant propagates itself through its seed, that man propagates his kind through the seed of his life, it necessarily follows that no life can be perpetuated except through the seed of that life. If he were to reason somewhat along this line he would soon discover that cause and effect unite in the seed, and that the seed of any kind of life is the cause point on that plane; it needs no other cause. The mistake of all so called evolutionists is in supposing that species are subject to evolution until final ultimatum in something hitherto unknown and unproduced. This is the fallacy of Darwin. Life progresses through the various planes of the several kingdoms of the universe; but the kingdoms, species, and planes are fixed and eternal. Cause is no greater nor no less than effect—cause ultimates in effect, and effect becomes the cause. Hence man's origin and destiny are one—the perfect man, the seed of universal humanity; that seed is the human Deity, Jehovah in his power.

* * *

The Ground Breathes.

French experimenters have lately brought out interesting facts about the circulation of air in the soil. It appears that considerable oxygen is absorbed by the roots of plants, and the supply of this oxygen is maintained by air penetrating through the minute interstices of the soil. When the ground is covered with water, or when the molecules or grains of soil are dissolved in water and packed into an impermeable mass, then air cannot circulate below the surface, and vegetation suffers. The experiments referred to, show that lime or salt in the soil will solidify the earth molecules and prevent their being dissolved and packed by the action of water; hence the importance of lime in keeping the ground open and permeable for the circulation of both air and rain-water.—Ex.

The earth not only breathes from the atmosphere, but respire from alchemic action of thousands of energies of the universe. The earth is a physical, alchemico-organic structure, and possesses all the functions of the human body. The relations between the physical universe and the anthropic world are absolute and perfect,—in other words, the perfect man is the microcosm, or small universe. The universe breathes and pulsates, contracts and expands, as regularly as the human heart beats or lungs respire. The pulsations and respirations hammer out the plates of the firmament, and cause the depositions and decompositions of all material substances. The laws of cosmic respiration and pulsation were discovered twenty-seven years ago by the Founder of the Koreshan Science.

Quiet Talks with the Editors of our Exchanges.

THREE things must be considered in the publication of an ideal journal—that is, our ideal journal: Contents, style of arrangement or make-up, and press-work. The first is the all-important item. Our ideal journal must contain fresh and original ideas—ideas that are true. You must admit that all journals do not come up to this standard—that is the main trouble with the thousands of papers in the world, and it may be that this is what is the matter with your paper. There is but one way to determine positively, and that is to test your conclusions by some absolutely demonstrated premise. If you have not a demonstrated premise upon which to logically found your conclusions, you are in error. In other words, absolute science should constitute the groundwork of all conclusions, for whatever conclusions are not of knowledge is had material to publish. THE FLAMING SWORD advocates a new and original System that has been demonstrated, and is being demonstrated, by all modern research and experimentation. In this we are unique; our make-up is original, and our journal is finished in the highest style of the "art preservative." Our standard, our ideal, is a good one, isn't it? We have hundreds of *points* for you if you will follow them up; good points are always better than poor ones.

You find readers sometimes with whom you cannot reason, and many others who have an unfounded prejudice against your paper—those who know nothing about it, and have never read it. You publish week after week, articles that are hard to refute, you think, and yet they are ignored by thousands who claim to have sense. This constitutes a bar to progress and the success of reform journalism, but we are going to explode the sand-bar! Now, THE FLAMING SWORD appeals not only to advanced lay thinkers, but also to the editorial fraternity; among the hundreds of such progressive public educators we shall find many rational, investigative, and listening minds; if we don't, we shall have to conclude that you are a hard lot. It would be a pity for you to be guilty of the same things that you find to condemn in unthinking people.

Ever see an editor make a fool of himself in a newspaper dispute with you? How did he do it? There are a good many ways; one of them is to take an erroneous and absurd stand on a question, and never be able to know that he is in error; and another way is for him to stick

to a bad idea—a downright absurdity—just for spite, after he *knows* he is wrong. Of course neither you nor we like papers edited by such people. We know that you are not of this kind, but we want to prepare your minds a little in case any of you ever get into a dispute with THE FLAMING SWORD!

There is as much character displayed in a journal as there is in one's handwriting, manners, habits, and dress. A paper does more than convey to its readers what the editor thinks—it also serves as an index as to what he is. We are sure that the tone of a paper can rise no higher than the moral standard and intellectual ability of its writers; by carelessness, however, the tone may fall far below one's own standard. There is a great deal in knowing how; and it is always cheaper to do your best, and to do a thing the right way.

First, impressions are made upon the mind of the editor, then upon paper, then upon readers. The editor first writes upon paper, then upon paper. We have seen some editors who only scratch the backs of readers with their pens, and others who simply tickle them under the chin. There are those, however, who indelibly and profoundly write upon hearts. THE FLAMING SWORD employs only this kind of writers.

We are confronted by a difficulty in regard to our exchanges, and that is, it is impossible for us to agree with all of you, and we find that you do not agree with yourselves. So there is a difficulty for both you and us. We know of but one way out of it, and that is for all of you to agree with us; it would be a good deal easier for all of you to agree with us, than for us to undertake to agree with all of you!

Editors clothe their ideas and send them out for inspection. Two things are necessary to make them worthy of attention: They must be good ideas and also well clothed. A good idea is not attractive if dressed like a ragged street urchin; and there is nothing more contemptible than a bad idea clamoring for respect simply because it is well dressed.

Coming Events, Evansville, Ind., reprints the article by KORESH, "The Government and Administration of Whatsoever Party is Ours." The articles in THE FLAMING SWORD are always free—for credit.

A good idea is always true, and merits the best of grammar and the greatest

mental force. Are your ideas always good and always well dressed? What do you think of ours?

The *Free Society*, San Francisco, Cal., an outspoken weekly, quotes two of our editorials, and places the name of THE FLAMING SWORD in its directory of reform journals.

Astronomers advocate that space is il-limitable, but we know better, and every editor will agree with us. We often see in journals the statement: "Our space is limited."

The editorial thermometer indicates that THE FLAMING SWORD is red hot!

Interrogation Points and Encouraging Words.

I have understood that you have a demonstration that "squares the circle." If this is a solvable problem, you will confer a favor by sending the same to me, i. e., the side of a square that will contain a circle whose diameter is one.—R. L. D., Tampa, Fla.

A circle whose diameter is related to the diagonal of a perfect square as eight is to ten, will possess the same area as the square. This is a simple statement of the principle discovered by the Founder of Koreshan Science, and may serve your purpose. The demonstration of its truth would require more space than we have for this department; it involves the complex relations of circular and lineal measures, the principles of which are not the same. Mathematicians have never been able to find the exact relation between the circumference of a circle and its diameter, for the simple reason that they have applied *lineal* measure to the circle. The conclusion that 3.14159265 times the diameter of a circle represents the circumference, is only approximating the true relations. This result is found by inscribing and circumscribing a polygon bounded by 2,048 or more straight lines. A circle regarded as a polygon possessing a definite number of sides is not a perfect circle. A circle squared contains the same area as the square; we have given their dimensional relations.

It is stated on good authority that Mr. Brice, of Chicago, has succeeded in manufacturing gold, or rather, in transmuting gold from inferior priced products, at little expense. What will be the immediate and future effects of this discovery upon society?—W. B. S., Mendota, Ill.

The first effect no doubt would be attempted, and probably successful, legislation, prohibiting the free coinage of gold, thus limiting the amount of gold monetized. The persistent production of

gold, however, would depreciate its bullion value, and create a revolution in the commercial world. See article in this issue, "The Remedy for the Universal Greed for Gold." Prominent men of Chicago predict a great shock to the commercial world and the readjustment of money values. They say a new valve would have to be *flooded*. When the crisis comes, Korshenian will be on hand with its perfect system of Equitable Commerce, and the exchange of products will be facilitated by new methods rather than hindered by the destruction of the money power. If gold possessed an intrinsic value, its fall might be more disastrous; but it is fiat money, and other fiat money would be just as good.

I ask for some information regarding Rev. xx: 3. Are the thousand years to be a period of the reign of righteousness in a literal sense, or is it to be a spiritual reign in the minds and hearts of humanity?—J. A. R., Ft. Gibson, Ind. Ter.

The thousand years are now ending; at the close of the Christian dispensation occurs the great battle of Gog and Magog—the world's greatest revolution. The thousand years represent a cycle of divine progression, reaching its culmination at the end of the Christian dispensation. In its liberal sense, it means the fruit of the cycle, the natural condition of the sons of God, the state in which the cycle completes itself. Ten is one of the root numbers of the divine Logos; ten times 100, the multiple of ten, represents the fullness of natural things. Jesus the Christ was the first resurrection, the "first-born from the dead;" the sons of God are the product of the sowing of the divine seed in humanity at the beginning of the age.

Please tell me where, in the Bible, the Lord Christ taught organic unity.—S. M. C., Pleasant Grove, Cal.

In every place where he referred to the divine kingdom to be established in the earth. There can be no kingdom without unity. When He expressed the desire that his disciples should become one, he taught unity of relation. When the divine life is expressed in the divine sonship in the beginning of the new dispensation, it will be the establishment of an order of "kings and priests unto God." Jesus taught organic unity in the law of the resurrection, the law of seed-sowing, and in the declaration that the kingdoms of this world would become the kingdoms of the Lord and of his Christ.

The Flaming Sword Warmly Welcomed.

I send my thanks for the weekly FLAMING SWORD. The first I received was dated November 13, and I am very grateful for it. I have been a constant subscriber to your valuable paper for three years. It is a great beacon light of progress; we have always liked it, but the weekly much more. I think the Cellular Cosmogony is right, though I do not understand astronomy very well. I have had several talks

on the subject with people of our town. Some think it is a great system, and others do not believe it, which reminds us of the manner in which Paul was received at Rome and Athens. Your religion, compared with the modern Christian system, is par excellent. I am not an anarchist, nor a social democrat, but an out-and-out scientific communist and free trader.—A. W. P., Plover, Iowa.

I have received the fourth copy of THE FLAMING SWORD since it has become a weekly, and I am well pleased with it. I have been studying Koreschan Science for three years, and I want you to know that I am a Koreschan from center to circumference, and I am doing all that I can to lead others into the light of truth. I send you remittance for literature for free distribution, and back numbers of THE SWORD. If you know of any way in which I can forward the cause of Koreschanism, I am at your service.—J. A. R., Ft. Gibson, Ind. Ter.

From Chicago Public Library. Publishers of THE FLAMING SWORD.—On behalf of the Chicago Public Library Board, I beg to thank you for the copy of THE FLAMING SWORD, received the past month, and as we are about printing our Reading Room catalogue, I desire to know whether or not we may expect a continuance of the favor the ensuing year of 1898.—W. B. WICKERSHAM, Sec.

I like the appearance of THE SWORD in its new dress very much. The title page is very striking. It is a credit all around, and I congratulate all concerned in it, and trust it may score a great success.—M. V. S., Denver, Col.

THE SWORD is a source of ever-increasing delight to me. I have been reading it for nearly eight years now, and could no more get along without it than I could without my Bible. Enclosed find order for Koreschan literature.—A. V. G., Brandt, Pa.

I am more than pleased with the weekly SWORD. The short, crisp articles strike right home, and the correspondence department is full of interest.—A. L. B., Liberal, Mo.

I like the design and general character of the weekly SWORD, and look forward with much anticipation and great pleasure for its arrival.—R. F. T., N. Y. City.

The new SWORD is beautiful in every respect. I hope it will reach multitudes.—E. S., Estero, Fla.

I like your paper very much, and would not like to be without it.—F. U., Bossburg, Wash.

Editor's Chat With Our Readers.

This issue is the sixth number of the new weekly FLAMING SWORD. In its new dress, style, and tone, it is meeting with the approval of all our subscribers. We are surprising the reform press, as well as our readers, and many encouraging letters, congratulations, and comments have been received. We are glad to thus be able to please our readers; it is unanimously acknowledged that THE FLAMING SWORD is the unique and original, scientific and reform journal. The great, and we believe

successful, campaign has begun! We are fulfilling, and will continue to fulfil, our promises to publish the most advanced journal in existence. A new impetus is given to our work, and we desire to enlist the sympathy and co-operation of all interested in the work of genuine reform. We have had many responses to our solicitations for co-operation in our propaganda, and are preparing as rapidly as we can, a system of effort in the field for the widespread dissemination of information concerning the marvelous Koreschan Science.

There is getting to be a demand for the articles by the Founder of the Koreschan System. They are first in importance, first in the SWORD, and first in the hearts of the readers. In this number appear four of his excellent articles: "Theocratic Kingdom the Hope of the World," contains some positive statements regarding the means of the world's deliverance; "The Great Martian Canal Trust," points out some amusing features of the Martian canal business. Be sure also to study "Begun in the Spirit and Perfected in the Flesh." "An Adventist's Challenges Answered," beginning in last issue, gives Eld. Brown some prophetic problems for solution, when he is at his best!

All things come to those who wait; a number of encouraging things are coming our way. We have not asked for them—they are coming simply because THE FLAMING SWORD merits them! That is much better than to have to crowd into fields where we are not wanted. Not only are our own readers interested in pushing THE FLAMING SWORD, but other reform movements extend a helping hand. We are just completing arrangements with a Chicago reform effort to increase the circulation of THE SWORD. This is not the greatest sensation of the hour, but we have a surprise in store that will be worthy of attention when the plan is disclosed.

We have orders for hundreds of copies of the New Geodesy advertised in THE FLAMING SWORD, but have been delayed in publishing it for the reason that the work of THE SWORD has taxed the time and strength of our working force. It will soon go on the press. We hope to have it ready during January. It will be a work of about 64 pages, with extra double-page cuts. We have them already prepared and ready for the press. We ask the exercise of patience on our behalf, and we will be able to surprise you with a work you will highly appreciate, just as we have in the case of the new FLAMING SWORD.

We need more volunteers for the work of increasing the circulation of THE FLAMING SWORD—members of the Society Arch-Triumph, for instance. Don't let outsiders get ahead of you. New readers have more zeal sometimes, though, and are very desirable for push; but we need backing, and you're that—unless you are backing out!

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

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

Has your neighbor or friend seen THE FLAMING SWORD? Show it to him; he may like to look at pictures. Get him to read it; he may want a new idea or two. You wanted something new when you first saw THE FLAMING SWORD.

We are on the road to success!

Miscellaneous Notes.

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

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

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

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

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

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

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

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

Books and Periodicals Received.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Weavers' Herald, monthly, Lyons, Kansas.

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The Morning Star,

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J. Clarence Marple,
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