

PUBLISHED BY DR. CYRUS R. TEED (KORESH)  
THE FOUNDER OF KORESHANITY.

# THE FLAMING SWORD



March 4, 1898.

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

## The Great Cosmic Cell the Only Material World.

I cannot see why the universe should be limited to a single cosmic cell. The analogy of cell structure in the human body, with groups co-ordinated in interdependent series, would seem to suggest a plurality of worlds, limited in number and forming, in their serial aggregate, that larger cosmic structure which Swedenborg designated as the "Grand Man." Does the logic of your premise inexorably limit the universe to a single world?

**W**E ARE frequently met with the above inquiry. The cosmic cell, which we claim includes the universe, focalizes its universal imprint upon myriads of stellar points through the subtenion of its pencillings of energy. These focal stellar nuclei are grouped in clusters, according to the geometric action of reflection and refraction. These constellations, fixed in their positions and relations according to the "inexorable" laws of geometrization, correspond to nations and individuals of humanity, and in the lesser form of creation, the microcosm, to the arrangement of cells in the infolded or incubated form of the vidual. Were the ordinary human form opened out or evolved into the form of the cosmic shell, as it is before incubation, it would be in the form of the grand cosmic structure, with its rind or circumference and its stellar groups, though in magnitude the correspondent of the microcosm or the little universe,—the universe in its least form.

Every star in the grand cell (the universe) is the imprint of the whole in proportion to its attitude toward all other stars, and is complete in proportion to its approximation to the astral nucleus. The stellar center is the point at the center of the great camera obscura, where the photograph (light writing) is taken of the great shell and all contained in it. As the astral center is the photograph of the alchemico-organic (physical) cosmos as an entirety, it is—in the

least form—the kinetic nucleus of the energies of the cosmic structure, and therefore the point of both the inception and ex-ception, that is, the point of the limitation of the afferent tendency, and beginning of the efferent flow, that is, of radiation. This astral point is not the Lord God, but it is the point in the alchemico-organic whole which co-ordinates with and corresponds to the astral nucleus in humanity, that is, to the Lord. The astral nucleus is an eternally fixed point near the center of the alchemico-organic structure, because it is in and related to space. The corresponding stellar nucleus in humanity appears and disappears as the Lord, the Son of God, at stated periods of the world's progress. These changes of state with man, correspond to the varied qualities of stellar nuclei in the space of the alchemico-organic cosmos.

When man attains to the perfection reached by the Lord Jesus, he is so related to all things in the natural and spiritual humanity as to render him as central to this whole, as the astral (alchemico-organic) nucleus is central to the alchemico-organic cosmos. For this reason, when the crucifixion of the Lord obstructed the flow of the anthropostic nucleus, the current of the physical cosmos was interrupted, and for this reason the sun was darkened. A principal lesson is found here in the general law of astrology. The central man—the Lord, the bright and Morning Star of the anthropostic cosmos, was so related to the central star of the alchemico-organic world as to interrupt its currents (its vibrations), when the current of his humanity was for the time being obscured. What is true supremely as pertaining to the central man, is true correspondingly with every other man.



## Lucid Answers to Pertinent Questions.

(1) What does Koreshanity teach about the cause and cure of disease? (2) Is mind the product of evolution, or the primary cause? (3) What is the source of vital force? (4) What causes and what cures disease? (5) Does medicine cure disease? (6) Can disease be cured by mental action alone? (7) By what law did Jesus cure? See Matt. ix: 28-30; Mark ix: 22-24; v: 35-43; Luke xvii: 12-19. 8 Why were faith and belief necessary on the part of the patient? (9) Why the injunction that "No man should know it?" (10) What did Jesus mean in John xvi: 12, 13; xiv: 12, and Mark xvi: 17, 18? (11) Can any one knowing the same laws effect the same cures? (12) Are the modern systems of Christian Science, metaphysical healing, mind cure, magnetic healing, hypnotism, clairvoyance, mediumship, telepathy, etc., expositions and demonstrations of the same law or laws that Jesus knew and applied so successfully?

Your deep study and unique interpretation of the Bible have prompted me to ask the above.—J. N., Staples, Minn.

**WE ANSWER** the above questions as follows: (1) Koreshanity teaches that through obedience to the genuine science of life, this mortal shall put on immortality, thus overcoming death in the body and thence passing out of the material world alive; also that all other cure is but temporary. One of the fundamental principles of immortality is the conservation of the life force through the purification of the sex life.

(2) It is both the primary cause and the product. It is the first and the last, the beginning and the end, the Alpha and the Omega.

(3) Everything that is consumed in the organism capable of combustion, and thus capable of generating electro-magnetism, light, heat, etc., which are the energies of material destruction, is the proximate source of vital force. The primary and supreme source of vital (life) force, are the essences of love (heat) and wisdom (light), proceeding through the angelic heavens from the Lord. In other words, the Lord himself is the supreme source of vital energy.

(4) Nature, behind which is Nature's God. The man who heals most divinely, is one who carries a surplus of dynamic force through the conservation of sex energy. Some people will yield the most readily to the *debris* of sensual waste carried by those who are sexually the most gross, the same as a beetle will flourish and nourish its young in offal.

(5) Medicines (drugs) are sometimes aids. The Lord spat upon clay and put it on the eyes of the blind. Clay is a curative drug because of its astringent influence. It is an illustration of the effects of other drugs.

(6) Yes, when the person to be healed is receptive to mental force.

(7) By a comprehension of the special state of the body and mind of the sufferer, through a surplus of pure dynamis (virtue) held in reserve, finding a response to its action in the mind of the afflicted. The supreme principle involved in Jesus' power to heal, was his power to direct the entities of the spiritual world within himself, thus transporting a spirit or group of spirits to drive out or transform the spirits of disease within the patient.

(8) Because the channels of impartation are closed up through *unbelief*.

(9) Jesus was not prepared at that time to meet the

opposition to his work that a too great publicity would occasion. What he did, he preferred to perform in a quiet manner until the time should come for his final passion.

(10) There were mysteries regarding immortality, too great for the disciples to comprehend, except through the baptism to be poured out after Jesus' departure. The Holy Spirit—the substance of his own life—then inspired them into his knowledge. He involved in his declaration a higher principle, namely, that at the end of the age the truth should be manifest in a teacher who should include his life, therefore the Spirit of Truth personally manifest, when the all Truth should be given to those who should come forth in the reincarnation—the resurrection of the dead. He will "Declare to you the coming things," Greek text. He will pronounce the things that will consummate the age and characterize the transposition from the old to the new age. This has reference to Elijah, the Sign of the Lord's coming in his sons.

It will be a greater thing to bring in immortality of the body and teach the world how to dematerialize the form, and thus pass into the spiritual world without corruptible dissolution, than merely to raise a man to physical and mortal life to subsequently die and go to corruption in the grave.

To go to the Father was to reach that point in His career by which (through the operation of the Holy Spirit, which was his own seminal essence) he could impregnate the world (church) and quicken it for the processes through which it (the church) could bring forth his sons in the resurrection—the sons of God. This makes him the Father. A kernel of wheat goes to the father, or becomes the father (parent wheat), when it plants itself, begets, and produces other wheat. It was by this law that the Lord Jesus went to the Father.

"These signs shall follow them that believe," was a prediction intended for that time and no other. The signs did follow. They cast out evil spirits, and those who were baptized, spake "with new tongues." This was all the result of the transmission of the spirits gathered into the Lord and disseminated from him when he was theocrasised. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." All this was fulfilled. Then the church declined. The reason of this declension is, because then the seed was sown. This seed was the Lord disseminated as the Holy Spirit. "Thou fool, that which thou sowest is not quickened except it die." The seed was sown then, accompanied by the corresponding operations. The Holy Spirit was the seed sown. It therefore had to die; then came the dark ages of the church. Now, the devil arises and thinks to perform the same things. The signs that occurred then, are not the signs to distinguish the Lord's presence now. As the Egyptian magicians withstood Moses and performed nearly

the same miracles, so the devil will now attempt to counterfeit the miracles of the Lord and his disciples.

The Lord fasted forty days and forty nights. This is nothing, says the devil; I can aid my henchmen to fast forty days and forty nights; consequently men make the attempt and succeed. There, "didn't I tell you so?" But if you will compare the character of the fast and the conditions, you will see that though the counterfeit be close, there are strong points of difference. After the Lord had fasted he was an hungered. Before Dr. Tanner had completed his fast he became so hungry he was led to exclaim: "My God; will this hour never terminate?" That was the last hour of his fast. During the Lord's fast, he was supplied with internal food, of which he declared: "I have food to eat that ye know not of."

(11) Cures may be performed without knowing the law of cure, "Christian Scientists," mental scientists, spiritualists, hypnotists, etc., perform cures, but none of them possess the science of cure. They are all a set of quacks, empirics. There is a location in the cortex of the brain for every corresponding part of the body. There are certain thoughts which correspond to certain centers. If every center is known, with its mental and corresponding physical function, it can be acted on directly from the mind possessing the knowledge. It may be exalted or depressed at the will of the operator. This possibility, in order to be called science (knowledge), must involve an exact knowledge of every mental function, with its corresponding function, throughout the organism. Nothing short of this can be called mental science, which is the science of the mind. The word science is from *scire*, to know; hence *science* is knowledge. What a man knows, he has the science (knowledge) of. What he assumes, he merely guesses at. What he guesses at is merely empiricism. A man may know the same laws that Jesus knew, and yet not be able to perform cures, because he is not able to apply them.

The Lord Jesus overcame. One of the principles he subjugated was the sex desire. This enabled him to completely conserve the sex energy. He therefore invariably carried a surplus potency, in Greek called *dynamis* [dynamis] virtue. He said: "Somebody hath touched me; for I perceive that virtue [dynamis] is gone out of me." This was at the time the woman touched him who was healed of an issue. Jesus knew the law, and had the strength to first apply it to his own life, whereby he was enabled to communicate his virtue to those who required it.

(12) No. When Moses threw down his rod it became a serpent through one law. When the magicians threw theirs down, they became serpents through an antithetical law. The devil always counterfeits whatsoever the Lord does. An honest government makes honest money (issues its notes according to its wealth or the demands of its people), and keeps it honest by providing that the man who speculates with it shall be hung, or in some way prevented from violating the monetary principle. The thief counterfeits it. There is not a divine

principle in the universe that cannot be counterfeited by the devil. And the worst counterfeits are those which come the nearest to the true bill, because they are the most deceptive. There are certain marks which will distinguish the genuine from the counterfeit, and enable the wise to discriminate.

(1) You say, "Those who received the seed of life at the beginning of the age, came into the condition of the firstfruits at the end of the age." Now, when is the end of the age, and when was the beginning of the age, and what constituted the reception of that seed—the Holy Spirit? Was it simply a belief in the Divinity of Jesus Christ? or was it an expression of the Christ spirit in the character of the individual? Is there not a vast difference between believing in Christ and acting Christ? For instance, the modern church professes belief in Christ, but it is far from acting Christ, or it would long ago have condemned the hell-born system of competition under which we live, instead of deriving its chief support from that system, as it is doing today. (2) Is not the Holy Spirit being shed upon the world today, as it was at the beginning of the age? If not, then how can those who are now living in the flesh, either accept or reject the Holy Spirit, and thereby (as I understand you) lose the opportunity of becoming sons of God? (3) You say, "Spirits go into the spiritual world, live their career there, and return here to still further work out their experience." Is not this just what Theosophists teach by their doctrine of re-incarnation? And how does this agree with the doctrine of the resurrection of the physical body? (4) According to Koreshanism, will all men eventually become perfect enough to become sons of God, or enter upon a perfect state of eternal happiness after they have worked out their experience and paid the penalty of Karma through successive reincarnations?—H. E. H., Lancaster, Pa.

**I**F YOU have been reading THE FLAMING SWORD and other Koreshan literature, you will notice that the ages are marked by the sign on the ecliptic. These movements in the physical heavens correspond to periods in human existence. The Jewish age began with the covenant with Abraham, and ended with the destruction of Jerusalem. (1) The Christian age began with the birth of the Lord and ends at the time the sign passes from the constellation Pisces into that of Aquarius. We are now at the end of the age. The seed of life—planted at the beginning of the age—was the Lord, whose material body was changed to Holy Spirit. The Holy Ghost was the substance of the Lord's body. This Spirit was produced by the dematerialization of the Lord's body, he himself being the seed man, the promised seed. The Holy Spirit was substance. This substance was sown in the church which was receptive to it. It was sown at the beginning of the age. It died just as any seed dies, for "Thou fool, that which thou sowest is not quickened except it die." It has not been shed upon the world from that time to this; nor will there be any outpouring until at the coming of the Lord, now at the end of the age.

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (end of the age). This was fulfilled, so far as the appropriation is concerned, when the church received the Holy Spirit, for this spirit was the substance of his body, dissolved and converted to spirit. The expression of the Christ spirit in the church was the result of their having eaten of the life of the Lord, not figuratively, but literally. The process of regeneration (reproduction) began when the seed was planted, and continues until



the end of the age, when the fruit will appear. The seed planted was the personal Son of God; the fruit will necessarily be the sons of God, the Lord Christ multiplied in the race, bringing forth his offspring as the fruit of reincarnation, which is the resurrection of the dead. The church will "act Christ," when the sons of God are brought forth as the firstfruits of the resurrection, and not before.

(2) The Holy Spirit is being shed upon the world, only as the truth proceeds through the Koreshan System. Those now living cannot reject the Holy Spirit that was poured out at the beginning of the age. The sin against the Holy Spirit was its rejection then. Those who committed that sin could not be forgiven either in that world or the world to come, which meant the age ending with the destruction of Jerusalem, and the succeeding age, ending now. But after these two ages, then there is forgiveness. Those who rejected the Holy Spirit *then* cannot come into the first fruitage *now*, for the simple reason that the seed was not planted in them at that time. Such as received the Holy Ghost then will become the sons of God now, because those now living in the

flesh are the same as those who lived then and were baptized. The reincarnation is the resurrection.

(3) This is somewhat similar to the doctrine of Theosophy, as bearing on this subject. The only difference being that Theosophy has merely a vague conception of the principles involved in what they pretend to inculcate. Theosophy has no conception of organic unity as obtaining in the laws and form of creation. Individualism is the rock upon which Theosophy will be ground to powder. The Lord Jesus was declared to be the resurrection and the life. Of what was he the resurrection? He was the resurrection (reincarnation) of the past, and included in his reincarnation the veritable personality of Abraham. He was Abraham resurrected. Abraham went into the spiritual world and returned forty-two times, until in his last embodiment he came forth as the Lord Jesus Christ. Thus Abraham, through experience, was fitted for the throne of God, and hence became heir of the world, as the Son of God.

(4) All men will eventually become the sons of God (each man in his order) and enter upon a perfect state of eternal happiness.

## Sword Thrusts.

THE mind of man had its origin in the mind which perpetually creates and perpetuates the universe. Some man in this age will get there first. It will be the man who knows most, and who knows that he knows most, and who will so apply the law to his own life as to whirl him into the central vortex of human agitation. This man will dissolve himself and be absorbed into the astral nucleus of the anthropotic cosmos. This man is the Christ (the anointed one) of God, the one who, overcoming, sits down on the throne of God, and in thus overcoming inherits all things, and of whom it is declared: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This man will contest his authority and compare credentials with all others who make pretensions in this age of the world. As Elijah met the prophets of Baal and the prophets of the Grove on Mount Carmel, so this man will meet the claimants of this age, and verify *his* claims by calling down fire from God out of heaven to consume the sacrifice. Let the Adventists, "Christian Scientists," Theosophists, etc., come to the front.—THE FLAMING SWORD will champion the best man.

Baptism was the symbol of regeneration (re-production). If a man believed, he received the Holy Spirit (the planting of the divine germ), then through regeneration, progressing through the Christian age, he could and would rise in the resurrection (reincarnation) at the end of the age, now at hand. If a man was not open to the influx of the spirit, the germ of course was not planted in him; therefore, during the age the process of regeneration could not progress in that man. It would not

follow that in some other age, after sufficient development, he could not be subject to a subsequent outpouring, for these occurrences repeat themselves through the interminable ages.

We have the truth, or we have not. We know that what we teach is diametrically opposed to everything taught in astronomy, in religion, in theology, in sociology, and in political economy, by the world's teachers. If what we teach be true, then what others teach is false. If what we teach be true, then we are the true teacher. Why, then, should we mince matters, and hobnob with the false teachers of the age? We know it all, or we know nothing aright.

In theology, we differ most radically from the orthodox church—a compound adulteration of Catholicism, Episcopalianism, Presbyterianism, Methodism, etc. This difference in theological belief has brought down upon our heads the anathemas of modern Pagan-Christianity, and the malicious falsifications emanating from the pulpit and pew of these pseudo-representatives of Deity and the Scriptures, surpass the malignity of the originators of the Inquisition.

The universe is a universe. It is a complete thing, so whole that every part sustains a specific relation to every other thing in it; and no man can truly know a part without knowing the whole, only as he is taught to know the part by some one who knows the whole.

We regard the agnostic as a consummate ass. He says he does not know, and then attempts to compel others to know as little as himself.

## CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

### The Aspiring Caterpillar; a Parable From Nature.

BY LUCIE PAGE BORDEN.

IT WAS a memorable day in the caterpillar's life when he first awoke to the blissful consciousness of his future destiny and realized that he should some time cease his miserable, crawling existence to become one of those bright winged, gorgeous creatures that flit about in the sunshine and sip honey from the flowers; whom everyone praises and admires because they seem formed to delight the eye and render the world more cheerful, for whatever is beautiful and innocent contributes to the joy of the universe.

It was not known who first presented the doctrine of metamorphoses to the caterpillar's mind, but it was thought to be the tortoise who figured as an experimental philosopher among the inhabitants of the garden, and was universally respected on account of his age and wisdom. In any case, it was very strange and unusual for such a piece of intelligence to come to the ears of an insect, millions of whose ancestors had been crawling and eating for generations without a glimmering of the truth. Naturally, he was at first inclined to be sceptical, but had finally accepted the idea and was now radiantly happy in the conviction,—if such terms of description may be rightly applied to a creature so humble as a caterpillar.

This morning as he was climbing up the stalk of a rose, reflecting on his new found hopes, it suddenly occurred to him that if fate designed him for a butterfly, he should begin immediately to adjust his conduct to the part. It would never do for him to make his morning repast off that beautiful rosebud. Butterflies never injured the flowers nor devoured their leaves; they merely paused an instant with their gay wings still fluttering, to drink the nectar that lay hidden in the flower cups. He would breakfast this morning upon nectar. But alas! this proved a sad task, lacking the long, slender, flexible tongue of the butterfly. The caterpillar perceived that his physical limitations did not comport with his aspirations, and he must look for more substantial nutriment in a shape better adapted to his wide mouth and saw teeth.

Espying an apple tree, he toiled up the trunk and had just taken a good mouthful of juicy, young leaves, when he overheard the proprietor of the garden exclaim in tones of great vexation: "These miserable caterpillars are spoiling my apple trees. I shall get no crop this year." The caterpillar stopped aghast. Decidedly, it would be out of character for a consistent insect aspiring to absolute rectitude of conduct, to be instrumental in the failure of the apple crop. He must change his diet;

there were the horse chestnuts and the maples, but their leaves had an acrid flavor that disagreed with him; he must look about.

So he crawled down, and roaming around in search of food which he might conscientiously appropriate, by chance encountered the tortoise to whom he confided his difficulties and his scruples, explaining how, in view of the glorious destiny lately revealed to him, he felt constrained to live up to his hopes and conduct himself rather as befitting a butterfly than a poor worm. The tortoise listened attentively and then replied sagely: "One sphere at a time, my humble friend. Restrain your aspirations for the moment, and conform to the exigencies of your present condition. It may not be, as you say, in accordance with the part of absolute rectitude befitting a butterfly to prey upon apple trees and rose bushes, but if nature has rendered it impossible for you to thrive upon other nutriment, are you therefore compelled to starve? Do the duty that lies nearest. In these lower spheres nothing is absolute; all is relative. I advise you to return to the apple tree." So saying the tortoise disappeared round a bend in the path. The caterpillar was scandalized; people are apt to be, upon coming in collision with ideas beyond their intellectual range. To his mind, the tortoise had very loose opinions and his logic was dangerous. He himself could never tolerate such laxity, nor reconcile such advice with his conscience. From his point of view—that of the caterpillar—it would be wrong, subjectively and objectively wrong for him to taste apple leaves again. So he made his way to the garden and was delighted to discover a fine cabbage; suddenly, while preparing to breakfast—or rather to dine, for the morning was long past—he heard the gardener lamenting to the cook that the vegetables were so poor this season; what with the droughts and those rascally insects, there really wasn't any use in trying to raise cabbages.

The caterpillar was already weak and languid from fasting, but he crawled wearily away, firmly resolved to maintain the spirit and character of a butterfly, with no base conformity to vulgar needs.

A day or two later, as the tortoise went plodding down the garden walk, philosophizing as usual, he noticed the brown, shriveled body of the caterpillar lying in the path. "Silly creature!" cried the tortoise contemptuously, pausing to brush it aside. "If he had listened to me he might have had wings some day. Why was he not content to work out his destiny as a caterpillar first,—but then, what can you expect? His point of view was so limited!"



The great demand of the age is the reduction of labor and the establishment of an equilibrium of labor, recreation, and culture. This can never be accomplished

by any system which has for its sole object the protection of the interests of the men who grind the face of the poor.



# Some Real Things Beyond the Power of the Telescope.

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

The Yerkes telescope again causes God to retreat farther and farther within the depths of boundless space. It reveals innumerable bodies vastly larger than is our sun and millions of miles beyond; alas, it fails to reveal God. Where is "he"? Is "he" playing hide and seek with humanity? Why does "he" not emerge from "his" hiding place and demonstrate "his" existence to all the world and thus stop all cavil and unbelief?

Is God something or nothing? If something, this forty-inch lens, the grandest achievement of human genius, would now demonstrate and corroborate "his" existence. It fails to do so. "He" cannot be the invisible ether, nor abstract space. "He" must be a tangible reality or a myth. The telescope says, "all search is in vain." Shall we ignore the highest authority of a civilized race, or shall we prostrate our intellects and worship a myth?—*The Boston Investigator*.

A SINGLE grain of musk shut up in a room for years, will fill it with matter thrown off from itself without any appreciable loss of bulk. No glass, however great its magnifying power, can make a particle of this material substance visible. The writer above quoted ought therefore to deny that it exists; but if he does, his own sense of smell, which he cannot doubt, will prove him a liar. A deer, or even a man with shoes on his feet, passes over the ground. Many hours subsequently, a hound is shown the track and follows it at a rapid speed. At every step, a material substance so refined and subtle that no instrument ever invented by man, or that can be invented, can reveal its presence, is left in the track, yet if a hound scents it he will follow the trail on the run. Obviously, then, taking the infidel materialist on his own ground of materialism, there is plenty of room for God to exist in the world without his blind

eyes seeing Him, even though he were not a spiritual being, which he is, but a material being, which he is not. The infidel denies that spiritual substance, which is far more refined and delicate than any form of matter, exists solely because he can not, by any helps man has discovered, see it, when, to be consistent, he must deny that many forms of matter, and in its ultimate particles, all its forms, have any existence. Shallow indeed, must be the mind that can be satisfied with such fallacious reasoning.

"He must be a tangible reality or a myth." Tangible means touchable. Electricity is certainly a reality. It is tangible too, but a man must be careful how he touches it, or he will never touch anything again. Light is a reality, but does not respond to touch; it is not, therefore, a myth. Thought is something real, yet not tangible nor visible by Yerkes' great telescope. The mightiest realities in nature are not only intangible, but escape our senses altogether. Life is certainly a reality, that by the means of moisture and various other material and spiritual substances brings into being incalculable amounts of various products every year, but it can hardly be said to be tangible. Yerkes' telescope never enabled anybody to see it, nor is it appreciable by any of the senses. Idiocy can no more see God, than a blind man can distinguish colors. It is only the "pure in heart" that have the promise of "seeing God," and that will be when they "awake in his likeness."

## Stray Sparks Flying Here and There.

BY W. H. PAVITT.

"ONE LORD, one Faith, one Baptism." We saw this legend over a holy pile of brick and mortar which some people denominate a church, and we marveled thereat. We have met many who thought themselves lords, and held many human lives in their hands, to be lightly broken or cast into the gutter of despair and degradation. We have seen these lords wring another drop of blood out of quivering hearts, and sanctimoniously dedicate brick and mortar as a temple, holy and pure, for the worship of God. Then a light dawned upon our benumbed faculties. Gold was the god, the power of money was the faith, and greed was the baptism.

There are two kinds of salvation which are offered to the world. One is a *plan*—whose plan no man stateth—wherein all must die to be saved. The other kind declares that you must live, and live righteously with God, the neighbor, and self in order to be able to attain to the possibility of salvation.

Who says farming doesn't pay? A Minneapolis flouring mill man has made \$2,000,000 on wheat. He

raised the wheat himself—raised it \$2,000,000 higher than he paid the farmer for it, who raised it from the ground. In the meantime, the consumers of flour and wheat furnished the \$2,000,000. Here is another evidence of prosperity with silk fringes on it!

Lost: An ante-election prosperity racket, somewhere between the 1st of November, 1896, and the White House. Finder will be suitably rewarded upon the return of the same to Wm. McKinley or Mark Hanna, as it is essential that they have it to use in the next national tournament.

Don't get puffed up with the vain conceit that you are better than your neighbor, for you will, if you harbor such thoughts, turn yourself into a habitation for bats and owls.

Any fool can lose his temper, but it takes a wise man to keep it and train it for good use.

If any one calls you a fool, don't get angry, for that would only prove his accusation.



## In the Editorial Perspective.

AFTER several unsuccessful attempts to lift a stone, one might feel disposed to give it up and engage the time in doing something else; others might lift it some time. It would do no good to deny that the weight existed because it could not be ascertained in pounds. Some people are disposed to deny that the universe exists, because they cannot account for it. Look at this, for instance, from a writer imbued with the fallacies of "Christian Science": "We flounder around and strain every faculty of the mind in our endeavor to account for the things of the flesh. 'The flesh profiteth nothing, the spirit quickeneth.' Why, then, try to account for the things of the flesh? I am spirit; God is my father. I was always spirit; God always is my father. I am not flesh. I never was flesh. Then why flounder around in the ditch of incarnation and reincarnation? Why try to account for the things that go on around us?" There is a good reason why such minds should not account for the things of the natural world—a good reason why they should not attempt the impossible—they cannot; KORESH accounts for them without difficulty—it is simply a question of ability. The mind that considers that this natural world is unreal, intangible, and non-existent, came from that sphere of the spiritual world where nothing is seen because all is dark. Such a mind will return to the same sphere of darkness as ignorant of the natural world as when the mind expressed itself in a natural pediment, the existence of which it now denies.

In the progress of the world to its destiny, war is as necessary as peace. War is a factor in the creation and in the destruction of national character, it is a factor of amalgamation and ultimate unity. Some chemical substances between which there is an affinity, unite by pleasurable contact; oxygen and nitrogen unite without combat. In the union of some other substances a breaking down of the structural atoms must obtain, agitation and warfare ensue, resulting in the generation of positive force. War between nations is the ultimate expression of the agitation of mind. The ultimate result of all agitation obtains in the natural world, among natural things. Revolution begins in the mental domain and culminates in the revolution of all material bases. Revolution is a factor of reformation; the peace of the world—the coming universal peace, comes through universal adjustment, and this adjustment necessitates friction and disintegration, for order is evolved from chaos.

Korean Science is the science of all natural things. Its scientific religion is a natural religion, founded upon tangible, scientific evidences. It has no ghosts, and no assumptions. It knows no higher power in the universe than mental force, and no higher form of knowledge than science. It repudiates all forms of hypotheses and guesses, and resultant irrational conclusions, and sets forth only that which can be demonstrated right here in the natural world. It has no superstition; it teaches nothing that cannot be investigated and understood by any rational mind, and contains nothing that is mysterious or hidden. It is the uncovering of all things hitherto unknown. It begins with the discovery of the foundation of all science, the premise of all reason. In reaching conclusions, it employs known premises and logic, involving the laws of analysis, synthesis, and antithesis. It is the science you have been looking for, redeemed from fallacy and clarified of error.

Popular conclusions are the reverse of the truth. Men are looking for things where they are not. The world is permeated with fallacy—truth perverted. They are endeavoring to locate the power of government in a democratic circumference; it is

located in the Theocratic center. They are seeking God in the occult; he is revealed in natural science, and is no longer hidden. They are expecting to go to hell, when they are already there. God in his perfected state is finite; man at present is infinite—unfinished. The universe is a cell, and the earth environs all; the sun is at the center. The earth's surface is concave, not convex. The people of the world have much to learn—in fact, they now know nothing that is absolutely true. When they learn what the truth is, they will realize the necessity of being governed by its source. All other governments are but forms of misrule, with motives selfish and power despotic. Who and what is the source of truth?

A writer in the Boston *Investigator* uses the following language: "We live in the nineteenth century of Christian superstition, but in the first century of science." Correct; but this is as bad for some other things as it is for the superstitions connected with Christianity. Did the writer know what he was saying? He said more than he knew; he condemned some modern so called scientific theories as well. If this is the *first* century of science, pray tell us to what is the theory of Copernicus, originating in the fifteenth century of superstition, to be relegated? What is to be said of the nebular hypothesis, the theories of Newton, Thomas Dick, and a host of others? Just as we have said all the time—superstition. We are glad to see an agnostic acknowledge a fact once in a while.

Rational conclusion is necessarily founded upon a known premise; if the premise is assumed, the conclusion will be an assumption also. An exchange, devoted to the promulgation of "Christian Science," says: "The premise of Christian Science is: God is omnipresent, omnipotent and omniscient." This is a strange premise—assumed in the first place, a premise which is *above* the conclusions. The entire "system" is inverted; it has its foundation where the pinnacle ought to be, and undertakes to build conclusions concerning natural things from a metaphysical premise. The natural world alone can furnish a natural, tangible, and knowable premise—the basis of all conclusion. The marked contrast between Koresanity and "Christian Science" is seen and appreciated at a glance.

An eminent scientist says that "Affirmation, pure and simple, without reasoning and without proof, is one of the surest means of planting an idea in the popular mind. The more concise it is, the more free from every appearance of proof and demonstration, the more authority it has." This agrees exactly with the sentiments of the famous Barnum, who said that the people of the world liked to be humbugged! In these brief expressions is disclosed the secret of the success of modern astronomy and its companion theories of religion. The system that is true, the system that demonstrates its premise, and backs its every assertion by a multitude of facts, is the system that will experience the greatest difficulty in finding a place in the public mind.

Mysterious things are in demand. The people at large find satisfaction in modern fiction and fraud. The unparalleled support of the sensational press is evidence of the abnormal condition of the mind of the world. The modern church can thrive only where its assertions are accepted without question. The church wants nothing revealed, for in such case the opportunities for deception would be destroyed. The clergy, the pseudo-scientists, and the politicians are afraid of the search-light of truth; and the masses, under the spell of popular ignorance and delusion, resent every encroachment upon the field of superstition.

There are thousands of minds in the world engaged in the work of disseminating what they term theology, or the science of God, who cannot define a single law by which he exists, nor how he created the world, what he did it for, nor what he is going to do with it. They are anxious to have us know something about that which they do not know, and have no means of knowing. They do not know where God is, where he came from, nor how long he is going to exist—nor how many there are of him! Men who know nothing about so many points of a character are not the people to teach us anything about religion, or science, or social economy, or anything!

The world needs living ideas—ideas originated and expressed by a teacher of the present generation, who knows what he is talking about. The ideas of the past, the theories of Thomas Paine, Thomas Jefferson, and a host of other Thomases, are old and musty. The dead can think for you no more, and there are many of the "living" who cannot. Let the living govern; the so called fathers or founders of nations were able to meet the exigencies of their times, not ours. Their views, plans, and methods must be discarded as utterly inadequate.

Prison records do not contain the names of all the criminals; thousands go unpunished, and even unsuspected. The charitable institutions do not register the names of all the poor and the unfortunate; thousands suffer who do not drop into the channel of popular relief. Charitable institutions are a standing rebuke to the competitive system and its unrighteousness. If equitable adjustment obtained, there would be no suffering from want of food and clothing—there would be no tramps nor beggars of any description.

The world has gotten into a pretty condition when a man has to break a plate-glass window or commit some other misdemeanor to get something to eat—even from the jailer. Institutions care for the infirm and shelter the criminal, while the hon-

est and able-bodied working man starves from lack of employment. If the country would do its duty, it would feed and protect the honest and the strong; in doing so it would provide for the poor and the infirm, and destroy the incentive to crime.

The explosion that blew up the battleship at Havana extends beyond the limits of the harbor; it vibrates the hearts of millions, and may yet amass armies, beat the drums of war, engage navies, and win victories for the oppressed. It touched the fuse of a greater magazine, a greater source of energy than all torpedoes and submarine mines of the nations combined.

Fallacy is as logical as truth; the difference is in the premise. Logic is like mathematics; its terms are invariable. A conclusion reached through a train of logic is rational only when the premise is true.

What shall it prophesy a man if he gain the whole world for a following, and fail in all his predictions? He would have to charge it up to prophet and loss.

Some popular questions today are not worthy of discussion. While some of them are being discussed we become disgusted.

The reason the so called scientists do not consider a true premise, is that they are afraid of the inevitable conclusion.

The main question today is the Maine question and its bearing upon the relations of the United States and Spain.

Sometimes the doors of opportunity are closed and locked forever.

Monopoly is the devil's co-operation, the devil's commonwealth.

Money is intended to facilitate exchange, not to hinder it.

This is an age of gab and grab, and of creed and greed.

## Interrogation Points and Other Punctuations.

### Replies to Everybody's Questions.

E. P. H., Brodhead, Wis.—Your letter is at hand, and we thank you for it; Lucie Page Borden was also pleased with the spirit of your reply with reference to her article. Concerning your attitude toward the religion of Koreshanity, we would say that if you understood the System, you would not write us as you do. There is not an effete idea in the world that we entertain; Koreshanity is wholly original. We have no superstition, and present no conclusions to the world that we cannot and do not demonstrate actually and scientifically. Please take us at our word sufficiently to investigate. You say some good things in your letter, but you are supposing that some of them are in disagreement with Koreshanity. You are at a disadvantage; you are not familiar with our premises or conclusions. If you understood the theology of KORESH, you would at once realize that it is the most rational and conclusively satisfactory system of thought in the world today. We

do not prove it from the Bible; the Koreshan theology would be true and demonstrable, and the purpose of the System fulfilled entirely, if there were no Bible! We do not depend upon the Bible for support of a single proposition in the System; it is used by us as corroborative. Suppose you study our propositions awhile longer, and wait awhile before forming your conclusions; you are jumping at them now, without a premised fact; that's where you miss it.

(1) See the *Youth's Companion*, of February 17 for an article, "The Depths of the Earth," by Prof. Nathaniel S. Shaler, and kindly give us a refutation of the same in *THE FLAMING SWORD*. Send him a *FLAMING SWORD*, and he may take up your challenge. (2) I hope you accept the proposition of Samuel Blodgett, of Grafton, N. Dak., whose attention I called to your system, and in whom you will find a foeman worthy of your steel.—J. N., Staples, Minn.

(1) Thanks for calling our attention to the article by Prof. Shaler. We will refer to it briefly in the Editorial Perspective next week. He offers no proof and pre-

sents no argument; he simply speculates concerning the interior of the earth from the basis of the exploded hypothesis of the earth's convexity. We should be glad to get our literature to him; can you give us his address? (2) See *THE SWORD* of last week for reply to letter of Mr. Blodgett. Propositions which involve an offer of \$1,000 must be referable to the fundamental basis of the earth's actual curvature—to the facts of the tangible crust. Appearances are not proofs. It is evident that we should have to come to some understanding in this regard with Mr. Blodgett before we could reach an agreement. Please do not permit him to back out of his desire to refute the Koreshan Astronomy; we have had experience in this line before!

When the truths of Koreshanity are made manifest then they must be accepted; as yet, the world lacks the evidence necessary to a belief. Jesus the Christ said that all the law and the prophets centered in the two points of love to God and love to man; and as we measure the truthfulness of a theory by the effect produced on the



## The Flaming Sword.

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person accepting it, love to God and love to man being the test, and as the unglorified manner in which Korsh handles some of his critics does not measure up to this test, it follows that I am slow to accept his claims, or Korshianity as the religion of humanity.—A. M. V., Rossmoyne, Pa.

Of course this is a good way to reach a rational conclusion! Apply the same rule to Jesus himself, and see how it works; it just puts the sword handle in our hands! Look at Jesus when he was at the home of the Pharisee, dining with him as his guest; how he sat at his table and called his host a whited sepulchre and a hypocrite. Search the accounts of his daily association with the men of church and state, and see if he handled any of them with gloves. Let one imagine himself in the temple courts, where hundreds of bankers had congregated with their counters; just after Jesus passed through with the scourge, see the tables of money overthrown, with coins scattered all over the floor, the cages of the birds smashed, and the bankers and merchants smarting from the scourge, and ask yourself if he measured up to a sickly, sentimental standard of a misconception of what love is!

I heroby acknowledge receipt of THE FLAMING SWORD, and find it still on the advance in interest. I find only one thing to speak of adversely; after accusing the so-called church of hypocrisy, of which I believe it to be guilty, I find in THE SWORD the title "Reverend" before some of the names, but not all. That title to me is very sacred, being only once found in the Bible, and then applied to Deity. If I am wrong I shall be glad to be corrected.—W. M., Springfield, Mass.

Jesus accused the Jewish church of hypocrisy, and yet he actually founded a system of religion and delegated his power and life as well as titles, to his apostles. No one is revered in a system of fallacy and hypocrisy. When the new kingdom is established and a portion of the human race become known by the name of the Almighty, they will be revered, won't they? If the Korshian System be true, its people constitute the nucleus of the new kingdom, and its authorized representatives are entitled to the title of reverend, at least prospectively. We are just as much against other people using it as you are, but perhaps for a different reason.

C. A. D., Horanif, Kan.—We do not advocate the abolition of machinery as a means of solution of the social question, but rather the abolition of the millionaire. When the wealth of the world is held in common, and man co-operates with his neighbor, machinery will be a blessing and a factor in the era of rest and recreation.

W. W., National Military Home, O.—Your letter and the pamphlet you mailed to us are received; many thanks.

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### The Flaming Sword Warmly Welcomed.

I read your estimable magazine every week. This week's (February 18) is particularly interesting. Indeed, every number of THE FLAMING SWORD grows better and better, and that is saying a good deal. I hope I am not intruding upon your time and patience by addressing you so frequently upon the subject of Korshianity, which, though I do not quite understand, has nevertheless a peculiar fascination for me. I read and re-read every word of THE FLAMING SWORD, and the more I read of it, the more I am convinced that you speak with the inspiration of a Hebrew Prophet, and that there is vastly more in what you say "than was ever dreamed of in my philosophy," or indeed in the philosophy of most men, be they never so wise and highly educated. I am not easily made a convert to a religious theory, dogma, or

the same test with their own instruments. In sporting language, it is now in order for them to "put up or shut up."—A. P. B., Jersey City, N. J.

We are intensely delighted with THE SWORD; we have given away the extra copies you have sent us, to friends and acquaintances, and have also mailed some to friends in the East. We are glad to learn that the circulation of THE SWORD is increasing, and we appreciate your labor of love, and often wish that we could aid you in a more practical way.—J. M. L., San Bernardino, Cal.

I have read every copy of THE FLAMING SWORD and PRUNING HOOK that has ever been issued, up to last week; consequently I am not in a position to willingly give it up now. Please shove my name ahead one dollar's worth for the only true reform paper now published. Like it? Well, yes, particularly since it has its new clothes on.—M. L. H., Evansville, Ind.

If everybody were interested to know the truth as I am, there would not be one intelligent thinker do without THE FLAMING SWORD.—E. C. D., Terre Hill, Pa.

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## Chat With Readers.

Do you owe us anything on subscription—a year behind? If so we have been carrying your subscription, and it is but fair that we ask you to carry us a year now, in advance. Send us \$2; \$1 for the past year, and the other for subscription for the coming year. We need money, and must have it. We are now publishing a weekly, giving you about four times as much matter as you subscribed for on the basis of the monthly, and it requires at least four times as much money to run the weekly as it did the monthly—and out of the same receipts; we have not increased the subscription price. We must appeal to you, to your sympathies, and to your sense of obligation, once in a while. You would soon see the effect of it in the paper, if every one of you who could possibly spare it, would sit down and write us, enclosing \$1 for the benefit of THE SWORD, whether you owe us for subscription or not. See what you can do, and you will never regret it!

The mind is a storehouse—a storehouse of mental entities. There is as much difference in minds as there is in stores. Look at some small, second-hand stores in poor districts, and compare them with the magnificent department stores of the great cities. Yes, you may have a store, a mental store, but it may not be the best; your stock may be shelf-worn, dusty, and out-of-date. We have seen some mental stores filled with cheap toys, and others with daggers, explosives, and other dangerous things. The greatest wrecking of humanity is first done in the mind; the mind creates ages and epochs. The condition the world is in today is the result of the aggregation of bad mental elements. Humanity must begin to think differently, and you must help; a change of mind leads to a change of action. See?



belief, as I have always looked upon all religions (especially the religion of the modern Christian church) as monstrous frauds and delusions; but your religion of Korshianity seems founded on such just and scientific foundations—everything you advocate appealing to man's higher intellect and deepest sense of justice, that I cannot but give it serious thought.—H. E. H., Lancaster, Pa.

DR. CYRUS R. TEED:—For many days I have had a longing desire and inexplicable feeling to know more of you personally, and why? I can only say because I have long been infatuated with the magnificent production of your brain power, in yielding in these days, THE SWORD OF TRUTH. Those who are blessed with the wisdom to travel along your channel of reasoning can only see the Day-Star of Truth that has been hidden through the past ages—even from those who have claimed to be vanguards.—B. N. G., Woodbury, N. J.

### Proofs of Korshian Astronomy Entirely Satisfactory.

I do certainly regard an experimental line run as I understand the Florida test to have been conducted, as absolute, unequivocal, and final. And to those who doubt the results of it, the way is open to make

This number of *THE SWORD* will be especially interesting because of the number of questions answered. "Lucid Answers to Pertinent Questions" cover a great deal of ground, and clear up many things for the investigator. See particularly the article, "The Great Cosmic Cell the Only Material World," in reply to a question concerning the limitation of the universe and the possibility of other worlds existing outside our own.

6-3-8-1. See these figures? The six comes first, then the three, and so on. Good! If you were in school you would like to get the number down on the blackboard correctly, wouldn't you? That's the ambition of the schoolboy. Well, get it straight on the envelope, when you write us, and your letter will not go astray: don't send it to 3608, but to 6308 Wentworth avenue, Chicago, Ill.

Please read the short paragraphs under general statement at top of page, second page of cover. Money orders intended for us must be made payable to the Guiding Star Publishing House, Chicago, Ill.,—not the Editor, nor to the Manager; neither should they be made payable at any substation, but at Chicago P. O.

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## The World's News.

Wednesday, Feb. 23.—Zola found guilty in the "Palace of Justice," sentenced to one year's imprisonment, with fine of 3,000 francs.—Body of Frances Willard lies in state in Woman's Temple, Chicago.—100,000 people said to be homeless and starving in Cuba.—English Methodists are endeavoring to raise \$5,000,000 with which to celebrate the beginning of the 20th century.—Trade less active.—British ship Asia wrecked on Nantucket shoals, Mass.—33rd annual convention of Illinois editors at Springfield.—Negro postmaster mobbed and burned at Lake City, S. C.—Naval Court of Inquiry investigating cause of Maine disaster.

Thursday.—Federal authorities purpose punishing lynchers at Lake City, S. C.—The nation is preparing for war with Spain: war spirit increasing; evidences exist that the battleship was blown up through Spanish treachery.—Broom-makers of Indiana protest against conk labor.

Friday.—New press censorship established in France; four French papers notified that they must stop defense of Dreyfus and Zola.—La Champagne, French steamship bound for America, long overdue; disaster feared.—Mrs. Bullington Booth suffering serious relapse at Montclair, N. J.—Newspapers filled with contradictory war news; we cannot print it all!

Saturday.—Spanish warship Vizcaya sails from New York to Havana.—War is anticipated between Costa Rica and Nicaragua.—President of Hawaii sails from San Francisco to Honolulu.—Third anniversary of the outbreak of Cuban revolution celebrated at Key West, Fla.—France seizes land and property at Kwan-Chuen-wan, China.—China makes new decree relative to admission of foreign goods; original packages may be delivered at inland points unopened.—American Tobacco Works burn at Louisville, Ky.; 1,400 men,

women, and children thrown out of employment.

Sunday.—France said to be held in disgrace by other nations of Europe.—Pope desires arbitration of the Cuban question, and difficulty between U. S. and Spain.—English papers pay high tribute of honor to Zola, and deplore French injustice and shame.—Idea prevails in Germany and England that Spain is responsible for Maine disaster.—French steamship La Champagne disabled in Atlantic ocean east of Newfoundland; shaft broken; heroic trip of third officer in life-boat for help.—Stomach removed from woman at San Francisco; patient in critical condition, but may survive.—Weyler said to be originator of Spanish plot to blow up the Maine.—Two men make unsuccessful attempt to assassinate King George of Greece.

Monday.—Famine said to be threatening in many districts in Spain.—War topics in the pulpits of America, Spain, and England.—British steamer Legislator, bound for Central Africa, burned in mid-Atlantic.—La Champagne safely towed into harbor at Halifax.—R. R. disaster at Blue Island, Ill.; six killed by train running into omnibus.—Remains of inventor of Ferris wheel held by Pittsburg undertaker for funeral expenses over a year ago.

Tuesday.—U. S. Supreme Court affirms constitutionality of 8-hour law passed in Utah.—Officers of the Maine believe ship was blown up by design.—Inquiry court now at Key West, Fla.—Mort inspection net declared void by Arkansas Judge, decides that people may buy what they please.—French gunboat sunk by storm off coast of Australia.

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## Our Review Corner.

Our Race News Leaflet, by Prof. C. A. L. Totten; Nov. and Dec. number, 1897, monthly, \$1 for 13 numbers. Our Race Pub. Co., New Haven, Conn.

With the November number came Totten's Chronological Chart, presenting thirteen different systems of chronology in comparison with the chronology of Totten. This is perhaps as valuable a table of comparative chronology as has ever been issued. We are nearing the end of the age—that is one thing sure, and the time is valuable in that it enables the student to prove prophecy by history and locate the most important event of the century or of the age; the revolution is at hand. In the December number the *Race News Leaflet* contains a defense of the chronology of Totten against the attacks of H. Grattan Guinness and others, and from our standpoint of observation, Totten has the best position in the controversy.

Voices of the Morning, by J. A. Edgerton, of Bureau of Labor Statistics, Lincoln, Neb.; 120 pages, cloth, stamped in gold. Chas. H. Kerr & Co., Chicago.

The author's poems have been seen in almost every reform journal in the country. This work is a collection of about fifty excellent poems, which bear marks of originality and ability. It is a contribution to reform effort. It is optimistic; and looks at the coming bright side of the world.

The author is liberal, hopeful, modest; in his poems he has endeavored to be natural. There is one thing about the work that we like, and that is, it is not written for literary critics, but to voice the longings of the great struggling masses, and to point out the great possibilities of the future. We would much rather have it this way than suited to the entertainment of the wealthy aristocracy or to the fancy of the concealed critics of some orthodox schools of literature.

Dianism, or Sex Holiness; 24 page pamphlet, price 25 cents. National Purity Association, 79 Fifth Ave., Chicago, Ill.

This pamphlet purports to contain the secret of health, happiness, and success, but it misses the mark; for if we know anything about the science of mind and of sex, and we claim we do, Dianism is as far from sex holiness as is prostitution. We can demonstrate that the so called science of sex as set forth under the name of Dianism, and which appears to be gaining ground among a class of sensualists who regard present sex relations and functions as sacred, is unscientific, and in direct violation of every known and demonstrated physiological law. Koresanthy alone possesses the solution of the sex question; its solution is natural and scientific.

Lucifer, the light-bearer, sex reform; monthly, edited by Moses Harman. 1394 W. Congress St., Chicago.

The People's Union Mission, news and reform; monthly, 25 cents a year; Genesis, Ill.

The Crescent, Mohammedanism, weekly; 2a Baker St., Liverpool, Eng.

The Commoner, news and reform; weekly, \$1 per year; Rochester, Pa.

\* \* \*

## In Reform Journals.

As Editors See Us.

Truth Isn't Begging People to Accept It!

A "new religion" journal, which basises claim to be the religious leader of the universe on the claim that the earth has a concave surface, the sun, moon, and stars being on the inside instead of the outside of the earth, is now out with an offer of \$1,000 to any editor who will disprove its theory. I want to call the attention of the publishers to the fact that the burden of proof rests upon them, not upon the rest of mankind. As anarchists who hope to have their opinions concurred in must first show the inefficiency of governments and gods to properly regulate the affairs of men, so must these claimants prove the errors of simple astronomy; to ridicule mooted questions because of the variance of different minds in regard to them is easy. Proof is something different. Fabulous stories of sea-level measurements won't do, either.

But what has the whole thing to do with religion, anyhow? When the paper in question turns its batteries on other religious frauds it does good work, but when it only destroys one falsehood that another may be erected in its place, the effort is a loss of energy.

But just what won't be crammed down the throats of mental weaklings, in the name of religion, so long as gullibles can



be found, would be hard to name. This brings us back to the present case, that of Koreshtian. Some three years ago one of its publications came out with wonderful proofs of the earth's being flat. The author of this article doesn't know what he is talking about—gotten things mixed badly; his remarks here do not apply to us. (If I remember rightly that was the shape assigned it). The idea was to prove the old astronomy false. The next issue of the publication was considerably delayed. Why? Nothing much—only—well—ahem—this old earth had been rolling up its edge like a scroll until it had swallowed itself whole and put us all in a hole. No wonder Germany is putting rice on its China and we poor devils jump from a Cleveland panic right into McKinley prosperity and wonder which is hottest! But all this gives Koreshtian a true scientific basis, so what's the odds, Zola says of Lourdes and its miracles: "Lourdes grew up in spite of all opposition, just as the Christian religion did, because suffering humanity in its despair must cling to something, must have some hope and, on the other hand, because humanity thirsts after illusions. In a word, it is the story of the foundation of all religions." And of Koreshtian?—*Free Society*, San Francisco, Calif.

## The Fearless Flaming Sword Prized Highly.

The *Index* stated last month that we were reading *THE FLAMING SWORD*, of Chicago, and that we valued it very highly. We do. We value it because of its fearless, chip-on-my-shoulder attitude on the subjects of religion, socialism, finance, and the various reforms that one every day sees the necessity of, from the handling of governments down to the all-absorbing question of earning daily bread.

Part of the contents of this lively paper is read by us and discarded as being too deep for us—don't understand it.

A theory advanced by "Koresht" a short time ago is, that he has discovered the secret of immortality. "Koresht" is Dr. Cyrus R. Teed, and he says that immortality can be brought about by the removal of the pineal gland of the brain. From our knowledge of anatomy we would modestly remark that the man who has his pineal gland removed, will immediately require the services of the undertaker and the sexton. However, Dr. Teed may not be as crazy as he seems. A man nowadays who gives birth to an idea which is in direct opposition to old established customs and ideas, is said to be a crank, lunatic, etc. We have had a little experience in this. If the man who discovered Osteopathy was crazy, would we have more crazy people.—*The Osteopathic Index*, Ottawa, Kansas.

## An English View of the Koreshtian Colony.

THE KORESHIAN COMMUNITY is still hard at work at Estero, in Florida, on the site which they confidently believe is destined to be the New Jerusalem, centre of the world's future development. So far the community is, from all accounts, prosperous and happy. The climate is perfect, and the natural facilities great for sea and river communication with all America.—*Brotherhood*, London, Eng.

\* \* \*

## As Editors See Other Things.

"Life is More than Meat, the Body More than Raiment."

Is there nothing more in life than to have enough to eat, a place to sleep, some covering for the body, and perhaps a polo game,

a prize fight, or blood-and-thunder melodrama to while away the few weary hours between drudgery and sleep? True, even that little would be like a seventh heaven of delight compared to what the average working man now enjoys, but can the ambition of American sovereignty rise to nothing higher than that? What are all the beauties with which nature has stocked the earth, and that the skill and ingenuity of man have reproduced and amplified for, if not for the enjoyment of man? Yet do we enjoy them? We who produce the wealth of the nation and make possible the grandeur and magnificence so abundant on every hand, are ourselves content to struggle on in poverty, live in wretchedness and die in our misery without having seen, let alone enjoyed, the beautiful world that was built for us all.—*The Beacon*.

When Egypt went down, 2 per cent of the population owned 97 per cent of her wealth. When Persia fell, 1 per cent owned the land. When Babylon went down, 2 per cent had all the wealth. When Rome fell, 1,800 men owned everything. In this country, 25,000 people hold more than half the entire wealth.—*The Common Cause*.

Spain, Russia, and Turkey are among the most religious countries in the world. They have God in the Constitution of every one of them. Spain has Cuba; Russia has Siberia; Turkey has Armenia; and God has all the glory. God comes handy to bear such burdens. We need him every hour.—*New Dispensation*.

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# The Flaming Sword the Clearest Search-Light.

LAKESIDE, CAL., Feb. 19, 1898.

DR. CYRUS R. TEED:—I have read *THE FLAMING SWORD* during the last five years, and have followed your teaching with a serious desire to find the ultimate verities according to which the processions of the race are carried forward from cycle to cycle. I am slow to accept radical doctrines, especially when they flatly contradict the consensus of opinion which has slowly accreted through the historic ages. But I must confess that your plain, straightforward definitions embrace the facts of life more completely than anything I have heretofore found in current literature.

I have nearly, but not quite, lost my hold on the old astronomy. Your answers to astronomical observations are comprehensive, explicit, and full of that electric fire which flows from an earnest heart and brain. But I cannot see why the universe should be limited to a single cosmic cell! The analogy of cell structure in the human body—with groups co-ordinated in interdependent series—would seem to suggest a plurality of worlds, limited in number and forming, in their serial aggregate, that larger cosmic structure which Swedenborg designated as the "Grand Man." Does the logic of your premise inexorably limit the universe to a single world?

I heartily accept your teachings regarding Socialism, Theocratic Government, and the establishment of the divine kingdom in the earth. I have long believed that the two poles of existence—matter and spirit—are perpetual and reciprocal. I also fully accept your views of reincarnation for the rank and file of humanity, and your distinction between these partial re-embodiments and the resurrection,

in which the partial lives are brought to fruition in a composite body-form, or ripened fruit as "sons of God."

I understand you to teach, (1) that Christ will come at the end of the age—now closing—and gather his harvest, the fruit of his planting 1900 years ago, who will then come forth as sons of God and dwell in the earth as visible persons. (2) That KORESH will be planted in the race at the beginning of the forthcoming age—now dawning—and again appear at the end of the age to gather his harvest. Am I correct? If I am, a perplexing problem will be unraveled to my apprehension. (3) You make frequent reference to astrology, and seem to regard current systems—both heliocentric and geocentric—as abounding with chaff, but that there was in pre-historic times an Astro-Science, the key to which was lost, and that you have re-discovered that key. Am I correct here?

I came "out from the world" about twenty years ago, and have since been trying to live along the general lines which I discover in your teachings. I regard *THE FLAMING SWORD* as the clearest "search-light" on the drift of events now published. You have a very able corps of writers and co-workers, and into a first-class paper in every respect, you infuse a soul and purpose which make it a two-edged sword that will be potent in separating the sheep who are looking for a shepherd, from the goats who are in quest of the finest pasture. It is a disturbing force in the halls of conservatism and entrenched error, and will be sure to shake up the body politic in such a manner that its units will segregate for a rearrangement of its organs and functions. Sincerely, E. W.

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