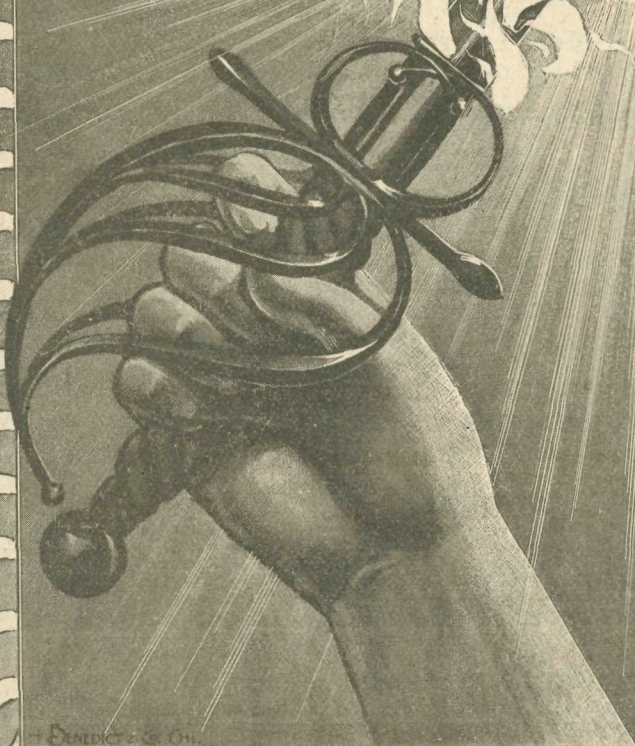


PUBLISHED UNDER THE AUSPICES OF KORESH  
THE FOUNDER OF KORESHANITY.

# THE FLAMING SWORD



April 7, 1899.

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Is Universal Space Limited or Infinite?  
**Prof. U. G. Morrow.**

In Editorial Perspective, Editorial Discus-  
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World's News, Reviews, etc.  
**Prof. U. G. Morrow.**

Entered at Chicago Post Office as  
Second Class Matter.



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# The Flaming Sword

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

Vol. xiii. No. 21.

CHICAGO, ILL., APRIL 7, 1899. A. K. 60.

Whole No. 332

## True and False Standards of Political Justice.

American Expansion Logical From the Basis of Competism; Competition of Nations for Supremacy;  
Fall of England and Russia.

THERE IS considerable conflict of opinion regarding the course pursued by the government toward the people of the territory acquired by our war with Spain. Every administration is open to the criticisms of the opposing party, and to some extent justly; but the general opposition of parties out of power, to the administrative policy, is upon the ground of a vigilant search for, and discovery of some weakness which is made a party issue. If the republican party favors expansion, the opposing one is quite certain to advocate the opposite policy, and *vice versa*.

There ought to be some standard of administrative virtue, aside from the political perversions of men who fatten at the public crib, and whose political ribs become conspicuous in proportion to the enforced restraints of the controlling party. There are but two great standards of possible political justice; one of them is righteous, the other is unrighteous. The first was suggested nineteen hundred years ago by the great Humanitarian, who instituted for and through his followers a practical communism as a true exposition and application of the principle of love to the neighbor; the other was exhibited in the speculative procedure of the men he overthrew in the courts of the temple, where they plied the craft of money-getting, impelled by the love of money, which is the root of all evil. The modern impulse to commercial activity is the latter. Can there be a question as to which is righteous?

If commerce on the competitive basis is correct;

and if men possess the moral right to compete with one another for financial mastery, and corporations and governments are amenable to this principle of selfish aggrandizement, then we possess a standard of political and international virtue. The financial prosperity of any country must depend upon its power to successfully compete with other countries or nations; and the power which gains the advantage and maintains it, must ultimately destroy and absorb the weaker competitor. If this principle be true, then whatsoever means may be required to accomplish the triumph of the successful competitor is legitimate.

If there could obtain the principle of equilibrium without violent revolution, under the enforcement of the competitive law, then we might talk of the injustice of the apparent republican expansive policy. Competitors in international commerce cannot ultimately compromise. They may appear to for a time, while there remains anything which the great commercial pirates have not already appropriated; but when the spoils of the last conquest have been distributed as agreed upon by the powers, then the stronger of the piratical alliance must prey upon the one first crowded out of the international fellowship.

It might seem regrettable that the American government could not perceive the justice of the Cuban cause until the blowing up of one of our great naval structures, and that the battle cry could not have been "Cuba Libre" instead of "Remember the Maine." Our



war against Spain was impulsed by commercial incentives, but the energy enforcing the enthusiasm of our navy and military was revenge. Whatsoever results accrue to the people of the conquered territory, the world may rest assured that the wisdom directing these events is the intellectual power dominating commercial interests; and providing the competitive spirit be righteous, then the course of the republican administration is glorious. "The heart is deceitful above all things, and desperately wicked;" and for this reason the struggle for national aggrandizement and supremacy progresses in an accelerated ratio, and the augmentation of national greatness must result in the triumph of the people possessing the most polished corruption. If the competitive system be the correct one, then there is no course open to the United States but to acquire and hold whatever possessions will conduce to the general commercial control.

The most conspicuous international conflict now in progress, is between the Anglo-Saxon and Russian nations. One or the other of these powers must succumb, or in the final conflict both will be annihilated. If the competitive system be right, and the Anglo-Saxon nation the fittest to survive, it will achieve its victory on no other ground than the alliance of England and America,—the conflict resulting in the destruction of the Russian power. This is the specific point of our difference with the class of people who look for the Lord's coming in the restoration of the old Jerusalem and the establishment of Anglo-Saxon supremacy.

The British lion is the perversion of the principle of the lion of the tribe of Judah. The lion is the *power* of commerce. The power of commerce, as illustrated by the Lord, was involved in the principle of communism. Its opposite principle is competism, of which the Anglo-Saxon is the supreme representative. The bear is the symbol of truth and good in ultimates, which constitute the power of these to restore human rights, not on the basis of the competitive impulse, but rather on the surer foundation of united life. Both the lion and the bear are symbols of Divinity; and the union of the principles symbolized by these, in the ultimate of organic union in the perfection of the kingdom of righteousness in the earth, should be looked for by all who desire the manifestation of the sons of God.

The class of people of whom Professor Totten is a representative, predicts a coming clash of arms between the lion and the bear; and they believe that the lion will

destroy the bear, while the fact is, the lion and the bear, both perversions of the primary elements of life, will destroy each other, and the *Eagle* will devour the carcass of each.

We remember the account of a conflict between a huge bear and a wild boar. The man who witnessed the conflict heard a tramping and rustling of dry grass and leaves in an open space a little distance from the thicket where he had been inspecting his fox traps. He climbed a sapling from which he could view the opening in the forest, and immediately caught sight of a huge bear and wild boar tramping in the foreground, describing a segment of a circle,—the bear traversing the outer circle, the boar a circle of lesser circumference. When the bear, describing the large circle, would turn to retrace his steps, the boar would turn and continue until the bear repeated the maneuver of doubling his tracks. Upon further investigation, the man espied a sow with a litter of small pigs; these were nestled together as the pivot of the belligerent gyrations of the bear and the boar. The boar maintained the position of his circle, while the bear, in a sort of a spiral convergence, narrowed his, constantly approaching the boar.

While the witness of the approaching conflict was cogitating in his mind the possibility of victory for the boar who was anxiously guarding his helpless offspring, the bear made a sudden lunge, and the conflict was on. They fought desperately for a while, when victory seemed to perch upon the spine of his swineship's bristles. The illusion was brief, however; for while the bowels of the bear protruded from a laceration made by the tusk of the boar, the bear had also inflicted a mortal wound. They turned from the conflict at the same time, and at a little distance from each other both parties to the conflict lay down to die.

There is a possibility, when the conflict between the bear and the lion reaches the point of the final struggle, that both will succumb to the prowess of each; for both represent the false principles of life, and the one is not more fitted to survive than the other. Both of these great powers represent the prostitution of the Word;—the great northern bear, the prostitution of the religious and social principles of life; while the other, the lion, is the most fitting illustration of the abomination of desolation, as pertaining to the secular commercial power.

The coming of the Son of Man in the clouds of heaven, in power and great glory, will witness the fall of both Russia and England.



The root of the tree of evil is every form of selfishness proceeding from the love of money, which, in an internal sense, is the love of sensuality.

The kingdoms of the world are mere fragments of a once glorious Kingdom, originally instituted and reigned over by the Lord God.



## Immersed Into the Baptist Church.

The Founder of Koreshanity, Once a Baptist, Asks the Baptist Flag Some Pertinent Questions, From the Basis of the Doctrine that a Baptist Cannot Fall From Grace.

A REPRESENTATIVE and aggressive Baptist periodical, the *Baptist Flag*, is published at Fulton, Ky., and from its standpoint is radical and alive. It is an out and out Baptist—and should be. If the Baptist doctrines were right a hundred years ago, then they are right today; and no honest Baptist will compromise the truth with the devil for any purpose whatsoever. If the church is not up to the times, and requires a restatement of any of its propositions, then it would follow that its previous position was wrong, and no readjustment of interpretation would help the church.

In another column we reprint some extracts from THE FLAMING SWORD, with comments from the *Baptist Flag*. We herewith desire to thank the *Flag* for its "admiration" for our boldness, and we congratulate it for its adherence to principle. We insert here a quotation from the aforesaid publication:

No true Baptist, in any country, will ever agree to the acceptance of men or women to church membership who have never been baptized, and who never expect to be. Yea, further, we may say no true Baptist church will ever accept to membership such men or women as have received a so called baptism from any of the sects. Baptist churches were authorized to do all the baptizing the Lord ever commanded, and they don't have to receive it from anybody else.

Good! Now, why does the Baptist denomination admit the general run of Protestant denominations to be Evangelical? Let us not stop here. Was the Baptist church ever authorized to baptize men who were liable to become freaks and promulgate "vagaries"?

The Founder of the Koreshan System was raised in the Baptist church; his grandfather was a Baptist clergyman, and many of his relatives were ordained clergymen in the Baptist church. His parents also were baptized members of the Baptist denomination, and he was baptized at the age of seventeen, after struggling for years to attain a conversion after the formula of the Baptists. He submitted his experience to be passed upon by ordained men who, being appointed of God for their special service, ought to have been directed by the Holy Ghost. He submitted his case, with his experience, to the Holy Ghost ("who is God") working in and moving these Christ-anointed men who decided—of course, under the power of the Holy Spirit—that the said experiences were the true witnesses with the Holy Spirit, that he (the Founder of the Koreshan System) was born of God. They said that he had given genuine evidence of

his adoption. Now, if we understand the Scriptures, a man having once been born of God cannot fall from grace.

We present two or three questions for the consideration of these good Baptists: Was the Founder of Koreshanity a good Baptist from the age of seventeen to thirty years, during the time the Baptist people fellowshiped him? If he was not a good Baptist, then is the spirit which actuates the Baptist people of sufficiently good authority to be a safe counselor for the denomination? Do the Baptists believe the Scriptures, which say that "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God"? According to the Baptist formula and the testimony of many members at a covenant meeting of the Baptist church, it was the consensus of opinion that your humble servant was born of God, as evinced by the testimony of experience offered. If he was born of God, then how did he succeed in falling after such a reformation,—despite the Scriptural declaration that a man cannot sin after being born of God?

If he was not born of God, then how could the Holy Spirit so far forget himself as to lend his testimony to witness with the spirit of your servant, that he was born of God? At that time your servant accepted, dubiously, the testimony of the church as to his heirship to an eternal inheritance, because it seemed to him—at the age of seventeen—that to be regenerated from the Lord, through the operation of the Spirit, he should have become a new man. It seemed to him that to be born of God was to become a son of God; and he was fearful lest he was not a son of God in the true sense of these terms. His doubts of his heirship followed him in the church until the fall of 1869, when he received illumination from the God of heaven. In making this declaration we do not claim more than every Baptist claims, who says he is converted; for every Baptist in the church says he is regenerated; he is born of God; he has attained the new birth, and that the Lord God, the Holy Ghost from heaven, has enlightened him. We have merely employed the Latin word illumined, which means the same thing.

While we maintain that we are enlightened from the God of heaven, we do not claim to have yet attained to physical immortality. This is yet to be put on; for this corruption shall put on incorruption, and this mortal shall put on immortality. The change will be wrought here in the flesh, through obedience to the law of God,—an obedience which is ordained of God, and the possibility of fulfilling it denied by the church.



# Is Universal Space Limited or Infinite?

Considered From Mathematical, Geometrical, Metaphysical, and Cosmogonical Standpoints; Irrefutable Proofs of the Limitation of Form.

PROF. U. G. MORROW.

SPACE is considered by the majority of modern minds to be illimitable or infinite; it is held that the great room of the universe, the great openness, is absolutely boundless, and that in any direction, one might go on an imaginary journey in a straight line without ever reaching a limit. The question is often asked, Can you think of space as having bounds? The usual conclusion is that if we try to suppose an end or bound to space in any direction we will perceive that nothing could ever be a barrier; that any supposed end or bound would but mark a place from which, think as we like, there would still be a space beyond, for it is unthinkable otherwise. Therefore, if we strain our imagination and stretch it to the utmost, it is claimed that we can never conceive of the vastness of infinite direction.

If we were to illustrate even the greatest span of infinite space which can be reached abstractly by any mental process, it would not suffice to form an adequate conception of endlessness. Suppose a vast globe one decillion miles in diameter filled with atoms of matter; take the atoms, one by one, and place them in a line, so that each one shall be a decillion miles from the other, until every atom is removed from the globe and arranged in the line. The vast extent of the line thus formed would be but an infinitesimal part of infinity!

The idea of illimitable space has grown out of fallacious astronomical concepts, licensed by the Euclidean system of geometry, in which it is held as fundamentals that two straight lines cannot enclose finite space, and that parallels can neither meet nor diverge in space, no matter if extended eternally. In astronomy, the size of the universe has been constantly increasing since the days of Copernicus, and its space has correspondingly enlarged. The telescope has never enabled man to see the barrier; perpendiculars from a convex earth have never reached imaginable bounds. On and on, the bounds of the universe have been extended until they are removed altogether; and the idea is prevailing that infinite space is filled with worlds, and that the stellar universe reaching beyond the Milky Way, is as a mere atom of existence compared with the vast field of constantly whirling orbs and systems,—worlds without end in a limitless, formless universe!

## Euclidean Geometry Rejected by Modern Mathematicians.

Strange as it may seem to many minds drifting with the current of popular thought, and enamored with the idea of the infallibility of abstract space speculation, there are many able men in the world who *deny* that space is illimitable. It is a well-known fact that all of the able mathematicians of the present century reject the geometry of Euclid as untenable and defective; the fundamental axioms of the old Grecian

system were assumed,—a conclusion now generally conceded in mathematical circles. The old theory of parallels has been declared to be fallacious by such men as Gauss, Bolyai, Reimann, Helmholtz, and others. The modern geometries, which have supplanted the Euclidean, known as the non-Euclidean, reject the postulates of Euclid as being untrue, and hold that parallels may meet and diverge, and that properties of space may be regarded as limited.

The old geometry considered only the "space of experience," founded upon fixed planes; in the non-Euclidean systems it is held that the space of experience does not extend in absolutely straight lines, but differing slightly from the zero of a plane surface so that a point which should move forward in a Euclidean straight line shall ultimately arrive at the same point, having traversed a circumference. In the great Reimannian system of geometry it is maintained that there is no necessity, from a geometrical basis, for considering space as infinite; that space itself has such a curvature that what *seems* to us to be a straight line returns to itself, something after the manner of the surface of a sphere, containing only a finite number of square miles.

Astronomer Newcomb says that the idea of the finitude of space, although transcending his conceptions, does not contradict them; and the Standard Dictionary concludes that it is possible that some of the non-Euclidean systems of geometry may represent space more nearly than the old system, if we conclude that the difference is so slight as to be incapable of detection by any means in our power. Thus the greatest geometers of the nineteenth century deny the infinity of space; they hold from geometrical principles which have supplanted the postulates of Euclid, that there is no such thing as continuous and infinite direction in fact, and that therefore space is limited. Following the idea of the limitation of space, there is a growing opinion among able astronomers that the *universe* is limited; for it would be inconsistent to hold that finite space could contain an infinite universe. Newcomb has reached the conclusion, which is shared by others, that the modern telescope has reached the confines of universal dimension; and now the question may be asked of the Copernican as well as the Koreshan astronomers, What is on the outside, if the universe and its space are limited?

## Metaphysical Proofs of Space Limitation.

Idealists, ignorant of the relations of mind and matter, have held that space is purely ideal, having no objective reality, it being merely a subjective condition. We are willing to grant that "infinite space" is a subjective condition only, admitting that absurd and impossible things may be conceived through application of the principles of fallacy, in which the thought is per-



verted and the mind made to conceive the exact *opposite* of that which really exists. And as long as truth is not possessed by the mind, various conceptions will be entertained concerning the properties of space.

Real space, the space with which we are acquainted, is extension or room, the three dimensions of which are length, breadth, and thickness. These dimensions are properties of form, as well as properties of space, a demonstration of the fact that space is the extension or room of *form*. Dimension is a general property of form, and limitation is a specific characteristic of dimension. Space therefore, is the property of extension of existing things, the room which they occupy, and is not to be considered apart from form; for if space is a property of extension of form, only form can occupy space, and space cannot be conceived of except in relation to form.

Size is determined by the three appreciable dimensions of space. The mind has faculties of conception of form and size; if these are qualities of the mind, and are also properties of natural things, they demonstrate the correlation of mind and matter, and consequently the relations of form and formation through the continual descent and mutation of spirit to matter, resulting in the complete expression, with all of the qualities of the mind, in variety of forms and relations of the physical cosmos. The mind can appreciate the properties of form, the dimensions and limitation of form and its concomitant space; therefore, the limitation of form and space is *thinkable*; illimitability is *not* thinkable, and in consideration of the laws of the relations of the metaphysical to the physical, the relations of mind and matter, the conclusion is inevitable that that which is unthinkable has no existence. From a metaphysical standpoint then, it is demonstrable that illimitability is neither a property of matter nor space, and does not belong to them, and therefore space, which is the property of extension of form, and which comprises dimensions of form, is limited.

#### Mathematical Roots and Evolutions, and the Geometry of Cosmic Egg.

Mathematics demonstrates the unity and the harmony of the universe, its completeness, its limitation and variety of relations, and the immutability of its laws; its principles inhere in the very laws of being, and are expressed in all the forms of existence. Mathematics is the exact and infallible language of cause, and its terms are susceptible of translation, with equal absoluteness and infallibility, into every realm of the universe. It involves the laws and principles of logic, synthesis, and analysis, the laws of analogy, symbolism, correspondence, and correlation; its definitions are exact, and its conclusions are absolute and unvarying; it is finite, complete, and perfect. The applied principles of mathematics translate qualities of thought to correlate forms and motions, and qualities of life to human language; and correlate physics and metaphysics, mind and matter, cause and effect, man and cosmos. Mathematics is the infallible logic of relations.

Mathematical roots and evolutions, equations and progressions, are manifest in all domains in the universe. Their principles are the fundamentals of life and existence, the principles of the relations and qualities of existence. Cause is complete, hence finite; its functions are mathematically correlated, and its possibilities are equal to, and no greater than, the measure of its potential energy. The ultimate evolutions of all roots represent perfect numbers, therefore are limited in number. The universe, the analogue of man, as the ultimate expression and evolution of its inherent life is mathematically perfect, complete, and limited; and its concomitant space, possessing definite mathematical relations and geometrical qualities of extense, is therefore limited. The very fundamentals of mathematics are thus resolved into an irresistible protest against the popular unthinkable misconception of space, an infallible refutation of the idea of an infinite universe; for if the universe were infinite, and if its space were infinite, there could be no mathematics!

Geometry is the mathematics of form; it treats of space and its relations. The etymology of the word defines the greatest form to which it is applicable; it is from *γεωμετρία*, from *γε*, earth, and *μετρος*, to measure; it is the mathematics of earth-measurement. *Ge* or *gava* in Hebrew means body, the human form as the microcosm, and its correspondential and analogous earth-body. Geometry is the mathematics of the human form and of the earth or macrocosm, demonstrating the Koreshan conclusion that the earth is the *form* or body of the universe. Geometry is the mathematics of *existing* forms and their actual relations; it is founded upon the laws of the universal, structured cell. The principles of geometry are applicable only to form and its properties of space, dimension, and limitation; and as geometry cannot *possibly* be applied to infinity, the conclusion is inevitable that neither the universe nor space is illimitable. Geometry infallibly demonstrates that the universe and its *room* are limited.

The great room of the universe is cellular; the great cell occupies its own space, all the space there is. It is a structure of form, a structure of limitation. The earth is the material boundary of exterior space. We can thus conceive of the limitations of universal form, the limited boundary, beyond which there is no space. In nature there are no flat planes of any considerable dimensions; and any system of geometry founded on planes is defective and fallacious. The positive surfaces in the natural universe, on which parallels enclose finite space, are concave, convex, cylindrical, and conical. Natural parallels in the universe are curves, embracing space which returns to itself, the largest dimension of which is the 25,000-mile circumference of the earth. In the demonstrations of the Koreshan Cosmogony, the old geometrical system of Euclid is overthrown, with the resultant unthinkable and impossible propositions of the infinitude of space, and the equally absurd systems of astronomy which have endeavored to fill the space which fallacy, in its ignorance of the true geometry of form, has presumed and failed to create!



## In the Editorial Perspective.

THE EDITOR.

REVOLUTION is at hand! There is a growing expectation in the mind of the world that radical changes in the conduct of human affairs are about to occur. The signs of the times, written on the scroll of humanity as well as in the physical heavens, dimly read by an oppressed people, are scientifically interpreted in Koreshanity; a new age is at the doors, bringing to humanity its freedom from oppression and bondage to ignorance and death! The world is full of disappointment; its ideals of liberty and freedom are shattered. The founders of the American republic fought for liberty, but they have not realized it; instead of "life, liberty, and the pursuit of happiness," they have found death, bondage, and the pursuit of misery and discontent under the wings of monopoly! The common people are being rapidly reduced to poverty; the agencies are merciless and relentless. Hundreds of thousands fought for the freedom of the negro; and the colored man was made to rejoice, as did the revolutionary fathers; but a worse thing than plantation slavery has overtaken them. Instead of freedom of the negro, resulting from the civil war, there came a greater freedom to capital! In the proslavery days, capital furnished homes, food, clothing, and implements for the negro; now the negro must furnish the homes, the food, clothing, and implements, and toil for the capitalist for a mere pittance! In slavery, the negroes were never treated as cruelly as they are today; in "freedom" they are cursed, lynched, tortured, and burned at the stake. A remarkable statement is made by Judge Price, of Chicago, an ex-U. S. treasurer, that he expects resumption of negro slavery,—not by force, but through the voluntary act of the negro, "the natural act of a weaker seeking for the aid and protection of the stronger race in the hellish times that are fast coming upon us. I said when Lincoln was inaugurated, that we were entering upon the day of judgment; the time of waiting is almost over, and the New Jerusalem in America will pass through its final trials and emerge victorious with the true Church Triumphant!"

An Adventist exchange objects to the "sky kingdom" of modern Christianity, and considers as impossible the usual idea that the souls of people go off in the sky somewhere on the search for a resting place. It says, "Do away with the sky kingdom, and you have no need for the ethereal, immaterial man." Did our cotemporary ever consider the impossibility of the human body of Jesus going off into the sky somewhere, whence he will come again through the physical clouds to the earth? Suppose, while dropping the idea of the sky being inhabited by immaterial saints, it also drops the idea of the inhabitation of the sky by the physical personalities of Jesus, Enoch, Elijah, the Almighty, angels, and others. Jesus showed his disciples plainly enough when he was tangible, *where* God was; the Almighty was *in* Jesus, to the fullest extent of his Being, for Jesus was the "fulness of the Godhead bodily," really and corporeally. When Jesus left the tangible world, he told his disciples that he would be with them until the end of the age. How with them? In spirit; Jesus was reduced to spirit, and entered them as the bread of Life. They ate him, as was symbolized at the Passover. When Jesus entered his disciples as Holy Spirit, God began to dwell in the church, in his temple, and not in the sky!

At the call of the Czar of Russia the disarmament congress is to convene at The Hague. The peace feature of it is the mere shell, the ostensible purpose enclosing the real heart of the scheme. The nations are preparing to form a stupendous federa-

tion for the purpose of checking the forces of the inevitable. Thrones of corrupt nations cannot last long; perhaps they imagine all might endure a little longer if they stand together rather than singly. There is greater danger to the present governments of the world through revolutions from within than there is in nations fighting each other. The greatest overturning the world has ever known, the most stupendous revolution, "the time of trouble" foreseen by the prophets of old, will result from the struggle between capital and labor. The disarmament congress cannot stamp out the forces of revolution; the volcanoes will continue to smolder, with ever-threatening upheaval, until the final hour. The real meaning of the Czar's proposition is to seal up the craters; this very act will shorten the time, for thereby the pent-up forces will the sooner break forth and destroy the old world!

The freethought press is continuing to ridicule the idea of miracles, and endeavoring to show that they are absurd and impossible. Is a wonder impossible? There are hundreds of wonders in the world; a miracle is simply a wonder, a marvel. Dewey wrought a miracle in Manila Bay, and Schley, an astonishing one at Santiago,—so astonishing that if it had occurred 2,000 years ago and been recorded in the Bible, it would be laughed at by agnostics of the present century. The world is full of miracles today; Edison is working miracles right along. One of the latest wonders is Tripler's liquified air; his recent exhibition of a few of its possibilities before Washington scientists filled them with wonder. Such things are always wonders (miracles) to those who never saw them before. There has never been a miracle performed, in ancient or modern times, out of harmony with the laws of nature, but in strict obedience to them. It is possible to accomplish a few things in the world which fossilized freethought of modern times considers impossible and cannot explain!

The missing link has at last been found. It is the missing link sought for by Darwin; it is also the missing link in the solution of the labor problem. Genius has endowed the machine with the faculty of taking the place of human hands, and hundreds of people are forced out of employment in lines which have been invaded by muscles of iron and steel. Still another factor is being introduced—directly related to the Darwinian evolution, a demonstration of the process of transformation of the monkey into man. It costs money to employ ordinary human beings to tediously pick the cotton from the bolls. It is now proposed to train monkeys for this work; the experiment has been tried and pronounced a success. Monkeys cost but little; they need no clothing, but little food, and cages are cheap. Monkeys have no ambitions, their contentment is superb, and their imitation is highly developed. The step is taken, the evolution is in progress, and the monkey from the jungle is being transformed to the laborer on the southern plantation!

The trusts control nearly all of the commodities of America and of the world. Soon it will be impossible to purchase a single article without paying tribute to the trusts,—without helping to pay the dividends of the gigantic corporations. The government undertakes to pay its running expenses in peace or war, out of funds received from a little tax and tariff. The profits on all the commodities of the world, paid by the people and pocketed by corporations, exceed scores of times the amount of tax imposed by all the governments of the world! In fact, labor must not only produce all that the trusts control, but



must purchase at extortionate prices, the very things it has produced! The laboring man must pay many times over for what he uses in sustaining life, for the purpose of living that he may continue to toil for capital, that he may produce more articles for those who do not labor, and that he may purchase a few of the things which he himself has already earned in producing them!

Babylon of old fell while the aristocracy feasted and the masses starved and suffered under oppression; the handwriting on the wall—read and interpreted by the prophet—declared the kingdom at an end. The wanton waste of millions of dollars in New York, offends the dignity of the victims of oppression. Clubs, banquets, and balls annually waste more than hundreds of thousands of people receive for years of toil and hardship! The two Vanderbilt weddings in Gotham city this week, where the presents aggregate over \$1,000,000, are examples of the social and economic scandals which are rapidly multiplying. The handwriting again appears on the walls—on the walls of Wall street; the startling declarations are read and interpreted by the Prophetic Voice of Koreshanity. The time is at hand; the end is near, and the kingdoms of the old world will soon be no more!

An agnostic church is proposed, called the New Church of Humanity, and it is likely that many people will join it. Thousands of little schemes will be put into operation in the simultaneous order of fallacy at the closing of the great cycle,—the same schemes that have appeared throughout the history of the world in the successive order. The world has already witnessed the influence of both apostate Christianity and freethought. In the one the world had the Inquisition; and in the other, the famous "Reign of Terror" of France. The new church scheme originates with the "liberal university" in the West. As a sample of its liberality, it says that the rules of the new church will be very strict; thorough conversion is necessary to fellowship, and backsliders into the barbarous methods of Christendom will be immediately placed outside the gates by these latter-day Puritans. Mental anarchy, with the whips of oppression and ignorance, is as dangerous out of the old church as in it!

The world wants some one to edit the Bible, and is looking for a satisfactory editor. The Bible is entirely too severe on human depravities, and contains so many contradictions to mortal nature and perverted reason. The idea is to make the Bible a sort of soothing syrup, full of promises for the meanest man living, and free passes into heaven for everybody. It might be an easy thing to take the scissors and fix up a book to suit the masses; but the Bible is an expression of something that cannot be so easily scissored. Suppose the Bible should be clipped here and there, and the many things which the modern mind cannot understand should be eliminated, how much of it would remain? The laws and the very inherent principles of being and existence would be operative just the same; and the artificial Bible would be worse than useless!

The principal of a Milwaukee school, infatuated with the idea of democracy in all the affairs of human relations, introduced a system of self-government in his school, electing pupils as officers and police. The scheme resulted in oppression and juvenile chaos; and the principal was directed to return to the usual imperialism. Democracy in the nation is on a par with democracy in the schoolroom, so far as justice and order are concerned. If the universe should adopt the principles of democracy for a few days, it would be reduced to absolute chaos. At present, the universe is governed in accordance with the

principles of solar imperialism, and we are certain that it has always been so.

Pappadakis, a Greek philosopher and patriot, is over from his native country, endeavoring to convince the professors of Yale college that the old Ptolemaic astronomy, and not the Copernican, is true. Although he has deposited \$500 in the bank subject to the claim of the man who proves that the earth moves, no one has ventured to accept his offer; not that his money is not worth as much as any one's else, but an obvious impossibility stands between the astronomer and the money! It is equivalent to offering \$500 to the man who will jump to the moon. The same difficulty would be met by the noble Greek if he were to undertake to prove that the earth is convex, for the purpose of obtaining our reward of \$100,000!

Every form in the universe, in the order of perpetuity of natural things, is constructed according to the laws of order, the natural laws of universal construction. A perfectly natural order of human government and society must be constructed in accordance with the same laws, with analogous form and function. Every government in the world today is unscientific, because not founded upon the principles of order and natural relation.

The process of civilizing the natives of the Philippines involves many factors, and it may require a few years' application before the effects are fully manifest. From the hands of America, the most advanced Christian nation in the world, the Filipinos receive war and whiskey, bombs and Bibles, missionaries and money, open door and oppression, salvation and slavery!

The Czar believes he has found the egg from which the white dove of universal peace is to be hatched; and the disarmament congress has been called to "set" upon the precious oval at The Hague, and await the results. Of course it is an egg all right, and it will hatch; but when the product is manifest to the world, it will be the stupendous vulture of the money power!

Every idea originating outside of the sphere of divine activity is fallacious. The modern church reaches the conclusion that the agnostic scientist can solve the problems of nature and discover the truths of creation, as well as the Christian. Koreshanity denies that truth is entertained by either the agnostic or the modern churchman.

The agnostic cannot believe the Bible, but he can readily accept the vagaries of modern science, believe everything he sees in the daily press, and everything he hears in neighborhood gossip, and eagerly seeks the outflow of gall and prejudice of the enemies of Koreshanity.

Physicians lead their patients along numerous by-paths from the cradle to the grave: Allopaths, Homœopaths, hydro-paths, electropaths, astropaths, osteopaths, phrenopaths, masopaths, mentopaths, psychopaths, and hypnopath; and there-sults are path-etic!

Truth must reach its antithet through its own vitiation, in the field in which it began operations. The positive pole of truth was located in the primitive Christian church; but the modern church contains the pole of fallacy.

A modern theorist finds a wheel of some anthropostic clock of past dispensations, and mounts it for his friends. It runs nicely under manipulation; but we might ask, of what use is it? Can you keep the time of the ages with it?

Much is said today concerning the Fatherhood of God and the brotherhood of man. With the coming of the sons of God of the Golden Age, the world will witness the Brotherhood of God and the Fatherhood of Man.



Rapid transit in the horseless carriage of the earth, at the rate of 65,000 miles an hour, is cheap now. The franchise is about to terminate, and the Copernican monopoly will soon be asked to surrender its charter.

Searching for the Almighty in the vast fields of infinite space of modern astronomy, is looking a long way from the home of Divinity. God is at the center of universal impulse, in progressive humanity.

Two great systems of astronomy are promulgated in the world—the Copernican and the Koreshan; the former is great because it has an immense following, but the latter is the greater because it is true.

Koreshanity has the monopoly of truth; it is the scientific trust, the divine corporation chartered under the laws of the universe.

The disarmament peace congress proposes to render humanity helpless by removing its arms; then the nations will go to pieces.

Anybody can walk on the water today—providing it is frozen. Modern imitations of Jesus are parallel instances!

Some men are endeavoring to introduce the new age by running over the Niagara Falls of the river of fallacy.

The synthetical science originates in the synthetical mind, the focus of universal experience and aspiration.

Judging from the condition of Chicago politics, the city needs some genuine ward healers!

Life is the opposite of death. The only way by which death can exist is for life to die.

Astronomers cannot make a clean world by sweeping the sky with the telescope.

The waters of fallacy are from the sewerage system of the mental world.

Perhaps the spring of the year turns the Copernican universe.

Jesus was tried and condemned to death by a corrupt Jewry.

The salvation army would like to bombard the Filipinos.

Truths hatched from the Easter egg are ex-cell-Lent.

American liberty is reduced to the fourth dimension!

When man returns to dust he will be in-dust-rious.

Saloon-keepers and lawyers are bar-tenders.

Allopathy is not the all-opathy.

Land owners are men of deeds.

## Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

### Conscious, Individual Immortality.

EDITOR SWORD:—I am patiently and laboriously studying the Koreshan Doctrines as expounded in *THE FLAMING SWORD*; but the subject is so stupendous, so utterly overturning all old ideas, that it takes me a long time to fully grasp it. How any one desiring the truth can so hastily denounce your ideas, as the majority do, is beyond my comprehension.

You have been very patient and generous in answering my numerous questions; and although I do not fully comprehend all your answers, I intend to keep studying until I do. As long as you keep inviting the inquirer to ask more questions, I will keep on asking you to solve my difficulties. Of course, if it is a truth that I cannot have an individual, conscious immortality, I have to accept it whether I want to or not; and I cannot see any other logical conclusion from your teaching.

If there are two or many spirit entities inhabiting my brain, I do not know it. If man has existed in this earth from all eternity, and we find no conscious, tangible individualities who have consciously lived more than 150 years, it would logically follow, I should think, that no individual, conscious immortality would obtain in the future eternity.

I wonder if you get my meaning, and if you can answer me in language that I can comprehend? Of course, I understand that it is not your fault if I cannot comprehend your explanation, any more than it is the fault of a little child if it cannot understand a clear explanation of a problem in Euclid. Yours for more light,—D. EDSON SMITH, Cal.

The kindly, truthseeking spirit manifest in the above letter is indeed highly commendable. A sincere disposition to know the truth is shown; and if our correspondent continues in this desire, with its accompanying persistency in the study of the problem of life from the Koreshan standpoint, he will, in time, reach a comprehension of it; it lies in the path of his destiny. We think we get the meaning of the questions asked, and will endeavor to answer in language and by means of illustrations that can be readily understood.

We think we see where our correspondent misconceives the Koreshan Science of immortality; he concludes that we teach that man can have no individual, conscious immortality. On the contrary, Koreshanity teaches not only that such a state of existence as conscious, individual immortality, is possible but also the divine consciousness in the man attaining to immortality. It is true that, while in the present mortal and dying condition, such consciousness cannot be attained; and that there are now no tangible individuals possessing a memory of past embodiments; but it does not logically follow that a memory of all past embodiments will not obtain in the future.

The corpuscles of a growing plant are mere segments of the seed. Their con-

sciousness is confined to their limited experience since formation; they are not conscious of having passed through death, and have no memory of past existence; but the life they contain was in the seed, and was conscious on a higher plane than when segmented in the cycle of evolution between the sowing of the seed and its harvest or reproduction. When the seed has reproduced itself, when it has gathered and infolded all of the entities into itself again, every corpuscle regains the consciousness it had in the past seed, as well as of all intermediate experiences in segmentation; for the seed is the summing up of all of the experiences of all the corpuscles it has infolded. The corpuscles are resurrected in the seed, and enter the state of biunity or immortality. Every seed is immortal, whole, complete, and perfect, with inherent functions of self-reproduction.

The mortal man is a mere segment of the perfect life; his consciousness is a mere fragment of the integral mind. The mortal man has no individual existence; he is *vidual*,—divided, and will continue to be as long as he propagates his life on the mortal plane. The line of divine progression in humanity through a dispensation, is the Tree of Life. Jesus was the immortal seed sown. In the transmutation of Jesus, his life was resolved into



ascending and descending degrees; the spirit entities which belonged to the descending degree, and which were in unity in the mind of the perfect Seed Man, were disseminated and took up their abode in thousands of individuals, and multiplied and divided more and more as the race has multiplied. In the various states of segmentation, embodiments, or quasi-incarnations, the entities do not retain consciousness in the external mind, of past embodiments, and therefore cannot regain consciousness of the past until the final aggregation in the immortal 144,000 sons of God, who will appear in the world as the coming of the saints, clothed with the divine nature, at the beginning of the new dispensation.

Every ego and every entity reaching the perfect, divine temples will possess the perfect, individual, immortal consciousness, the memory of all past embodiments, the consciousness of all past incarnations or resurrections. Millions of entities of the Jewish dispensation were resurrected in Jesus, and reached the highest elements of the ascending degree of divine life. Millions of minds which have progressed during the Christian dispensation in the line of divine activity, resulting from the sowing nineteen hundred years ago, will put on the divine nature and enter the Godhood, the temples of the resurrection, the immortal state. In the final absorption into Nirvana, in ascension into the most interior realm of human consciousness, every entity retains its individuality, putting on the consciousness of the Almighty in the sphere in which it is emplaced. This absorption is into the plane of eternal life, higher than immortality, whence there is no descent nor break in the continuity of being; for them there is no more death, for they are absorbed into eternal Being! There is no such thing as continuous immortal forms, living from age to age; every immortal form is a seed, created for purposes of reproduction of its kind of life, and for the salvation of entities in the next lower kingdom; the seed appears and disappears; its lower life dies; its higher life is continuous,—it possesses interior consciousness and persistency of being which never end. This is true of the vegetable kingdom; it is true of the divine.

Every man is conscious of having an external consciousness. The mind of man is made up of spiritual entities; every thought is an entity, susceptible of transmission and metamorphosis, and capable of making impressions, and of materialization in the corpuscles of the body. The mind is like a world, like a kingdom. It has its central governing ego, and subcen-

ters which preside over the functions of the body. The brain is inhabited by living entities; without them there could be no thought; they preside over man's senses, and make up his character and form his destiny. The mortal man is an aggregation of entities in organic form; in each embodiment he possesses different entities, but retains his central ego; as the ego progresses, it attracts higher qualities of thought, the man becomes more refined, until at the close of definite cycles he is ready to merge into a higher plane, the plane of conscious, individual immortality, instead of conscious, vidual mortality.

Every man possesses life, which has passed down through ages from ancestor to ancestor; every man is a re embodiment of human entities. The stream of human life does not cease; its currents flow to the interior, thence to the exterior—from the natural to the spiritual, and from the spiritual to the natural, throughout mortal existence, through series of dissolutions or disasters. The continuity of relations is broken, and the memory destroyed and not regained until the ego enters the fulness of life.

#### Atmospheric Refraction and Magnification.

EDITOR FLAMING SWORD:—I have long intended to write you regarding a phenomenon often witnessed in southern Texas. The people here call it mirage, but it does not conform to the description of mirages as recorded in the books that I have seen. From where I live, looking north, ordinarily the horizon is not over three miles away; but several times this winter I have been able, on clear, frosty mornings, to see miles farther. It is said that the railroad is 20 miles from here, and I have seen several miles beyond the railroad, as proved by the smoke from a running train some distance this side of the horizon, as seen on such occasions, which would show that I could see 25 or 30 miles, instead of three or four, as ordinarily.

The country on these occasions seemed to rise up as a hill from the ordinary horizon line, sometimes showing objects not distorted in the raised territory; at other times making objects, such as trees and houses, appear much taller than they should. On one occasion, when the objects brought into view were especially distinct and nearer in appearance,—houses that ordinarily appear closer than they are, seemed suddenly to have moved farther away.

I have often wondered, when looking at this phenomenon, whether the country north of here could be seen in ordinarily fair weather through a telescope. Can you tell me the true name of the phenomenon I have tried to describe? I should be glad to have an explanation of the cause of it. I should also like to have readers of THE SWORD, who have the use of good telescopes and who live where the kind of phenomenon I speak of occurs, try

whether a good glass will bring the distant country into view above the ordinary horizon, in usual as well as in unusual states of the atmosphere, and report to THE FLAMING SWORD.

I have had atmospheric refraction suggested many times, to meet the Koreshan statement that after a ship has passed out of sight it can be brought back by a telescope. Please define atmospheric refraction, and whether it can cause objects behind a hill to be visible above the hill in their natural form and proportions. I believe in the concavity of the earth's surface, but am not able to answer all the questions that others as ignorant as myself may ask; I do not have to. They must disprove the correctness of the Florida survey by some other means than ignorant questions.—J. L. TRAUGHBER, Texas.

The phenomenon referred to above cannot be used as an argument against the Koreshan premise of the earth's concavity, as demonstrated by experiments in restoring vessels to view with the telescope, which have disappeared beyond the horizon. Let it be noticed that the appearances recorded by our correspondent were seen with the naked eye, and not with the telescope; under the circumstances, had a telescope been used the objects would have appeared larger, and the horizon would have been still farther extended. The experiments of the Koreshan Geodetic Staff consisted in contrasting appearances of vessels to the naked eye and in the telescope. If refraction obtained when the telescope was applied, it would also obtain a minute before or after, to render the vessel visible to the naked eye. The kind of refraction that works intermittently to suit the telescope, stopping immediately upon use of the naked eye, is the mere refraction and distortion of mental rays in evading the subject! It is a mere subterfuge!

The phenomenon referred to is named in the heading of these paragraphs,—atmospheric refraction and magnification. It does not belong to the mirage, though it is related to the mirage in just this way: In a mirage the images of distant objects are reflected from the under surface of a heated stratum of atmosphere and are inverted; in such a phenomenon as the above, the distant objects are magnified by looking through the stratum and are seen right side up; the stratum causes an effect like that seen through a lens placed somewhat obliquely, throwing the images somewhat out of position, magnifying them a little, and extending the horizon. The visual substance tends to follow the curve of the stratum, and is consequently projected farther out on the concave surface; hence the extended view and the raised appearance of objects rendered visible by these abnormal conditions. This accounts for the magnified appearance of some objects, and the sudden diminution of others in



different parts of the field of the lens-like refraction.

At the same time, if the eye were brought a few feet below the stratum, the appearance would have been a mirage with inverted images; and with the eye at different altitudes in the stratum, different appearances would be presented to the eye,—as distorted views and elongated objects. Objects on the prairie, which are ordinarily out of view because of the rolling surface or slight bulge of earth in the distance, are sometimes brought into view by the kind of refraction we refer to; but in such cases they are visible to the naked eye and not in the telescope alone. We are familiar with all the phenomena observable on land and water resulting from the various atmospheric conditions. Special observations were made daily at the Koreshan Geodetic Operating Station in southern Florida, with the view to arriving at the facts of these various phenomena and the conditions under which they may be seen.

#### Area of Daylight and the Poles.

EDITOR SWORD:—The sun shines on some portion of the earth all the time; when it is night with us, it is day somewhere else. In the Arctic regions, during the long night, it is never totally dark; the light is said to be similar to our twilight, so that the people in high latitudes can attend to their outdoor avocations somewhat as the New Englanders do their "nightly chores," as Whittier said in "Snow Bound." To the inhabitants of the earth, the horizon looks to be the boundary or edge of our globe. Thus, is it not easier to consider the sun to be on the outside, rather than on the inside of the earth?

You have to exercise a great deal of patience with beginners and investigators, for we were early taught that "The earth is round, and like a ball seems swinging in the air." Our teachers showed us on the orrery how the earth, with the other planets, revolved about the sun; also that the size and distances can be estimated with mathematical precision, so we may know the size of the sun and its distance from the earth. Of course, according to their view, it is impossible to get the sun and stars inside the earth; that settles the question with the "knowing" ones!—Mrs. S., Cal.

When the Copernican system was introduced to the world, the people considered that it was easier to account for the phenomena of the heavens on the basis of the system with which they were familiar. The acceptance of a new system involves the work of reconstruction of mental conceptions, and until the mind learns how to apply the principles and place the conclusions in order, it will seem easier to account for the existence of things in the old way. It is easier for the common people to account for the universe by saying

that "the Lord did it," than to apply the mind to a comprehension of the laws of creation, involving theology, cosmogony, biology, geology, anthropology, correspondence, etc.

In the Cellular Cosmos, the sun's rays descend according to the laws of circumradiation and illumine a concave hemisphere. When the sun is on the equator, the area of daylight reaches from pole to pole; but when it is  $23\frac{1}{2}^{\circ}$  south of the equator, the area lacks  $23\frac{1}{2}^{\circ}$  of reaching the north pole; and at such time, in the Arctic regions, it is practically twilight for several months. The breadth of twilight increases from the equator to the poles; in our latitude the breadth of twilight is about  $18^{\circ}$ , or a little over one hour's time, equal to over 1,000 miles of the earth's surface, between sunset and darkness.

When the mind becomes familiar with the principles of Koreshan Astronomy, the subject becomes clearer, and the usual phenomena are the more readily accounted for, and the more easily explained to the student. The horizon is the vanishing point of lateral vision; it is the point where the space between the eye and the earth's surface is vanished by perspective, on the same principle that space is apparently annihilated, in the distance, between the metallic lines of a railway track.

We are patient with investigators and students of Koreshanity; this department is specially devoted to answering questions and removing difficulties encountered in the study of the System. We always take pleasure in answering as fully as space permits, all questions, suggestions, or criticisms of our correspondents.

#### Wireless Telegraphy and the Earth's Curvature.

EDITOR SWORD:—Permit me in all earnestness, to ask you a question; and will you kindly answer the same in your paper? Why is it that Signor Marconi, in his successful wireless telegraphy, has found it absolutely necessary to use high vertical poles? He has found that the distance to which messages may be flashed varies according to the square of the length of this vertical conductor. If the earth is concave, why any need of these high vertical poles? Now, honestly, does this not prove that your view is not correct?—J. STADE, Chicago.

In all that we have seen published regarding the Marconi system of wireless telegraphy, we have observed nothing that is in conflict with the already demonstrated fact of the earth's concavity. If the work of Marconi were a demonstration that the earth is convex, the astronomer would be the first to recognize it as such and announce it to the world. We would suggest here that it will not be re-

ferred to in scientific circles as a proof in favor of the popular system, because it is *not* a proof.

Marconi has found it necessary to use as rare a medium for transmission of electric forces as it is possible to obtain; the atmosphere near the earth being too dense for long distances. The distance to which Marconi's messages can be sent, sustains a certain relation to the altitude of the transmitter and receiver; the altitude is required because of the decrease of density, and it does not sustain any relation to the curvature of the earth. It stands related to the decrease of resistance, which is according to the square of the altitude of the transmitter. He has found that if a stratum of atmosphere will transmit a message a certain distance, that a lighter and higher stratum, charged with a greater amount of positive atmospheric electricity, will transmit a message to a greater distance. The electric energies follow the atmospheric stratum; it is the path of least resistance; and the energies will reach the receiver in the same plane, or at the same altitude, providing it is constructed to respond with a corresponding rapidity of vibrations; no matter whether the atmospheric stratum is related to a convex, flat, or concave earth, the results would be the same; the currents would curve with the curve of the earth,—the curve of the atmospheric plane or stratum in which they were transmitted.

If the altitude of the transmitter and receiver, and the distance to which the messages may be sent, were related to the ratio of convex curvature, it is obvious that the poles would have to be lengthened in proportion to the square of the distance in miles, multiplied by 8 inches. Marconi proposes to send messages across the Atlantic Ocean from an altitude of 1,000 feet. If the question of the curvature of the earth were taken into consideration in his operations, his vertical poles at London and New York, in order to place the transmitter and receiver on a line which would escape the bulge of the Atlantic, would each have to be *300 miles* in length! Unless, in sending messages across the Atlantic, he finds it necessary to place his points at this altitude, it will not even be a suggestion that the earth is convex.

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#### As Others See Us.

The Baptist Flag Expresses Admiration For the Aggressive Spirit of the Flaming Sword.

We are making an open fight for the truth. We do not hesitate to publicly say that we are authorized to publish to the world the Science of immortal life. If we had not force enough to arouse the enmity and even the aggressive opposition



of the world of error, we would be compelled to relinquish the fight and retire from public notice.—FLAMING SWORD.

While we have no confidence at all in the peculiar vagaries of Koreshanity, of which faith the FLAMING SWORD is the special representative, we do have admiration for the spirit expressed in the above. No man ever yet succeeded in maintaining truth without exciting antagonism, no difference as to the point from which he may approach truth. If any advocate of the truth proposes to become nervous and faint-hearted because some opposition arises against him, he had as well retire from the field. The truth needs men, fearless men, men who will dare to have an opinion, and who will contend for truth at all hazards. Those who pander and fawn at the feet of gaping crowds, with all possible apologies for their faith, are unfit for the kingdom of God. Give us clean, brave men.—Baptist Flag.

**The Flaming Sword the Leader of the Few Who have the Honest Boldness to Unflinchingly Condemn Apostate Religion!**

The Pope of Rome claims to be Christ's vicar on earth, and to have committed to him the keys of St. Peter; but while the Protestant nations and peoples silently laugh at the assumption, they publicly bow to his papal majesty, honor the dignity and authority of his claims, tremble at his power, and kiss his toe.—FLAMING SWORD.

There is entirely too much truth in that statement, especially with regard to the politicians of the country. There is a painful pandering to the whims of Catholicism in order to secure political support from that quarter. Everybody knows that Catholics are in conscience bound to be enemies to our free institutions, because our free institutions are enemies to their religion. Yet comparatively few will have the honest boldness to speak in unflinching condemnation of this apostate religion. The *Flag* has no sort of respect for the blasphemous claims of this man of sin and son of perdition, who is worshiped as a "vicar of Christ" by those who are guilty of idolatry.—Baptist Flag.

\* \* \*

## Chat With Readers.

### The Cellular Cosmogony in Cuba.

The success attending the publication and the sale of our 200-page illustrated work on the hollow globe, the CELLULAR COSMOGONY, is surprising to both our friends and enemies. We have printed three editions of this work since September, 1898, and the third edition, from which we are now filling orders, is meeting with a ready sale. Orders are coming in from individuals who have had their attention called to it by means of circulars, friends, or notices in papers; our friends are talking the subject up with their acquaintances, and we are placing them with booksellers and news-agents. Our traveling representative, Rev. U. Gordon Mitchell,

resumes his work in the state of New York, after several weeks' cessation from canvassing, during the coldest period of the winter.

We were pleasantly surprised this week to receive an order for 320 copies of the CELLULAR COSMOGONY from Havana, Cuba, where one year ago the Spanish colors did not guarantee safety to Americans. Our energetic representative there purposes canvassing the city of Havana, and advertising THE FLAMING SWORD and Koreshan literature in Cuba.

If the same energy that will be necessary to make a success of canvassing for our publications in Cuban cities where the Spanish language prevails, were applied by our friends in American and English cities and towns, we would reap a harvest of marvelous success! We desire it, and you want to see it; we work day and night to that end constantly, under the conviction that our people, our friends, and subscribers possess the fact, the ability, and the opportunity to push our work to rapid recognition in the world; and it will be attained if their noble enthusiasm and courage will arouse to accomplish deeds of daring in the propaganda of Truth!

\* \* \*

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### Leslie's Weekly.

We are receiving the popular and well-known *Leslie's Weekly*, a superb 16-page illustrated journal, with double-page supplementary illustrations. It is one of the best and finest popular weeklies published, now in its 88th volume, 44th year. It reviews the great events of the times, the people talked about, and discusses popular questions and issues. The April 6 issue is the Easter number, and contains illustrations of the Filipino war, funerals in Cuba, the wreck of the Windsor hotel fire, and the Astor battery in Japan. The extra double-page illustration is "The Last Rehearsal" before Easter celebration. We are pleased to place this magnificent production before our readers; it is an excellent journal from which to gather information of great national affairs in the study of Universology and the various phases of human life. The subscription price is \$4.00 per year; in a future issue we will announce clubbing rates. Address, LESLIE'S WEEKLY, 110 Fifth ave., New York, N. Y.

### The Cosmopolitan.

The *Cosmopolitan* for April is a valuable number, containing the finest photographic reproductions. The paper by M. Verestchagin on Napoleon in Moscow is of rare merit and interest for all admirers of the character of Napoleon,—especially the Koreshan, who is able to trace the force of Napoleon in the Koreshan movement. Striking illustrations show Napoleon's first

view of Moscow, his watching the burning of the city from the walls of the Kremlin, and his receiving bad news from France. Tolstoi's new novel, "The Awakening," begins in the April number. Keely's inventions and his mysterious force are discussed. John Brisben Walker's "Building of an Empire," an illustrated history of the development of Mohammedanism, is attracting much attention.

### Frank Leslie's Popular Monthly.

The leading article in the April number is Gen. Merritt's "Our Flag in the Philippines," a graphic description of the capture of the city of Manila, and of the life and character of the natives. Another notable feature is F. Marion Crawford's "Romance of Rome," eloquent in its descriptive characterization of the Eternal City, St. Peter's and the Vatican, and of Pope Leo XIII. The number also contains articles on the Filipino leaders, a description of the headquarters of Moravianism in America, views from a private car through Mexico, and other interesting matter.

### The Chautauquan.

The *Chautauquan* for April contains an illustrated article on "Women at the English Universities," which will be of interest to womankind. An excellent article on the resurrection of Jesus appears, proving from the stupendous influence the divine character has exerted in the world that the personality existed, that he was the head of the primitive Christian church; and shows the integrity of the character of his followers from the courage and fortitude displayed by them in receiving persecution from their enemies; and that it is unthinkable that men from the common walks of life would endure such treatment for the sake of anything else than their firmest convictions. A denial of their testimony concerning the resurrection of Jesus cannot be explained from the standpoint of comprehension of human character. Get this number; it is full of interest.

### Success.

Those of our readers who have obtained *Success* through us are pleased with the publication. It continues to be full of interest, full of sketches of men who have succeeded in their undertakings. The Easter number contains excellent illustrations of prominent Cubans, and of the "Training for Money Kings,"—the utilization of juvenile aptitude in the transactions of Wall street. \$1.50 per year; both it and THE FLAMING SWORD, \$2.

\* \* \*

## The World's News.

### Wednesday, March 29.

Famous Libby prison museum, Chicago, closed; present site to be occupied by new coliseum.  
Americans moving aggressively against Filipinos.  
Disgraceful crimes against humanity reported in British colonies in western Australia.



Marconi's wireless telegraphy a success; messages transmitted across English Channel.

#### Thursday.

Silver issue said to be alive and ready for campaign of 1900.

River steamer sinks in Mississippi; 30 persons drowned.

Americans and Filipinos engage in battle at Guiguinto, north of Manila.

Crisis reached in Samoa; American and British warships bombard capital and villages; rebel chief sustained by German consul; international difficulties may result.

Lieut. Bell, British officer, captured, killed, and eaten by natives of Congo Free State.

#### Friday.

Malolos, capital of insurgent republic, Philippines, taken by Americans; Aguinaldo and followers had fled; city partly burned.

\$50,000,000 iron mill combine is on foot, with headquarters at Chicago.

Russia is planning to suppress socialism in its territory.

Spain in process of disintegration by spirit of secession of its provinces.

#### Saturday.

Philippine republic in chaos; rebellion reported near an end.

Scores perish in steamer disaster in English Channel; vessel runs upon a rock and rapidly sinks.

Revolt and disloyalty in imperial army of China; rebellion spreading.

Nicaragua favors annexation with U. S.

5,000 church musicians in Belgium strike for higher wages.

#### Sunday.

Annexation sentiment said to be growing in Cuba.

President Harper asks for \$9,000,000 for Chicago university.

Prof. Herron is stirring up the clergymen of Chicago.

Archbishop of Canterbury, England, heads a crusade against Sunday papers.

Germany seizes Port of I-Chou, China, to protect foreigners against attacks of Chinese mobs.

#### Monday.

U. S. Army officers take up wireless telegraphy to be employed in transmitting army messages and signals.

Philippine insurgents in hiding; vain searches made for the enemy by scouts.

Pope reported entirely recovered.

Pope advises Belgian Catholic editors to fight socialism.

#### Tuesday.

Samuel M. Jones re-elected mayor, Toledo, O., on independent ticket favoring municipal ownership and economic reform.

Philippine commission issues proclamation to Filipinos, that supremacy of U. S. will be enforced.

Pope not so well today!

Carter H. Harrison re-elected mayor of Chicago; endorsed by the people for opposition to street car corporations.

Men cannot live by loaning money to each other.—Ruskin.

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