

PUBLISHED UNDER THE AUSPICES OF KORESH.
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THE FLAMING SWORD

A hand holding a flaming sword, with the sword's blade emitting a bright, fiery glow. The hand is positioned in the lower-left corner of the central illustration. The background is dark with radiating lines emanating from the sword's tip, creating a sense of intense light and heat. The entire scene is framed by a decorative border of repeating leaf-like motifs.

April 28, 1899.

THE CONTENTS

The World's Irrepressible Conflict and Revolution.

The Inevitable Convulsions of Society; Prognosis and Cure of Humanity's Malady; Final Messianic Manifestation With the Great Panacea.

**The Regathering of Israel.
KORESH.**

**The Hastening Doom of Modern Monopoly.
Prof. O. F. L'Amoreaux, Ph. D.**

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Berthaldine, Matrona.**

In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.
Prof. U. G. Morrow.

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The Flaming Sword

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

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The World's Irrepressible Conflict and Revolution.

The Inevitable Convulsions of Society; Prognosis and Cure of Humanity's Malady; Final Messianic Manifestation With the Great Panacea.

VOLUMES have been and are being written upon the subject of the tendency of the competitive system, toward that abomination of desolation involved in the conflict between the producers of wealth and the accumulated capital—so called—hoarded by the monopolist. There is an irrepressible conflict between the money power—created by the wage slave—and the slave himself, which not only threatens, but which will utterly disrupt the present foundations of a social fabric built upon the quicksand of commercial greed.

We can add nothing whatsoever to the portrayal of the causes and tendencies of a system conceived in hell and gestated in the depths of human depravity. While we may add nothing by way of diagnosis in the case of the sick man of the Christian age, our prognostications differ widely from those of the medical experts who have had the case in charge,—and their name is legion,—for we entertain no hope of recovery from the religious, moral, and political leprosy gnawing at the very vitals of the dying man.

The world is rapidly hastening toward its vortex of disintegration. We are at the end of the age, and are entering upon the times of dissolution and violent revolution. Knowing the inevitable, we can but commiserate the poor fools who are trying to lull the world into the peaceful and false security of an artificial slumber, and the greater idiots who delight in the influence of the soporifics administered by the soothsayers of a moribund Christian civilization. The an-

cient prophets were the "calamity howlers" of their times, but they declared the truth and were stoned by those to whom they were sent; and the Son of God—very truth and very life—died most ignominiously where Golgotha's rock drank the innocent blood which issued from the altar of Jehovah, destroyed by those who professed to long for his appearing.

There is nothing so repulsive to the majority of mankind, in any age of the world, as the naked truth. A lie is the sweeter morsel, when compared with truths demanding sacrifices to the essential end of the closer walk with God, and the evolution of a human brotherhood in the fellowship of a divinely united life. Religions prosper which soothe the conscience, stultify the moral sense, and diminish social obligation. That social life is the most attractive which contributes to the lower nature, and affords the greatest pleasure to human lusts and passions. The most consummate intellectual force is directed toward those commercial possibilities which enable the possessors to degrade the race and create a generation of bondmen (wageslaves) who, if it were possible, should be forever ground beneath the iron heel of a commercial despotism.

The love of money is substituted for the love of God; in fact, human loves are all devoted to the worship of mammon in many of his hydra-headed forms. Modern Christianity has so far degenerated as to be known as Christian only by the variety of labels placed conspicuously upon the forehead of the animal repre-

senting the phase of religious conviction which each sect has prostituted. Men are dishonest, hypocritical, and seductive. Our religious liberty, what little we enjoy, is indebted more to the force of atheism and infidelity, than to religious toleration from the sectaries forever at war on some technicality of religious statement; and yet, from this dumping ground for the debris of centuries of prostitution, the reform philosophers of the age would conglomerate and build a new and lasting social fabric!

The Christian world, upon the basis of commercial interest, fosters the growth, manufacture, and commercial distribution of the greatest curses to social righteousness; and these tendencies are augmenting proportionately to the amplification of that secular and mercantile spirit upon which depend the greatest activities of the times. The most Christian of them all, in some of the phases of Latin supremacy, and under the auspices of Christian pretension, has trodden under the feet of religious intolerance and commercial despotism the millions of so called heathen that have been educated into their conception of the Christian belief, from the irony of the Olive Branch in the mockery of the symbol of peace on earth, good will to men.

The commercial spirit and power, upon the basis of competism, comprise the dominating control of the age. The social and moral reformers know this, but they think to change the leopard and his spots by taking off his skin and substituting the skin of a butchered lamb. They expect to take the body and soul of an apostate and prostituted life, without a religious and moral transformation, and make of it either a Christian or an antichristian socialism. Old Christianity is dead; the only thing it lacks is inhumation. Its stench is an abomination in the nostrils of Jehovah.

The remedy is not in the progressive evolution of a religious and social perfection, in the order of the further development of modern civilization. Our civilization is a prostitution of Christianity; it is the product of a mongrel consortation of Christianity and paganism, without even the semblance of a Christian life. The world demands a revolution, in the recognition of the promised Messiah, through whom will come the higher and final baptism of the Zodiacal cycle, and the inauguration of such a religio-socialism as shall portray the construction of an organic unity, divinely imperial and

permanent, because ordained of God through the regeneration of the race.

Modern Christian socialism is a farce; it grows as a theoretical system, without any practical momentum, because it is a farce. "Barnum's greatest show on earth" was the supreme attraction of its kind, because he put his energies into the introduction of some new humbug in his show and upon his posters, and the attraction was in proportion to the spuriousness of his claims. It is the same with all the modern efforts to gull the world into some new social or religious conviction. But the birth of the coming kingdom is well defined in the symbolic language of Revelation xii:1,2.

The remedy for human ills is in the presence of Elijah the prophet, who comes "like a refiner's fire and like fuller's soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [the sons of conjunction with God], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "For behold, the day cometh that shall burn as an oven." This is a conflagration of men, originating in the Messenger of the Covenant (conjunction), and communicated to the thousands who shall enter the fire to be consumed and transformed into eternal sonship.

Another overshadowing of the Holy Spirit is the purifying remedy for this degenerate age. God alone is the great Physician, and he alone, in his final Messianic manifestation, will supply the world with the efficient force of its revolutionary power. Every pretended reform is merely the putting of a new patch onto an old garment,—in which the rent is greater than before,—and the filtration of new wine into old bottles. The doctrine (wine) of the coming age is new wine, and it demands a new bottle with a new name.

The Christian age is full,—full of corruption. Let it perish with its pollution. Christianity ends. God will give to the world another religious system, suited to the genius of the new section of the grand cycle. It will involve and evolve from Christianity, as Christianity—by involving the Lord Jesus and evolving the Christian system—was the product of Judaism. As Christianity succeeded Judaism in the progressive evolution of the race of men, so the coming system will succeed and be substituted for the defunct Christianity. Remember the declaration of the prophet. The world will be baptized with a new outpouring of the divine fire, which will burn (dematerialize) the thousands who will enter it.



The administration of one of the functions of government has been, hitherto, to rule men. In the new kingdom this function will have become obsolete because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men.

Change of thought so radical as to completely revolutionize desire, purpose, and possibility,—the essential change upon which the transformation of society depends,—cannot be insured except through anatomical and hence physiological transformations.

The world cannot and never could tolerate the truth.

The Regathering of Israel.

The Pilgrimage of the Lost Tribes to the New Jerusalem; Their Course From the Old to the New World Through Ethnic Infiltration.

PROFESSOR TOTTEN is still Jew's-harping on Israel's return to Palestine. There is but one thing that can possibly restore Israel to God's favor, and this must constitute the basis of many radical changes before there can be a recognition by the Lord of his people under the title Ammi, "my people;" for through Israel's apostasy from Judah they became "Lo Ammi," "not my people." This transformation from Lo Ammi to Ammi, has its specific force in the application of the principle of circumcision, of which the circumcision of the ancient Jews was merely a type. From what we know of the theory of the Anglo-Israelites, we judge that they know nothing of the true significance of circumcision; and they do not and cannot define the anatomical and physiological changes to which the old circumcision pointed, and which constituted the means to an ultimate end.

Israel was lost through ethnic infiltration. The ten tribes did not escape. They were absorbed. Ephraim shall go away into Assyria. Ephraim shall be eaten up by Assyrians. This prophecy was literally fulfilled in the intermarriage of the people of the ten tribes with the Medians, Persians, and Assyrians, the product of which we find in the Gentile race, culminating in the Anglo-Saxon.

The peoples embracing the Christian church are no longer Christian. They constitute the great apostasy, from the head—the Catholic church—to the tail—the Swedenborgian. The ten tribes apostatized when they departed from the ceremonials of the Jews. There can be no restoration until the deeper principles of circumcision are known and applied, for this is the only thing

that can constitute one a member of the true House of Israel. The Germanic family is the product of the racial blending of Israel with Media, Persia, and Assyria. They are not Israel, nor can they be until they return to circumcision.

This is God's absolute declaration; and if Professor Totten, *et al*, had as much mental acumen on other lines as they have on chronology, they could easily perceive the force of this statement. Their chronological tables are somewhat to the point, but their applications are all off.

God's people will never be restored to the typical Palestine. The center of the Lord's Kingdom is in America not in Africa. The Christ appears in America,—in the new world, not in the old. In America, the first-fruits of the resurrection will be manifest. In the new world, the sons of God, the new genus or race of men, will come to fruition. In the New World, all things will begin to be made new. "Behold, I make all things new." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem [not the old], which cometh down out of heaven from my God; and I will write upon *him* [not them] my new name."

Professor Totten is too rank a materialist to comprehend this language, in contradistinction to his non-Christian and non-spiritual, and even unnatural conception of God's truths. The Anglo-Israelites are doomed, like the ordinary Adventists, to utter disappointment regarding the character of the coming of the Lord and the establishment of his kingdom.

The Hastening Doom of Modern Monopoly.

Every Act of Oppression Hastens the Downfall of the Money Power and Prepares the Way for the Establishment of the Kingdom of Righteousness.

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

WHEN, in the struggle between freedom and slavery in this country, Chief Justice Taney judicially decided that the negro had no rights which the white man was bound to respect, he officially rang the death knell of American slavery. The slave power was so dominant everywhere, at the time of this legal announcement, that the daring abolitionist who prophesied the speedy downfall of that system of despotism, was considered a crank and a dangerous lunatic, scarcely fit to run at large. Yet a very few years saw that colossal power of despotism utterly destroyed; and, as there is

no remission of sins without the shedding of blood, the whole country, North and South, was dotted with nearly a million graves of the nation's best beloved sons.

It is safe to predict now, when Attorney General Griggs—the highest legal light in this government, which our fathers framed after seven years of cruel war with the mother country against the imposition of an insignificant tax on tea—formally decides that it possesses no power to protect its citizens against the extortion of a new kind of legal beings, the invention of cunning lawyers, which one of their number has fittingly

characterized as insatiable appetites for pelf and power, that he pronounced the doom of monopoly, if not of the government that thus meekly announces its inability and want of disposition to protect the rights of its citizens to life, liberty, and the pursuit of happiness, which, according to the declaration of the fathers, was its only apology for its right to exist.

When it suits the desires of those in authority, governments do not hesitate to declare and act upon the declaration, that the clear and manifest duty to perform an act carries with it the right to do it. If we grant that there is no specific provision in the Constitution, in this case, which we do not, this fact cannot relieve the government from responsibility to act where all the rights of the citizen are at stake and being trampled under the unhallowed feet of conscienceless legal entities, of which the framers of the government had no knowledge. What recognized and legally protected right to life has a man when, by the acts of these freebooters, every opportunity to obtain the means of sustaining that existence is closed up? What liberty can he enjoy, when his means of sustaining life are taken away? What pursuit of happiness is left to him, when life and liberty are gone?

In view of such results of the handiwork of the cunning lawyer, how apt, as always, is the fateful denunciation of the Lord Jesus: "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers;" and to the guilty recipients of the fruits of such criminal denial of the rights of the governed by the government, comes the weighty denunciation of impending calamities that threaten those who avail themselves of this dereliction of government, to oppress their fellow men, and heap together ill gotten riches for themselves.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days [end of the age, now at hand]. Behold, the hire of the laborers who have reaped down your fields, which is

of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

When a government thus formally announces that it has given up the legitimate business of governing, it has no reason to complain if a higher power takes it at its word and closes its office.

An old proverb runs as follows: "Satan finds some mischief still for idle hands to do;" and it is not to be expected that an organization with all the power of a modern government should be idle. When it has ceased to perform the proper functions of sovereignty, it will turn its power to the promotion of unrighteous ends. We ought not to be surprised to learn that when it has found an official exceptionally careful, and conscientious, and correct in fulfilling the duties of the office held,—the only requirements in office, if the rights of the people are in the care of government,—it removes him because of his religious opinions. It would seem that an intelligent power ought by this time, to have found out that persecution only strengthens the persecuted; and if they have the truth, only makes that truth more certainly and speedily to triumph. Every act of oppression, instead of strengthening monopoly, only hastens its downfall and prepares the way for the ushering in of the kingdom of righteousness.

The one variety of the robber trusts that furnishes the sinews of war and the incentive for all of them,—that of the money-changer or banker,—is the very one that Jesus turned out of God's typical temple, pouring their money into the street, and characterizing their calling as robbery. He laid the ax at the root of the tree, and declared that every tree which did not bring forth good fruit should be hewn down. In the establishment of the kingdom of which He planted the seed, thus laying the foundation, which time is now at hand in the beginning of the new age, this accursed plant will be eliminated, root and branch, together with every other growth that has for its chief end the accumulation of that the love of which he declared to be the root of all evil. No wickedness can be destroyed or greatly crippled, until that which by the love of it is the incentive to all evil, is entirely removed. In the announcement of Attorney General Griggs, the world has the intimation that the time of such removal is at hand.

The Proclamation of Conquest.

"He Conquers Who Overcomes Himself;" the Conquest of Death; the Establishment of the Divine Kingdom and Its Expansion Throughout the World.

BERTHALDINE, MATRONA.

THEODORE PARKER, under the title "How to Move the World," relates this little story:

One day, a philosopher came to Athens from a far country, to learn the ways of the wonderful Greeks, and perhaps to teach them the great lore he treasured in his heart. The wise men heard him, sought his company in the gardens, talked with him in private. The young men loved him. He passed for a wonder with that wonder-loving people.

Among those that followed him, was the son of Sophroniscus, an ill favored young man, a mechanic of humble rank. He was one of the few that understood the dark oriental doctrines of the Sage, when he spoke of God, man-freedom, goodness, of the life of the immortals. The young man saw these doctrines

were pregnant with actions, and would one day work a revolution in the affairs of men, disinheriting many an ancient sin now held legitimate. So he said to himself, when he saw a man rich or famous: "Oh, that I were also rich and famous. I would move the world so soon. Here are sins to be plucked up and truths to be planted. Oh! that I could do it all. I would mend the world right soon." Yet he did nothing but wait for wealth and fame.

One day the Sage heard him complain with himself, and said: "Young man, thou speakest as silly women. This gospel of God is writ for all. Let him that would move the world, move first himself. He that would do good to men, begins with what tools God gives him, and gets more as the world gets on. It asks neither wealth nor fame to live out a noble life at the end

of thy lane in Athens. Make thy light, thy life; thy thought, action; others will come around. Thou askest a place to stand hereafter and move the world. Foolish young man; take it where thou standest, and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. Fear not thy work shall die!"

The youth took the hint; reformed himself of his coarseness, his sneers, of all the meanness that was in him. His idea became his life, and that, blameless and lovely. His truth passed into the public as the sun into the air. His acorn became the father of forests.

Nineteen hundred years ago the creative Deity, in form perfected man, passed by the new and living way into the spiritual realms of human mentality. He became the divine Idea, the God Ego, of the most progressive sphere of humanity. That divine Idea expressed in Holy Writ, as the legal measure of the perfect man, is found in the summary of the Decalogue in the form of two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The fulfilment of these two commandments produces the perfect man. The God to be so loved is revealed as the supremely lovable by the science of the universe. The neighbors to be loved as the self are God's neighbors; these are thy who love him as we love him.

The Science of Universology is the priceless possession of the Koreshan. This is his light, and this it is for him to make his life if he would become a true reformer of the world that lies in wickedness. It is for him to make the Koreshan motto a living epistle: "He conquers who overcomes himself," by a manifestation of daily victories over selfishness.

To the children of the light, true science is the glory, the radiance of God's throne, which is no less than the divine human mind perfected by light made life. "To him that overcometh," said Jehovah, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." To walk in the light of this throne is to overcome; to overcome is to be absorbed into the Deific mind. "Enoch walked with God: and he was not; for God took him." To be absorbed into Deity, to become the life of the divine Idea, is to find the rest point of the power that moves the universe, and to become the generator of all life and all light.

The divine use of the Science of Universology is to produce the Gods, that the universe itself may be perpetually reproduced in ever-varying cycles of unique glory; and that God may be all in all, for God is in

everything after its kind and degree; but his eternal throne is the mind of Jehovah, the perfect man, the divine human, the overcomer, the reformer. "Let this mind be in you which was also in Christ Jesus."

Humanity is transformed from glory to glory, by the periodic renewal of its mind, by the Holy Ghost, product of the transmutation of the life in the flesh of the overcomer, the reformed man. The supremacy of glory is reached by Jehovah, in the sacrifice of his supreme self by death in the mortal race, through obedience to the law of the cross, the central law of universal life. His life is taken again, or reformed from mortality, by the process of overcoming all the natural tendencies of the descending energies of the mortal flesh. By this process the race of Jehovah, those begotten by the spirit of the divine human, is saved to the outermost, the vile body of the mortal being clothed with immortality, and its corruptions transmuted to incorruption. This outermost salvation reforms and translates the fallen Lucifer to the throne of imperial Deity and supreme glory, and recovers the universe from perdition, and transfigures it by the power of the glory of the divine environment, the sons of Lucifer, the bright and morning Star.

The true reformer, the overcomer of this age, is the Shepherd, the Stone of Israel, the rising Lucifer, the cross-bearer, the High Priest of the order of Levi, who, as the Messenger of the New Covenant, sits as the refiner and purifier of the sons of Levi, the God-begotten mortals in whom the spirit of Jehovah begat a living hope, that they should be reformed in his image and likeness.

This Messenger is Lucifer, the light-bearer, the true Scientist. In his hands (the powers of the truth he brings), all the would-be sons of Levi must become as clay in the hands of the potter, and be molded by yielding to every demand of the science of the law. They must be washed by the waters of regeneration, the pure river of the water of life, and purged of all dross by the refining fires of the crucible of the divine Alchemist, the Ecclesia of the Rock, in which the love of God must be kindled and burn till his image and likeness alone remain of all that is cast into it. Then will the God-Man stand forth reformed,—as the way, the truth, the life, and the light of the world, in the glory of his divine Motherhood, and "She shall be called the Lord our Righteousness," and the sons of God shall stand reformed in the presence of this supreme Jehovistic glory, the unity of the Lord and his Bride,—the Church Triumphant.



Each dispensation culminates in its own peculiar order of fruit, no two dispensations of the same zodiacal series terminating in the same or exactly similar fruition. In the culmination however of a complete evolutionary series, the fruition corresponds in its every specific character with the full fruition of the preceding series.

The final fruition of the biogenous cycles of the physical and terrestrial domain, is a fruitage developed for the express purpose of transposition; and when the fruit of immortality is ripe, the angelic heavens appropriate it, and re-impregnate the terrestrial biogenous cycle for the gestation and production of another harvest.

In the Editorial Perspective.

THE EDITOR.

COMPARATIVE ANATOMY is the science of the structured relation of different types of organisms. Osteology is a branch of anatomical science, relating to the framework or skeletons of organisms. The laws of construction are so *uniform* throughout the entire human and animal kingdoms, as to enable anatomists to calculate the size of the structure of a man or an animal from a single bone; and not only animals with which they are familiar, but also of species that have become extinct. The correspondence of all organic structures is so complete and absolute, that whole structures may be articulated and developed with mathematical certainty; and a man is not considered an accomplished anatomist until he is able to describe a complete form from the basis of fragments of skeletons. Recently Prof. Kollman, a distinguished German archeologist and anatomist, discovered fragments of a human skull of great antiquity, and was enabled to reconstruct the skull and develop the face from the phrenological and physiognomical indications of the fragments. A further application of these principles develops *comparative analogy*, the laws of correspondence of forms and functions of structured organisms in all domains. We maintain that modern research has not been able to apply these principles to the full extent of universal analysis and synthesis. The climax of scientific achievement in comparative analogy is in the articulation and development of the anatomy of the structured universe, from the basis of the laws of construction of any organism in the field of comparative anatomical or analogical research. The greatest discovery of the age was made by the Founder of Koreshanity,—the discovery that the physical universe is the *analogue* of man, and that the laws of construction, so clearly observed, scientifically defined and absolutely applied in the human and animal kingdoms, demonstrate the form and function of the great physical structure which we inhabit, to be cellular. Koreshan Universology is the great synthetical system, complete in doctrinal articulation, analytical in application, definite and specific in its collocation of all parts of truth. Anatomists will ultimately come to recognize the certainty of its conclusions by means of laws and methods which they partially apply in the material analysis and synthesis of the human and animal structures. Application of these laws to the great universal structure must be admitted to be in the field of comparative analogy, and its ultimate conclusions possible to the logical and rational anatomist.

A glance at the numerous so called occult and metaphysical journals reveals a state of mental chaos; and the mind that begins a tour of investigation and search for truth among the isms of fallacy becomes lost in a maze of inconsistencies and contradictions. We see repeated over and over again, the statement that to reach the ideal state of comprehension of divine truth, one must assert the authority of the vidual ego,—assert the "I." This "I" is considered to be all there is of the Almighty, and though many claim to reach its consciousness, it does not seem to reveal anything concerning the universe or the laws of creation; it only reveals ignorant conceit. The fad "I"—Almighty is supposed to be in everybody; but he cannot communicate directly with his pediment, and must do so through a journal of metaphysics! Another class teaches exactly the opposite, holding that God is not the vidual ego, but the impersonal all-consciousness; and that to attain to it, it is necessary to drop the "I," and destroy self-consciousness; and that no attempt must be made to drag down the all-consciousness to the level of the fragment. Koreshanity proclaims the Messianic law, which

demonstrates that viduals can no more obtain the divine consciousness without the Messiah, than corpuscles of a plant can obtain the consciousness of the seed without obeying the laws of polation in the direction of the central cell which moves toward the goal of renewed life in the seed. Nineteen hundred years ago the divine consciousness was available *only* through Jesus. In the modern mental chaos the "eye" is blind; the ego is lost in the darkness of fallacy!

Rabbi Sale, of St. Louis, reviews the present social conditions and predicts an impending revolution. He desires the restoration of the Mosaic commonwealth, and urges that "our present economic system be supplanted by the principle of the old Mosaic dispensation; that the principle of co-operation and of justice and equity take the place of greed and grasping, heartless, conscienceless competition." Was Moses right in the administration of the principles and laws of the Jewish social economy? The system of Moses involved more than mere co-operation in industry; the Mosaic government was a Theocracy, a kingdom; and Koreshanity maintains that if the system of Moses was true in part it was true as a whole, and that the social economy of Moses cannot be restored and applied successfully, without the application of all other principles of truth and life contained and expressed in the Mosaic law. Do the Christian and Jewish believers in the Bible believe that the government of the Almighty, through Moses, was a terrible *mistake*, to be corrected by a few American insurgents 125 years ago, in the introduction of republicanism? Were they inspired to establish the divine kingdom, or even a semblance of it? The pattern of the system of Moses was the form of the physical universe, the form of the human body; it is the pattern of true government, the foundation of Koreshanity.

The modern social scientists, as well as the sluggard, would profit by going to the ant and learning his ways—his government and social economy. The principle of the monarchy pervades the ant colony, and imperialism prevails in the bee-hive. The hive is the type of industry, where nothing is wasted and none are in want. The hive is ruled by the queen—ruled in equity. Production of common wealth and equitable distribution are under the supervision of the government; and the recognition of the authority of the queen is the bond of organic unity of the government and all its departments. The ant colony is communistic and co-operative; among the ants there is a unity of purpose and determination; their little cities thrive with industry; its members reap a harvest in the summer and lay by stores for the winter, and all enjoy the products of their labor together. Imperialism is a natural law; in nature there is no republicanism. The divisions of the universe are kingdoms, and the imperialism prevailing in all domains must ultimately prevail and restore order in humanity!

Materialism and "christian science" occupy extremes of concept concerning the nature of the universe; the one holds that all is matter, and there is no spirit, and the other, that all is spirit and there is no matter. If all is spirit, it is concluded that spirit is mind, and mind is God, and that mind is immortal; all is life and there is no death. Strange that materialists should make similar assertions; it is asserted that "all nature proclaims that there is no death; even decay is life, growth, chemical forces creating a new body from the atoms of the old; and yet you call that death; it is immortality!" Koreshanity has no such extremes, no such fallacies; it is the *rational* truth

of the universe, the truth taught, lived, and demonstrated in the course of human development and progress for ages past! Death is a stern fact, a disaster to the mortal man; Koreshan Science, instead of filling the mind with the delusion that there is no death; proclaims the laws by which the disaster of dissolution may be overcome and averted.

Any other form of government in humanity than that which prevails in the individual man is unnatural and unscientific. All of the cells of the human body are governed by a central cell; all mental entities in one mind are governed by the ego, the *king* of the personality. The human body contains all of the activities which correspond to the commercial, religious, social, and economic phases of human relations in external humanity; it has its commerce, its industry, its natural and spiritual realms,—all comprised in the imperialism of the psycho-physiological structure, the natural government of man. If the natural government of one man is imperialistic, it is obvious that the same system of order is the only natural system for humanity. Koreshanity declares its laws; they are the laws of government of man and cosmos.

The American government should feel grateful to the numerous prophets who are arranging programs of unparalleled prosperity and national supremacy; for would it not be a terrible misfortune to have America devastated and ruined as a result of plots of prophets? Prophetess Mlle. Cousson, a Parisian "mouthpiece of the archangel Gabriel," sees the American flag waving over the entire western world, the colors of one great republic. It requires but little knowledge of human history to make general predictions about America, in view of its growth of territory and power during the past century. We concede that many are able to read a little of America's greatness; it is in the atmosphere, it is national, it is world-wide. It would be strange that any should be so blind as *not* to see it!

A strange thing about popular prophecies of American development and supremacy is, that prophetic spirits speaking through their mediums are ignorant of the social and economic conditions of the world, and cannot foresee the great impending revolution, the great struggle between capital and labor, the discovery of the great concave universe, the scientific achievement of the resurrection, and the manifestation of God Almighty in the human world. True prophecy is always in harmony with itself; it must agree with prescient views of philosophers of all ages past. The only system of prophetic science in the world today that reads the past, the present, and the future, in the actual possession of its power to fulfil all past declarations, is Koreshanity!

Martin Luther, modernized by a Dean of a college of spirits, honors Chicago with the most stupendous display of light from the sky and pillars of fire on earth, on December 25, 1899, the world has ever seen! Letters of light are to appear in the sky over Lake Michigan, and columns of light one mile square and twenty-four miles high; great council towers of heavenly powers are programmed to form a circle 400 miles in diameter, centering about the great column in Chicago. He fixes the day, hour, and minute of the coming of the Christ in the clouds, and attendant blotting out of the sun, moon, and stars, so the pillars of fire can shine the brighter. Won't it be wonderful—until the date and disappointment come!

A church bulletin announces the topic, "Refilled With the Holy Spirit." *Re-filled?* What became of the *first* filling at Pentecost? Can the clergymen find any record of any one being refilled? "It is impossible for those who were once enlight-

ened,** and were made partakers of the Holy Ghost,** if they shall fall away, to renew them again." The old church has given up the ghost; the old skins have become worthless, and new wine will not be placed in the old vessels; there is no such thing as being *re-filled*. There is but one sowing of the divine seed in a given dispensation, and that is at the beginning; the harvest is at the end. Men do not sow wheat every day of the year!

The Chicago *Record* says that "Competition is still effective to give the people protection against extortion." Protection against extortion? The competitive system has made possible in modern civilization and perversion of commercial wisdom, the most gigantic forms of extortion the world has ever witnessed; and competition is still effective in stealing the wealth of millions of producers of wealth. Perhaps taking away all that a man produces is not "extortion," but something which demands a stronger term! Extortion may be outdone; a man may be protected from further torture by merciless butchery—a protection that is effective, but not desirable!

A spiritist medium of New York recently overdid the matter of receiving communications from the spiritual world, but produced results as reliable as many other messages from the unseen. When John Sherman was dangerously ill on board a vessel at Kingston, Jamaica, it was reported that he had passed away. The enterprising medium, desiring to keep up to date with communications from fresh arrivals in the world of spirits, received a message from the spirit John Sherman; but it turned out that Sherman did not die, and the conclusion is inevitable that either the medium made up a humbug communication, or the spirit prevaricated concerning his identity!

As the Seed planted in the soil of humanity, the Almighty dies, goes to sleep, grows weak and helpless, until humanity comes to his rescue; Jehovah becomes lost, loses his own soul, and awaits a savior. When the Almighty is weak and helpless, he invites the people to "come up to the help of the Lord against the mighty;" after his agical sleep he awakes, discovers the corruptions of the world, and wages war on his enemies; in the processes of his deliverance the people are asked to "stand still and see the salvation of God."

Emerson said that "nothing divine dies; all good is eternally reproductive." If he were a true philosopher he would have uttered the same truth that Jesus, the great philosopher uttered nineteen hundred years ago, that "Except a seed fall into the ground and die it abideth alone." Jesus was the Seedman, divine man; and the only way in which his divine life, his divine good, could be reproduced was through the death of the seed in the soil of humanity. Divinity must die in order to perpetuate divine existence.

The spirit of '76 proclaimed independence from the tyranny of England, and won it; the *Spirit of '76*, a Tacoma journal, proclaiming social independence, has met defeat. It was wrongly named; it did not possess the true spirit of revolution. It failed to unify the fragments of reform parties, and leaves the scenes of chaotic strife in the reform field to enter oblivion.

The church is looking for the resurrection to take place from the cemeteries. The life of humanity is not planted in the mineral earth! What would you think of a man who would thresh his wheat, plant the straw, and expect a resurrection in the harvest? The straw of humanity is not worth anything; only the life is fit to live.

Automatons in the modern pulpits have waited until superficial reform begins to move with a wave of popularity before committing themselves. Reforms never originate in an apos-

tate church; preachers join reform movements after the danger line has been obliterated!

It is impossible to overthrow the facts of nature. The government of the physical universe is a kingdom. Republicanism is a fallacy; its application to the affairs of humanity is a failure, and the evils which the entire reform press is clamoring to cure, are the result!

The man who is able to discover a great concave earth, and actually explore its domains and people it with a race superior to that world from which he came, is a greater Discoverer than the man who only sees with the telescope, worlds which he is unable to reach!

Koreshanity, when contrasted with modern Christianity, in the reform press, is placed entirely on the side of righteousness in its advocacy of Equitable Commerce, co operation, and social economy.

When the Israelites were battling with the enemy, Moses had a hard time finding men to hold up his arms; from which we judge that he had never been in Chicago!

Two kinds of American expansion are advocated; one is the expansion of territory by conquest, and the other is the expansion of currency in the free coinage of silver.

The Filipinos are new American subjects for discussion, in the final settlement of which the Filipinos may be forced to concur with the conqueror.

The same kind of competition exists in the field of reform journalism as exists in the world of business.

The republicans are endeavoring to civilize barbarians, while the democrats want civilized money.

There are two classes of quacks in the world with large bills,—ducks and doctors!

The petition that has the greatest number of names attached to it is com-petition.

The most powerful monopoly in the world is the monopoly of truth and life.

There is no unity in co operation as long as there is competition of idea.

The geometry of commerce demands square dealing.

Truth reveals what is under the mask of hypocrisy.

Mental light shines in brains, not in space.

The mathematical mind is in a figurehead.

Truth is always orthodox.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Has There Been No God Since Jesus' Translation?

(1) According to the Koreshan theory, it seems to me that there is no God now, nor has there been since the translation of Jesus; for then Jesus was annihilated, so far as his personality was concerned, and the substance distributed to his disciples.

(2) If this is true, who was it that John saw on the Isle of Patmos, after the day of Pentecost? Who was it that Saul of Tarsus saw on his way to Damascus, and whose voice that said, "I am Jesus whom thou persecutest"?

(3) You seem to teach that only those who received the Holy Spirit at the beginning of the age will be resurrected sons of God. Have none received the Holy Spirit of late years?—S. L. B., Auburn, Cal.

(1) In the theocrasis or transmutation of the personality of Jesus, the substances of his body were not destroyed; the substances were still the substances of his life, and the life was his life as much after his translation as before. He came into the world to project his life into sinful humanity to save it; he came to work in men and fulfil the laws of reproduction. In every man in whom the divine seed was sown, there began to form anew the same Christ who had been dissolved; in every one a new Christ in embryo began his career.

In this way Jesus took upon himself the sins of the world, not figuratively, but actually, entering the planes of mortal life and obeying the laws of death during the

age. This was his cross, his crossing with mortal man, through infusion of his life into them, that through the laws of higher generation he might become regenerated or multiplied. The central spirit of Jesus was exalted to the highest consciousness of the universe, and given a name above every name; and during the age his ascending life,—Elohi, has shone as the sun in the celestial and spiritual worlds. Jesus became divided in his theocrasis; his animal life went down, his higher life went up, not in the physical heavens, but in the spiritual heavens, from whence the New Jerusalem is to descend.

(2) Stephen, Saul, John, and others did not see Jesus in the external world, but in the internal world—they saw him in the spiritual world through the spiritual senses, awakened by the operation of the spirit of Jesus. The voices they heard were not produced by external vibrations, but by vibrations from within. In both seeing and hearing from the spiritual world, there were produced the same sensations in the brain, by internal activities, that are produced through the eye and ear from the external world; and hence they as really saw and heard, through interior channels, as men see and hear in visual and auditory communication with the external world.

(3) There is but one sowing of seed during a season, but one outpouring during

an age. There is but one Lord, one faith, and but one baptism from the one Lord for any given dispensation. The divine seed fell into the ground and died; the divine life was sown through the operation of the Holy Spirit. The substances have performed their work in humanity as the substances of a seed perform their work in the earth,—building up new corpuscles, and multiplying cells for the manifestation of more seed in the harvest. When the seed is sown, it is the opportunity for transposition of elements of the soil to the plane of the plant and seed; through the death of the seed, the elements of the soil are revived by electro-magnetisms, and move in the direction of the new centers of generation; they become saved out from the soil, through the one opportunity of the season; the energies of the seed are not imparted again until another planting. There have been no baptisms since the impartation of the divine life from the divine personality nineteen hundred years ago, and cannot be any until another translation.

Diverging Perpendiculars and the Earth's Concavity.

EDITOR FLAMING SWORD:—I am a very recent reader of your paper; also have your book, the CELLULAR COSMOGONY, pamphlets, etc., and like to study them. They contain (to me) many new and interesting ideas. I cannot say that I agree with you on all points, for I have not had

time to thoroughly investigate the System; but I will say that I am interested and pleased. I am a bricklayer, and like most people, I have a question to ask, with perhaps this difference from many others: I ask simply for information. Please explain why two perpendiculars, at a height of, say 200 feet, are farther apart at the top than at the bottom. I have always attributed it to the convex form of the earth.—T. J. N., Mt. Pleasant, Ia.

There is no warrant, in fact, for the supposition that perpendiculars are farther apart at the top than at the bottom; the assumption has never been proved by actual test. The work of construction of buildings does not involve factors exact enough to manifest any difference in the direction of two perpendiculars. What difference exists, is of course in conformity with the ratio of divergence of the radii of the earth's diameter. A little mathematical calculation will be sufficient to dissipate a general misapprehension on the part of builders, that any divergence is large enough to be made apparent between walls.

Two straight lines extending from the center of a sphere 8,000 miles, and diverging 12 inches in 4,000 miles radius, would diverge at the ratio of 568 billionths of an inch per foot, or 284 millionths of an inch in 500 feet; that is, there would be a difference of only 284 millionths of an inch in two plumb-lines, suspended 12 inches apart from an altitude of 500 feet.

With a larger arc, the angle of divergence would be less acute. Two plumb-lines suspended 500 feet apart from points 500 feet above the earth would diverge only .142 of an inch; while from an altitude of 200 feet, 200 feet apart, the difference would be considerably less. Two plumb-lines, suspended from an altitude of 10 miles, 12 inches apart, would diverge only .03 of an inch, or only .3 of an inch in 100 miles. We hold that no measurements sufficiently accurate, have ever been made of parts of tall buildings, to determine the direction of the divergence. The results of our practical demonstrations, embracing an arc of 4 miles in length, demonstrate not only the fact of the earth's concavity, but also the relation of the plumb-lines for every mile of our geodetic survey, showing that the natural perpendiculars converge *above* instead of beneath, as usually supposed. The center of the earth is 4,000 miles overhead, not 4,000 in the opposite direction.

Is There Anything in Phrenology?

EDITOR SWORD:—Do you endorse the Fowler system of phrenology?—M. G. W., Terre Hill, Pa.

We do not endorse anything as a science that is incomplete; phrenologists do not now claim that any modern system of

phrenology is complete as a science, or perfect as an art. There is as much difference among phrenologists about the so called faculties of the human mind, as there is between astronomers concerning the nature, origin, and purpose of the universe. The Fowler system is founded upon the conclusions of Dr. Gall, Spurzheim, Combe, and others; the usual theory begins with the supposition that the mental faculties are shown upon the surface of the head or skull.

While the term is phrenology, meaning a discourse on the mind, judging from the methods employed, the term craniology would be more appropriate. The fact that the hollows on the inside of the skull, agreeing with the general shape of the brain, do not correspond with the elevations on the outside, is a demonstration of the fact that the popular idea of the supposed significance of cranial protuberances is a fallacy. The methods of phrenologists are entirely empirical; they proceed from the basis of hypothesis, without a specific analysis of the functions of the organs of the brain. Their readings are only approximately correct—the merest outlines of human character. The fact that phrenologists do not agree, is proof that they have no demonstrated premise; or the conclusions would be in agreement,—always the same. Logic applied to an absolutely true premise produces invariable results.

The Koreshan cerebro-mental classifications are made from the basis of specific analyses of the laws and functions of the brain; it begins with a comprehension of what the mind is, and is consequently able to correlate mind and matter, not empirically, but analogically and analytically. No man can properly read human character who does not understand what mind is,—its qualities and its laws of expression. Even "mental scientists" do not understand the mind, and materialists are in ignorance concerning the real constitution of matter. The true analysis or reading of human character involves the knowledge of the laws of correspondence, the keys of which have escaped discovery by modern phrenologists, and are left to be applied through comprehension of Koreshan Universology.

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First Impressions of Investigators of Koreshan Universology.

A Writer Misapprehends Koreshan Science of Immortality; Jesus Overcame Death, and Promised His Throne to Another Overcomer.

EDITOR FLAMING SWORD:—As a basis of communication I will take one of your editorials, beginning with "Koreshanity wages war against the tomb!" And I

would ask, What do you mean by the tomb in this connection? If you mean what the tomb was to Christ, do you not forget that it was the field where his greatest victory was demonstrated? Who would not be willing to encounter the tomb on his journey, if a like victory could be won? But perhaps you mean the grave. I will answer, that even the grave as a resting place for a spirit worn almost to the breaking-point by years of ceaseless conflict in behalf of one's convictions, may be the rarest boon the universe can give; for such a spirit should have attained the power to preserve its tabernacle against decay. But the context of the article goes to show that what you really mean is death as a defeat, as an interruption, a disaster through which the individual loses, by the corruption and decay of his physical organism, all direct connection with the physical universe through any channel of his own. If Koreshanity wages war against this all too common and supposedly universal conqueror, all honor to Koreshanity!

There is one thing that I miss in your article, which seems to belong even in so brief a treatment of this great subject; and that is a recognition that Jesus actually accomplished the victory which, if I understand you rightly, Koreshanity merely looks forward to accomplishing. If there was any actual mark of failure in what he did, then some one else must go further and do better; but was there any such mark? Would you call attention to the lack of his personal presence upon the earth as sufficient evidence that he did not attain to physical immortality? Many would do so, and the attempt to refute such evidence generally leads to the kind of contention that causes white-winged peace to fly away, and with it the possibility of locating the star sought for on account of the perturbations in the atmosphere.

Laying this one aside, the writer of this letter makes the definite, positive claim to have conquered death in the sense described above, viz., death as a defeat, an interruption, a commencement of bodily decay. He is aware that others have claimed as much, so far as words could do it. He is distinctly aware of the stupendous nature of such a claim; nevertheless, he makes it, and has been making it in a quiet way for years. The gradual ripening of his convictions, after years of fruitless search for a fellow-conqueror, that he stands alone among his kind, led to his taking a pronounced position about two years ago,—one that he continues to hold.

A friend who resides in a neighboring city has visited your colony and quotes the Founder of Koreshanity as saying, science and religion are one; to which my answer, drawn from intuition was, Yes, and he would say that one is science. My pathway has brought me to that point where I would say if religion and science are one, that one is religion. While I have not examined for myself the Koreshan Cosmogony, I extend to all lovers of the truth and the right, a most friendly hand.—HENRY SEWARD HUBBARD, Cal.

An Infidel Finds Satisfaction in Koreshan Universology as the Whole Truth.

EDITOR SWORD:—I was brought up by a Methodist mother, and was taught to read the Bible; but I could never make the teachings of the clergymen and the teachings of Jesus harmonize; the doctrines of the church were not in accord with what I understood to be the doctrines of the Christ. So as I grew to be a man, the more I searched the Scriptures the less I seemed to understand, until I drifted into infidelity.

But there seemed to be some inward feeling that I had not found the truth in agnosticism; so I read everything that I could obtain, until one day a friend of mine in Oklahoma gave me a copy of THE FLAMING SWORD; I read it and re-read it, and read it again, and became convinced that I had found something different from anything I had ever heard of; so I procured all of the Koreshan literature, and began its study. My mind has become satisfied, for I know that I have found the truth this time!—truth that will make us free. We have come to the time when the "mystery of God" is finished,—to the time of the destruction of the old system of competism, the time of the establishment of the new kingdom, wherein dwelleth righteousness.—JAS. A. READ, Ark.

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The Flaming Sword Warmly Welcomed.

Reader Expresses His Appreciation of Our Inimitable Journal, and X-Rays Hoover and Others.

EDITOR FLAMING SWORD:—I would not be without THE FLAMING SWORD for any amount of pecuniary consideration. It is a source of much regret that I did not hear of the Messenger many years ago, when I had the means to enable me to avail myself of the benefit of all of his teachings, and to enable me to do something in the way of communicating the glad tidings to others. It would have relieved me of much painful anxiety, and caused me to rejoice through all those years of doubt and uncertainty. I have always believed that man's destiny would be such that his existence would be a great blessing to him, and that his present experiences were either necessary to his highest happiness, taking his existence on the whole, or that the nature of the case was such that they were unavoidable.

It has always seemed to me a self-evident fact that God was necessarily and unavoidably a being of unbounded goodness, and that he would adopt the best course that was open to him to insure the highest possible happiness of created beings. THE FLAMING SWORD has relieved me of all doubt and anxiety in regard to the many questions that have engaged my thought for many years, and I have to a considerable extent experienced the truth of the statement that "the truth shall make you free."

A few days ago I sold a copy of the CELLULAR COSMOGONY, and gave a copy of

THE SWORD to a man who lives in the northern part of this state, near a high school, who promised to show them to the professors who have charge of the school, and also to his most intelligent friends. I hand all my extra copies to intelligent travelers, or mail them to intelligent parties. It is wasteful to give them out indiscriminately to parties in this vicinity; with very few exceptions they are very ignorant and superstitious, and full of prejudice. I have no doubt that they refuse to read THE SWORD because they are afraid that it teaches the truth—the preachers especially. Without a single exception, the idea that the kingdom of righteousness is soon to be established in the earth, has had a depressing effect on preachers, and not one of them would talk on the subject.

It is embarrassing to me to say one copy of THE SWORD is better than others, but the copy of March 31 seems to me to be entitled to that distinction; it is perfect in every department. Owing to the fact that I have only a common school dictionary, I had a hard time studying Koreshanity, especially during the first few months. I studied night and day, but did not get angry like some of the other unfortunate ones, for I had no doubt that KORESH was the true Messenger of the Covenant, and that he knew the proper style of communicating the glorious truth to the world.

Now, didn't that man Hoover put his true inwardness on exhibition, and win the supreme contempt of every truly good man that witnessed it? When a man deliberately accuses another of hypocrisy and fraud, in the face of the best possible evidences that can be given to the contrary, and without a shadow of evidence to sustain the accusation, as in the case of Hoover, Blodgett, and others, he gives the most convincing proofs of his own weakness. I do not believe that Hoover thinks Dr. Teed and Prof. Morrow possess just the characters he described in his writings, for a man of Hoover's intelligence, though far from being a Solomon, *knows* that men of such very superior intelligence and business qualifications would not devote their lives to the practice of deceit and fraud without some reason to hope for some kind of reward for their services; and he *knows*, and knows that *they* know, that if they are practicing wilful fraud, they have not the shadow of reason to expect anything but disgrace and utter ruin in a short time.

The unreasonable course Hoover pursued from beginning to end, has hurt him a hundred per cent more than he thought he was hurting Dr. Teed and Prof. Morrow. Before I got through with the first paragraph of his filthy vomit, it occurred to me that it would be a good plan to add a special department to THE SWORD, for such filth and rot as that, and call it the "Devil's Corner" or some more appropriate name. With best wishes for Koreshanity, and for your personal happiness and prosperity, I am,—M. H. ZELLNER, Ala.

A Physician Enjoys Reading The Flaming Sword More than Any Other Journal Received.

DEAR EDITOR:—I wish to renew my subscription to your revolutionary weekly, THE FLAMING SWORD, for which enclosed please find express money order for \$1. I enjoy reading your paper more than any other I get. It is intellectual food and drink to the weary soul obliged to live in this perverted world. The universe is

perfect, but the majority of its inhabitants are perverts and degenerates!

No one can prove the Darwinian theory of evolution of man from the monkey, but the premise in proof of the opposite theory that men are fast becoming monkeys is demonstrable!

I have not yet succeeded in making many converts to the Koreshan Universology, but I never lose an opportunity of taking, like David of old, a pebble of truth from the babbling brook of life, and putting it in my sling and hitting the Goliath of stupidity right in the center of the forehead. The giant falls to the ground,—only to rise again the next day! I am glad to see so many hopeful signs that the good seed sown by you, in season and out of season, is springing up in a bountiful harvest. Speaking only for myself, I know it has found good soil in my heart. Yours sincerely,—GEO. D. CLIFT, M. D., Nova Scotia.

Sword Deals Nobly With its Subscribers; a Reader Doesn't Want to Miss a Number; Long Live the Sword!

EDITOR SWORD:—I expect you are getting tired of the quarter by this time, having so many papers to wrap; I have been expecting THE SWORD to send me the message, "No quarter," for some time, but I have been nobly dealt with, after all! So I have concluded to send for it for a year, and pay you the \$1.25 (as advertised) at the end of the year, if you are so disposed. Please begin with the next number, as I do not want to miss an issue. Long live THE FLAMING SWORD!—MRS. S. H. P., Quincy, Ill.

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Surveying Air-Lines in the Minds of the People.

Strange the Scientists Do Not Accept it!

I have read the CELLULAR COSMOGONY. The strange thing to me about it is, that it is not eagerly seized upon by the scientific world, if it is true. I have come to the conclusion for myself, that I do not know anything about either the inside or the outside theory—that is, I do not know when it is proved. Twenty years ago, if one had announced to the scientific world that in a few months he would be able to take pictures of an object through a wall, he would have been hooted at; yet, that was not a more startling discovery than that of the Cellular Theory; the X-ray had the advantage, however, of being made apparent to the several senses, and therefore was an easily demonstrated fact. To me the whole thing has resolved itself into an algebraic problem which permits of two solutions, according to the premise from which we work and the methods of developing these premises.

I enjoy reading the Editorial Perspective; there is good, sound sense in it. But I could no more comprehend the articles in the first department, than a child could comprehend the theory of comet orbits.—C. K., Cal.

Perfectly Delighted With the New Edition.

DEAR FRIENDS:—We are all perfectly delighted with the new edition of the CELLULAR COSMOGONY; the "Dedication" by KORESH is soul-inspiring, and the four ad-

ditional pages under the heading of "The Koreshan Unity," is quite a feature. The diagram on page 191 is wonderful. Who got it up? We thank you for your best wishes for our success in canvassing; every good wish is a substance that reaches and helps us, you know. We are more and more determined to do our utmost to get the people interested in the Koreshan System. The circulars are very taking; they are so different from those usually circulated, that they are always recognized the second time they are seen.—Mrs. L. P. CANNON, Cal.

Expects to Use the Local Press in Stirring up Interest.

Framingham and Wellesley (Mass.) are close by, each four miles away; the latter is somewhat famous for its female college, and is a center of culture and intelligence, as the world interprets them. I am planning to put in some work there, as I find opportunity.

As to Framingham, I want to arrange with a news and periodical dealer to handle the CELLULAR COSMOGONY. Here then, are three places where, with the aid of the local press, I hope to awaken an interest in the transcendently glorious gospel of our Messenger! With tongue, pen, and pedals, why may I not be able to do something? I can only promise myself that I will try. To this end I am applying myself constantly to the study of the Koreshan Cosmogony and the teachings of THE FLAMING SWORD, that I may be able to present the Koreshan System as I understand it, acceptably to such few as I find who are able to receive it. But oh, what darkness and prejudice envelop the minds of the vast multitude? And yet I find many feeling about in their darkness, trying to find the door, yes the Door!—EDWIN COOMBS, Mass.

The Pacific Ocean is not Convex!

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* * *

Chat With Readers.

Removal of Office of The Flaming Sword.

Our readers noticed the conspicuous announcement on the last week's FLAMING SWORD, of our intention to remove the office of THE FLAMING SWORD and printing plant, and consequent omission of issue of May 5; it is also as conspicuously announced this week, but giving a different new address.

Upon further consideration of our business interests, we have decided to occupy 312-316 West Sixty-third street, within one block of the place we have occupied for the past two years. We have decided to occupy three large store rooms, instead of one, thus providing for a greater indus-

try, expansion of our work in every way; and we believe that the next issue of THE FLAMING SWORD from our new quarters, will show improvement and progress.

We desire the hearty co-operation of all our friends and readers in expanding our work, not only here in the industries in which we are engaged, but in all parts of the world; we need greater facilities in dispensing the truth contained in our literature. We desire to see hundreds of agents, representatives, and workers introducing THE FLAMING SWORD and our books in cities, towns, and villages everywhere. With our removal the work begins anew, in the line of greater progress, more rapid spread of the Koreshan scientific gospel, and more rapid development of the great work of the world's reformation. If you admire our persistency and courage, remember that we shall be highly pleased to see the same characteristics manifest in our great circle of readers and friends!

* * *

The World's News.

Wednesday, April 19.—Men from gunboat Yorktown captured by Filipinos in ambushade, on east coast Luzon; rebels refuse to say what is fate of Spanish and American prisoners; Yorktown on mission of rescue of Spanish garrison at Baler.—200 American Indians want to help fight Filipinos.—Number of strikes in Belgium.—Empress of China prohibits publication of news in the kingdom; newspapers must contain other matter.

Thursday.—Gang of counterfeiters caught in Philadelphia; private banking firms still making money!—Filipino and American forces aggregating near Malolos; battle expected.—Railroad tax bill passed in Wisconsin.—Abel Dykstra thinks he is Abraham, and offers up his son with a corn-knife near Chicago, and becomes a raving maniac.—\$1,000,000 fire on island of Guadaloupe, West Indies; 2,000 people made homeless.

Friday.—Two children killed by Chicago fenderless car.—Speaker Reed resigns.—Belgium strikes concern 40,000 miners.—Pope growing weaker again—in the newspapers!—Germany suggests a European governor for Samoa.

Saturday.—Big chair trust forming.—Quay acquitted on charge of misuse of Pennsylvania state funds; farcical act of governor in appointing Quay senator.—England anxious to win trade of South America.—2,652d anniversary of founding of Rome celebrated in the Italian capital.—German press advocates action of Europe against England and America.

Sunday.—Prof. Green applies Marconi system of wireless telegraphy in Chicago.—London in an uproar over publication of new Sunday papers.—Gen. Otis charges treason against prominent Americans and officers; seditious messages sent to Philippines.—Author of Cyrano de Bergerac reported insane.—Prominent Europeans say Czar's peace conference will be a failure.—Filipino junta dissolves at Paris.

Monday.—Missouri river on the rampage; parts of cities on the raging stream threatened with destruction.—Furious battle between Americans and Filipinos at Quingua; several Americans killed and wounded; insurgents retreat.—Germany offended at speech of captain of cruiser Raleigh.—Georgia mob tortured and

burned a negro to death at Newnam.— Strikes cause coal famine in Belgium.

Tuesday.—Reported prosperity boom in Kansas.—Chicago city council proposes 4-cent fare on street cars.—Heavy battle expected at Calumpit, Philippines; Americans planning to capture Aguinaldo.—Students of Champaign (Ill.) university burned Gov. Tanner in effigy.—Submarine railroad planned from England to Ireland; tunnel 40 miles under water.—Belgian strikes spreading.—Transvaal preparing for war.—The Georgia mob at Palmetto, completes its dastardly work in lynching Rev. Strickland, alleged accomplice of Hose, tortured and burned yesterday.

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Men of loyal breeding,

Men of faith and not of faction,

Men of lofty aim and action;

Give us men—I say again,

Give us men!

Give us men!

Strong and stalwart ones;

Men whom highest hope inspires,

Men whom purest honor fires,

Men who trample self beneath them,

Men who make their country wreath them

As her noble sons,

Worthy of their sires!

Men who are true to our colors,

Men who never fail their brothers,

True, however false are others;

Give us men—I say again,

Give us men!

Give us men!

Men, who, when the tempest rages

Grasp the standard of the sages

In the thickest of the fight;

Men who strive for truth and science,

(Let our enemies bid defiance),

God defends the right!

True as truth, though lorn and lonely,

Tender—as the brave are only;

Men who tread where saints have trod,

Men for freedom and for God;

Give us men! I say again, again,

Give us men!

—Revised.

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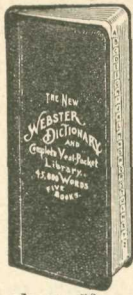
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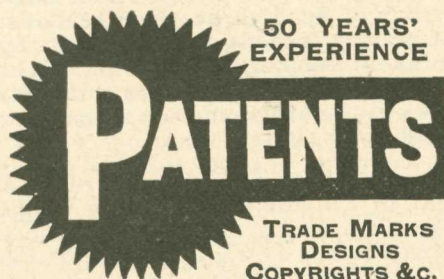
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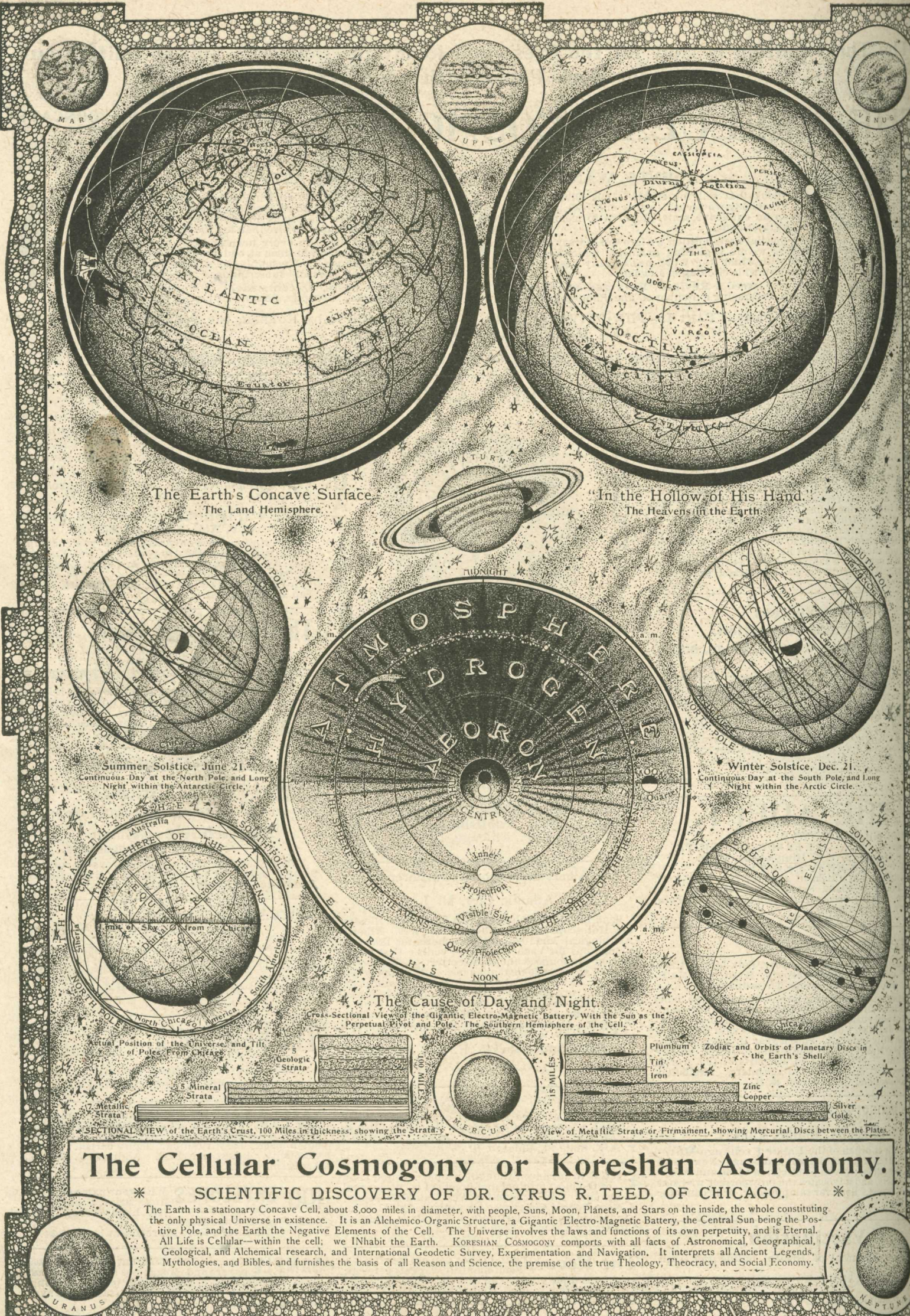
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