

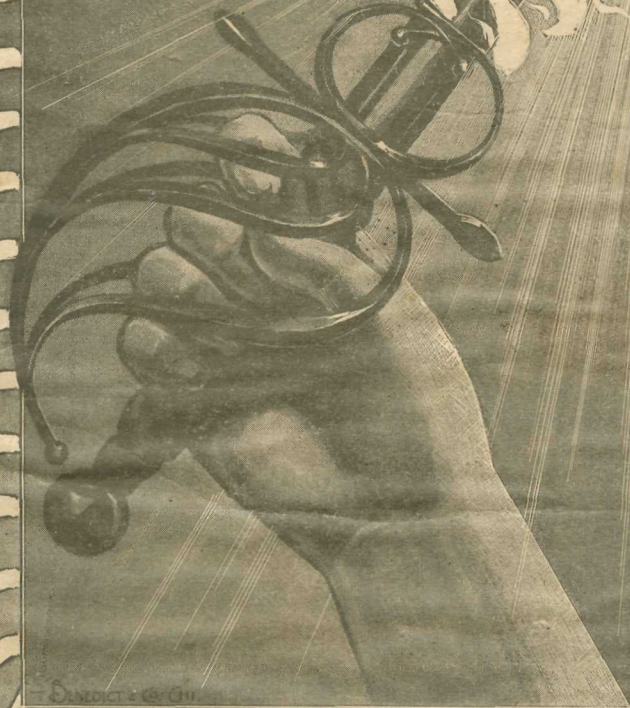
## SPECIAL FEATURES OF THIS ISSUE:

Analysis of the South Pole of the Human Anatomy. — The Philanthropy of Koreshanity. — Points in Koreshan Theology; the True God. — Political Outlook for 1900. — Mountains on the Moon Explained.

MAY 26, 1899

ANALYSIS OF THE SOUTH POLE OF THE HUMAN ANATOMY.  
THE PHILANTHROPY OF KORESHANITY.  
POINTS IN KORESHAN THEOLOGY; THE TRUE GOD.  
POLITICAL OUTLOOK FOR 1900.  
MOUNTAINS ON THE MOON EXPLAINED.

# THE FLAMING SWORD



May 26, 1899.

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Prof. O. F. L'Amoreaux, Ph. D.

In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.

Prof. U. G. Morrow.

THE GUIDING STAR PUBLISHING HOUSE,  
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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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## Osteological Analysis of Structured Man and Cosmos.

### Part XIII.

The Location, Form, and Function of the Sphenoid Bone in the South Polar Zone of the Anatomical Field, the Focus of Ten Distinct Forces of the Human System.

**W**E HAVE defined the location of the north pole of the osseous fabric. It has been shown to be the point into which the fibers of the dura mater converge and fasten themselves, as a nail driven into the crista galli of the ethmoid bone. If the student of Koreshanity has been interested and diligent enough to follow us in our designation of the north polar focus of the dura and the anatomical framework of the human organism, the question has been suggested regarding the opposite and south polar zone of the system under consideration; and under the suggestion, the mind is stimulated to further exploit this microcosmic domain, and to locate, with equal certainty, the southern zone of this anatomical field.

Our amplitude of mental conception, subject to the illuminating influence of the solar fire, enables us to apply the principles of correspondential analogy to the study of the microcosm, as related to the alchemico-organic macrocosm. From this application we will point the student to the sphenoid bone, as occupying this root and basis of the anatomical axis. For a description of the sphenoid (the wedge bone of the cranium), basilar, cranial environ, we refer the student to the recent "Gray's Anatomy"—reserving the liberty to state that the older Anatomy defines the sphenoid as a distinct bone from the two pterygoid bones, which are now regarded as part of the sphenoid; and further, that we hold to the original division.

The sphenoid, as its name implies, is inserted into the cranial structure as a pyramid or wedge. It articulates with and conjoins all the bones of the cranium, and comprises, therefore, the key-stone or cranial lock. The sphenoid proper, developing by ten centers, pronounces the fact that there are ten distinct principles in force, whence these centers of osseous development have their origin. Its correct study involves an analysis of the mental principles included in its formation, and its relation to not only the other cranial bones, but to encephalic and mental function as well. The fact that ossification begins—in the development of the bone in question—at ten distinct centers, is a demonstration that there are ten distinct forces operative from ten local points of activity; and the further fact that these centers conclude their operations in their unification in one bone, determines the ulterior fact that these ten activities originate in one determinate principle.

Resting in the vertex of the sphenoid, an osseous cavity called the sella turcica (the Turkish saddle), surrounded and fortified by osseous prominences, may be found the glandula vita—the vital gland of the encephalon. It is the apophysis or pituitary gland of the anatomists. It occupies the location of the pivot or hub of the circle of Willis, also the corresponding circle of the sinuses of the base of the brain. If we examine this vital center or zone of motion, in its relation to the functions of the body, we may discover that the circula-



tion of blood, related to which the pituitary gland is specifically vital, terminates at this apex of the pyramid. The blood passes from the heart, apparently as a homogeneous flow, merging into the base of the encephalon by the two carotid arteries. As it emerges from the heart, the axis of its impulse; it separates into just ten qualities, traversing ten distinct arteries, and determining its influence toward ten areas, from which it returns from its distribution through the circle of Willis to the circular sinus, to which the elaborations of the glandula vita are specifically tributary. The circular sinus surrounds the glandula vita. It is the receptacle of one specific departure of those terminal elaborations, through which the essences of the ventricles pass when having entered the gland through the infundibulum (funnel): Thence it takes its passage—from the circular sinus—to the heart through the jugular veins.

That there are ten centers or points of osseous deposit in the sphenoid, is sufficiently indicative of the fact that there are ten meeting points of inversely flowing currents, where alchemical action resolves the reagents held in solution in these currents, and there precipitates the osseous structure. The circle of Willis (Will-is) includes just ten distinct arteries, which distribute ten impressions to ten encephalic centers, whence arise the six motory and four sensory nerve centers of the spinal cord, which constitutes the channel for the fluxion of the will into the body. While the apex or crown of the dura

mater centers in the crista galli of the ethmoid, its root originates in the osseous prominences of the sphenoid, which furnish protection to the vital laboratory (glandula vita) of the microcosmic empire.

There are ten specific and prime centers of motion and sensation in the encephalon, ten corresponding centers of ossification in the sphenoid bone, and ten centers of motion and sensation in the spinal cord, because there are ten co-ordinate foundations of activity in the body, to which the ten centers contribute, and from which they derive supply. For the same reason, there are ten principles of life included in the Decalogue, in which rests the will of God, and through which he will ultimately form conjunction with men and control their destinies. For the same reason also, there were ten tribes of Israel to be carried away into Assyria to be assimilated, through ethnic infiltration, with that Gentile world to ultimately constitute the body of the resurrection. There were also ten horns to the beast which John saw rise up out of the sea.

In our further and deeper analysis of the sphenoid and its relations along the lines of correspondential analogy, it will be discovered that the principles involved in the sphenoid comprise the key to the unfoldment of the mystery of Godliness, which, when wrought to its consummation in the perfection of human character, will pronounce humanity the climax of creative power, integralism, and authority; for what the Father committed to his Christ, the Lord also commits to those who love him.

## The Great Koreshan System of Genuine Philanthropy.

Reveals the Science of Love to God and Man, and Defines the Laws of Performance of Use to the Neighbor.

BERTHALDINE, MATRONA.

THE NOBLEST expression of worship, or love to God and the neighbor, is denominated by Koreshanity, the performance of use. True Koreshans, or Universologists, possess the broadest views of this very comprehensive term, and honor every person, and estimate the value of every thing according to the grade of use, and the quality of spirit with which the use is performed.

Emerging with difficulty, as mortal humanity must, from the thralldom and darkness of the hells of fallacy in which it is found by the light of the almighty science of truth, it is only with Herculean effort that the mortal mind maintains that rectitude which is the result of correct views of man as the temple of God, in a universe of known form and functions. Man has been educated by false science to regard himself—in relation to an illimitable physical universe, in unlimited space—as barely a microscopic object in the power of an arbitrary, unknown, incomprehensible, infinite Deity. He has also been taught to contemplate the possibility that the

sphere of his natural existence, called the earth (a spinning ball on the convex surface of which he is but a trembling, infinitesimal fibre of its excrescent life), might, by the operation of the universal forces, be dashed as dust into the unknown, or sucked into and absorbed by some fire-glowing sun, or congealed into the cold and glittering bondage of its solar center. This mockery of intelligent education has but poorly fitted man for the attainment of the true manhood of Deity and heirship of the universe, and has entirely unfitted him to perform his divinest uses to his fellows, in the process of such attainment.

For the restoration of man to the image and likeness of his origin,—the Deity of perfect manhood,—it is essential that he be educated in obedience to the science of truth. He must have a scientific understanding of himself and his environment, or projected habitation, in which he should reign supreme, at one with its indwelling Deity. When the humanity of Deity is thoroughly, because scientifically, realized by the



mortal man, he begins to look about him with an altogether new regard for the known temporary and ultimate permanent relationships of himself to his fellow men; and the worship of his God in the service of his kind, takes on a new and more deeply religious significance.

When the law of involution is clearly understood, man perceives that the energies of the alchemico-organic universe are focalized in the stellar nucleus of its solar sphere, and that correspondingly, the energies of the anthropotic universe are in their timic involutions finally focalized in the Messianic solar center of each cycle's evolving social cosmos. Thus is the life of all gathered into one, and by the attractive force of that one, every man in his own order is absorbed into this ultimate of the divine human to put forth from himself a new creation.

The divine wisdom of true science makes one obedient to the law of love, and causes the illumined mind to regard every fellow man as an essential part of his ultimate divine selfhood; thus the doing unto others as you would have others do unto you, becomes the only rational method of action. The application of the heart to the wisdom of true science results in discriminating conduct; legitimate present and future relations are recognized, and one knows exactly how he should be dealt with were he in the place of another. The Lord's great biune commandment:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself.

calls forth the inquiries at once, who is my God? and who is my neighbor? and what is the divinest expression of love? True science alone can furnish the scientific replies to these questions, that have power to give rest to the mature, rational mind.

God must be known to be intelligently loved, and to be known he must be found within the sphere of the mental and physical limitations of his would-be lovers. He must necessarily be the perfected product of that sphere and its involution for reproduction—its creator and preserver. Koreshan Science, the enlightener of the world for the revelation of Deity in relation to man and his environment, gives man the God his reason demands.

Mechanically, with level and plumb-line, the confines of the universe are determined. With the keys of knowledge, the laws of the cross, and analogy, the qualities of its substance are defined and classified, and the laws operative in its material and spiritual conditions revealed, until there remains for the illumined mind no more mystery, and perfected manhood becomes the known God of the universe, to be loved and honored by obedience to law in the light of true science, till the vanishing point of self-surrender is reached, and the God-Ego is the Man.

The neighbor is the near one. Nearness in that which is most vital, results from unity in the loving recognition of the personality of God. Our true neigh-

bors are the true lovers of our God. God shines into and radiates from the lovers of himself, and the communal confession of the source of our life and light, unifies all who sincerely make it, in varying degrees. The universally operative law of attraction relates neighbor to neighbor according to the degree and quality in them of this unifying love, which operates to perpetuate the life of the ever-living and true God, the Hero or highest product of the divine-human race.

Science declares that the perfected language of love is use or service to the beloved. This language is spoken as the result of the absolute negativeness of our wills to the will of God, and the absolute positiveness of obedience to it, according to the most scientific understanding obtainable. We are told by inspired Scripture, to covet earnestly the best gifts, the fruits of the spirit of Jehovah,—love, joy, peace, long-suffering, gentleness, goodness. We are further told to add to our faith virtue, and to virtue knowledge. Knowledge is the power by which alone all the fruits of the Spirit may be expressed in their natural and most scientific application, by which men are made Gods, and fruits of the Tree of Life. It is written in the epistle of Paul to the Corinthians:

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the Word of wisdom; to another the word of knowledge by the same Spirit.

What is true of the distinctly spiritual gifts, is equally true of the natural gifts, which find expression through the exercise of skilled labor. Some have skill in one line of use, some in another.

All gifts, spiritual and natural, to be of divinest use, must be placed on the altar of our God, to be sanctified, or made holy unto him by their exercise in the service of those who love him and call upon his name, that the benefits of the goods of life which will follow such co-operative and communal service, may make the lives of the true worshipers of God's humanity transcendently bounteous and lovely. By the beneficent power of such communal service in the sphere of those aspiring to the divine sonship, shall the enemies of our God be transformed to friends, to good and faithful servants, and ultimately to sons of the Most High.

It is most essential, in the application of the law of love to communal or co-operative life, that each member of the body should appreciate the value of, and sustain every other member in his legitimate line of use. Woe be to the one who regards another, saying, I have no need of thee! Not an element of humanity is attracted to the personality of God, lacking some divine purpose to serve. Those who, like their Lord, wait to be gracious to all, will, like him, appropriate the good of everything and eliminate the evil, to the end of better and nobler service, and will become so unified with him that as joint heirs and co-workers, they will be with him the source of every good and perfect gift to the world.

The Psalmist exclaims: "If I make my bed in hell, behold, thou art there." The Almighty has descended



into the deepest abyss of the hells, where competitiveness, sensuality, and false gods reign in mocking splendor. Here in the lowermost, with the omnipotence of true science and the love of the divine human, God walks in obedience to the law of the cross, to set up his kingdom in righteousness—the kingdom of divine uses. Here will he lay the foundations of his glorious temple, and build his city, and set free his captives, who will enter in through the gates into the city, and inhabit the temple.

The light of his life, born from above, but sown in corruption, will reform the commercial life of the world, dispel the darkness of hades, and transform the iniquitous. All like sheep have gone astray, and turned every man to his own way,—the way of iniquity; but the Lord has descended and is awaking those that are in their graves, with the trumpet tones of almighty Truth, the arch angel of life and death. He will take

men as he finds them; the small and the great stand before him to see the salvation of their God, and to be tried by his baptismal fires. "Who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." Why? Because he makes men to know the truth, sharper than a two-edged sword, vivisectioning the true inwardness of their corrupt mortality, slaying the old man of sin with its penetrating flames. The judgment seat of Christ is the science of the law; before it we stand, by it we must judge ourselves. If we will bow before its behests and surrender to its service, we may go free, to walk in the ways of wisdom and paths of peace. "Blessed are they that do His commandments, that they may have right to the tree of life." Such will hear the Lord say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "Enter thou into the joy of thy Lord." "God hath given us richly all things to enjoy."

## Who is the Lord God?

Perversion of Theology in the Modern Church; Personality the Supreme Thing; the Godhead of Koreshanity is the Man Jesus.

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

THE BIBLE says that God is a spirit. Spirit originates in the activity of the mind of a personality, and has no existence apart from some person. Hence, *spirit* is not so high in the scale of being as *person*. The spirit was only one of three attributes of the Godhead, of which the Lord Jesus constituted the whole. He was the Godhead bodily, or in a body. He said to the Jews, the being you call your God is my Father, and he dwells in me. He was born holy, hence the Spirit that was the result of the activity of his mind was Holy Spirit, and, as the Comforter, could not come to his disciples until his person went away. It is said of him that he was the express image of the person of God, which can mean nothing less than that his personality was the personality of God. The prophet Isaiah said of him:

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace;

that is, the fulness of the Godhead,—Father, Son, and Holy Spirit, which constitute the person of God.

To set God as Spirit above the *person* of God is to deny God; to be antichrist. The Spirit is only one of the manifestations of the Godhead, while the person is the fulness of the Godhead bodily. John declares of Jesus, that he is the "only true God;" and Jude, that "He is the only wise God, our Savior;" and Paul preached him to the Athenians as the God that made heaven and earth, and all that is in them. He is not only declared to be the express image of the person of

God, but Paul, after attributing our redemption to him, says:

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell.

The Jew was thoroughly taught by the experience of an age, that God was not the highest, most important, most sacred name. While he had the fullest liberty to use the name of God, there was another that he dare not utter above a whisper, and that was the Jehovah, the God-man, who was to come in the end of the age as the fruit of the Jewish polity. It is declared that he has a name that is above every name, hence above the name of God, and that, at the name of Jesus, every knee should bow, in heaven, earth, or under the earth. That is, every being in the universe should worship him. If he is not the Lord God, all these would be idolaters, as according to the Bible, no being but God is a proper object of worship. If the Scripture evidences (only samples of which have been given) are true, and Koreshans believe they are, there is no room in the universe for any other God than the Lord Jesus Christ, and all the names applied to Deity—as Elohim, Jehovah, Kurios, Lord, God, Holy Ghost, are appellations given to his attributes or manifestations.



## In the Editorial Perspective.

THE EDITOR.

THE GREAT EVENTS of the closing century unmistakably indicate the hastening end of the age. The great panorama is moving toward the goal of destiny. At no time in all the history of the world has the universe of humanity involved problems that are more complex than at the present hour—at no time has its problems demanded such world-wide consideration. We are living in a grand and awful time, when the great questions press themselves upon the world for solution. Not until the crisis comes will the prophetic voice of KORESH be recognized by the millions as true. Year after year, he has carefully forecast human history with its impending revolution, and year after year events have verified the declarations of Koreshanity. There is a rapid convergence of all lines of human thought, a rapid acceleration of all human energy. No candid student of humanity can for a moment set aside the tangible evidences of stupendous changes. America is the field of the greatest activity; a mighty momentum is being gathered in the western world. Stupendous forces, arrayed against each other, threaten the welfare of the nation. Luxury and misery are the extremes of the social world; the trusts and the tramp, the millionaires and the miner, the palatial homes and the hovel, afford strange contrasts in an enlightened, powerful, and prosperous nation! The political world is full of ominous signs of the approaching end. The great tide of national enthusiasm is turned in the direction of the republican party. The Spanish-American war has materially changed the political aspect of America, resulting in an irresistible tendency to imperialism. The present administration has focalized the enthusiasm of war; it has disintegrated and disappointed "reform," and divided democracy. On every hand it is all but conceded that the coming campaign will result in the overwhelming defeat of anti-expansionists. The nation must begin and end with imperialism. The power that defeated the British, that subdued the South, that destroyed the power of Spain, is today involved in the swelling tide of expansion, and must reach its climax of power. It is startlingly significant that in the recent convention of the editors of 115 great dailies of America, the present administration was pledged unanimous support on its Philippine and expansion policies. The popular party is the party of the gigantic trusts, the party of the golden calf, the party of political corruption, the party of destiny, the party through which the crisis comes, the party that will provoke the revolution when the social and economic conditions become insufferable. The great trend of events, unparalleled in all past history, unmistakably indicates the doom of the nation when it reaches the zenith of its glory!

Tesla waves his wand in Chicago and surprises his audiences with his predictions and experiments. He finds in the field of electricity, "promises of immense realization of wonderful possibilities," a field in which, he says, "researches through God-given powers will be of greatest benefit to his fellow men, a virgin field almost unexplored, a region where, like the silent forest, a thousand voices respond to every call." We assert that electrical inventions at the present time have no humanitarian utility; that every invention of the modern world has increased the facilities of the instruments of the world's oppression. The thousand calls for practical application of the ideas of Tesla and others come from syndicates and trusts; every modern invention falls immediately into the possession of corporations to take the place of human energy. Ingenuity, through the factors and avenues of competition, becomes transmuted to forces which militate against the interests of the masses of humanity. True

genius, which will effect the world's redemption from its present social and economic conditions, will not sell itself to modern capital. The ingenuity of Koreshanity is in its science; a greater than Tesla is here, constructing a new order, in which modern appliances will become factors of *equitable distribution*, as well as of production, of the goods of life.

Ingersoll, after boasting for years of the progress and enlightenment of humanity, after supporting the republican party and glorying in the achievements of "science," has found it convenient to condemn modern civilization in the strongest terms. He sees the unequal contest between man and machine in the production of wealth, and the accumulation of wealth by the few and the destitution of the masses, and sounds a note of revolution! He protests against the conspiracy of capital and the formation of trusts, and asks if the solution of the problem does not lie in the control of labor-saving inventions by those who operate them. He deplores the state of social abandonment of the poor, the state of economic slavery of the producers of wealth, and asks, Who can comprehend the stupidity at the bottom of the condition of the civilized world? He contrasts modern oppression, the absorption of the very life of millions of people by the modern leeches, with savagery and cannibalism: "When I take into consideration the agony of civilized life,—the failures, the anxieties, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, and the shame,—I am almost forced to say that cannibalism, after all, is the more merciful form in which man has lived on his fellow men."

The time for universal peace is not yet. Military power will continue after the peace congress; as long as the present order stands, as long as iniquitous systems prevail, warships will stand in readiness to engage in terrible combats. Coaling stations will be maintained. Naval architecture will not be abandoned as a lost art. The glory of admirals and commanders is yet too great to be thrown away. The ultimate power of a nation, vested in its armaments, its ability to enforce its decrees and execute its laws, is too strong to be abandoned because a few heads of governments would like to pose as philanthropists. The great mass of humanity is bloodthirsty and warlike; the most recent demonstration of the fact was the Spanish-American war, in which the Americans exulted at the destruction of fleets and the killing of Spaniards. The great reservoir of human sentiment in favor of war is yet to be overcome; the people must resort to force to right their wrongs; impulses to avenge crimes of nations will ignore treaties and break impacts of peace. The present peace congress will consist of a number of diplomatic shifts, maneuvers for the safest side; the pulse of the millionaires must be felt, and the stream made to turn in their favor.

The aristocrats of New York have considered it gracious and charitable, after monopolizing the products of labor and stealing the support of the producers of wealth, to originate a plan for the distribution of fragments and scraps, and refuse coffee grounds and tea, to destitute families. The scheme is now under the direction of city officials, who collect the contents of tin receptacles after the fashion of garbage cans, and distribute them free of cost. What a condition in the land of the prosperous and the free! What a travesty on civilization and good government, that its officers must become parties to such humiliating forms of charity! Peradventure, the American government itself, instead of confiscating, on authority of its peo-



ple, the wealth under the control of the few, and distributing it where it is needed, will be compelled to petition the billionaires to supply, from their bountiful stores, the food necessary to maintain the life of its people!

The church is having a hard time defining what heresy is; for inasmuch as it cannot answer the question, What is truth? it cannot determine what is the opposite. When Protestantism was young it was denounced as heresy; when it grew to respectable proportions it was "orthodoxy." Each sect of Protestantism has, in its turn, been heretical, but now the majority of the sects are considered "evangelical." Dr. Gunsaulus, of the liberal wing of Congregationalism, in defense of his innovation, sums up the situation: "We are continually reminded of the fact that what is called orthodoxy has not always been orthodox. Nobody doubts that the orthodoxy of today is the result of a long process of evolution and growth, and that almost, if not everything, in its structure which influences the moral life of the time, has had to make its way against the orthodoxy of yesterday." Is this true? The entire church is continually changing in character, changing in doctrine, departing constantly from the primitive system, until there is nothing of the truth and life of Jesus in it!

The Chicago *Chronicle* discusses the question, Is thought transmission possible? and the opinions of a number of people are given. Thought transmission is one of the oldest forms of wireless telegraphy. If thought could not be communicated, there could be no such thing as conversation; no one could make himself understood. Do you get the idea? is often asked. No man can think without transmitting thought. Mental stars shine out like the stars in the firmament. But what is communicated? The Founder of Koreshanity made the great discovery thirty years ago that *thought is substance*, susceptible of transmission, an energy which can be communicated from mind to mind. And moreover, that thought travels in the direction of desire, rendering it susceptible of polation in one tangible center. The process is Messianic, and involves the work of construction of a great human battery for the subjugation of death and hell.

A new fountain of life has been discovered on a Missouri goat farm. The Jews were not conscious of how much vitality was wasted in the sprinkling of the blood of bullocks and goats in various parts of the tabernacle. Dr. B. F. Roberts, of Green City, Mo., has discovered a process of sprinkling goats' blood in various parts of the human tabernacle, a process of sacrificing animal life for the destruction of old age. The new "discovery" consists in hypodermic injections of goat lymph, which is supposed to disintegrate deposits of phosphates, carbonates, and chlorides of soda that militate against youth. The new lymph has gained prominence through the investigation and acceptance by a few Chicago physicians and professors—men who readily accept a fad, but ridicule the Koreshan doctrine of the transfusion of the life of Jesus into his disciples, the planting of immortal life in mortal soil for purposes of divine regeneration.

Any government that cannot hold in check the greed and rapacity of the millionaire, and utilize all of the resources and ingenuity of its people for the benefit of all, is not a true government. A government for the people would provide for the operation of labor-saving inventions, not for the increase of the wealth of the wealthy, but for the support and comfort of its citizens. Today, both the church and the state are as helpless and weak as they are corrupt—helpless to defend the people against the crimes of the money gods. The great American republic is prepared to defend its people against the attacks of foreign powers, but utterly helpless to protect the property of

the majority of its citizens from the greed of the millionaires,—the greatest enemies of the people, committing the greatest depredations, creating more misery and unhappiness, and destroying more life than all other external agencies combined!

Spiritualists have never been able to settle among themselves, questions concerning the relation of the natural world and the realm whence they receive communications. They admit that they are "at sea on many theological points." Evidently the spiritual spheres with which they are in touch can no more reveal the truth than the great mass of people in the natural world. Many spiritualists are abandoning the idea of an external spiritual world; "psychic phenomena" are believed by many to cover the field of all spiritualistic communications and manifestations. The chaos of the movement results from acceptance of the idea of spirit communication by minds of all schools and sects of modern times, without a corresponding and consistent change of mind on other lines. Spiritualism is not a system; it reveals nothing, and solves no mysteries. It is not intellectual light; it is not truth.

Leaders of the Cuban revolution, who were a short while ago ostensibly fighting for liberty and justice, lauded as patriots, have now become corruptionists, sufficiently ungrateful to America for securing Cuban freedom from Spanish misrule, to endeavor to corner the major portion of the gift of \$3,000,000, for their own benefit. The action of the Cuban assembly in dismissing Gen. Gomez, the hiding of the army pay-rolls, constituted a part of a scheme to control at least two thirds of the amount. It is but a manifestation of the utter human depravity and selfishness of political leaders who pose as benefactors of the people. Corruption manifests itself in the very inception of the Cuban government; it is but a straw indicating the drift of the times, an index to the spirit of tyranny which pervades even the boasted free institutions of the world.

Dr. Briggs admits the ignorance of the church; that modern Christianity is being avoided because "many great problems of doctrine and life have not been solved." He wishes to have them solved by "new methods of study, critical and scientific processes of investigation, which in our times dominate all the realms of knowledge," which will "inevitably require changes in the realm of religion and theology also." In this he virtually declares the church unfit to teach the world; she herself must begin a tour of research in the productions of the world, for the truth! The church does not possess the wisdom of God; it does not contain that which was promised should lead the church into all truth. Yet Dr. Briggs tenaciously clings to apostate Christianity, realizing its narrowness, its weakness, its ignorance, and its corruption!

The philosophy of the ancient Jews maintained that the Almighty indwelt the heart and soul of the Jewish people. They were the channel through which the divine mind came down through the Jewish dispensation. Previous to the days of Jesus, there were frequent manifestations of the prophetic voice among them. It should be singularly significant to the Jews, that for nearly nineteen hundred years there has not been a single prophet among them. What is the trouble? The cause is obvious; the Almighty instituted a new Passover, and passed over to another people, among whom the Messiah of the dispensation appears. In fulfilment of the Jewish prophecies, the Lord must come to the Gentiles. Jesus was the last manifestation to the Jewish people, and the result was one of the greatest tragedies of human history.

"If our thoughts are pure, they will produce harmony in ourselves, and in all our external relations." The truth of this statement depends upon the character of the material pediment



in which the thought is contained. Jesus came to put pure thoughts into poor material bases and they produced a contention of elements—an internal warfare. There is nothing in the world today that is capable of stirring up a more stupendous friction in humanity than the promulgation and application of all that depends upon an absolutely pure thought. Jesus came not to bring peace, but a sword; and the warfare continues until death is destroyed. A thought that produces harmony in a sensual body must change the character of that body, and it must do it through a warring of elements, until the victory is won.

The founders of the American republic could neither foresee nor anticipate the difficulties and problems which confront the nation at the close of the nineteenth century, and consequently were incapable of defining the principles of just government. The government of the United States has been conducted on the basis of a fallacy, and the present social and economic conditions of America are the result. From the soil of American "freedom" the most gigantic system of human slavery in all human history has developed, and is now reaching its climax in the hundreds of trusts and federations of the closing century. We claim that the stupendous facts seen throughout the nation constitute a direct and positive demonstration of the utter and miserable failure of competism and democracy.

We are amused at the reference of the *Baptist Flag* to "unknowable phantasms," which it assumes are the bases of all analyses of THE FLAMING SWORD. If analyses of substances of tangible human structures and definition of the laws of the physical universe are "unknowable phantasms" in ethereal regions, pray what are the subjects of Baptist sky-theology? Will our contemporary condescend to tell us whether the objects of the *Flag's* affection and worship in the physical heavens are knowable or unknowable phantasms, and whether they exist in ethereal or atmospheric media? Any definite information about the existence of the Baptist god will receive our due consideration!

Millionaire Russell Sage sifts the entire product of modern educational institutions, and finds nothing that is not outstripped by men who have educated themselves through hard lines of experience. The Sage denounces the methods employed in schools as weakening instead of strengthening to the mental and moral character, and holds that the rising generation is being overeducated. We disagree with the Sage; they are not being *educated* at all; they are simply being converted into parrots to repeat what is taught them, while the rational faculties are left undeveloped. Education means to draw out; the usual method is the opposite,—it is the process of stuffing the mind.

The democrats are advocating that the trusts will prove disastrous to democratic institutions—destructive to American liberty. The idea is a true one; crimes prove disastrous to the criminal, and often result in curtailing his liberty. It is dangerous to the despot to be despotic; a yoke of bondage is thrown off when it becomes intolerable. Nothing will ultimately prove so disastrous to republicanism and competism as the knowledge of the fact that the present bondage under the guise of "liberty," with its trusts and industrial and social evils, is the result of the application of so called principles of vidual liberty to compete with the neighbor.

Going to heaven in the Copernican universe is a long and hopeless journey. If heaven is beyond the stars, at the remote distance of quintillions of quintillions of miles, a soul traveling with the accredited velocity of light, would be millions of years in reaching its destination! Clergymen who are discussing the

question of thought transmission from man to heaven, may find comfort in the long distance processes necessary to reach the spiritual world. Koreshanity takes the short route; the spiritual world is in humanity, and the journey is not so tiresome and hopeless as that advertised in the modern church!

Notwithstanding the fact that during the past ten years the physicians of Chicago have presumed to find multiplying agencies of death,—microbes in the water, in street-cars, in the lake water, on coins and bills; danger in patronizing other kinds of quacks than the "regulars," danger in adulterated foods, and many other things which are rapidly multiplying,—the longevity of nearly 2,000,000 people of the city has been steadily increasing during the past five years, according to the latest published statistics.

Dr. Briggs says, "We cannot know the whole truth of any doctrine until we know the whole truth of all doctrines." This is true; for the statement originated in Koreshanity, the only System of universal truth. If the reverend gentleman would turn his attention to Koreshan Universology, he would find arguments which more effectually overthrow the doctrines of the church than his own, and at the same time overthrows "higher criticism," which the church is unable to combat.

Religion is not a mere belief about God, but is what the word implies,—a re-tying. The true religion is the actual conjunction of God and man, the restoration, the resurrection. The aspiration of the corpuscles of the plant is not their religion, but the actual formation of the seed, their restoration to the biune state in the seed is the religion of the plant. At the present time the world is in conjunction with the devil; and the actual state of humanity is the devil's religion.

The clergyman who imagines that Jesus went up into the physical heavens, can never tell what he has been doing since he went away. There is nothing taught in heathendom that is more absurd, ridiculous, superstitious, illogical, and unreasonable, than the modern Christian conception of the ascension of a physical, human form into the open space of the whirling worlds of modern astronomy.

Diplomats assert that the Russian peace plan is but a gigantic scheme to impede the progress of the Anglo-Saxon peoples, a great European compact to check the growth of England and America. Whatever the Czar's plan may be ostensibly, there is not an element of righteousness in it; it affords every opportunity for the most stupendous display of hypocrisy in all the history of Europe.

The power of truth is in its application; power is force applied. The knowledge of the laws of the universe enables man to make an application of the forces of life in the destruction of death. The revelations of Koreshan Science are for the benefit of natural humanity for the attainment of the highest degree of natural, immortal existence here in this world.

Koreshanity is the solution of the great problem of life; it is to humanity and the great physical universe what the X-ray is to opaque objects—it reveals mysteries, penetrates the hitherto unknown, uncovers the laws of cause, discloses the occult, and discovers to the mind the truth of all domains of universal existence.

A mere intellectual assent to the doctrines of Koreshanity will avail nothing. A mere belief is worthless; it has no power to overcome mortal miasmas. Only obedience to the scientific laws of life will destroy death and give life to the victor.

Labor unions are continually striking at the forces of capital, without accomplishing anything except their own defeat.



They succeed only in persisting in the work of perpetuating the present order of slavery to the money power.

The factors of universal peace are not located in Europe, but in America; the present "peace" movement is but the fallacious reflex of the true System, which will shortly make the peace of nations.

The difference between the modern and the Koreshan Astronomy is, that in the former the earth is in the physical heavens, while in the latter, the heavens are in the physical earth.

The hardest work the Czar of Russia has had to do since his coronation, is proving his sincerity in his proposition of universal peace to the world.

It is easy for Spain to join in the cry for universal peace; her disarmament began one year ago in Manila bay!

The Czar makes an impossible proposition to the vegetable kingdom: "Lettuce have peas."

Koreshanity is a revolutionary system; it is an ex-stream from the source of truth.

The great tree of competism proceeds from the root of all evil—the love of money.

Millionaires have already inaugurated public ownership; they own the public.

Heresy hunting is a favorite sport among orthodox clergymen.

The disarmament congress will not appease the nations.

The world "trusts" everything except God and truth.

Jesus was well bread for his disciples.

Logic is the mathematics of reason.

## Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

### Mountains and Shadows on the Moon.

EDITOR FLAMING SWORD:—Why, if the markings on the moon are reflections from the earth's surface, are they the same in all countries and at all times of the night, and never bearing the slightest resemblance to the map of any part of the earth? Why, if the moon shines "a light of its own," do we see in the telescope, numerous ring mountains which, when observed near the quarters, project distinct shadows toward the terminator, so that by comparing their appearances at first and last quarters we can see the same objects casting shadows in opposite directions? Will you say that these are all "optical illusions"?—Prof. J. W. T.

Before the mind of the inquirer can comprehend the Koreshan Science of lunar phenomena, it is necessary that some erroneous conceptions indicated by the above questions, be removed. Some of the most absurd conclusions concerning Koreshan Astronomy are reached by those who fail to comprehend what is conveyed in expositions of the Science. The above questions are suggested from the basis of the supposition that Koreshan astronomers hold that the moon is a direct reflection of sunshine from continents and oceans. The supposition is *not* true, and therefore the conclusion that the moon should present different outlines to observers in different parts of the earth at different times is erroneous.

The moon is a product of the influence of the sun's energies upon the terrestrial strata; but before the energies are reflected back into the heavens they pass through multiform transmutations and amalgamations. The moon is the result of a storage process; the energies which converge to produce the image visible in the sky are impressed with the different qualities of substances in the shell, and in their material focus in the sky the im-

pression of the great shell, with all its geologic and mineral strata, is made.

The moon is a result of all the planetary fluxions—the energies of the planets empty themselves in the moon, and the process makes the moon "full." The moon waxes and wanes in *fact*, not simply in appearance. The moon proper is the earth's metallic strata; it is the great menstrual system of the physical universe, and the visible moon is the monthly product,—the great physical structure is its base. The ovum is the product of the menstrual system of the female; it is the "reflection" of the human structure; and when the processes of its formation are understood we can read in it the form of the structure producing it. When the processes by which the moon is formed every month, when its functions are comprehended, all of the phenomena of the visible orb become rationally and easily explained.

We are perfectly familiar with all lunar phenomena; it is not to be consistently supposed that in the founding of the Koreshan System, the facts of the universe were left unconsidered. The most impractical thing that the Founder of Koreshanity could have done thirty years ago would be to have proceeded on the basis of an hypothesis as have the astronomers who have preceded him, and then sought to make observed facts fit the theory! The usual astronomer observes the moon through the telescope, and concludes that the *only* way in which the moon he sees could possibly appear as it does, is for the sun to shine directly upon the uneven convex surface, thus producing the phases and the shadows. The conclusion is an unwarranted assumption.

The moon is a reflection of the earth's surface. Which surface? The ultimate lunar reflections are from the metallic strata; the ascending energies pass from the metallic planes through the mineral and geologic strata, and convey the impressions of the chalky and earthy substances through which they pass; and the result in the visible moon is a *composite*, materialized picture of all the substances above the metallic planes.

If the reader will imagine the earth stripped of its metallic environs, leaving the outermost mineral strata exposed to the view of the mind's eye from the external, and then supply visual penetration from the outside, as though the shell of minerals and earthy strata were semi-transparent, there would be seen exactly what is seen in the physical heavens in what we call the moon, for through all of the reflections and transpositions of the energies that take place by which the moon is formed and its light created, we actually see the *earth* from the outside, minus the metallic shells. The lunar image in the heavens is a materialized picture of the earth's outside mineral surface, modified by all the superimposed strata, including the continents and oceans. The earth's outside mineral surface is convex, and its image in the heavens is convex; we actually see a convex sphere of crystalline substances, the surface of which is uneven, and the body of which is semi-transparent.

The lowermost mineral strata has not a polished external surface; it is rough. The materialized image of this surface is modified by all the kinds of substances lying above; the mountains we see on the moon are the result of *composite impres-*



sions from specific energies passing through the various chaotic deposits on the earth. If the strata were even the moon would appear perfectly smooth; they are uneven and of varying thicknesses; the continents and oceans make blendings of light and shade,—not with abrupt and well defined shore lines. Tycho is the earth's north pole; on the moon's face we see a *reversed* picture of a portion of the land hemisphere of the earth. The great number of streaks diverging from Tycho like meridians, not explained in the old school astronomy, are impressions of fissures and magnetic currents in the earth.

But how about the shadows? It is a fact that the direction of the shadows on the moon at first quarter extend toward the east. At first quarter the moon is on the meridian at sunset. At that time are not the shadows on the earth's surface extending toward the east also, and is not the "terminator" on the earth directly beneath the moon? The solar energies are passing from west to east; the energies beneath the surface are passing in the same direction, so that their action on the uneven surfaces of the various planes produce results corresponding to shadows. Then, at third quarter the shadows on the moon extend toward the west from the same lunar mountains. At that time the moon is on the meridian at sunrise. Are not the shadows on the earth extending toward the west also, and is not the dividing line between sunshine and twilight directly beneath the moon? You see, the moon's relation to the great concave disc of solar circumradiations determines its phases. The shadows first take place on and in the earth, and in the transposition of the energies,—in the implantation of the earth's image in the sky, the effect is true to the original. The moon does not present different outlines to observers at different parts of the earth at different times. The materialized image is an image of the whole earth, and we see about one half of the lunar surface. As one half of the earth is constantly illuminated, and as the moon must sustain different relations to the great concave disc of daylight and corresponding solar activities in the shell, it must present regular phases in its lunations. The same lunar face is always seen; and the fact that only *one side* is presented to observers on the earth's surface, as a result of constant impressions from beneath, is decidedly in favor of the Koreshan conclusions, and as decidedly against the idea that the moon is an independent sphere just happening to rotate once on its axis while making a revolution about the earth! The sensitized surface of the cam-

era plate must always be turned toward the object to be photographed; the image of the earth must always present the same face to our view. The great mirror above, everywhere presenting its surface to the earth, must constantly receive the same picture; and in the transposition of the energies received, to the lunar pole—the visible moon, the effect must always be the same.

The moon is semitransparent—a fact *utterly inexplicable* on the basis of the usual conception of the moon, a dead, inert, opaque body, over 2,000 miles in diameter. There are well authenticated observations of the occultations of Jupiter and of stars, where the points passing behind the moon were seen through the moon; and the sun's limb has been observed through the moon during solar eclipses. The facts of these observations may be obtained from astronomical observatories. So obviously contradictory are these facts to the accepted view, as astronomers, in popular treatises omit mention of them; but Proctor endeavored to explain the "impenetrable mystery" on the basis of "optical illusion"!

#### Political Parties and the Money Power.

(1) What will be the end of the money power? (2) Can legislation ever correct the social and economic evils of the American nation? (3) What political party advocates principles, the application of which to government would make this a happy and prosperous nation? (4) Will the republican party be again put in power in 1900?—D. C. W., Boonville, Mo.

(1) The end of the money power will be destruction by revolution. For years the forces of revolution have been gathering and accelerating. The struggle between capital and labor is constantly growing more desperate. The result will not be peaceable adjustment. The remission of the sins of the nation cannot obtain without the shedding of blood through a terrible conflict. The true remedy, involved in Koreshanity, will repair the breach and establish a new order of equity, the church and state of the Golden Age.

(2) Legislation will never correct the social and economic evils of the world. Neither the people nor their representatives are able to reach the source of these evils; and the effect will not disappear until the cause is removed. The solution of the problem is scientific, the substitution of the love of the neighbor for the love of self. The process is Messianic, and necessitates the co-operation of God and man in the establishment of a new kingdom. There is no cure for modern evils vested in the power of corrupt nations.

(3) There are no principles advocated in any political party today, the application

of which to government and the affairs of the people, that would make the nations happy and prosperous. The ideal government will never obtain through republicanism or democracy; there can be no happiness for humanity under the reign of competition. Modern "freedom" is a fallacy, a delusion; the worst bondage, the most abject and hopeless slavery, has resulted from application of the so called principles of individualism. The popular parties are full of corruption, and the schemes of reform are mere patches which the agitators would feign sew on the tattered garments of the old age.

(4) See leading editorial in Editorial Perspective, this issue. The present political outlook indicates success of the republican party in the coming campaign, and the consequent full sway of the money power until the end—and the end is at hand!

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#### "Modern Astronomy Exploded."

A German Editor Takes a Glance at the Cellular Cosmogony, and Fails to Consider the Points at Issue.

It is hardly possible to imagine all the follies that the belief in the Bible, as God's infallible word, will lead to. The circumstance that the Biblical cosmogony is certainly not in conformity with the results shown by the natural sciences, is a "thorn in the flesh" of the Bible believer, and causes him to see to it that the good reputation of the Bible is saved at any cost. They place at stake, without hesitation, good judgment, experience, truth, conscience, knowledge, and science,—in short, all that is sacred to the lover of truth and reason, only to be able to maintain the God of their hearts, the Bible, to be truly and unmistakably God's word.

We have had kindly sent for review, from the authors, KORESH and Prof. U. G. Morrow, a book entitled CELLULAR COSMOGONY, which "proves" that those who believe in the Copernican system are in a very grave error when they fancy that they live on a convex surface, in that the earth is found not to be convex, but that it has a concave surface, and that we live on the inside of the shell, instead of on the outside surface.

This discovery exceeds in absurdity the theory of Peter Caches, who taught that hell is at the center of the earth. They not only maintain, but also "prove," their theory by measurements made at the seashore and by balloon observations, and have correctly ratified their theory, using a notary public, who has given his name and seal to verify their statements. There is no wonder that the book closes with the exclamations, "Modern Astronomy Exploded! The Bible Vindicated!" And why should it not be so, that there are such foolish theorists who truly believe it and fulfil the statement of the old proverb, "Fools never will cease to be"? The new ones verify it!—Armina, Oakwood, Wis. [Translated from the German by H. D. Silverfriend.]



## An Astronomer in the Hollow Globe.

Endeavors to Find a Way of Escape to the Outside; Briefly Reviews our Demonstrations and Remains Skeptical.

EDITOR FLAMING SWORD:—Courtesy requires answers to your questions of some time ago, though they tend to lead away from the main question, the figure of the earth.

Q.—“Will the professor assert that the the orbit and velocity of a planet would be the same if it weighed nothing?”

A.—Every material body must weigh something.

Q. 2.—“What would be the result if the planet were increased to a mass too heavy to be moved by the force applied?”

A.—Any body free to move would be moved by any force. The question, however, assumes impossibility of movement “by the force applied,” whatever that may mean.

Q. 3.—“What is the source of the projectile energy of the planets?”

A.—Motion is eternal and needs no “projectile energy” to start it. At least that proposition cannot be refuted if it cannot be proved. It goes beyond the boundaries of possible human knowledge. We can only speculate on it, and such is my provisional opinion.

Q. 4.—“Will the professor tell us which is correct?” (referring to the different theories of the tides.)

A.—The earth and moon mutually attract each other, and the centrifugal force which keeps them apart must also be mutual; and that condition is realized by their both revolving around their common center of gravity, and the anti-lunar tide results from the earth's movement around that center,—at least, such seems to me to be a very sound theory.

I must decidedly dissent from your proposition, that “Laws that do not involve the cause of planetary motion are not laws at all.” Kepler's previously quoted third law is referred to, more particularly, though the proposition is general. If the two factors on which that proposition is based—motion and distance from the primary—are in fact, found to be related to each other as the law sets forth, and it is consequently found reliable to work by, its status as a law is in no degree impaired by our ignorance of the cause of planetary motion; just as we may rely on the infallibility of the laws of chemical combination, while profoundly ignorant of the cause of chemical affinity.

You do neither wisely nor well to sneer at Kepler in terms implying that he made the laws he discovered, and might have made better ones “while he was at it” if he had been so minded. As well sneer at Columbus for not making a better America “while he was at it.” The undying fame of Kepler rests on the fact that his discoveries first placed the truth of the Copernican system within the pale of mathematical demonstration.

CELLULAR COSMOGONY was received in due time, and the conclusion was reached at once that the “rectilineator” does not “demonstrate” the concavity of the earth. It only demonstrates its own performance. The concavity of the earth is only an inference based on the assumption that it runs a straight line, which it may not do, the claim of “compensation for expansion and contraction” not being tenable. But it is no part of my plan to criticise the instrument or its management. My conclusion would be the same if I had been present and witnessed its operation, and is, that the most it can do is to introduce an apparent conflict of evidence. In such cases the only rational course is to strike a balance of probabilities and form our conclusions accordingly. This I will endeavor to do presently, but must first endeavor to show that the instrument stands alone as your only evidence, all the optical proofs alleged being as readily explainable from a convex as from a concave earth.

The apparent convexity of the earth is freely conceded, (pp. 15-35,) but it is explained by assuming a curved line of sight, the upward curvature of which exceeds that of the earth's surface sufficiently to cause about the same divergence between the two, as would obtain between a convex earth and a straight line of sight. Now, if such curvature were a constant quantity, all water areas of any considerable extent should convex just as the world at large does; but since, as appears, such is not always the case, the water appearing nearly level or even concave in some cases, some explanation of the phenomena is needed, and the only available one that occurs to me is, that under some circumstances the upward curvature of the line of sight is less than the apparent convexity calls for; when water looks level the curvature must be the same as the earth, and when it looks concave the line must be straighter than the earth. There can be no objection to the explanation, but the phenomenon only proves that the line of sight is not constant, and leaves the question of figure just where it was before, for we can with equal propriety assume equivalent variations from the standpoint of convexity, and the same will be found to be true of all the optical phenomena cited.

We are now ready for the balance of probabilities. The vast difference between what we should see if all the celestial bodies were spread on the surface of a “sphere of the heavens” which revolved in the shell as claimed and shown;—and what we actually do see has already been pointed out, which difference is attributed to “optical illusion.” Now the assumption of just such an amount and kind of illusion as would completely obliterate all celestial evidences of the Cellular theory and substitute therefor exactly such appearances as would result from the truth of the Copernican system, appears to me to be beyond all comparison more improbable than the supposition of an unreliable instrument. I am content to let the matter rest at that indefinitely.—PROF. J. W. T., Salem, O.

\* \* \*

### Christ and Krishna.

Fallacy of the Claim that Christianity Borrowed from Hinduism.

It has been often claimed that Christianity was, to a considerable extent, borrowed from the Hindu legends of Krishna, and that the gospel accounts of miracles are “wholesale plagiarism” from Hindu literature. There is absolutely no truth in

this claim. For while there is sufficient resemblance between the history of Christ and the legends of Krishna to prove that one is to a large degree copied from the other, it by no means follows that Christianity borrowed from Hinduism, but rather that the latter borrowed from the Gospels. The evidence in support of this fact is overwhelming. According to Sir William Jones and other great Oriental scholars, the “motley story” of the Krishna legends is explained on the supposition that the wildest parts of the spurious Gospels, and notably the Apocryphal writing known as the “Evangelism Infante,” were engrafted on it. Max Muller, the great authority on Oriental literature, says that the legends of Krishna do not date back of the sixth century of the Christian era. The Christian writings were introduced into India at a very early date, and from them, the Krishna legends were undoubtedly taken.

Another fact to be considered is that the history of Christ is prophetically related in the Old Testament, and even the most ardent defenders of a date for the Krishna legends earlier than that of the origin of Christianity, do not claim that those legends are as ancient as the Old Testament. And even admitting the existence of the Krishna accounts before Christianity, we see no reason for discrediting the latter, which was simply the fulfilment of Old Testament prediction. If these prophecies, which were widely known long before the Christian era, furnished the basis of the Hindu accounts, the truth of Christianity is by no means affected. The Christian faith is a religion which is historic. Its facts are well attested. It is the legitimate successor of the religion of the Old Testament. To declare that it is indebted to a mass of legends which cannot be shown to exist prior to 600 A. D., and which may easily have been copied from it or from the writings which predict it, shows a lack both of scholarship and of critical judgment.—Beta, in *Boston Ideas*.

\* \* \*

## The World's News.

Wednesday, May 17.—American forces capture town of San Isidro, Philippines.—Rear-Admiral Watson sails for Manila to succeed Dewey.—Slight earthquake in Connecticut.—National Traveler's Protective Association convenes at Louisville, Ky.—1,500 brickmakers of Chicago, on a strike.—Signor Crispi, ex-premier of Italy, predicts flat failure of peace congress.—*Daily Mail*, one of London's new Sunday papers, suspends on account of church prejudice.

Thursday.—Czar's great peace congress meets at The Hague.—Aguinaldo declares war till death; urges rebels to keep up the fight.—Convention of editors of 115 American dailies, in Chicago, decide to support American expansion.—Anti-disarmament league in Holland denounces Czar's scheme.—Céspedes talked of for president of Cuba.

Friday.—Another Filipino town captured without opposition.—Newspapers have Aguinaldo crying today, in despair.—Dewey leaves Manila for Hongkong.—Admiral Schley visits Chicago.—111th general assembly of the Presbyterian church, meets at Minneapolis, Minn.—Paris postmen on a strike; mail delivered by soldiers.



**Saturday.**—Czar promises to stop sending convicts to Siberia; a little hypocritical "reform" for the sake of policy and intrigue.—Filipinos ask again for terms of peace; envoys conferring with Gen. Otis; said to favor autonomy.—Peace congress is peaceful so far; program agreed upon.—Presbyterian assembly passes resolutions to preserve the "sabbath."

**Sunday.**—Gen. Otis calls a halt in the Filipino war, to await results of conference with envoys.—Steamer Paris founders in the English channel, at the Manacles.—Strife reported in peace congress; dissatisfaction over secret sessions.

**Monday.**—Filipino peace envoys haggle over terms; want to quit fighting with all honors of war!—Assassination of Gen. Wheaton attempted in the Philippines.—Peace conference appoints committees; meditation, arbitration, and more humane warfare, but not disarmament, discussed, by Baron de Staal.—Macedonia sends a delegate to the Hague to present grievances.—Distinguished Germans declare that disarmament is impossible.

**Tuesday.**—Cuban difficulty reported finally settled; surrender of rifles to be made to mayors of different cities.—Schurman, head of McKinley's commission to the Philippines, outlines administration's plan for Filipino government.—Negro race problem discussed at banquet of Chicago Congregational club.—Lynching outrages discussed in Presbyterian assembly, Minneapolis.

\* \* \*

### The Flaming Sword's High-Class Exchanges.

**Leslie's Weekly, June 1.**—To those of our readers desirous of keeping continually informed regarding the progress of the Filipino war *Leslie's Weekly* is indispensable, on account of the published photographs from the fields of battle. The affairs in Cuba are also graphically presented in both pictures and letter press. In the issue for June 1 the faces of popular heroes greet the reader. One double-page drawing shows a Cuban landing scene, while another double page is devoted to photographs of the Filipino war. Other illustrations cover happenings of interest, such as Queen Victoria's recent visit to Nice, the trouble in Samoa, railroad disaster, etc.

**The Saturday Evening Post.**—Ian MacLaren, who has done very little literary work for some months, has just written for *The Saturday Evening Post*, of Philadelphia, an important series of four short stories, under the general title, A Scots Grammar School, the first of which will appear in the issue of June 3. In these stories the author returns to the Scotch town and folk he knows so well, and depicts the scenes of his own boyhood with the same sweet humor and pathos that brought Beside the Bonnie Brier-bush into such immediate and lasting favor. Muirtown Seminary is drawn from Stirling Grammar School, where the author prepared for the University of Edinburgh.

**Mind.**—June number is on our desk. Mind is a magazine of liberal and ad-

vanced thought on lines of psychology, metaphysics, and occultism. Each issue contains a number of well written articles, and the magazine has attained a high place in metaphysical journalism. Some of the articles in the June issue are, Psychology of Mental Healing, Society and the Church, the Law of Attraction, Influence of Climate on Races, Reason and Faith, etc. Yearly, \$2; Alliance Pub. Co., Life Building, New York.

**Word and Works** is at hand, with weather forecasts for June. Its editor, Rev. Hicks, is the man who has made cyclones famous for coming when he says they will. Thousands of people all over the country are continually testing his predictions. From a few casual comparisons between his forecasts and fulfilments we would say that he seems to hit it very well. Besides weather, there is much other breezy matter in *Word and Works*. Monthly, \$1 a year. Published at St. Louis, Mo.

**Open Court for June.**—Contains a peculiarly interesting article on Paganism in the Roman Church, the adoption by the church and its declension, of pagan forms and customs existing in the Roman empire. The article is written by Dr. Trede, of Naples, Italy. Other subjects discussed are Plato and the Cross, the History of French Philosophy, Psychology of Abstraction, and editorials on the peace conference.

**Popular Science.**—An all around, illustrated scientific monthly, devoted to nature study. It contains a number of interesting departments, such as Archeology, Mineralogy, Photography, Microscopy, Questions, Correspondence, Astronomy, Recent Inventions, Hygiene, etc. A store of facts of research in all these lines. \$2 yearly; 108 Fulton st., New York, N. Y.

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\* \* \*

### The Almighty vs. Higher Critics.

In discrediting the Hebrew Scriptures, some of the critics of our day meet the fact that Jesus of Nazareth read, quoted, expounded, unqualifiedly indorsed the very writings which they pronounce spurious and unworthy of our belief. It may be well to quote the utterances of Sir William Dawson, one of the most eminent scientists of this generation, upon this topic. Speaking to a band of theological students he said:

"I have read recently, I confess with feelings of contempt, discussions respecting the supposed limitations of the knowl-

edge of Jesus Christ. Did he know the data of modern criticism? Was he acquainted with the discoveries of modern science? A fly alighting on my hand might as well attempt to understand the thoughts passing through my mind, as criticism to gauge in this way the mind of Christ. To me, a student for fifty years, of nature, of man, and of the Bible, such discussions seem most frivolous, since our Lord's knowledge, as we have it in his reported discourses, is altogether above and beyond modern science and philosophy; transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our time, transcends the unaided vision of a gnat. Christ viewed things from a standpoint of his own, and through a different medium from the atmosphere of this world."—*The Christian*.

### The Baptist Flag and The Flaming Sword.

The *FLAMING SWORD* spends its time mostly in "flaming," as it spends too much time in the ethereal regions, straining its spiritual optics in speculating on a "scientific analysis" of "divine fire," and the "difference between the atoms of the mortal and immortal man," and such other unknowable phantasms to ever get an edge on the blade. It is the organ of Koreshanity, another new religion that has come into being to "restore" the "lost religion of Jesus Christ." Oh, dear! It is wonderful to think of the efforts men have made to repair Christ's failure in church building.—*Baptist Flag*.

Evidently the *Flag* is neither a shining light, nor an instrument of revelation of the mysteries of divine life. If it were, it would recognize the truth of Paul's declaration concerning the apostasy of the church which Jesus founded. The church of every dispensation waxes old as a garment; and if we are approaching the end of the age, some preparation must be made for making all things new. Even life must be renewed—and renewed in new organic structures. If the Almighty makes everything new must he not reconstruct the church?—Editor *FLAMING SWORD*.

### Conclusions From the Flaming Sword Article on Space.

If all things move in a circle, then parallel lines may meet and diverge. This is not according to Euclid, but many modern mathematicians are inclined to this view. If this is correct, then it would seem to follow that space is limited, and therefore finite; and as the finite cannot contain the infinite, the popular concept of an Infinite Universe must be abandoned, and astronomers may yet hope to be able to fix its boundaries.—*Equity*, Topeka, Kas.

### Coming Nation Sees the Hollow Globe.

**CELLULAR COSMOGONY**, or The Earth a Concave Sphere, by KORESH, and Prof. U. G. Morrow. An exposition of the belief of the author that the earth is a concave sphere, and that man is living on the inside of it. The whole theory is set forth, illustrated, and proof brought forward in order due and in would-be scientific phrases.—*Coming Nation*, Ruskin, Tenn.

Rev. U. G. Mitchell has been in town for the past few days selling a very remarkable book advocating the theory that our earth is a concave sphere with the entire solar system inside. A goodly number of the books have been sold and quite an interest created.—*Evening Recorder*, Brockville, N. Y.



Rev. U. G. Mitchell, formerly minister of the Unitarian church at Gouverneur, N. Y., has been in town for the past week canvassing for THE CELLULAR COSMOGONY or The Earth a Concave Sphere. This work enlarges on the new and startling theory that the world is not convex but concave. It is opposed diametrically to the orthodox Copernican theory. It is an uncommonly interesting book and gives an interesting account of the recent Koreschan Geodetic Exhibition.—*Brockville (N. Y.) Times.*

We hardly find any person of good sense save him who agrees with us.—*Roche foucauld.*

Lawyers will live as long as mine and thine do.—*German proverb.*

Prejudices, my friend, are what rule the vulgar crowd.—*Voltaire.*

The greatest truths are commonly the simplest.—*Malesherbs.*

The finest edge is made with a blunt whetstone.—*Lily.*

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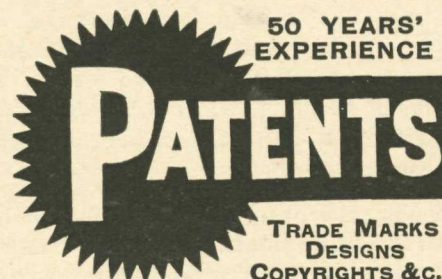
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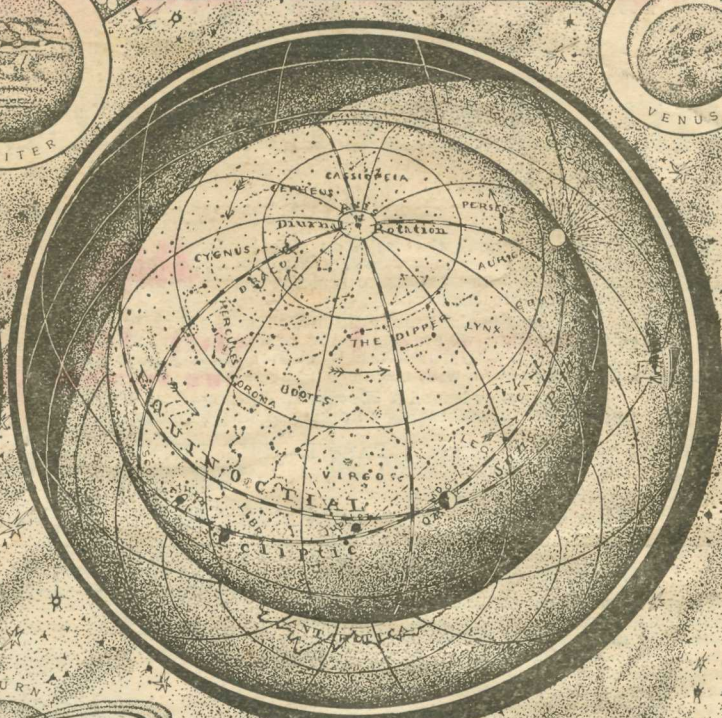
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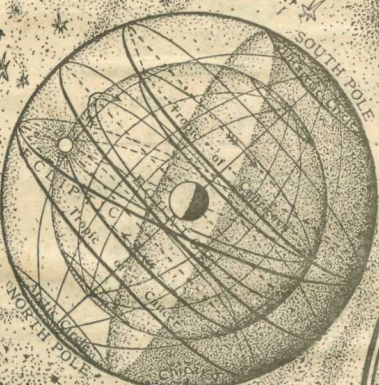
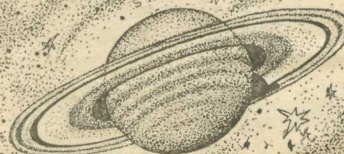
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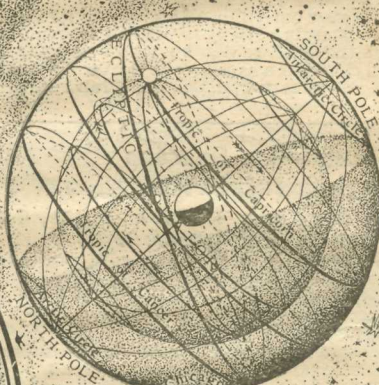


The Earth's Concave Surface  
The Land Hemisphere

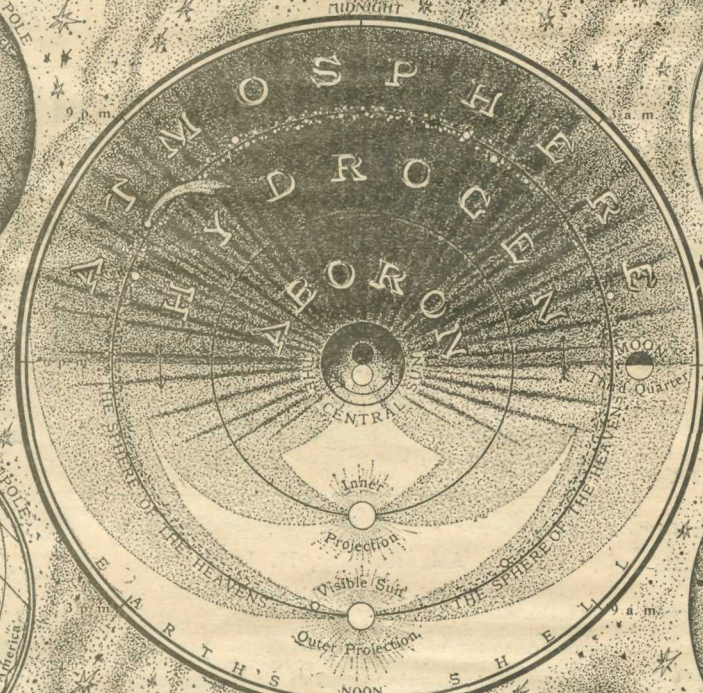
In the Hollow of His Hand  
The Heavens in the Earth



Summer Solstice, June 21.  
Continuous Day at the North Pole, and Long Night within the Antarctic Circle.

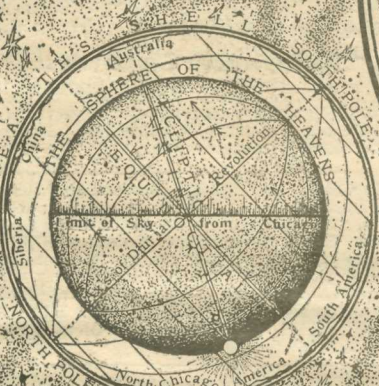


Winter Solstice, Dec. 21.  
Continuous Day at the South Pole, and Long Night within the Arctic Circle.

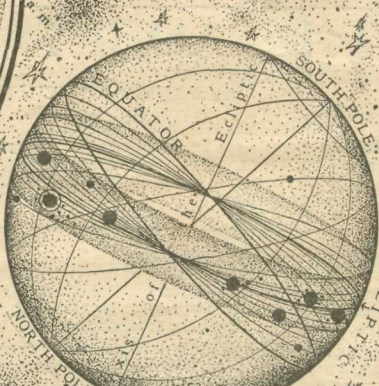


The Cause of Day and Night.

Cross-Sectional View of the Gigantic Electro-Magnetic Battery, With the Sun as the Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



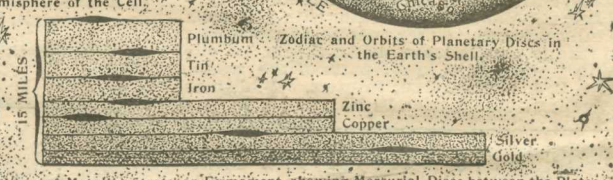
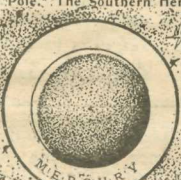
Actual Position of the Universe, and Tilt of Poles, From Chicago.



Zodiac and Orbits of Planetary Discs in the Earth's Shell.



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



View of Metallic Strata, or Firmament, showing Mercurial Discs between the Plates.

# The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International-Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

