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Success and Failure in Colonization.—The True Bond of Unity.—Scientific Leadership in Genuine Reform.—The Rejected Messiah.—Degeneracy in Modern Journalism.—Current Topics Discussed.

JUNE 30, 1899.

Published Under the Auspices of **KORESH**,
THE FOUNDER OF KORESHANITY.

THE FLAMING SWORD

June 30, 1899.

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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."

Vol. xiii. No. 32.

CHICAGO, ILL., JUNE 30, 1899. A. K. 60.

Whole No. 343

The Basis of Successful Communism.

Instances of Success and Failure in United Life; Fallacious Theology of Those Who Fail; the True Religion the Bond of Unity; the Heroism of Success.

IN ANOTHER department of this issue of THE SWORD, we publish an editorial by the originator of the Ruskin colony, after one year's experience in that institution. The reader will note particularly the specific and emphatic injunction to "leave all colony attempts alone." The writer has already admitted that he was not prepared for communistic or co-operative life, and the sequel shows that he was not. The spirit of united life is impelling hundreds of thousands of people; but if we examine the nature of this impulse, we discover a principle involved, the very character of which carries the elements of discord, resulting in chaps and anarchy, into all colonization or united life efforts. The writer of the article iterates this statement: "I am convinced that no peace or success can be obtained in isolated communities under outside environments, unless the members are held together by ties of religious bigotry, where a few do all the thinking and consequently the ruling." He assumes that, because some religious ideas are false, and those who adhere to them are bigots, all religious adherents are bigots, and that the success of isolated communities must depend upon religious bigotry.

The very fact that there exists religious bigotry, is proof that there must also obtain a genuine religious principle, the adherents of which are not bigots. There are heartaches and much bitterness throughout the world, outside of communistic and co-operative life; and this fact constitutes one of the prime factors of the impulse toward united life. Heartaches and bitterness

largely comprise the impulses and incentives which have forced the pioneers of every cause from the hardships endured, and from which they wish to escape, into the greater privations and heartaches of pioneer work. While the operation of aggressive forces on the lines of progress has to do with unborn generations, it does not follow that all pioneers have in view the happiness of posterity so much as present, personal advantage.

The motives which impel men to seek the gold fields of Alaska are purely selfish, and many succumb to the terrible privations of those undeveloped and rigorous conditions; others return and curse the movement, and advise their friends to avoid the disastrous consequences of the mistaken notions regarding Alaskan possibilities. Alaska will develop into a great and rich country; but it will reach this climax through the terrible sufferings of pioneer life. No man can read the history of the progress of the world, and fail to see that it is wrought through tribulation. The history of every movement projected from intolerable conditions, teems with the records of heroic struggles, either with the forces and elements of Nature, which these movements confront, or the prejudices, animosities, and bigotries of such as oppose encroachments upon the conservatism which would maintain conditions doomed to become obsolete.

If we were to analyze, for comparison, the efforts at colonization, we would most naturally and justly take those efforts which, though attended with some indications of successful progress, have yet failed. The best

examples of communistic life, in the past—in our own country—may be found in the Shaker and Harmonite societies. They each embodied some elements of success and some of failure. They both succeeded for a time, and both have met ignominious failure. In the above statement, we allude merely to exoteric manifestation. The results of these efforts, beyond what is outwardly observable in the communities themselves, may be classified under exoteric and esoteric titles. They comprise a monumental example of what *can be* accomplished in united effort. This example belongs to the days of their great prosperity, when they were united under the religious impulse.

The religion of the Shaker and Harmonite societies constituted the foundation of their bond of unity. It held them together, though their hearts were full of personal jealousy; for no honest Shaker or Harmonite will deny that the whole career of the once great communities was marked by conflicting and opposing personal interests. It cannot be said that they have not partially fulfilled some great purpose yet to be realized in the aggregation of social effort. A critical study of these efforts—in such analysis as will define the principles of success and failure, and enable the analyst to discriminate them—must necessarily make its impression upon the generation fortunate enough to fall within its influence. The psychic energy passing out into the world on esoteric lines, from these communosocialistic developments, is equally potent, if not of even greater force than the merely rational efficacy of the study of their history. These societies, as they have existed in the past, will never recuperate. Their constitution, either incorporated into the life or written upon parchment, possessed the elements of a specific longevity. At the point where the constitution failed, the body disintegrated. This is a universal law, to which every organism is subject.

The societies mentioned were both dualistic. They each embodied the doctrine of the counterpartal relation of the bridegroomhood and bridehood of God, and thence of the bridegroomhood and bridehood of man as dual. While this was embodied in their religious convictions, they failed to incorporate in their natural body, the concept obtaining in their religious aspirations. They made the grave mistake of judging according to the sight of their external eye, limited to the special case of ordinary animal life in man. Man is dual, male and female; *ergo*, God is dual, male and female. This was their argument. God is not dual, but *biune*; and when the perfect man comes, he will partake of the same characteristics,—the two forms will blend into one. The biune or composite being, the one who has the circle of life complete in himself, is the immortal one.

The Harmonite society had a central spiritual con-

ception, but it was not incorporated into the constitutional life of its organism. The system was founded upon the idea of the Lord's coming, and his coming to them in a specific manner. The principle was not embodied, because from the basis of their concept it could not be. They believed literally in the existence of the Father and the Son in two personalities, and the advent of the Son riding upon a white horse, followed by thousands of others also upon white horses, coming in the *physical* clouds of the *material* heavens. The society ended in an external dualism, a dualism of conflict which terminated their career as a communistic society. The society had two heads,—a kind of spiritual and natural trusteeship. Father Henrici was the spiritual head, embodying largely the natural and financial control of the society after Father Rapp passed out. Trustee Lentz, during the latter part of their history, was a general superintendent of agriculture, and of some other matters of the society. There was no incorporated principle of co-ordination in the spiritual and material management.

This may be illustrated by one little circumstance with which the author of this article was personally familiar. Father Henrici laid out a road, which he intended should pass through a portion of the estate over which Trustee Lentz imagined he had absolute jurisdiction. Henrici himself took us to the street and definitely outlined his plans for future prosperity and development of the Harmonite town. Later, while visiting again at the "Harmonite" village, we noticed that a brick house had been built across the projected street, at the point where Mr. Lentz supposed Father Henrici's *material* jurisdiction ought to terminate. We asked Mr. Lentz's explanation of the circumstance. His reply was, that he built the house to prevent Father Henrici from carrying out his plan of encroaching upon his rights. Father Rapp was supreme in authority while he lived, and the society then had one material head; when it became two-headed it died. It became two-headed, because it was the embodiment of the spiritual concept obtaining in the mind of the originator of the community. If the original concept had been *biune* (not necessarily true because *biune*), and the principle had been incorporated in the constitutional life of the body, after Father Rapp died, the principle could have been extended into another head of the same character.

Can a united life effort embody the good of the Harmonites, with other good features of united life, where the evil or defective features are eliminated, and thus secure a better communism with a greater tenure of longevity? It is not in the purpose or province of the genuine United Life system, to even attempt an isolated communism. It is, however, in the line of order that the final system of United Life shall originate and progressively develop from an organic nucleus, merely germinal in its beginning. This organic nucleus must

embody, in the least form, the principles and form of the unfolded kingdom.

The writer of the editorial which was mentioned in the beginning of this article, taken from *The Appeal to Reason*, admits from his own experience that some kind of religious principle must constitute the basis of an

isolated united life. We would add that, to insure success in a general united life effort, the true religion for the specific age in which the effort is actuated, must constitute the bond of unity and obligation. The question resolves itself, then, to an analysis of the genuine religion (bond of unity) for this present beginning of a dispensation.

Essential Factors in Social Reconstruction.

Scientific Organization and Leadership Absolutely Necessary; the Unity of Church and State Obtains in the Coming Universal Empire.

BERTHALDINE, MATRONA.

THE FOUNDING of the empire which precedes and ushers in the divine arch-natural kingdom, involves the organization of a voluntary industrial system characterized by thorough military discipline. The first requisite in the establishment of such an order, is the recognition of a legitimate leadership in the spirit of intelligent deference. The credentials of such leadership must be a demonstrably absolute science of the principles of organic unity, and a demonstrated determination of the will to apply such science to its divinest use,—the restoration of human society to obedience to the laws of God,—the laws of life and immortality as revealed by the science of universal organic unity. Such leadership, when found, is one to be obeyed from the rational conviction that such obedience will be supremely profitable both to the individual and to society at large.

With this leadership and its following described, industrial social organization may be hopefully undertaken. Without these two factors, efficient organization is impossible, and the social chaos of the present day is preferable. The leadership proposed will possess the scientific ability to suitably emplace every person seeking enrollment in this army of God, predestined to conquer by the omnipotent force of the moral law. In the organization of the advancing hosts of this true Israel, we will find rank and file and official distinctions essential. In the natural type of the arch-natural Israel, we find a groupate system with captains over tens and over hundreds,—mighty men of renown, and high priests and kings, all acting in obedience to laws pertaining to their related orbits and services. Just in proportion to the precision of individual obedience to the requirements of the law, was Israel individually and nationally great.

National progress is determined by the nature of national law and the spirit of national obedience. The test of the virtue of a legal enactment, is the result of intelligent obedience to it. If a law works genuine benefit to the universal body, it becomes in due season a law universally loved and cheerfully obeyed. In the organization of the Koreshan industrial systems, these fundamentals of order must be taught till belief in them becomes manifest in the practical activities of obedience, and they are held in the mind as a continuous source of great strength for self-control.

It is written in the Scriptures, that the law is a school-master to bring us to Christ. In the scientific,

natural sense, a genuine "coming to Christ" is such a conjunctive unity with him that one can say, with self-evident justification, "I live, nevertheless not I, but Christ liveth in me." Such a conjunctive unity has not been manifest in the natural sense, for nearly twenty centuries. So far, the law has brought but one man to Christ in the supreme, outermost sense. The works of the Father, the Lord Jesus said, he did through such absolute conjunctive unity with the Father as enabled him to say truthfully, "I and my Father are one." The Deific Spirit indwelling, which constituted the anointing of Jesus, caused him to do the will of God. Being the fulfilment of the law of God, was the delight of the Man Christ Jesus. Obedience was his joy,—the source of his true peace and rest. He had that which the apostle Paul in vain exercised himself to secure, (for the evils of the body of death were present with him,) a conscience void of offense toward God.

The restoration of the divine social order, which is to be the fruition of that divine life of which the Lord Jesus was the firstfruits and seed, and which found the expression of its germinal beginnings in the begotten but unborn church of Jesus, must be effected by the establishment of the law of God in the hearts of men, through the quickening power of the illumination of its science. Men must be made to feel, through intellectual perception, that the commands of the law are just and righteous altogether, and involve all the promises, by having them scientifically unfolded for the revelation of their inherent significations, and so rationally applied to the work of industrial social organization, that they shall become the delight to society at large that they were to the Lord Jesus.

The primitive Christian church had but a spiritual foretaste of the ultimate divine order. Its members had begotten in them new conceptions of love, of life and its divine relationships, with aspirations for the knowledge of truth's scientific ultimates of Christian principles in application to the unity of church and state, as a divine Kingdom filling the whole earth with the knowledge of their Lord. This begetting of the Spirit has been the energizing force of progress for the era now reaching its harvest time. Today, this great spirit of progress is ripe for genuine scientific control and utilization for its grandest results. Like electricity, it has been discovered as a force of marvelous possi-

bilities, and is being experimented with, and in degrees controlled and utilized. Those who know best the potentiality of electricity, feel that the knowledge of its uses is yet in its infancy, and are groping patiently, seeking the best mechanical appliances for its control and direction. The more profound the understanding of its power and possibilities, the more scientifically skilful the execution of its controlling mechanism, the vaster and more universally useful must be the beneficial results.

In the study of electricity, the necessity of obedience to the laws of polarization at centers of generation, is generally recognized and respected. The more extensive the use of the force proposed, the greater the care exercised concerning the center of polarity and the generating dynamo. Carelessness concerning proper conduits and sub-focalizations is known to be disastrous in the extreme, and apt to bring into condemnation the general system of utilization. In establishing a great social system in harmony with the principles of universal law, as revealed by the great universal battery, generating its electro-magnetic power,—the universe of known form and functions, it requires the wisdom of the *central mind* to direct the energies of universal progress generated by the Lord Jesus, the Logos, or seed form of the universe, whose animus was the Deific mind,—Elohi Jehovah. This Mind personified is the Prophet, Priest, and King of the universal divine order, instituted by the justice of righteous judgment.

Paul exhorted, saying, let this mind be in you which was also in Christ Jesus. The central or Messianic mind is the mind that knows, or the supremely scientific mind. This is the mind to be possessed by the legitimate Leader for today. This mind possesses transforming power; the possessor will be known as the prophet Elohi, "*He*, the spirit of truth," capable of teaching all things and of restoring all things, by baptizing them with the fire of his life force. He must winnow the wheat and make of it the bread of heaven, the temple of Jehovah. The knowing one is the Petros, the true Rock foundation of the Church Triumphant.

The Koreshan System claims as its Founder, this mind of Christ, the Koor or burning one, who penetrates the apex of focalization, and radiates again to the circumferential limits of segregation. Ezekiel saw him and exclaimed: O wheel! This great revolutionizer of all thought, this creator of dispensations and organizer of kingdoms, is the Savior of men and the strength of Israel. He hides himself in darkness, to clothe himself with light; he is the greatest and the least, the despised and rejected by the ignorant. It

was declared by Daniel, that in the time of the end the "wise should understand." The wise seek knowledge; they adore the one who knows. These will accept the Messenger with the science of truth, who can unveil the mystery of Godliness. These will fall into the lines of scientific organization, will recognize the wisdom of their Leader, in his appointments, emplacements, and institutions.

The knowing One is Aquarius, the water-carrier, the sign of Jonah to the multitudes of peoples, nations, and tongues whom John saw as the fruition of the age of Pisces. A great multitude is to stand before the great white throne, the intellect of Deity, to be judged according to their works and emplaced in the great temple of the Most High, to be built of living stones. It will be built and expressed by a magnificence that the temple of Solomon but dimly foreshadowed, as a fit habitation for the descending New Jerusalem.

Nothing in the universe can be made new without a renewing of the mind. The new heavens and new earth depend upon a revolution in thought, concerning God, man, and the universe. The true science of Universology must be intellectually and affectionally accepted by those aspiring to emplacement in the new heavens and new earth. The old heavens and old earth must pass away. The old heavens, the effete spirit of this present evil world, which finds expression in the stultified mental and moral development of our debased and debasing religious and educational systems, is the spirit of heaviness, the precipitation or waste of an ascended Lord, fit only to be cast down and destroyed. And the old earth, the present societal organizations, must fall still lower by its own weight of material corruptions, the abuses of all the essential goods of life, the products of excessive labor. New orderings of the ways of men are in order, also new spheres of instruction and application.

To be really instructed, one must be constructed into something structured; and an architect and builder is needed to make estimates, collect materials, plan, and execute. He needs the plumb-line and level,—the square and the triangle and the circle, and the science of their use to men, in the organization and construction of a new heavens and a new earth wherein shall dwell righteousness. The whole armor of God must be worn by every soldier of the cross; uniforms are in order, military tactics must be acceptable, and all the paraphernalia of thorough equipment and organization, if the land is to be freed from the spoiler, and become the inheritance of a restored Israel,—a living, human temple for the New Jerusalem.



But the power of seeing beauty and the love of beauty, are not all that makes the great artist. He must also have the power of shaping the beauty which he sees, and in a way peculiarly his own. There must be in the work the personal touch, the individual sur-

prise, the unique way, the unimitated shaping which provokes imitation. We ought to feel in every artist's work, the immediate pressure of an original, personal creator who has his special manner with things and words. This is one of the main tests of genius.—*Stopford Brooke.*

The Rejected Corner-Stone.

Other Phases of the Messianic Law; Causes and Conditions of the Coming of the Lord; Realization of the Desire of All Nations.

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

THERE came a time when, to be like other nations, Israel—wearied with the righteous government of God—greatly desired a king. When he came, his name meant *desired*; for it was the desire of the people that brought him. This ceases to be very wonderful when we remember that desire is substance in the form of energy, in which form it has to be in order to effect results. Jesus came as the result of the age-long circumcision of the Jews, coupled with the intense desire that he should appear. He was the desired of a whole people for an age; and yet, since he did not come in the way they had hoped, he was rejected. Although He was the chief corner-stone,—the fundamental truth and life on which all their hopes rested,—he was disallowed of the builders.

Jesus was the hope of *one* nation—the Jews, yet the prophets speak of one to come, who is the hope of *all* nations. “And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.” The prophet had been speaking of the magnificence of the first literal temple, which was a type of Christ, and contrasting that magnificence with the meagerness of the second, when he says: “The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” The reign of the Lord of hosts, typified by that first temple, has been the reign of the church militant—the church at war; but “in this place,” which is typified by that in-

ferior temple whose glory shall be greater than that typified by the former, far more magnificent one, the Lord of hosts says: “I will give peace.”

The physical, Jewish temple was nominally God's house, but his real house was the personality of God, to come—which it typified. David was forbidden to build God's house, because he was a man of blood; but when Jesus—God's house—came he was the re-embodiment (resurrection) of David, the one in whom David's soul, purified from blood guiltiness, got out of hell. When David came, as the desired of the Jewish race only, he became the Lord of hosts for an age-long struggle, in a militant church and world. When He comes again, “in this place,” as the “KING OF KINGS AND LORD OF LORDS,” as John saw him; as “the desire of *all* nations,” a desiring world will rejoice in the fulfilment of his word: “and in this place will I give peace.”

Just as the ripened wheat is the beginning and the end of its cycle of reproduction, so Jesus was, and is, the beginning and the end of the cycle of the reproduction of the divine seed, which he was declared to be. He was the “alpha and the omega, the first and the last,” the cause, and will be its effect, when that comes. The condition of His coming again at the harvest, now, in the end of the Christian dispensation, is that all nations desire his appearance, as they claim to do at present. It militates nothing against this view that, as in the beginning of the Christian age, He will come to his own and his own will receive him not.

In the Editorial Perspective.

THE EDITOR.

HUMAN DEGENERACY and depravity are nowhere more clearly and unmistakably manifest, than in modern journalism and education. If these institutions have been factors of progress, they have also been factors of oppression and crime, of sensualism and ignorance. A great stream of mental, moral, and social impurity continually pours forth from the printing press, and papers have become the curse of the multitudes. There are a number of high-class journals and magazines published, and among them, leading them, is THE FLAMING SWORD, with the definite purpose of teaching the doctrines of absolute purity, and giving to the world a wholesome literature, in contrast with the thousands of would-be journals which emanate from the dark and ignorant elements of the mental world. A writer in an eastern journal makes a number of discriminate criticisms of modern journals, and uncovers the real condition of the popular editorial mind when he says: “When a man fails to understand something in a very particular degree, he founds a paper to keep other people from understanding it”! The *New Voice*, of New York, stands for clean journalism; and in commenting on the following scathing criticisms of the modern press by the critic, remarks that “Perhaps the worst thing about this characterization is that it is true.” The critic says:

“Illiterateness has its literature. The spelling-book, fallen into the hands at last of anything that gets permission to be born, has become the nurse of lust and the schoolmistress of crime. We compel our thieves to learn the alphabet that they may know where, how, and why to steal. Murderers are trained to read each other's murders. Suicides read and hang themselves. Anarchists are drilled in hate and kept informed of wrath. A school of literature is devoted to adultery. Lewdness has its daily and weekly press. Disease has its poets. Mobs have their books. The riot that fills the street is a paper riot first. * * Ignorance can be subscribed for. It can be hired by the year. The man who confines himself to the same journal, or to the same kind of a journal—which is what most men do—can get for a cent or two, any morning he will, more ignorance—especially about himself—than any one man has a right to use in a lifetime, and with hints and directions for using it.”

The avenues of piracy are just as abundant in the enterprises under the auspices of the American government, as in those conducted by private corporations. It is argued that if the great enterprises of the world were under the control of the government, the incentive to dishonesty would be removed, and

the world would enter upon an era of universal prosperity. Under a scientific form of government, all other things being equal, that would be true; but how is it under the present *regime*? The most gigantic business enterprise of the world is the American postal service, a form of state socialism, without a corresponding reform in the moral character of the employees of the departments; yet there is an enormous secret drain on the remittances made through the mails, by means of unprincipled thieves who are constantly plundering letters and packages entrusted to the care of the postal authorities. In this period of rascality, depravity, and morbid selfishness, there is no plan of reform that will succeed, which does not begin at the very root of evil and eradicate from the human heart the very elements of unrighteousness. On this point Koreshanity is emphatic; and the rise and fall of all reform movements not founded upon the absolute principles of justice, are demonstrations of our assertions. The devil can never successfully apply the principles of genuine reform; the kingdom of God in earth must be established through Messianic function. The world's true reform must be accomplished through the presence of the Christ in the human world!

The daily press is having a great deal to say about the alleged discovery of positive proof of immortality by Prof. Hyslop, of Columbia University, New York. At first glance, one is led to believe that positive proof has been found by the professor; but upon further reading it appears that he has not made any discovery at all, but only *hopes* to do so. He says that in a few weeks he hopes to find absolute proof of immortality. Hopes to do so—hopes to do what? To find that the present corrupt humanity, dying, decaying, full of disease and unhappiness, entering a state of utter dissolution of the organic structure,—that man as he now exists, is immortal? No. What then,—a scientific analysis of the spirit and soul, and a logical conclusion that they are immortal? No; only that the mind survives the dissolution of the body, and that the mind of one man may become connected with the identity of another. Why, the Founder of Koreshanity discovered that fact nearly thirty years ago, and yet he affirms that the soul and spirit are not immortal, but just as mortal as the body of the dying man! Prof. Hyslop has not the faintest conception of what immortality is, and hence, his stupendous blunder. He is unscientific enough to accept a mere belief before he has reached any rational basis—and he acknowledges that he is only *searching* for evidence. Upon what, then, has he founded his present conclusions?

In contrast with the tramps' convention in America, is the contemporaneous "great international bazaar" in aid of the Charing Cross hospital. The bazaar has been several months in preparation. Never before has there been seen in London a greater assemblage of distinguished ladies, never a greater galaxy of beauties, nor greater aggregation of products of almost all countries of the earth, as are displayed at this great high society's charity bazaar. English and foreign-born princesses are there as saleswomen, at stalls representing their countries. The bazaar is overstocked with American-born women, and there are not sufficient stalls for the American representatives, among whom are Mesdames Choate, Mackay, Drexel, Bradley-Martin, and the Ranolds, besides Duchess of Marlborough, Lady Randolph Churchill, Mrs. Arthur Paget, Lady May Sackville, and others. Millionaires and titled personages of Europe and America, in one gigantic charity concern to aid an English hospital! An international farce, a travesty on philanthropy, equaled only by the Czar's peace congress at the Hague!

A correspondent in a spiritualist journal asks: "Don't you

think that if the spiritual papers would let the God and Christ question alone, it would be better for the cause? * * To be honest, who knows the truth about so called sacred history?" The editor replies, "Evidently, no one; neither is it of vital moment that they should;" and then decides not to permit discussions of any subject relating to the fundamentals of creation, because other "great and momentous issues which are pressing on us for consideration and practical realization." There, now! Here it is freely and frankly admitted that the spiritualists have not even the slightest positive information concerning the great truths of life. Truth seekers may as well know first as last, that spiritualism is not capable of solving the great mysteries of God and man; and the above confession is just an item in addition to the Koreshan arraignment of spiritualism. When it is decided to leave "God and Christ" out of the ism, we do justice when we say that it is decidedly antichristian!

The only true radicalism is that which is rational. Zeal without knowledge characterizes modern reform movements; the reform press is filled with reckless expressions concerning individuals who occupy positions which the "reformers" covet. Many would-be patriots are unpatriotic enough to condemn all elements of progress. We do not believe in the radicalism of anarchy, labor unions, current social democracy, nor in any of the movements which appeal to the prejudices of the people in the advocacy of force of the rabble against the powers that be. Koreshanity takes a rational view; we advocate the science of social reconstruction. Destructive elements are already at work, but they are not Koreshan—we do not endorse them. The world will never be reformed by reckless mobs; the new world must be introduced by scientific processes at the hands of a scientific leader!

The harvest of the age is the time of fruitage of the entire dispensation. Exclude the Koreshan Science of re-embodiment from the mind, and the harvest of the age has no meaning. The great Reaper comes to earth to gather the wheat that has grown during the age. Can the products of age-development apply to more than the present generation, if this is the first earth-life of the millions? The development of humanity from generation to generation, is due to the fact that the living contain the dead, and that all who have lived in the world during the age are in humanity today. The entire church of the past is involved in the living. The resurrection must take place through hearing the divine Voice when it is uttered at the end of the age. The work of the promulgation of the gospel of the kingdom is performed among mortal humanity; it cannot be heard in the graveyards!

How far does one really walk in an hour, going at the rate of three miles an hour? is a curious question propounded by an eastern writer, while making some absurd speculations concerning the Copernican universe. It will be surprising to the reader to be told that his conclusion is, that while walking three miles upon the earth, he actually walks 85,930 miles! This is moving quite rapidly,—alarmingly rapid; but when it is considered that it is claimed in the old school astronomy that the earth rotates on its axis in 24 hours, and revolves annually about the sun, and that sun about a still larger sun, the aggregate speed of all the motions of the earth per hour would amount to about the required 85,930 miles! But suppose the earth has no such motions? Then the man who walks a good league, really walks a good, sensible, and rational three miles, and no more!

"The people's will should be the highest law." The will of a selfish and corrupt people, the highest law? The conduct of the government of the United States is the expression of the hearts of the people; if the government is bad, advocates of the

people's will have only themselves to blame. The American people began exercising their own will in governmental, social, and economic affairs over a century ago, and we have the results of it manifest in the conditions which democratic reformers are endeavoring to remove by still more of the people's will! "Laws" made by the ignorant masses, without reference to the absolute fundamentals of righteousness; without a knowledge of the laws of order, and without a desire to fulfil the purposes of national progress and existence and use in the world, are the product of mere selfish caprice!

Every movement must have its conventions. Organizations for the promulgation of single ideas, clubs of freaks for the enjoyment of social fads, are common; but perhaps the strangest convention, with a deep vein of pathos in it, was called to meet at Danville, Ill., June 15,—a convention of genuine tramps, for the discussion of the great issues and questions which not only confront the Wandering Willies, but also the world. A particular feature of the convention was the recording of the facts and conditions which have forced able-bodied men from the field of employment to degraded mendicancy; and college graduates were on the program, to relate how they were reduced to drink and dissipation, and finally to the absolute poverty of the ragged and wandering tourists.

American expansion, since the founding of the thirteen original states, has been the order of progress of the nation. From a narrow strip of states on the Atlantic coast, it has grown westward over the continent, and over the Pacific to the Philippines; southward to Cuba and Porto Rico, and northward to the great territory of Alaska. The forces of destiny disregard the narrow democratic elements, and progress toward the formation of the gigantic Pan-American empire; thence to all the nations. Progress demonstrates the greatness of America, even in its partially civilized state; and the prophetic Voice of Koreshanity declares the supremacy of America over all the world!

Modern human sympathy forbids the sending of most people to the terrible hell of the modern church, and consequently endeavors to get everybody into heaven. When the truth is known, the conclusions of mortal humanity concerning heaven and hell are both amusing and pathetic. The fact is, that no one can go either to heaven or hell but God Almighty himself. But what of the people? They are already in hell; and the processes of getting into the highest heaven involve conversion or transformation from the mortal man to the immortal God in the flesh; thence the journey to the most holy place of Divine Being.

A spiritualist contemporary contains the following: "This central spirit sun is—in the superior or magnetic state—present as an inner sun or white light, surrounded or embossed in an outer hollow sphere of light. The rays from both, blending, wafting together and apart, in regular pulsation or breathing—a breathing, living sun." Good! then the natural, external world is still another outer sphere, a natural, physical shell enclosing all—for the natural is but the expression of the spiritual. The Koreshan Cosmogony is the science of this expression; it is the cosmogony of nature.

Old political as well as religious creeds are passing away. The declaration of American independence was merely the expression of successful resentment against English despotism; the occasion for that declaration is in the past, and new issues confront the nation. America has since become enslaved to powers that have subtly overshadowed the nation, and new exigencies are to be met by stronger forces than those involved in Washington, Jefferson, and Jackson. The Christ himself must give the world its lasting freedom.

The people object to needless expenditure of money at millionaire balls and banquets, but burn millions of dollars in expressing last century patriotism in Fourth of July explosives! The money expended by the poor for firecrackers, sky-rockets, beer, whiskey, and tobacco annually, would purchase food and clothing for thousands of the destitute, and build hundreds of mansions for the poor. The crimes of waste are committed by the masses, as well as by the classes.

The world desires liberty and happiness; so do the criminals who are imprisoned for the protection of society. Liberty will come only when it is safe to release the people from bondage. Though thousands of pirates are at large upon the sea of humanity, in all departments of the modern world, there is still a necessary restraint. The curses upon the world must culminate in woes—birth throes of the new age; and the new society will not be freed until the birth time!

The American nation has, through legislation and the protective tariff, nursed home industries until they have grown into gigantic trusts. A truly philanthropic movement would now be in the direction of protecting the labor employed to build up and sustain the so called capital of America.

Every domain of activity is an egg from which results are hatched. Men do not say on, but *in* spheres of thought and activity. Correspondentially, we are in the great physical sphere or cell of the universe.

There is considerable mathematics about the modern church; it is dividing, and the sects are multiplying; they are adding new coats of whitewash, and subtracting money from the people to pay the preachers.

Many people claim to be clay in the hands of the potter; it is admitted that there are specimens of human pottery—enormous jugs full of whiskey and rum.

The study of the world's current history involves information of events from all points of the compass,—N E W S,—north, east, west, south.

Modern Christians are continually talking about serving God, while endeavoring to persuade the Almighty to serve them!

The formation of trusts is a demonstration of the truth of the old proverb, that the more men get the more they want.

The United States of America began with the number 13; and July 4th is just 13 days after the summer solstice.

Koreshanity advocates direct legislation from the imperial throne of divine theocracy.

Modern doctors of divinity are allopaths; they give the people poison in large doses.

The new birth is as mysterious to the modern mind as it was to Nicodemus.

The work undertaken by the quack is finished by the undertaker.

Conceit is the microscope by which the I magnifies its own goodness.

Philosophy is the love of the truth; science is the truth itself.

Koreshanity will fulfil the world's hope.

The Almighty is not a democrat.

Every light must cast a shadow.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Election and Free Grace.

What has Koreshanity to say about predestination, or election, and free grace? Is there not a conflict in the Bible concerning a predetermined election of a number of people to be saved, and the idea that they are saved by grace, and are left to work out their own salvation?—READER.

The idea of predestination is consistent with the idea of an adequate cause to produce an effect; all effect is predestined in the cause, else there could be no effect. Wherever cause is, there is a predetermination in the direction of the production of results. Cause ultimates in effect, and effect ultimates in cause. In every seed in the universe cause and effect unite; in the seed the plant is predestined, not only as to the kind of life it will possess, but also its form, and all its specific characteristics and habits; every bud, every fiber, evolves from the cause (the seed), and every fiber is elected and emplaced in the structure through a process of predetermination in the seed, and only in the seed, for the seed is the potent pole of the impulse of life in the plant. Predestination is a scientific fact; the Almighty, as the Creator of the universe, either foreknew and predestined what would be contained in the effect, or he did not. If he did not, then cause operates only at random; in such case, there could be no laws of relation of cause and effect.

The predestination of Calvinism, the foreknowledge of a supposed extra-cosmical, capricious, and arbitrary God in the sky, is another thing—it is an absurdity. It makes man irresponsible, and arbitrarily fixes his destiny independently of laws, circumstances, development, and will. But the more modern theology does not make the matter better by denying election and substituting "free grace." If God did not know, or did not try to know, what the universe would be, and what man would be, throughout all ages, he could not have projected that which has ultimated in the world and humanity; he was therefore ignorant, and had to leave man to do as he pleased, and await developments to see how he would come out! There is a conflict between the doctrines of Calvinism and the doctrines of Arminianism; bitter fights have been fought in the theological world over these questions, without any settlement of the problems.

A new phase of theology has developed during the past several years,—orthodoxy gone to moonshine—an endeavor to harmonize election and free grace, known as

Restitutionism, holding that during the present age there is an election of a number of people who will open up the new age of the millennium, and give humanity a free chance to be saved. It is election during this age, and free grace during the coming age.

Koreshanity maintains the scientific doctrine of election, and also the doctrine of free grace; and that they obtain, *not* the one during the Christian dispensation, and the other during the new age, but that the election of the sons of God during the present dispensation is through the processes of divine free grace to all who acknowledged the Messiah nineteen hundred years ago. Every man was called upon to work out his own salvation. How? By God working in him to do his will and good pleasure. The process of sowing the very life and essence of Jesus the Christ in the hearts and wills of humanity, was the process of extending to whosoever willed to receive that life then, a free help, a free grace, a free gift of the energy and power to ultimately fulfil all that was predetermined in the divine Seed.

It is just like sowing seed in the common soil; as long as the seed remains out of the ground it abides alone, and the atoms of the soil remain in the mineral kingdom. If the seed is planted and decays, it absorbs millions of atoms and appropriates them, and takes them from the mineral kingdom into the vegetable kingdom. The free gift of the energies generated in the dissolution of the seed and dissipated among the atoms, are the energies that move the atoms toward the goal of destiny in the reconstruction of the seed at the end of the season. The energies of free grace are the energies of election!

During the Jewish dispensation, there was no salvation except through the keeping of the law; and only one man kept it and was resurrected out of humanity—Jesus the Christ; he poured out his life to help others—he bestowed God's *gift* of life. The sowing of his life was the calling, the election; it was the grace; it was the factor of the new will, the free will in man; it was liberty, an avenue of escape from the plane of mortality to the plane of immortality. Jesus was the *seed* of the Almighty; he involved all the consciousness of God and of the world. In him all things were created,—all things in heaven and in earth were involved in him. He was human history, human life, the life of the universe involved, the pole of predestination of all

things to come in all future ages, the positive cause of all effect.

Koreshan Science of divine foreknowledge, predetermination or predestination, is simple and rational; it is as harmonious in concept or doctrine, as the elements of the seed, the cause, are harmonious in their operation from age to age. The election occurred at the beginning of the Christian dispensation; Jesus was "the beginning," and we begin at the beginning in scientific consideration of all that ultimates from the divine Man who walked the streets of Jerusalem nineteen hundred years ago as the Almighty!

* * *

Koreshan Cult Explained.

Rev. Castle's Second Lecture Before Audience of Educators and Scientists at Chatham Academy.

Rev. E. M. Castle delivered a supplementary lecture at the Chatham Academy yesterday afternoon on the new system of Cellular Cosmogony, upon which are based the religion and the sociological cult of the Koreshans. Her audience included a number of representative people—lawyers, physicians, clergymen, teachers, and scientists, besides many ladies. She spoke for over two hours, and was listened to with rapt and unabated attention from beginning to end.

"Every system of religion," said Rev. Castle, "that has been accepted and believed in the world has had its corresponding system of cosmogony, the latter in accord with the teachings of the former and agreeing with its doctrines, its miracles, and its accepted facts. To this general rule the Christian religion now furnishes an exception, its devotees professing to receive a system of cosmogony, that formulated by Copernicus, by which its most cherished doctrines and its account of creation and life are falsified. The Copernican theory is a gigantic delusion, and those who believe it true are involved in lasting error. It is founded on assumption, and the best, as the worst, that can be said of it is the Scotch verdict, 'not proven.'"

"The Copernican theory is based upon the same error as the Ptolemaic,—that the surface of the earth is convex. Copernicus simply perpetrated the errors of Ptolemy, who with imperfect instruments and careless methods of observation measured the angle that the sun seemed to make with the earth, and estimated its distance at 5,000,000 miles. Copernicus and his followers, with perfect instruments and the most exact methods of observation, followed up the old error and got 90,000,000 miles further from the truth. The Copernican theory never has been proven

and never will be, until the assumption upon which it is founded, the convexity of the earth's surface, is raised from an assumption to a demonstrated fact—and this will be never."

Rev. Castle then explained the method that had been pursued by the Koreshans to demonstrate, by physical experiment, the truth of their contention that the surface of the world is concave, and that it is the interior of the globe that is habitable and inhabited. This explanation has already been given in the *Morning News*.

"If we have," said the speaker, "demonstrated the truth of our premise, then we have demonstrated the truth of our system of cosmogony, sociology, and religion, for upon this premise all of them are built and all of them are consistent with it. The sun is the center of the globe, and has a dark as well as a light side. It is the reflection of the real sun upon the atmosphere that produces the sun that is manifest to our vision, and it is its revolution upon its axis that produces day and night, heat and cold, winter and summer. Here, as everywhere, the law of opposites and co-ordinates, that prevails everywhere in nature, is manifest; and it is the struggle of opposing forces that holds the universe in perpetuity.

"Another fallacy, equal in its prevalence to the Copernican theory, is the theory of the indestructible atom. The one is as absurd as the other, for in the scheme of Nature and of God there is constant change, everywhere and at all times. The alchemists of old were nearly upon the truth when they looked for a universal solvent, the magic elixir that could transmute the metals and change spirit into matter and matter into spirit. This is the operation that takes place in Nature; matter wakes into spirit and spirit falls asleep in matter. Matter is materialized spirit; spirit is spiritualized matter. The two are interdependent, though opposite, and in their connection the one with the other, is the fourth dimension for which the mathematicians of the ages have been looking, the point where matter terminates as matter and forms the nexus between matter and spirit.

"This nexus found its last living exponent in Jesus Christ, the Son of God and the Son of man. He is the beginning and the ending of all things, and His teachings are the basis of our belief and the standard of our lives. When He comes again His Kingdom will be in earth, and earth will be heaven. 'Ye shall know the truth and the truth shall make you free.'

"The old fallacies that have been adopted by modern astronomers and scientists are falling into ill repute and will soon be forgotten. The truth that we teach will be made known to all men, and all will believe. Christ will come in His glory,—sin and death will be no more, and the Grand Man, purged of earthly imperfections, will fulfil his glorious and immortal destiny. You who listen to me today will accept the truth, and the old fallacies that have brought the people of the world to a

condition of Egyptian night, will be forgotten. Man will be just to man, a perfect social system will prevail, the ideal will find expression in the real, and happiness will be everywhere, for all time."

At the conclusion of the regular lecture, Rev. Castle answered the questions of those in the audience who cared to propound them, and not for a single moment was she caught napping. When her questioners would think they had her, she would get out of her apparent confusion by saying that the premise upon which they relied had been disproved by the Koreshans, and that a fact accepted was not a fact at all.

Rev. Castle will remain several days in the city, where she says she wishes she could make a longer visit. She has been pleased with the interest her meetings have aroused and at the attention with which her expounding of the doctrines and tenets of Koreshanity has been heard. She is a forceful, fluent, and graceful talker, and, as Mr. Ashmore said in returning thanks for the lecture on the part of the audience, if none were convinced, certainly none had failed to be interested and pleased, and anxious to hear more.

In the headquarters of the order, Chicago, the Koreshans number about 200, while in Florida they maintain a colony, where their sociological system is practiced and which numbers about sixty. Besides these, they have adherents, more or less active, throughout the country, and Rev. Castle says that the cult is slowly but surely increasing. An idea of all the Koreshans believe or of what they teach, cannot be gleaned from one lecture or even from several, but they protest that rigid and impartial investigation will demonstrate the truth of their contentions beyond the fear of doubt or contradiction. —*Morning News*, Savannah, Ga.

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The Baptist Flag and the Flaming Sword.

Our Contemporary Has Forgotten Bible Instances of Transmigration of Soul, the Gadarene and the Swine, etc.

The spirit and soul do not die when the mortal dissolution occurs; they are eliminated from the body, and enter the spiritual world,—the interior mind of humanity. After a time, there is a dissolution or separation of soul and spirit, and a return to the natural world. All of the dead that have ever lived in the past are in the world today; the dead are in the living. The great stream of sensualism is supplied from the entities of those who have died, endeavoring to get back into the natural world. Common human generation is the only channel through which mortal spirits can return to the natural state, and common death is the only way for mortal human beings to get into the spiritual world. Thoughts are spiritual entities; all of the thoughts of mortal humanity are entities or spirits of men who have died. Present mortal men are truly sepulchers, the tombs out of which the resurrection is to take place through natural, scientific processes.—*Flaming Sword*.

Pshaw! We thought that old pagan superstition of the transmigration of souls was confined to the heathen. We never thought about a man who lives in Chicago, who says he was once a Baptist, and who lives in this 19th century, turning to be heathen enough to advocate such stuff. But there may be something in the idea that "present mortal men are truly sepul-

chers," for we have come in contact with a few that had sepulchral odors about them. We had been accustomed to attribute it to the filthy tobacco and liquor they used, however. But, candidly, such doctrine as the above is the shadowy dreaming of a restless speculatist who has no anchor to his hope, and no foundation for his faith. Solid Baptist truth is infinitely better.—*Baptist Flag*.

Where Is the Devil?

The *Chicago Israelite* says the orthodox papers have quit making mention of his Satanic Majesty, the Devil, and it fears the old Boy is "lost, strayed, or stolen." No, no. He has merely stopped in to commune awhile with THE FLAMING SWORD and the *Christadelphian Advocate*, both of Chicago. He seems to be very much at home in those offices, and his partiality causes the rest of us to sorter ignore the old fellow. Let him rest awhile where his quarters seem to be so congenial.—*Baptist Flag*.

That's just the way! The devil is always in the other fellow. The Pharisee was glad that the devil was in possession of other men's premises; but the truth is, that the Pharisee was just the man that the devil was already sure of, and could afford to leave him contented and look for other game. Just now, he is waging a final war on the Almighty, and his greatest fight, his Armageddon of defeat, is with THE FLAMING SWORD. His mission here is for war, not friendship. NEXT!

Isn't the Baptist Church Christian?

"The Christian church of today is a preposterous humbug."—FLAMING SWORD. Do you mean Campbellite church? It is as good as your Koreshanity; but it is probably as bad as you say.—*Baptist Flag*.

What makes you think we mean the Campbellite church? If it alone is entitled to the name *Christian*, we mean it. The *Flag's* effort to escape THE FLAMING SWORD's truthful charges, places it outside the ranks of the Christian church. Apostated a little further than we gave it credit for!

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Truth in Short Paragraphs.

W. H. PAVITT.

The most pitiable exhibition of a total inability of the average mind to grasp the progress of events, is the call for a convention of the governors and states attorneys of the various states, to be held in the near future, to devise some means of suppressing and preventing the formation of gigantic trusts. We do not endorse these combinations of commercial pirates, yet we know they are potent factors in the development of events soon to culminate in the greatest revolution known in history. Gov. Sayers and his cohorts may as well try to rub the moon out of heaven with their thumbs, as to try to suppress the trusts by legal enactments. Verily the world sorely stands in need of the sacrifice of a God!

Man wastes his powers and strength upon the grossly material plane of exist-

ence, so engulfed in petty ambitions, earthly love, selfishness, hate, envy, and pride that he forgets the calls to a higher, nobler, self-sacrificing life for the sake of others, thus making of himself an empty vessel which invites refuse and filth, disease and death.

What a grotesque spectacle is presented in the attitude of the pulpit which denounces war as wholesale murder, and at the same time endorses the competitive system of business—which is the worst form of remorseless warfare and wholesale murder that the ingenuity of the devil can invent; for it consigns both the bodies and souls of its votaries to hell.

Those who are attempting to establish socialism, with human hate and selfishness as a pivot, will utterly fail. Nevertheless, the reign of righteousness will be established in the earth, through sacrifice and love. This has been ordained of God, and all the powers of earth and hell cannot prevent it. The Christian age has reached its end.

Love, in its highest sense, is the only thing worth striving after or living, for from pure, unselfish love and wisdom, truth and good shine forth with all the luster of the eternal Sun of Righteousness.

Thought is substance. Thought with will is a projectile. Hate is a boomerang that returns to its originator. The suicide of the soul, is to think evil and hate with envy and revenge.

Presumption and conceit are the bane of reason. They are the nurse of error, through which man is apt to judge too highly of himself and think too meanly of others.

Adversity knits friends into closer bonds of companionship, but it takes rugged constitutions to withstand many severe attacks of prosperity.

We strive to live the highest now, that the highest may be ours throughout eternity.

The shafts of ridicule and the malice of fortune have developed many a noble soul.

* * *

New Theory of Thought.

Max Nordau's Fallacy of Mental Activities in an Ocean of Ether of the Physical Cosmos.

In his new work, entitled "The Drones Must Die," Mr. Max Nordau gives the following as the opinion of one of his characters regarding the properties of "ether," that subtle force which is believed to convey the vibrations set up by wireless telegraphy from one point to another.

He held "that thoughts are vibrations of ether, exactly like warmth, electricity, and light. Their sum in the universe is unvarying, like that of all other forces. They are diffused in space like rays of light of electric currents. Millions and billions of various vibrations strike incessantly upon

the human brain, constituting the innumerable thoughts that have been thought in all the stars, in all the depths of space, now, or in aeons of inconceivable remoteness. If a brain be prepared for a vibration of a certain duration and wave-length, an equal vibration is aroused within it, and the thought which this vibration represents becomes conscious. In the ascending portion of the circular course, which we call development, the brain becomes capable of ever shorter and more rapid vibrations; in the descending portion it becomes coarser and more sluggish. Every invention, every discovery, every enlargement of the bounds of knowledge is due to the attainment by some brain of that degree of vibratory capacity which enables it to receive the corresponding vibration of thought flashed upon it from space, and to convert it into consciousness. Hence, it follows that no thought originates in the brain that thinks it; for every thought has been thought before, and will be thought again and again to all eternity; every brain acts like a relay in an electric system; it receives an impulse from eternity, and retransmits it to eternity after its passage. The whole ocean of possible thoughts surges round us; but we are only conscious of those to which our brains are sensitive. The differences in wisdom are differences in the vibratory capacity of the molecular mass of the brain. Character, temperament, a talent, are the expression of wave-lengths and periods of vibration. Every individual is a rhythm. Attraction and repulsion between individuals are caused by the harmony or dissonance of their rhythms, their reinforcing or disturbing effect upon each other."—*London Globe*.

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The Earth Concave.

The Copernican System of Astronomy Superseded by Koreshanity.

"CELLULAR COSMOGONY or The Earth a Concave Sphere,"—such is the title of a little book issued by the Guiding Star Publishing House, Chicago, Ill., being the tenth thousandth of the Koreshan Scientific Series, the object of which is to prove the concavity of the globe as opposed to the hitherto accepted system of the astronomer Copernicus. To the devotees of the "New Geodesy," man and the entire system of the universe are shut up within a hollow shell, a hundred miles in thickness, and composed of some seven strata of mineral substances. "The first objection usually urged against the Cellular Cosmogony, is the apparent absurdity of endeavoring to place all the heavenly bodies within the compass of a hollow sphere, 8,000 miles in diameter." (Pp. 43, 44.) "If the earth is concave, the sun is not 886,000 miles in diameter. But measured from the concave instead of the convex arc, its diameter would not be over 100 miles, and its distance not above 1,000." (P. 161.) "The shell of the earth is the circumference—the limit of the universe. It environs all that exists. Outside of the environ or limit of existence there is nothing. There is no infinite space." (P. 166.) For evidence adduced in support of the system and answers to objections, the reader is referred to the text. "To determine its

accuracy, the Bible must be tested, not by the current and popular fallacy, but by a system of science, the fundamentals of which are susceptible of absolute demonstration. The Koreshan System alone scientifically defends the Scriptures. The Bible is scientifically correct; KORESH, the divine and natural scientist, is its sole interpreter and exploiter!" (P. 184.)—*Kingston (Can.) News*.

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Failure in Unscientific Colonization.

The Originator of Ruskin Colony Publishes a "Friendly Warning;" Answered by Koresh in This Issue.

From letters received, it seems that all is not peace and love in Equality Colony, Edison, Wash.; affairs there being much in the same shape as at Ruskin. I have repeatedly expressed myself in these columns as having no faith in colonization as a way out of industrial troubles. These remarks have doubtless in most cases been attributed to pique at my experience in such affairs, but such has not been the case. It was an earnest, friendly warning. I am convinced that no peace or success can be attained in isolated communities under outside environments, unless the members are held together by ties of religious bigotry where a few do all the thinking and consequently the ruling. Had I read the story of other colonies before I embarked in one, I should never have given it a second thought. After my experience I read what I should have read before, and which would have saved me many heartaches and money. But "fools rush in where angels dare not tread"—and I was one of the fools. It did not take me 60 days to see the folly I had committed, although I remained at my post one year to a day. As a teacher, the experience is worth much to me, but the price paid was exorbitant. My advice now is, leave all colony attempts alone. In all are heartaches and bitterness, and you will feel them if you put in your time, energy, or money. I have been flooded with letters from pretty much all of them, wanting publicity to conditions against which members protested, but I have declined to make the *Appeal* a vehicle for such matter, preferring to make it an educator of economics rather than snarling at even the mistaken efforts of earnest men and women to work out the problem as they had light.—J. A. WAYLAND, Editor *Appeal to Reason*.

* * *

Astronomical Student's Opinion of Koreshan Geodesy.

In compliance with your request, I drop you a few lines of my opinion or impression of CELLULAR COSMOGONY, after reading the book. I have been a close student of mathematics and astronomy in my college days at Dartmouth. I had charge of the observatory a short time, and have always been specially interested in astronomy and its problems.

First, the mathematics of the book and rectilinear is *all right*. The theory of "optical illusion" is a new thing to me, and I do not know about it. If the Naples line was honestly run, then certainly there

was a concavity in the Gulf there. It does not seem possible, without international fraud, that they could have made 22 feet of mistake after taking so much care; though to me it seems like trying by the Rectilineator and its use, to prove that a straight line is not the nearest distance between two points, or that the three angles of a triangle are not equal to two right angles.

The explanations concerning the theory of the universe being in harmony with the concavity of the earth, are very unsatisfactory to me and appear unreasonable and inconsistent; though the Founder of Koreshanity may be wrong in those theories, yet right as to our living on the concave side of the earth.

Some government ought to settle that concavity question forever. I would like to know the views of some of our astronomers on the subject.—Yours truly, H. E. HOWELL, Att'y and U. S. Commissioner, MISSOURI.

* * *

The Rapid Spread of Koreshanity.

Prediction of the Coming Great Controversy Between the Two Famous Schools of Astronomy, and Consequent Fame of the Founder of the Koreshan System.

FLAMING SWORD:—I send copies of papers of Kingston, Can., about the CELLULAR COSMOGONY; I am informed that there is still more to be published concerning it later. Prof. S., of Queen's University, told me that Dr. Teed was correct in his contention about the ship's hulls. You will hear more from Kingston soon; several parties there want to handle the book.

From what I see and hear, I know that it is but a very short time before the name of the Founder of Koreshanity will be on every tongue, and his fame world-wide. There will be very shortly a tremendous controversy between the two schools of astronomy. It is coming very soon I know; I can see an immense difference in the attitude of the people toward the book between this time and last October, when I first started out. All the educators and scientists of prominence have at least heard of the CELLULAR COSMOGONY, and are discussing it. This I know to be true.—REV. U. GORDON MITCHELL, Koreshan Traveling Representative in New York and Canada.

* * *

The World's News.

Wednesday, June 21.—Chicago physicians organize to make war on tuberculosis.—More mail thieves caught in Chicago.—Standard Oil men absorb the whiskey business of America; form a \$100,000,000 trust.—Gen. Wheaton wins important victory at Perezdasmarrinas, Philippines.

Thursday.—Connecticut Congregationalists move to bar divorced people from church.—French reactionists hope to force Loubet to resign presidency.—Czar's peace plan utterly fails; disarmament proposals rejected at peace congress.—Charing Cross hospital bazaar in London.—Political unrest in Spain.

Friday.—New Spanish minister to U. S. delighted with his reception at Washington.—New French cabinet formed; mem-

bers favorable to Dreyfus; Waldeck Rousseau is premier.—Persecuted Finns help starving Russians.—Dewey reaches Ceylon.

Saturday.—Rough riders' reunion at Las Vegas, N. M.; Roosevelt the champion.—Aguinaldo massing a large rebel force; reported alarm among American officials at Manila; insurgents growing desperate.—Bubonic plague at Alexandria, Egypt.

Sunday.—England gaining commercial supremacy in Cuba.—New York custom house officials seize \$50,000 worth of smuggled gems.—Prof. Langley reports success with his flying machine.—The Trust Company of America, with unlimited capital, formed and incorporated in New York; greatest combination of capitalists ever formed.

Monday.—International council of women meets in London, under presidency of Lady Aberdeen; funds contributed by Queen Victoria.—Bubonic plague at Honolulu.—Anti-Dreyfus men endeavoring to overthrow new French cabinet; Paris excited.—Czar asks nations, through peace

delegates, not to increase war facilities!

Tuesday.—Lord Salisbury champions the cause of woman as to eligibility of women to office; popular in the international council of women in session at London.—Chicago stockyards tied up; 3,000 men on a strike; plan a big demonstration.—Strike riots in Cleveland.—England on the verge of war with Transvaal.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, July 6.

The remarkable features of the current issue, are those of the terrible cyclones of Wisconsin and elsewhere in the West, one showing the approaching black, death-dealing funnel. The title page shows Admiral Dewey at Manila, the latest picture of the Admiral. A double page shows the horrors and hardships of the Philippine war, while other illustrations picture

The Koreshan Colonies.

San Estero, Fla., the Objective Point for Final Aggregation of Koreshans.

The Koreshan Unity has four colonies established and in Co-operation: The Koreshan Communistic Home and University, at Washington Heights; the Englewood Home and Printing Establishment; the Industrial Co-operative Union, West Side, Chicago; and the Communistic and Co-operative Colony at San Estero, Fla.

San Estero is located at the vitellus of the great Cosmogonic Egg, the site of the city of the New Jerusalem, extending to the islands of the West Indies. Florida in reality will embrace "the fountain of eternal youth," searched for by Ponce de Leon; and the West Indies is where Spain touched the western world, and where at the close of the nineteenth century, she relinquished sovereignty over American territory. The site of the New Jerusalem of the Golden Age has been scientifically located. The latest confirmation of the Koreshan conclusions concerning the future possibilities of the New City, is the determination of America to control the Nicaragua Canal, the greatest artificial water-way of the world. San Estero is at the focus of the world's future commerce, the crossing of all lines of commercial intercourse of the entire world.

The climate of Florida cannot be excelled in any part of the world; the scenes are the climax of natural beauty. The Gulf, bays, and islands of the new city are the Elysian fields of the paradise of the New Humanity, in the direction of which Koreshanity is rapidly progressing. The reform world is being impelled in the direction of colonization; Koreshanity is the source of this tendency, but it is distinguished from all other efforts in that it is the only scientific system of religious, social, educational, and economic effort. Are you interested in colonization? Address, MRS. V. H. ANDREWS, Secretary of the Koreshan Unity, 6310 Harvard Ave., Chicago, Ill.

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fierce engagements with the Filipinos, McKinley's visit to New England, and many interesting features. The letter-press embraces a fine description of fights in the Philippine jungles, a tornado story, the death of naval heroes in Samoa, and other customary departments.

American Monthly Review of Reviews.

In the July number, the editor reviews the work of the American delegates at the Hague, presenting the latest phases of the arbitration question, with its bearings on present international situations. Topics discussed in "Progress of the World" embrace a large number of questions, such as tariff trusts as a political issue, the Dreyfus vindication, etc. Among numerous excellent leading articles, are John Barrett's discussion of the Philippine question—a summary of impressions of the islands and the people after three months' experience and observation, Rosa Bonheur and her work, with several reproductions of her famous paintings, and other features.

Frank Leslie's Popular Monthly for July

Contains a charming and sympathetic personal sketch of Mrs. McKinley, by Mrs. John A. Logan, accompanied by a number of beautiful portraits of the gracious lady of the White House. The main article entitled "Fighting Fire," is by the late chief of the New York fire department, profusely illustrated, embracing a number of photographs of the burning Windsor hotel. The social and industrial conditions of the Philippine islands are described by Major Adolph G. Studer, ex-Consul-General of the U. S. in Eastern Asia. Other features are "Art and Pinhole Photography, continuation of April Bloom, and four interesting short stories.

The July Cosmopolitan.

Just now, at the time of the Charing Cross hospital bazaar, participated in by so many American titled ladies, and the International Council of Women at London, the initial article in the *Cosmopolitan*, "Some Americans Who have Married Titles," will prove of general interest; the article is superbly illustrated, showing types of American feminine aristocracy in Europe. Woman's Economic Place, by Charlotte Perkins Stetson, in reply to Prof. Peck, in the June issue, is of absorbing interest, while Samoan Types of Beauty is still another feature of interest in the woman's world. The Adventures of Gen. Funston in Alaska and Mexico, and Practical Organization of the Home, are next in order; besides, Balzac and His Work, Building of an Empire, the Hero of the Regiment, a South Sea Island story, and the continued Tolstoy's "Awakening," complete the make-up of the July number of this popular magazine.

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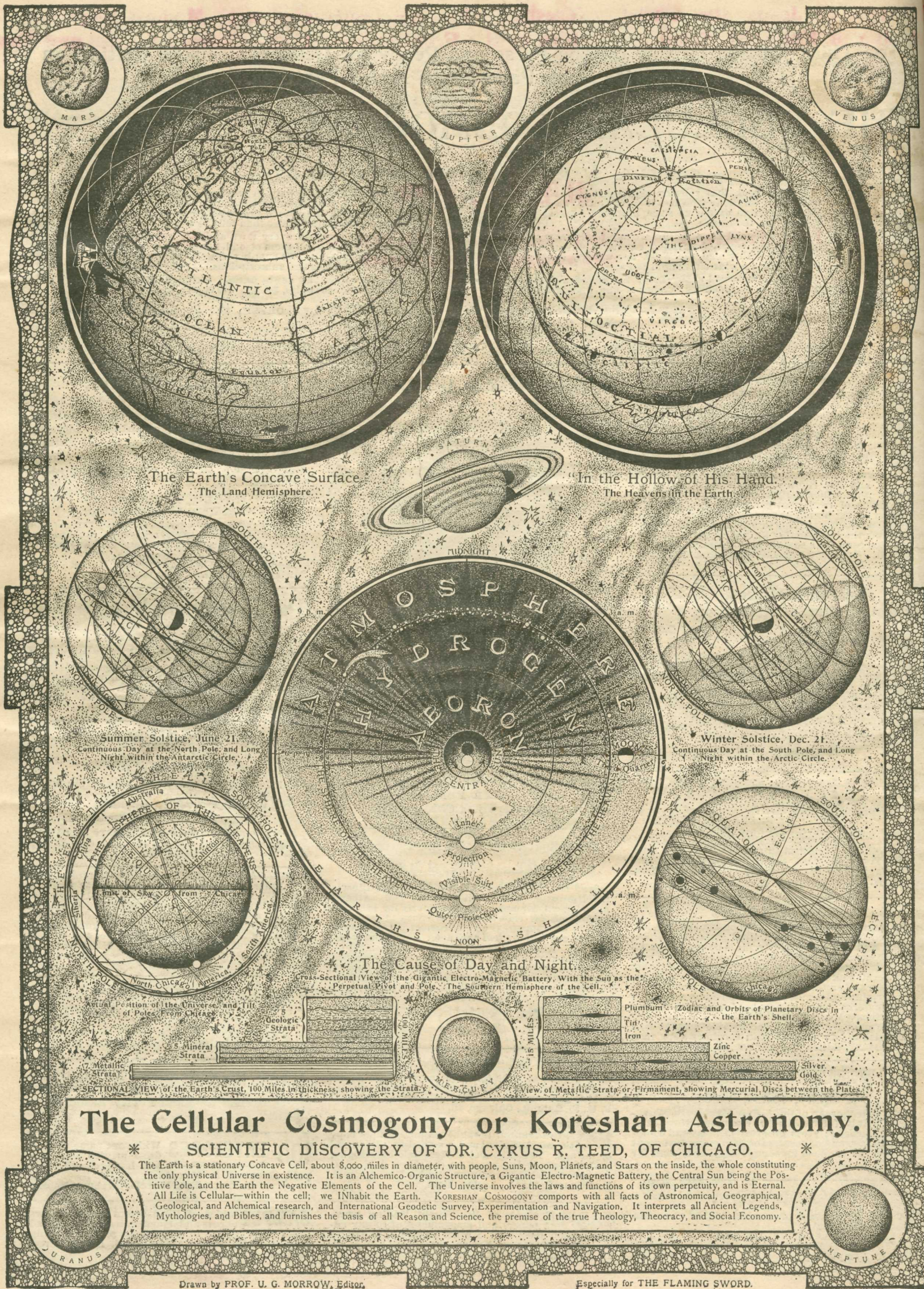
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