

SPECIAL FEATURES OF THIS ISSUE:

Great International Peace Trust.—Influence of Commercialism.—Koreshan Scientific Imperialism.—American Intolerance.—The Purpose of Columbus.—Swedenborg and the Bible.—Editorials.

THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is shown from the wrist up, with fingers wrapped around the hilt. The sword is held diagonally, with the blade pointing upwards and to the right. The blade is engulfed in bright, stylized flames that radiate outwards. The background of the entire page is a dark, textured grey with a pattern of radiating lines emanating from behind the sword, creating a sense of light and heat. The entire illustration is framed by a decorative border consisting of a repeating pattern of white, flame-like or leaf-like shapes on a dark background.

August 4, 1899.

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In Editorial Perspective, Editorial Discus-
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World's News, Reviews, etc.

Prof. U. G. Morrow.

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EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, L. E. BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

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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. 37.

CHICAGO, ILL., AUGUST 4, 1899. A. K. 60.

Whole No. 348

The Great International Peace Trust.

The Forces of a False Commercialism Actuating the Nations in the Direction of a Peace Compact; the Heart of the Movement Throbs in the Great Money Centers of the World.

IF ONE desires a comprehensive conception of the character of the peace congress just now having finished its sitting at the Hague, it is only essential to enter into a superficial analysis of the operation of the forces behind, and actuating the conference. The representatives at the center where this gigantic farce has been enacted, are accredited from governments, each one of which distrusts the sincerity of the others,—a distrust arising legitimately from the basis of the system of the world's commerce, impulsed by the competitive effort to dominate universal trade.

We herewith quote what is said to be the last will of Peter the Great.

The Famous Will of Peter the Great.

In the name of the Holy and Indivisible Trinity, we, Peter the First to all our descendants and successors to the throne and Government of the Russian nation:

Having by the great God of whom we received our existence, been also endowed with the gift of prescience, we view the Russians as called, in the course of future events, to the general dominion of Europe.

This opinion is founded on the fact, that the other European nations have reached a state of old age next to caducity, toward which they are journeying with giant strides; hence it follows, that they should easily and undoubtedly be conquered by a people young and new, when it shall have acquired its strength and vigor. We view the invasion of the East and West countries by the North as a periodical movement, decreed among the arcana of that Providence that regenerated the Roman people through the invasion of the barbarians.

The emigrations of the polar men are like the flood of the Nile which comes at certain periods to fertilize the exhausted lands of Egypt. We found Russia a rivulet, and leave it converted into a river; and my successors will find it a sea, destined to fertilize impoverished Europe, and its waves will break down

all opposing dykes, if my descendants have but the wisdom to direct the current.

To this end I leave the following instructions, which are recommended to their attention and constant observance.

1. To have the Russian nation constantly at war, that the soldiery may be always disciplined and ready for action. Allow the nation no rest, but for the replenishing of the treasury, reorganizing the armies, and choosing the opportune moment for attack; making in this manner, peace serve war, and war serve peace, in the interests, aggrandizement, and prosperity of Russia.

2. To attract, by all possible means, the most efficient and celebrated military officers of Europe, during war, and the highly educated, scientific men of all countries, in time of peace, that the Russians may enjoy the advantages of other countries, without losing their own identity.

3. To take part, on all occasions, in the disputes and contentions among the states of Europe, especially those of Germany, in which, as the nearest, we are the most directly interested.

4. To subdue Poland; foment their continual rivalries and disturbances; gain their nobles by bribery; influence their diets, and by intrigue, take action in the election of their kings; form partisan cliques, and for their protection, send them Muscovite troops, to remain in the country until the moment of complete occupation. If the neighboring powers make opposition, quiet them at once by dismembering the country, and giving each a part.

5. To take what we can from Sweden, and make any attack by her, a pretense for subjugation. To effect this, separate her from Denmark, and likewise Denmark from Sweden, and foment with care, all animosity and rivalries between them.

6. To select wives for the Russian princes among the princesses of Germany, for the multiplying of family alliances will conciliate interests, and by them unite Germany to our cause, and increase our influence in that country.

7. To attend assiduously to forming an alliance with England, for our commerce; the assistance of that power we most need, for the building up of a maritime force, and she will be of the greatest service in supplying us with her gold, in exchange for our lumber and other productions. Continual intercourse

with her merchants and sailors will accustom ours to navigation and commerce.

8. Extend ourselves unceasingly toward the North, the whole length of the Baltic, and likewise to the South by the Black Sea.

9. To take every possible means of gaining Constantinople and the Indies, (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible, the decay of Persia; penetrate to the Persian Gulf—re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there we can do without the gold of England.

10. Obtain and carefully cultivate the alliance of Austria; support (apparently) her ideas of future dominion over Germany; excite animosities and rivalries among her princes—thus causing each party to claim the assistance of Russia, and exercise over this country a species of protection that will prepare for future dominion.

11. Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople, (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterwards will or can be reclaimed.

12. Unite within your borders, all the disunited or schismatic Greeks now scattered in Hungary and Poland, making ourselves their center, establishing beforehand an independent church by a species of autocracy and sacerdotal supremacy.

13. Sweden dismembered, Persia subdued, Poland subjected, and Turkey conquered, our armies united, and the Black and Baltic Seas guarded by our ships of war, it will be necessary to propose separately, and with the greatest secrecy, to the Court of Versailles, and afterwards to that of Vienna, to divide with them the empire of the universe.

If one of the two accept this offer, so flattering to their ambition and self-love, let her serve to annihilate the other, commencing a contest, the issue of which cannot be doubtful; and Russia may take possession of all the East and a great part of Europe.

If both nations should refuse the offer made by Russia, (which is not at all probable,) it will be necessary to excite quarrels among them, which will engage them in a war with each other. Then Russia, improving the decisive moment, advances her troops (assembled beforehand) on France and Germany at the same time. Two squadrons proceed—one by the Sea of Azof, and the other by the port of Archangel—filled with Asiatic hordes, under the convoy of our armed ships in the Black Sea and the Baltic. Advance by the Mediterranean and the ocean, inundate France on one side, while Germany is inundated on the other, and these two countries conquered, the rest of Europe will pass under the yoke without firing a gun. Thus may and should be effected the subjugation of Europe.

If this is not the written bequest of the great Russian monarch, it conforms marvelously well to the course of Muscovite and Slavic aggression under the head of the great representative of church and state union, as embodied in the Czar of Russia. The human mind is incapable of conceiving of a more degenerate and absolute imperialism than the one wielded by this potentate and viceregent of the Almighty. Preparations for commercial aggrandizement—through the reinforcement of naval and military expansion—progresses, while his imperial highness waves the olive branch and smokes the pipe of peace. Is the spirit of the dove actuating the heart of the great empire more now than when it interfered to deprive the government of Japan of the fruits of its victory over China, merely because the appropriations which Japan desired to make would conflict with the purposes of Russia in her great plans of universal conquest?

We would not, of course, depreciate the great influence toward peace, accomplished in that comprehensive clause which provides against the expansive bullet and the dropping of dynamite from balloons, which so materially adds, in case of war, to the destruction of human life. Just think of subjecting a great naval vessel like the *Maine*, to the double danger of an explosive both at the top and the bottom, of such a magazine of war! To be sure, the destruction of human life at most, in naval warfare is comparatively small; but a great warship costs millions of dollars, and a great commercial nation demanding a navy to sustain its commerce, can't afford to expose itself to the danger of being dynamited from a balloon. Then again, a ball which expands inside of a man does not make a hole all the way through him, and unless the hole is clean through, daylight is excluded, which renders the wound dangerous, you know! These are matters which should not be forgotten or overlooked in our estimate of the world's progress toward peace, as involved in the congress at the Hague.

The administrative forces of the foremost nations of the earth are controlled by commercial greed; the monetary centers combine in determining the course of legislation, and the commercial interests of the world are supposed to be imperiled through the tendency of nations to settle their disputes through the arbitrament of war. We have not analyzed this question of the principles actuating the peace conference, until having compared the influence of commercial greed with the wrath of men when the soul is stirred to retaliation through some overt act of aggression.

During the years of tribulation to which the people of Cuba were subject, under the oppressive heel of Spanish dominion and tyranny, the government of the United States offered no helping hand. The monetary power which controlled our legislation, persistently assumed the attitude, "Keep your hands off, lest you interfere with the interests and course of trade!" But when Spain exploded a mine under the pride of the American navy, and the *Maine* went to the bottom of the Havana harbor, the indignation of a people was aroused, and despite the influence of the monetary centers of the world, the nation was forced to war. It yielded to the urgency of the people, for what? To save the prestige of the party in power. Study the administration of the United States in its party affiliations, in connection with the influence of Mark Hanna in his relation to the monetary world, and ask yourselves if our relation to the peace conference is not *strictly* commercial.

Russia and the United States comprise the head (*Rosh*) and tail of the great monetary dragon; and the world may rest assured that some greater love, some deeper bond of fellowship and unity than the love of

money, must agitate and sway the soul before the declaration of the angels is fulfilled, and "peace on earth, good will to men," is taken from the realm of idealism and planted and rooted in the actualities of realism. The nations of the world are trying to inaugurate a great international commercial trust, instigated by the greed for money; and so far, the effort toward the peace

of the world has its mainspring and source of impulse exclusively in the great money centers. It is an illusory force, and though for a time it may deceive the nations, it cannot quell nor appease the voracity of the unregenerate human heart, the ferocity of which is only apparent when aroused by oppression, or the encroachments of some aggressive power.

The Koreshan System of Scientific Imperialism.

The Cellular System of the Universe Reveals the Science of Divine Being, the True Relation of God and Man, and the Laws of Social Science and Government.

BERTHALDINE, MATRONA.

THE PHYSICAL universe has been demonstrated by KORESH to be a hollow sphere, inhabited by the heirs to its anthropostic throne of intellectual and affectional supremacy, who reach that throne by progressive development, in obedience to the laws of supreme being. All of the energies of the alchemico-organic life of the physical universe reach the throne of the alchemico-organic universe, the astral nucleus of the central sun, after passing through stratum after stratum of material substance, and star after star, representing varying grades of qualities and combinations of matter and energy, until they are refined and purified for focalization in the astral nucleus of alchemico-organic energies. Koreshanity teaches us that this alchemico-organic universe—which is visible to the natural eye, and in such relations to man that it may be thoroughly and scientifically investigated—is a perfect pattern of the final Imperio-Republico Regal social order which finally inherits and utilizes all the physical resources of the universe, according to an absolute science of divine economy.

Every man has his star in the physical heavens, which is the focalization of the ascending physical energies of his combination of physical elements in the universal economy. This star has a scientific emplacement in relation to time and space, and yields its energies (anodic and cathodic) to definite lines or media of transmission and transmutation, until they reach the central sun and the circumferential boundary in the degree and quality which will insure, by reflection and refocalization, the perpetuity in the eternity of mind and matter, the existence of each combination in its own legitimate medium of manifestation. Eternally, the spirit of each man goes upward, and the spirit of each beast goes downward; while in the domain of time, changes are perpetual; life and death,—broken continuity and continuous aggregation and disintegration, go on to insure the perpetuity of the perpetual, the good in the eyes of the Lord, in whom is no darkness at all, and who sees no injustice and no evil in the divine end, the destiny of all, which justifies the means.

In the realm of time is the meeting-place of God and man; and the Lord walks in the Garden in the cool of the day. The Morning Stars sing together because ripe

for absorption into the Sun of the morning. When the sun appears, the stars are no longer seen, that the sun may be all in all to the earth to give it light and vitality. Yet the stars are all shining in the light of the sun, which is their ascended energy, their attainment, their lordship. When the intellectual Son of righteousness appears in the anthropostic heavens, the domain of intellectual and affectional energies, the human stars veil their faces with their confessions of ignorance and sin, and shine in him alone,—who is the focalization of their own ascended energy of aspiration for divine intelligence. By the light of his glory they may then behold the work of his hands, the cathodic energies which they have transmitted to work in the bowels of the anthropostic earth, causing it to bring forth every seed after its own kind, divine expression of every divine use, some to honor and some to dishonor, according to the quality and degree of energy reflexed by each in his own day and generation. Every man will, in his own order, serve his turn in the perpetual rotation of service, that in the fulness of time he may be absorbed into Deity as the Ancient of Days and the beginning of years, wise unto his own salvation and the salvation of the world, with the science of all law, to become imperial in power, royal in quality, embracing in his divine love the republication of his universe, in which—by the power of his divine wisdom—every demon may be transformed to an image and a likeness of his own Deity.

The divine Imperialism is represented in the divine social order by an aristocracy of moral and intellectual quality, united in the science and love of truth personified for dominion in the hearts and lives of all men. The science of truth—involving all sciences and all things in their precipitates—has its origin in its personification, its highest and most complex form of expression, in which it is subjected to all tests and overcomes all opposition. This personification is the stellar nucleus of all outshining in the anthropostic world of human mediums. The scientifically formaté, divine Imperialism is the only legitimate, perfect ruling power. It is scientifically religious, and represents the unification of God with man. Its form of worship is the universal science of all the arts and sciences, represented in humanity for the highest form of social good. The

motto of its social order is *Ich diem*—I serve. Its model is that man who girded himself to wash his disciples' feet; who came not to be ministered unto, but to minister; and who, because of humbling himself, will never lack for the most exalted honors.

It is more blessed to give than to receive. The servant's place then, is the place of privilege; yet all may have its exaltation, for without reciprocity of service, no equity could be established. The gracious gift demands always the reciprocal gift of a gracious reception, and its dedication to its divinest use. Every good and every perfect gift cometh from above; but that which is above ascended from that which is beneath, therefore the Lord himself condescends to men of low estate with humility, in gracious recognition of their holy aspirations, which perpetuate his being. The womb of mother Nature gives birth to the central imperial physical sun of the physical universe, the image and likeness of the universal Father-Motherhood—involving all. The church of Jehovah,—the Motherhood of Deity, produces the Son of Righteousness in the image and likeness of the Father-Mother Deity, and makes him the imperial center of the divine social order, whose unfoldment is a new creation of the family tree,—the Tree of Life,—which yields twelve manner of fruit.

When once the science of life and immortality is recognized by the great army of truth-seekers in whom was begotten, nineteen centuries ago, a living hope of immortality and eternal life, the mists, and fogs, and death-damp of the present social chaos will disappear before its solar radiance, and aspirations for divine Imperialism and the aristocracy of divine intellectual and moral qualities will awaken with renewed energies in the minds and hearts of men, causing them to purify themselves from the sinful lusts of the flesh, and from mortal pride and vainglory, that as servants of the Most High, who gives his life to the service of the lowliest, they may serve every man in his own order, performing uses to his neighbor in the name of the greatest Servant of all.

This King of kings and Lord of lords, enthroned in the hearts of men as the reward of his service to the lowliest, will accept graciously, every thank-offering human love can bring, and make of each a whole burnt-offering for the sins of the world, and from the cleansing fires of which will descend from above a new creation, the Father's house, that holy temple into which nothing enters that defileth. This temple of a renewed and transformed humanity will inhabit this earth, until for it time shall be no longer. Then shall the glory of the Queen of the night succeed the glorious day, and the stars shall shine forth, and divine mother Nature rest in the mystery of sleep, the restorer, till the dawn of yet another new day.

No sane mind, regarding intelligently the testimony of those two irrefutable witnesses,—the Scriptures of both Testaments, and universal Nature, can fail to realize that its ultimate and triumphant government must be a divine Imperialism, and its Imperator, the Universalist, the Scientist who holds the wealth of all worlds

in his hands, because he knows the laws of their being, their origin, and their destiny. In him alone can equity originate; by him alone can every man be justified and awarded his place and portion according to his needs, and according as his work shall be. The scientific mind—the mind that knows all things—is the supreme development from the seed of Jehovah, and is the throne of his Elohi, to which he ascended when he withdrew from mortal vision as material element.

Happy the man whom this King delights to honor with his service! He is an aristocrat indeed who can recognize and worship this King, acknowledging his divine right to distribute the wealth of the universe, like the central sun, to everything after its kind, according to its needs, knowing that his King can do no wrong. This throne of science is given to him alone in whom the law of love is fulfilled,—to the man of sorrows, acquainted with human grief, who maketh himself of no reputation for the Truth's sake; the man who was rich, but who for our sakes became poor; the man who went down from Jerusalem to Jericho, and fell among thieves and was stripped and left to die; the man who has been despised and rejected as the burden-bearer of the cross, a High Priest who has wandered all through this wilderness of sin, and is touched with the feeling of all our infirmities; a prisoner of hope whom the truth has set free to do and to dare, and become the hero of worlds to come.

This man—the Sign of the Son of man, the Sign of Empire, whose course has been steadily westward nearly two thousand years—is today a prophet, a Voice crying in the wilderness, prophesying the speedy triumph of imperial justice. His spoken word will be the execution of the death sentence on sin and all its concomitants, and the awakening of all the powers of Jehovah to place him in glory upon the throne of the world to come. His word will be spoken by his scientific application of the powers of theocrasis, by which he will convert the world and make thousands to speak the words of truth and justice with the flaming tongues of men and of angels; and do the deeds of Gods, making all things new,—new revelations of the loving redemptive life of the Almighty, causing all Nature to sing a new song, accompanied by the pæons of the bells of the horses, upon which holiness is written.

The new song is the song of Moses and the Lamb, the song of the "Horse and his Rider,"—the fulfilment of the law, its science applied to life. This is the song of the saved who in turn become the Saviors. None can sing this song who do not voluntarily and intelligently forsake the ways of sin and death, and through obedience to the law, work out their own salvation. In such, God works to do his own good pleasure, which is their salvation *from sin*.

Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City. * * Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it. Thou shalt love thy neighbor as thyself. * * Good Master, what good thing shall I do, that I may inherit eternal life? Keep the Commandments. * * 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.

The Concord Riot; or Looking Backward Sixty Years.

L. E. BORDEN.

HAVERHILL, first called Pentucket in the Indian tongue, is a beautiful town upon a hillslope at whose base the blue waters of the Merrimac wind onward to the sea. Upon the outskirts of the city, stands an old farmhouse shaded by walnuts and hickories. A thin coat of light paint covers the body of the dwelling, but the original color still shows a deep red on the ends and gables. Close by the front door is a well-sweep of the same hue, and peering down into the mossy depths of the ancient well, one sees little ferns growing in the crevices of the rocks. A path leads westward through the field to the brook, which ripples and splashes along the edge of a strip of woodland. Tufts of violets with their heart-shaped leaves, aromatic sprigs of peppermint, and black-green jack-in-the-pulpits fringe its banks.

Every spot here is full of interest to the poet-lover, who steps reverently into that square front room where the Quaker bard was born. The century had told but seven years, when John G. Whittier's life began amid toil and privation on this lonely farm. Yonder stands a stone wall which the barefoot boy in his homespun frock helped to build. Here, at the head of a time-worn staircase, in a rude open space, with rough beams overhead and large knots in the outer wall where the snow drifted in across the bed, the lad slept with his brother. Down below is the great kitchen, nearly thirty feet wide, where the iron crane hangs in a cavernous fireplace, and the hearth reaches half across the room. Around that hearth one winter's night, the family were gathered while the schoolmaster, a welcome guest, read aloud from the poems of Robert Burns; and as he read, one of his hearers, a shy youth in the corner, felt his cheeks flush and his heart swell, and knew for the first time from answering thrills that met the rhythm, he was himself a poet.

On the parlor wall hangs a sampler worked in tent-stitch by Lydia Ayres, the sweet faced schoolmate whose childish grief at passing him in the spelling-class, the poet has told in some of his best lines.

"I'm sorry that I spelt the word;
I hate to go above you,
Because," the brown eyes lower fell;
"Because, you see, I love you."

A new schoolhouse occupies the site of Haverhill Academy, where Whittier found the only training he enjoyed beside that gained from the district school near home. As we all know, he was obliged to earn the money to pay for that one year's schooling by working in the shoe shops, making slippers at eight cents a pair.

The citizens of Haverhill carefully cherish their poet's birthplace, and point with pride to these relics of his boyhood;—and yet, so strange and fickle is public sentiment, something more than sixty years ago, they were ready with tar and feathers to mob the man whom

they now delight to honor. It was in the early anti-slavery days, and Whittier had taken up the unpopular cause with a burning zeal. No man is safe who dares to run counter to the ideas of the majority, and on a certain occasion when it was announced that the poet would speak in one of the churches, a mob was formed, and Whittier only escaped violent treatment at their hands, by making a hasty and secret exit through a window at the back of the edifice.

Although Whittier was fortunate enough to frustrate the disgraceful purposes of his fellow townsmen, he was roughly handled in the New Hampshire capital whither he had gone on a lecturing tour in company with George Thompson, an English reformer who had been instrumental in securing the abolition of slavery in the British colonies, and who had now come, at Garrison's invitation, to support the cause of freedom in America. Concord on the Merrimac belied its peaceful name, and became on this occasion the center of an angry crowd furnished with tar and feathers, and vowing speedy vengeance upon the "British emissary."

As the hour set for the meeting drew near, the rioters started to find Thompson, and meeting Whittier coming to the hall, took him for the Englishman and began to pelt him with mud, stones, and rotten eggs. It was a shameful scene,—the Quaker poet in the garb of his order, but with something more than a Friend's meekness flashing from his eye, pursued by the jeers and missiles of five hundred brave and loyal defenders of slavery! That Concord riot forms a dark page in the annals of the Granite State. What might have happened is uncertain, but just at this crisis, a hospitable gentleman flung open his door and offered shelter to the poet. The crowd, foiled of its victim, went on, shouting and cursing, to burn Thompson in effigy in the State House yard.

Why is it that men are so slow to learn a lesson made so plain and simple? As some one has said, "If liberty of conscience came over in the Mayflower, it was a portion of her perishable cargo and was soon disposed of, and never afterward imported." Every page of this nation's history is stained with persecution. The very men who canonize Whittier for denouncing the dreadful traffic in human flesh and blood, are ready today, when their prejudices are aroused, to mob, slander, and do violence. In this present year of grace, in the state of Maine, a God-fearing citizen was tarred and feathered merely for the holding of certain harmless, if eccentric religious opinions. Sixty years ago, he was a bold man who dared avow himself an abolitionist. How far since then have the Americans traveled on the road to religious and political liberty? When are they going to accord to every man the right to enjoy his own opinions, until he is convinced by reason that they are wrong? When will tolerance cease to be a prophecy and become a reality?

In the Editorial Perspective.

THE EDITOR.

THE CENTRAL purpose of Columbus was to discover the ancient Garden of Eden,—the lost Paradise. Guided by ancient legends, he started westward to reach the Indies and the southeastern coast of Asia. Tradition fixed the ancient Paradise in the land of the tropics, in the isles of the Indies; and when Columbus reached San Salvador, he supposed that he was in the eastern instead of the western hemisphere. Accordingly, he named the inhabitants Indians. Not until he had made considerable explorations did he discover that he had reached a new continent. The oldest civilization known to the world today is China; but back and beyond the founding of the Celestial empire, were the peoples of the East, who lived during the Golden Ages of the past. The old Vedic scriptures, the Sanskrit language, the belief in the doctrine of absorption into Nirvana, and the great religions of the East are mere relics of an ancient religion, of an ancient civilization which flourished when the sons of God were in the tangible world, and the Orient was illumined by the divine Science. We may trace the progress of the civilization of the world westward from that point, down through the ages, until the present time; the march of the great anthropostic Sun in its precession on the ecliptic of humanity, the course of empire, the progress of civilization, have been through the peoples of India, Persia, Egypt, Palestine, and Europe, to America. The culmination is reached in the Occident. The greatest progress is in America, and the divine illumination occurs in the western world. Correspondingly, the vitellus of the great cosmogonic egg has moved to the westward. The greatest mental activity is always in the longitude of the vital point of the cell. During one great cycle, it has moved from the East to the West Indies. Note on a map of the world, the likeness between the eastern coasts of Asia and North America; each coast terminates toward the south in a peninsula. The Florida of the East is the Malay peninsula. South of each peninsula lie great islands running east and west, and further to the south are similar continents projecting toward the east. Spanish possessions included islands in both the East and West Indies; and during 1898, the United States of America acquired possession of the Philippines, Cuba, Porto Rico, the Ladrões, and Hawaii—all in exactly the same latitude. Koreshanity has located both the peoples and the place for the establishment of the new Eden, which the great Columbus, the dove, was sent out to discover. Through Cuba and Florida, the explorers passed in the hope of discovering the Fountain of Eternal Youth. Their search was prophetic; their expectations were not in vain. The great civilization is coming again; the evidences are written in the stars, in the insular and peninsular relations in the earth, and in the heart of the American people; it is written in the path of progress, in the scientific cosmography and cosmogony of Koreshanity; and the fulfilment of the prophetic lines, which have been converging for centuries, will be reached in the ultimate focus and exaltation of the scientific Light of the New World!

The *Critic*, while admitting that "unfortunately there is a great deal of truth" in our recent criticisms of the numerous factions of modern socialism, assumes that there is a common ground upon which all socialists stand: That the present industrial system is wrong and unjust, and that the remedy is in the inauguration of a system of government ownership of all means of production and distribution. Our contemporary notes that history has many parallels to the present movement for industrial freedom, where factions were factors in human liberty, citing the religious reform of the sixteenth century, the Ameri-

can revolution, and the emancipation of the southern slave, and asks, "May we not reasonably expect the same results in the present fight for industrial freedom?" The sixteenth century religious reform resulted in religious chaos; the American Revolution established a form of government which today permits and fosters all the evils which modern industrial reform is endeavoring to destroy, and the "emancipation" of the southern slave merged him into a worse bondage than he experienced on the southern plantation. These three instances are instances of disintegration, a tearing down without making provisions for meeting the exigencies which have arisen out of the new conditions. These three factors of reform have resulted in the *worst* possible form of civilization, where the workingman is the slave and the millionaire the master. Shall we expect similar results in the "present fight for industrial freedom?" We may expect, as a result of the fragmentary effort at reform, ultimate social chaos and revolution, a general social disorder, from which nothing but the absolute science of social reconstruction will deliver the people. Koreshanity maintains that inharmonious environment is not alone the difficulty; the cause lies deeper in the human heart and nature,—individualism, selfishness, and greed. There must be a turning back to the principles of unity of humanity, a polarization of the human mind in the direction of absolute purity and integrity;—in short, the exercise of Messianic function, through recognition on the part of the people, of the positive pole of human progress, and the establishment of the genuine scientific system of the Golden Age. Human nature must be transformed; but this belongs to the sphere of exercise of higher prerogatives and the application of a more profound science than fragmentary socialism possesses.

Modern astrologers are unable to define the specific quality of human life that manifests itself at the culmination of dispensations; they are ignorant of the fundamentals of true astrology, or the science of the precession of the anthropostic Sun along the line of the human ecliptic—the science which reveals the laws of immortality in the flesh. Koreshan Astro-Anthroposophy takes as a basis of its analyses of being and existence, the specific relation between man and the physical cosmos; and is able, through comparative analogy and the laws of correspondent movements in humanity and the physical world, to not only locate *when* the Messiah should appear, but also what is the specific character and function of each manifestation. An astrologer that cannot go back nineteen hundred years and define the character of the greatest anthropostic manifestation of all ages, has only a smattering of the science of astrology, and the value of his knowledge is far below that possessed by the Magi of the East, who recognized the star of Bethlehem. We are approaching the greatest events of all history, the greatest achievements of divine science; the modern astrologers are unable to foresee the actual manifestation of the humano-divine beings in the world of tangibility, whose coming is specifically designated in the solar, lunar, planetary, and stellar relations in the physical heavens at the present time. The sign in the physical heavens, passing from the constellation Pisces into Aquarius, is the astrological proof of the presence of the Sign of the Son of man, Elijah the Prophet, the Precursor of the new humanity,—the divine immortal beings in the human world. Bio-Astronomy deals specifically with the laws of divine perpetuity and manifestations; it reveals God the Almighty; and an astrology that falls short of this is not astrology.

The state of Georgia is rapidly losing the little civilization

with which it has been credited. Within the past six months, 20 negroes have been lynched in the state—some of them burned, and some cut to pieces and distributed to the savage mobs. Nothing more atrocious, revolting, and barbarous has ever occurred in the heart of Africa than in these instances of torture of the unfortunate negroes of the South. A statement has at last been wrenched from the governor of Georgia, in which he expresses a vein of sympathy for the mobs. The people who perpetrate these crimes against humanity are savages, and not entitled to citizenship in an enlightened nation. These atrocities will increase; as the violence of the race war and of the war of capital and labor approaches, there will be sufficient provocation to excite the latent barbarism in the average genus homo, resulting in a complete revelation or uncovering of all the deviltry and savagery that are bound up in humanity. It will require this to throw off the false face of hypocrisy of modern civilization, and reveal the truth of the character of the modern world!

Humanity constitutes a universe, which is analogous in every respect to the physical universe in which we live. The analogy is complete, and the anatomy of the physical world is in exact correspondence with the anatomy of the individual man, and likewise analogous to the structure of the Grand Man, or humanity at large. The physical world is therefore the perfect pattern for the perfect structure of human society and government. The perpetual product of the physical cosmos is the central sun; it is the seed of the mineral kingdom. The human world, being analogous to the alchemico-organic universe, produces its seed—it involves itself in one Man, the anthropostic Sun of humanity. The Koreshan Cosmogony demonstrates not only the personality of God, the Seed-man, but also scientifically defines that he is entirely human. The great Sun of righteousness, the only true God, the human God, the God-man, appeared in the world nineteen hundred years ago. Koreshan Science is the science of the existence and laws of perpetuity of God, humanity, and the physical cosmos.

Contemporaneously with serious outbreaks in the social and industrial world, Mauna Loa, the central vent of the great volcanic belt of Oceanica, is in eruption, threatening to sweep destruction over the island of Hawaii. Great rivers of lava are streaming down from the crater and flowing toward the sea. On the opposite side of the earth, in nearly the same latitude, Mt. Vesuvius is now active. A revolution in the physical world is approaching; seismic disturbances and volcanic eruptions will increase, and volcanoes which have been quiet for centuries will break forth, accompanied by cosmographical upheavals, earthquakes, tidal waves, monsoons, and tornadoes. The five principal volcanoes of the central class, are Mauna Loa, Mt. Vesuvius, Etna, Stromboli, and Hecla; and there are over 125 active volcanoes of the linear class, the Moluccas in Formosa, the Sunda group, and the Andean volcanoes, all of which will become violently active during the time of the great revolutions in the physical world, and the contemporaneous revolution in church and state.

The peace congress has adjourned, with the signatures of only sixteen powers out of the entire number represented, to the arbitration agreement. The congress ends when all nations of the civilized world are preparing for war; when Russia is threatening Finland and Sweden, and plundering China; when England is at war with the dervishes of the Nile valley, and threatening war with the Transvaal republic, and when America is at war with the Filipinos, and ready for war with any nation in the earth! Warships are still building, and standing armies are still maintained. There is no disarmament,

and no one in the congress was foolish enough to hint at it. Arbitration will settle none of the world's great issues; the powers will be powerless to arbitrate the great questions of capital and labor, —powerless to stay the impending revolution!

Christianity originated in the mind of one Man. Other great religions which prevail in the world, Brahmanism, Buddhism, Parseeism, and Mohammedanism, each had one personal head and founder. There is no such thing in all history, where a number of men ever produced a great system of religion. The new religion of the Golden Age cannot originate by methods employed by hundreds of so called leaders to patch up apostate Christianity; it must come as the Light of the world, from the anthropostic Sun, from the mind of *one* man, whose intellectual perception of the universe is sufficient to reach the last analysis of all truth in the formulation of a system of religio-science, — a universology. When truth involves itself completely and perfectly, it appears in one Messianic Star, and not in hundreds, until the hundreds are baptized by the One.

The center is the absolute point of a circle; all other points are relative and dependent. The physical cosmos, with its center of alchemical power and authority,—the solar imperial head, and the related and dependent circumference of activity, is the scientific pattern for the true social order and government. There can be no true government without a head, just as there can be no true circle without a center. We claim, on the basis of geometry, of the physical universe, of the human anatomy, of form and function, that the republican form of government contains a principle that cannot be truly and scientifically applied without a central pole of unity, which will unite and relate in humanity all the different departments of mental activities which obtain in the individual.

After four hundred years of "Christian civilization" in Cuba under the auspices of Spain, 76 per cent of the entire population can neither read nor write. There are thousands of churches, but not a school house in Cuba. Ignorance prevails throughout the island, and destitution is widespread,—not the direct outcome of war, but of conditions which have prevailed for centuries. Spain's legacy to Cuba is the degradation of ignorance and poverty. These conditions confront America in its attempt to establish a government in the Antilles. Obviously, the people of Cuba are incapable of governing themselves; they are merely children in the world of modern civilization, ignorant of the laws of government, order, and progress.

A modern scientist is endeavoring to find a method of conserving mental energy. He concludes that an enormous amount of energy is wasted in the processes of thinking by everybody. That is where he makes his greatest mistake. Nothing is wasted in the processes of actual, rational thinking. The trouble is that thinkers are few, and the enormous waste of mental energy results because the masses do *not* think at all. The only way to conserve mental energy is to think rationally and scientifically. If our scientific friend desires to conserve the energies of thought, let him think!

Darwinism is figuring conspicuously in a South Dakota criminal court. A showman has been advertising and exhibiting the "missing link;" and becoming engaged in a quarrel with his curio, killed the latter with a club. He was arrested for murder, but is making his defense on the plea that the "missing link" was *not* a human being. The state claims that if the thing murdered was the "missing link," he was at least half a man; and it may require some fine legal points to settle the question of punishment for destroying the "link" between the human and animal kingdoms!

The free silver apostle asks the question in an elaborate work on economic and political problems: "Republic or Empire?" We can answer the question at once: It will be an *empire*, in which silver will be as free as any other metal, and in which gold will be common enough to pave the streets of its capital. American politicians and churchmen are afraid of the coming *kingdom*, the literal divine Empire which shall ultimately fill the whole earth; they would rather substitute a republic, in which the people could govern themselves and leave the Almighty to take care of himself!

The united Christian party seeks to amend the Declaration of Independence by embodying in its platform the clause, "We hold that all temporal governments derive their just powers from God through Christ, and by the consent of the governed." The government of the Almighty is Theocratic, the antithet of republicanism. But this new party, in its declaration in favor of the adoption of "direct legislation," recognizes the people as the supreme source of power. We would be glad to be informed where, in such an arrangement, the power of "God through Christ" is to be found!

The chemist denies that baser metals may be transmuted into gold; but the entire commercial world is constantly transmuting human energy and the products of industry into gold. In the competitive system, the supreme desire is to make money, —to make gold. It is as easy to make gold from other metals as it is to make gold out of human energy, when the processes are known. It is only an unscientific chemistry that fails to do, in the field of metallurgy, that which is constantly accomplished in the world of commerce.

All mind is supernatural; the science of mind is metaphysics,—that is, the science of that which is over or above physics. The natural world is material; the mental or spiritual world is prior to the world of matter in quality of substance. The natural world is the expression of mind; hence, matter is the continent or pediment of energy or spirit. The spiritual worlds or heavens of humanity are within man, and not in the sky of the physical universe.

There are two sides to America: One consists of the elements of progress, out of which the future civilization, order, and government must come; the other consists of the elements of violent revolution, the elements of retrogression. In the approaching judgment and vengeance upon the modern world, these elements will be separated; at present, chaos obtains because they grow together.

If American civilization is worth anything to the people of the western world, it is capable of doing more toward the enlightenment and civilization of the Filipinos and the Cubans than they are capable of doing for themselves.

The twofold destiny of humanity, according to orthodox Christianity, may be summed up as follows: The few are to be rewarded with everlasting bliss, while the many are to be consigned to everlasting blister!

The difference between the laboring man and the millionaire is this: The laboring man desires to perform less work for the same pay, while the millionaire desires to pay less money for the same work.

The theory that there is no evil, was designed to excuse the evil in the people who advocate it; it is entertained by those who enjoy perversions of truth, and who are unable to be good.

The millionaire has as much right to hate and oppress the labor-unions as the labor-unions have to despise the millionaire, covet his possessions, and oppress the non unionists.

The laws of the true form of government must be formulated from the basis of scientific principles, and not in accordance with the desires and caprices of a corrupt people.

The modern church belongs to the competitive order. Its sects are in competition with each other, and their members are engaged in competitive industry and commerce.

Strikes and riots are earthquakes in the human world, caused by the rumblings of great volcanoes of discontent, which threaten to sweep the world with revolution.

No man can correctly read the destiny of humanity by the stars, until he is able to read the character of the stars in humanity.

Enthusiasm is the potent force of great movements; truth accomplishes no victories without it.

The sun and stars constitute the cosmogonical aristocracy which rules the physical world.

The money power is the tyrannical and oppressive power of a false imperialism.

American Christians pray, "Thy kingdom come," but demand a republic.

When truth wins, only those who possess the truth will be absolutely free.

Just laws can originate only with the just man.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Antediluvian Personalities and Churches.

EDITOR FLAMING SWORD:—(1) Swedenborg says, in "Arcana Celestia," that from Genesis v to xi, or to the time of Eber, names never signify persons, but things. This involves all the names of churches from Adam to Noah, inclusive of the sons of Noah. The most ancient (celestial or perfect church) was called Man, who lived 930 years; Seth, the second church, lived 912 years; Enos, the third church, lived 905 years, and so on, down to the tenth church, which was Noah. Together with Ham, Shem, and Japheth, Noah constituted the ancient church. Swedenborg also says that the hundreds of years as connected with the respective names, refer to ages

of the church, as for instance, Lamech lived 777 years, and came to an end. Query: Is this view of the premises the same as the Koreshan?

(2) According to the "Dictionary of Correspondences," the planets Jupiter and Saturn are inhabited. This, I understand to be opposed to the Koreshan Astronomy. —MAJ. O. W., Denver, Colo.

(1) The usual orthodox view of Adam, Seth, Enos, and others of the antediluvian characters mentioned in the Bible, is that they were common mortal men, propagating their life on the mortal plane; that the human family began with Adam, who

married Eve, resulting in natural, mortal children. Placed in contrast with this absurd view, Swedenborg was right; but Swedenborg was illumined as to his interior, and his inspiration pertained to the spiritual sense, and not to the natural. It is true in the spiritual sense, that Adam, Seth, Enos, and others, were churches, and partly true in the natural sense. There never was a church that was not founded by a natural man; no age ever began without a human head. Adam was a man, as much a man, an

immortal man, as was Jesus. The church Adam founded was called Adam. An entire dispensation followed Adam, during which time the church of Adam existed. Through processes of regeneration, Adam begat Seth, the head of the church of Seth; and likewise, Seth begat Enos, the founder of another church.

The number of years connected with the names of Adam, Seth, Enos, etc., do not refer to the number of years in which the men existed in the natural world. We may take for illustration, the Man Jesus: He came into the world an immortal man; he was in the natural world only thirty-three years, but he founded a church, which contained the living Seed until that seed died. The apostasy came about the year 317; and in the same way, and for the same reason that the Bible says Adam lived 930 years and died, we may say that Jesus lived 317 years as the divine life of the Christian church, and then died, as all seeds must die. But the period of 317 years is not the end of the age, for the same age has extended down to the present time. The fruitage of this age will be the offspring of Jesus, and a new age, a new church, will be inaugurated.

The difficulty with chronologists is, that they take these dates in their succession as given in the Bible, and make them foot up a certain number of years, and call it a certain number of years by Bible chronology from the time of creation; whereas, in fact, during the major part of an age the church is dead, in apostasy, so that unless the law of dispensations is understood and applied, the years given in Genesis furnish no clue to the actual number of years that elapsed between Adam and the flood; and if Swedenborg considered that when one church ended or "died," another immediately began, he made the same mistake that the modern church makes as to dates. Swedenborg had no means of knowing the natural sense of what he saw in the spiritual world. It has required the literal or scientific sense to make correct interpretations of the writings of Swedenborg. The visions of Swedenborg were not revelations to the external mind, and cannot be understood in the external sense without a scientific translation of the terms of the spiritual into the natural. Noah, Shem, Ham, and Japheth each had a natural existence. The church of Noah prevailed in Egypt. The word alchemy is derived from Ham or Cham; al meaning light, and Cham, transmutation; alchemy is the light of Cham, or the science of transmutation.

(2) Swedenborg visited the spirits of different classes of people in the natural

world, which correspond to the seven planets. He visited the spirits of Jupiter people, of Saturn people, Mars people, etc. These people are all right here on the earth's surface, within the great hollow of the cell. When the Swedish Seer wrote of what he saw; he supposed—with the Copernican fallacy in mind—that he had been to the visible planets in the physical heavens. If he could have understood the natural sense of what was revealed to him, he would have known that he did not go off into space, but into the several divisions of the spiritual world in the natural humanity. What he saw is in no way antagonistic to the Koreshan Astronomy, but perfectly in accord with it.

Koreshan Cosmogony and Zeteticism.

EDITOR FLAMING SWORD:—I have just received a letter from Mr. L., Vadis, W. Va., in reply to inquiries regarding Zeteticism. He referred me to a Koreshan publication on the subject of the shape of the earth. I am anxious to procure a copy. I would like to ask also, Do you know where I can obtain a copy of the book by "Parallax" on the same subject? I have become interested in this question of the shape of the earth, and am desirous of getting all the light I can. There are some points I am not sure about. If the book you publish clears them up, then I am ready to become a "flat earth man."—E. B. S., Harperville, Manitoba, Can.

The book to which you have been referred is the CELLULAR COSMOGONY, or the Earth a Concave Sphere, containing an exposition of the fundamental principles of the Koreshan Cosmogony, together with actual demonstrations of the earth's concavity. You will see from the title of the book, that we do not advocate the "flat earth theory" of Parallax, although we are thoroughly acquainted with the theory, as well as with the experiments by Parallax and others, and the books which have been published in defense of his views.

In 1839, Parallax, an English experimentalist, began a series of experiments on the old Bedford canal, in England, to prove that the earth is not convex. He demonstrated beyond a doubt that the surface on which we live is *not convex*; but he *assumed* that, because it is not convex, it is *flat*. We contend that his conclusion is not logical, and that it is not sustained by a single fact of nature, beyond the conclusion that the earth's surface is not convex. While Parallax claimed to be a Zetetic, he departed from the Zetetic method when he reached the conclusion that standing water is flat. He evolved an inconsistent theory which is out of harmony with natural phenomena, geodetic survey, scientific cosmography, and the principles and laws of existence.

In 1896 and 1897, the Geodetic and Experimenting Staff of the Koreshan Unity conducted a series of experiments on the surface of water for the purpose of demonstrating, by simple means, the correctness of the scientific discovery by KORESH, in the year 1870,—that the earth is a hollow sphere, and that we live on the inside. Our observations and experiments on the old Illinois drainage canal, Lake Michigan, the Gulf of Mexico, and Bay of Naples, demonstrated not only that water is not convex, but that it is *concave*. These experiments are more numerous, more crucial, and definite in actual test of the water's surface than ever before conducted. Besides the experiments of observation by means of the telescope, the Staff conducted the greatest geodetic survey in all history—that of the survey of a straight line a number of miles in length, from the vertical point of a given perpendicular. The line converged with the waters of the Gulf of Mexico at a specific ratio,—the ratio of the earth's concave curvature, the particulars of which are contained in the 200-page book, the CELLULAR COSMOGONY.

We would call your attention to the fact that the earth cannot be flat. Universal phenomena cannot be accounted for on the basis of the flat assumption. All life is generated in the cell. The universe is a great cell, possessing all the functions of the human organism. The principle of cellular life enters into all organic structures, and the universe is no exception. There is no south circumference, as Parallax assumed; meridians of longitude converge south of the equator, the same as they do north of the equator; and there is a circumpolar motion of the south pole stars just as there is in the north around Polaris—a fact wholly inexplicable on the basis of the so called Zetetic astronomy. While Parallax was progressive, the truth concerning the form of the universe did not ultimate in him. Improvement is the order of the age, until the perfect system is reached, which is Koreshanity.

Parallax's book, "Zetetic Astronomy," is long since out of print, and we think no copies can be obtained from any source. Copies were scarce ten years ago, and the price very high. It is now out of date; after comprehending the fundamentals of Koreshan Astronomy and studying our experiments, you would not need works on a fallacious theory, either for facts or arguments to disprove the Copernican system.

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In the fulness of a cycle we find cause and effect to be united in one.

Swedenborg and the Bible.

EDITOR FLAMING SWORD:—I take the liberty of presenting the following questions, first premising that I have read "The Mission of Swedenborg," which leaves many important points untouched:

Swedenborg taught that the books of the Bible are divided into two very different classes. The first class, comprising all those books preceding Chronicles (except Ruth), the Psalms, the Prophets, the Gospels, and the Revelation, contains a spiritual sense, and forms the divine Word itself. The remaining books constitute the second class, which has no internal sense, and therefore are no part of the Word of God. Are Koreshan views of the Scriptures in harmony with the foregoing?

Am I correct in thinking that Koreshanity accepts Swedenborg's exposition of the Scriptures, but in all other respects denies the authority of his writings? If so, why?—A. L. B., New Haven, Conn.

Swedenborg's mission was to the spiritual world; he wrote of it and for it, because he was illumined in the spiritual "sense." He became the Word in the spiritual degree; that is, his interior entered into conjunction with the Lord, and consequently his inspiration was entirely in that degree. His inspired writings constitute the exposition of the spiritual sense of the truth, not the external, natural, or scientific degree. Koreshanity accepts what Swedenborg saw in the spiritual world, accepts what he taught of truth in the spiritual degree, and the authority of his inspirations in that degree, and that degree only. We accept what he saw and heard while in states of illumination, but we do not accept his attempts to define to the natural mind, the meaning of what he saw and heard in the spiritual world. The truth did not reach its ultimates in Swedenborg. Koreshanity is truth in ultimates; it is not only the scientific interpretation of the writings of Swedenborg, but it is also the science of all things in both the spiritual and natural worlds.

Swedenborg saw what was contained in the spiritual degree of the divine Word,—not the Bible, but the Word itself, the Almighty. In the external world, Swedenborg concluded that the divine Word is the Bible; when in fact, the Word is God, and the Bible is a mere expression of the divine mind. We do not accept his conclusion that the Bible is the Word of God, and that some of the books of the Bible have no "internal sense." What is recorded in the Bible, whether written in the language of symbolism, or apparently in historical form, is an expression in the form of language, of what has taken place in the celestial, spiritual, and natural worlds, and the Bible is not only susceptible of interpretation on these three planes, but also in the antithetical degrees. Swedenborg's classification of the books

of the Bible was a mere designation of the books that were written in different forms of symbolism.

We do not reject what was revealed to Swedenborg in the spiritual "sense," while he was in a state of illumination; but we do not accept what he wrote when *not* in a state of illumination, because he was not able to define the scientific degree of a single truth he possessed. For instance, when in a state of illumination, he saw the spiritual sun, and around it three atmospheres, and outside and beneath the atmospheres, the earth; but when he undertook to write on the subject of astronomy, he held to the Copernican system; he did not possess the science of astronomy. The same is true of what he wrote concerning the Bible; he could not interpret the Bible in the natural degree, because he did not possess that function.

There are Others.

EDITOR FLAMING SWORD:—I am in receipt of a sample copy of your paper, and would reply that I am most too old (most 73) to look after new doctrines. Our Savior told Peter to put up the sword, for those that take the sword must perish by the sword; so I do not want to perish that way. You folks are wise beyond that which is written, and of course you know more than Solomon did in his day; but I am an old foggy, and will ask to be let alone in my present belief, as our Lord inspired it. He is the only Guiding Star that I know of.—J. A. S., St. Andrews, Wash.

This is an age of progress, and the American people are said to be progressive. In many ways they have shown themselves to be so; but there are still a number of people who desire to be let alone in their present beliefs and conditions, for new things, improvements, and aggressions provoke them because they cannot keep up with the procession. The writer of the above is one who has closed up his mind to all elements of progress, and does not desire to go any further!

There were many such in the time of Jesus the Christ. The truth came to the world through him, but the old fogies, who considered that he was wise beyond their understanding of Moses and the prophets, would have none of him! Jesus came to bring a sword for the purpose of stirring up the mind of humanity, and to set the elements at war; and in the combat, many perished. His gospel was the savor of life unto life to some, and the savor of death unto death to others.

Nineteen hundred years ago, there was a greater than Solomon; he was the Guiding Star. When he comes again to restore the lost Eden, he brings the *flaming sword* to keep and to perpetuate the Tree of Life, and those who do *not* take it will perish; and among them will be those who are left behind in the forward march

of progress and civilization—those who are neither desirous of the truth nor capable of understanding it when revealed to the world.

* * *

Koreshanity in New Orleans.

Rev. E. M. Castle Lecturing in the Crescent City on Koreshan Science.

Out at 2018 Bienville street, in a quiet and modest residence, is Rev. E. M. Castle, of California. She is not a Spiritualist, gives no table rappings, writes no messages on slates from long deceased ancestors or departed friends. She collects no fees, charges no admission, seeks no gifts, is an agent for no publication. She simply and only talks of the Cellular Cosmogony.

Don't get alarmed when you read these big words, for it is all very simple when you come to know it as its outline falls in choice English and clear-cut words from the lips of this talented woman in one of her "parlor lectures," as she is pleased to term them.

Rev. Castle is a remarkable woman in many ways. She is slight of figure, but big of brain, and her lectures betray an intimate acquaintance with the literature of all nations and all ages. In conversation, she is a charming person, and her power of elocution as a lecturer is something to be admired. She acknowledges that it is up-hill work to bring the world to an understanding of the startling and revolutionary theories which she and her sect propound, but she goes at her task with a will and a vim born of profound belief in their truth, and final acceptance by mankind at large.

A representative of the *Daily States* has been permitted to attend two of Rev. Castle's parlor lectures. It was with some misgiving that he went to hear the "lady from California," for fakes abound in this world, and a new sucker is said to be born each minute. The reporter did not wish to increase the average to two a minute, but he went.

During Rev. Castle's lecture, nobody returned from the spirit world to tell us things we knew long before; there were no mysteries, no signs, no symbols, no rappings, no wild-eyed ravings, nor anything of the kind. She was simply argumentative—that was all. But she sought to prove some remarkable things. For example, it has long been a current belief that we live on the outside of the earth, and that the earth revolved about the sun. Most people thought, too, that the moon is the earth's satellite, and revolved about the sphere on which we live. And then, too, we have been taught that the sun is much larger than our planet, and is the source of all light and heat.

According to Rev. Castle, this is all wrong. We don't live on the outside of the earth at all, but on the inside of it. The sun is not outside of us, but inside of us; the remaining planets all rest within

the earth's capacious bosom; in fact, we are "the whole thing," and plenty of it.

To speak plainly, Rev. Castle is an apostle of "Koreshanity," a principle of interpretation of the universe which asserts that the earth is a concave sphere—not a convex one—and that we, of course, live on the inside surface, whereas we have always believed we lived on the outside. But the best of people are sometimes mistaken, and Rev. Castle declares it will not be long before we all get our proper bearings.

Koreshanity is the system of world interpretation discovered by Dr. Cyrus R. Teed, of Chicago, who has written half a score of books on various phases of the system, and who publishes a weekly newspaper in its interest. In order to prove that the earth is a concave sphere, Dr. Teed undertook a series of experiments on the coast of Florida two years ago, and he claims that a straight line continuously projected to right and left did strike the earth's surface in both directions. With a convex surface such a line would have been projected into infinite space.

It is unnecessary and impossible to give in detail the arguments whereby Rev. Castle sought to prove the truth of Koreshanity. It is sufficient to say they were all ingenious, and seemed to be backed up by evidence that was amply conclusive to the human mind.

Reporter's Questions Answered.

The *States* representative was somewhat incredulous at first, and he confesses to serious misgivings even yet as to the truth of Koreshanity; but it is at least safe to say that the happily framed sentences of Lecturer Castle seemed to cast a sort of spell, albeit temporary, over the mind of skeptic and believer alike.

"If the sun is 886,000 miles in diameter," Rev. Castle was asked, "how could it get inside our little earth, which is only 8,000 miles straight through?"

"That is where you are wrong," said she. "You are following the teachings of the modern astronomers, who do not know anything about the matter. The sun is not 886,000 miles in diameter, nor anything near it. It isn't over 100 miles wide. You have been taught to measure it from the convex instead of the concave arc. With our system as a basis, the sun is barely 100 miles wide, and after you get the sun inside the earth there is still an abundance of room for all the planets, comets, etc."

"How could you circumnavigate the globe, as Magellan did?"

"That is not at all difficult. Divide the pasteboard globe used in the schools into two hemispheres, and paste the map on the inside of the globe. The globe will then have two poles, one equator, one ecliptic, just as many meridians and parallels of latitude as when the map was on the outside. The route of a ship marked on the outside would sustain the same relations as to distance, latitude and longitude to all points on the concave surface. As there are 360 degrees inside a circle or globe, the same as on the outside, the ship would finally return to the same point with a good deal safer journey, perhaps, than by sailing around on the outside of a sphere in rapid rotation and motion through space. Our circumnavigation is simple and safe; the other is fraught with the difficulty of getting the oceans to stay on the outside."

"Are any of the planets inhabited?"

"No,—not the planets we see up there in the sky. They are what their names indicate—plan-ets, little planes. The diameter of each is very small."

"Why can we not see across the hollow globe you tell us about, like a fly in a hollow vessel?"

"Because the atmospheres intervene. They are of different density. They refract rays of light and vision. We see but little further than the upper stratum of our air."

Rev. Castle explained eclipses, the alternation of day and night, the force of gravity, and half a score of other well-known phenomena, all in accordance with the system in which she believes, and then left us to pursue our own inclinations as to whether or not we repented our old sins in adopting the doctrines of the modern scientists, and were now prepared to be baptized into the new faith of Koreshanity. But she is a woman of remarkable intelligence, wide reading, and attractive personality, and the thinking men and women of the city should give her a hearing.—*The Daily States*, New Orleans, La., July 12.

* * *

Koreshan View of Spiritualistic Phenomena.

New Orleans Picayune Gives a Synopsis of Rev. Castle's Lecture on Spiritualism.

At the invitation of members of the Spiritual church, which is a branch of the Spiritualists, Rev. E. M. Castle lectured last night at the headquarters, No. 1306 Carondelet, on "Spiritual Mediums," showing the use, necessity, and correct position of such mediators between the physical and the spiritual worlds, and also the abuses accompanying, and the harm resulting from irresponsible experimenting with powers which we cannot yet control.

Imprimis, Rev. Castle said that she was not a spiritualist, although she would speak of mediums and of spiritualistic manifestations; nor was she a theosophist, although making use of such terms as "astral body" and "spirit circles." She believed in and professed the doctrine of "Koreshanity," which is a system of Universology, announced twenty-nine years ago by Dr. Cyrus R. Teed (Kores), of Chicago. This system teaches that the earth is a stationary, concave cell, about 8,000 miles in diameter, with people, suns, moons, planets, and stars on the inside, the whole containing and constituting the only physical universe in existence. Embraced in the system, of which the external cosmic form is the mere outward cell, is its correspondent,—the macrocosmic or Grand Man. Outwardly, this is the visible humanity in the process of development toward a perfected state, not yet approached only as it was attained to in the Lord Jesus Christ.

Rev. Castle spoke about mediums, and said that such persons were absolutely necessary in order to establish a rapport between this world and the world of spirits; but owing to the perversion of their high attainments, by some mediums who descend to charlatanism for the sake of money-making, and owing to the want of proper knowledge of the control of forces which are called into action by the

mediumistic power, humanity is at the mercy of evil and lesser spirits who use the mediums for purposes of their own.

Materialization takes place at the expense of the highest elements of our nature. The materialized spirit is the product of the union of those higher elements with the grosser element of the spirits that hover in our earthly circles, seeking a clew to the problem of reincarnation. This process saps the vitality of the mediums and of those persons who attend the seances. In the long run they become more and more materialistic, and eventually are the prey of evil spirits.

It is in this perversion of our noble, God-given faculties that the mistake lies. We should seek beyond the mere gratification of that curiosity which consists in coming into communication with the ghosts of our departed relatives and friends, by calling them to this earth. We should seek beyond this mere whim, and try to find out ourselves what is going on in the spiritual spheres.

Rev. Castle said much more on the subject, but the above is a fair synopsis of her lecture. She will speak again next Thursday on "The Reincarnation."—*New Orleans Daily Picayune*, July 12.

* * *

The World's News.

Wednesday, July 26.—Request sent from Bainbridge, Ga., for troops to protect negro prisoners from mobs.—Negro mobbed and lynched at Bond, Miss.; another shot by mob near Leesburg, Ga.—Troops in Cleveland, O., to prevent outrages by strikers.—Third annual astronomical conference held at Yerkes' Observatory, Wis.; prominent astronomers of America and Europe present.—Milwaukee street-car companies make 20 per cent advance in wages of employes.—Czar's mind reported failing; probable appointment of regent of the empire.

Thursday.—American engineers propose a ship tunnel through Isthmus of Panama.—Chicago brickmakers on a strike.—Gen. Ulysses Heureaux, president of republic of Santo Domingo, assassinated at Moca.—Troops at Cleveland fail to prevent riots; situation reported serious; non-union men assaulted by scores of strikers; illegal boycotts employed; companies refuse to arbitrate, and trouble continues.—29 vessels unable to discharge cargoes at Antwerp, Belgium, on account of strike of dock laborers.—Another negro lynched in Mississippi, near Brandon.

Friday.—England refuses to allow U. S. to use war vessel on Lake Michigan for training of Illinois naval militia.—Yaqui Indians in Mexico declare war on settlers.—Chicago brick-yards tied up by strike; 5,000 men out and idle.—Colonies of Australia decide in favor of federation.—Americans engage Filipinos in battle on Laguna bay; town of Calamba taken by U. S. soldiers.

Saturday.—Mauna Loa, Hawaiian volcano, in terrific eruption; threatens destruction of city of Hilo.—Georgian mob attacks three Mormon elders at Monticello; elders escape to Jackson.—Weyler on the war-path in Spanish senate.—U. S. war department sends two warships to Santo Domingo to preserve peace; revolution threatening since assassination of President Heureaux.—American troops ordered to garrison disputed Alaskan territory.

Sunday.—Peace conference closed at the Hague; ten powers fail to sign compact.—

Rival sugar trust forming in Philadelphia.—Mayor of Cleveland falls out with state troops; troops may be withdrawn to leave mobs in possession of car lines.—Freight and passenger trains collide at Lackawaxen, Pa.; great loss of life feared; collision caused by storm and landslide.

Monday.—Yellow fever breaks out at soldier's home, Hampton, Va.; 36 sick; 3 deaths.—Nebraska volunteers arrive at San Francisco from Manila.—War in Santo Domingo is feared; outbreak is hourly expected; insurgents said to be concentrating to attack Puerto Plata and Moca.—5 Austrian newspapers confiscated for opposition to constitution.—English aeronaut crosses English channel in a balloon.

Tuesday.—New secretary of war enters President's cabinet at Washington.—Excitement over yellow fever in Virginia; hundreds leaving Newport News and other cities to escape the plague.—Venezuelan commissioners in conference at Paris, engage in lively disputes.—Revolution proclaimed in Santo Domingo; western half of the republic declares in favor of Don Juan Jimenez for president.—German press calls upon European nations to restrain U. S. from forming monopoly of rights in western hemisphere.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, August 5.

A striking and interesting feature of the current issue is the Evolution of a Modern Warship, as illustrated by a double-page of pictures showing vessels of war from the earliest times to the present year. The old-fashioned naval weapons of defense are placed alongside monster iron-clads of today—in startling contrast. The front page displays a photograph of two children wading in the surf. In this issue begins a novel series of pictures, the American Girls, by Penrhyn Stanlaws; The first is the captivating Golf Girl; the second will be the Bicycle Girl. Other pictures show Dewey's greeting at Trieste, White Pass and Yukon railroad to Klondike; 2 pages of the Filipino war, and numerous other subjects of illustration. *Leslie's Weekly* is simply and superbly excellent; it speaks volumes through its published photographs.

The Cosmopolitan.

A trolley line from Cairo, Egypt, to the Pyramids is being built; hence the suggestive heading to the opening article in the August number of the *Cosmopolitan*, By Trolley to the Sphinx, illustrated by 17 fine photographs of the Sphinx and the Pyramids. All students of the Pyramids and other forms of Egyptology will welcome this excellent glance at the ancient wonders. Another attractive feature, is The Basis of New York Society, illustrated by 29 photographs. Following this, is Your Relation to Society, by J. W. Bennett, of the *Baltimore News*; it is the first of a series of articles on the subject of social relations, and pleads for social reform. A new feature of the *Cosmopolitan* is Men, Women, and Events; interesting to all students of current history. A number of excellent short stories appear in the August number, the best of which are, The Bushwhacker Nurse, A Modern Cleopatra, and Operating an "Underground" Route to Cuba. Augustin Daly and his Life-Work is illustrated by 65 fine photographs of noted actors and stage scenes. The editor's Building of an Empire, an interest-

ing story of the rise of Mohammedanism, continues.

The August Chautauquan

Illustrates the old French town Grasse, and sketches its hardy inhabitants, and discusses topics of current and popular interest. The White House Entertaining gives the reader views of the White House and its gorgeously furnished rooms and superb conservatories. Among the many other interesting articles are, The Rate of Interest in the Near Future, Some Fruits of the Reformation, Stephen A. Douglass, Tea Drinking in Japan and China, New Zealand Cities and Government, and The Waste of Breatheable Atmosphere; besides the serial, The Barrys, and a short story, On the Divide, and the usual History as It is Made.

The Open Court.

A monthly, devoted to the science of religion, the religion of science, and the extension of the religious parliament idea. Yearly, \$1.00. The August number contains: The Gospel on the Parisian Stage, the revival of Mediæval Mysteries and Passion Plays; sketch of Maine de Biran, one of the originators of modern psychology; Ludwig Buchner as a Revelator of Science; the Cross of Golgotha (illustrated), Italian Anarchy, and Death and Resurrection (illustrated), besides editorial on the Philippine Embroglio. Open Court Publishing Co., Chicago.

The Mind for August.

One of the best popular metaphysical journals published, a magazine of liberal and advanced thought. The principal articles in the current number are: The Genesis of Genius, Mental States and Selected Consciousness, Part 2 of Experimental and Transcendental Psychology, What is Spirituality? Reform For All, and Mental Independence. Yearly, \$2.00; 20 cents per copy. Alliance Publishing Co., Life Building, New York City.

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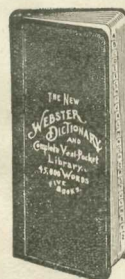
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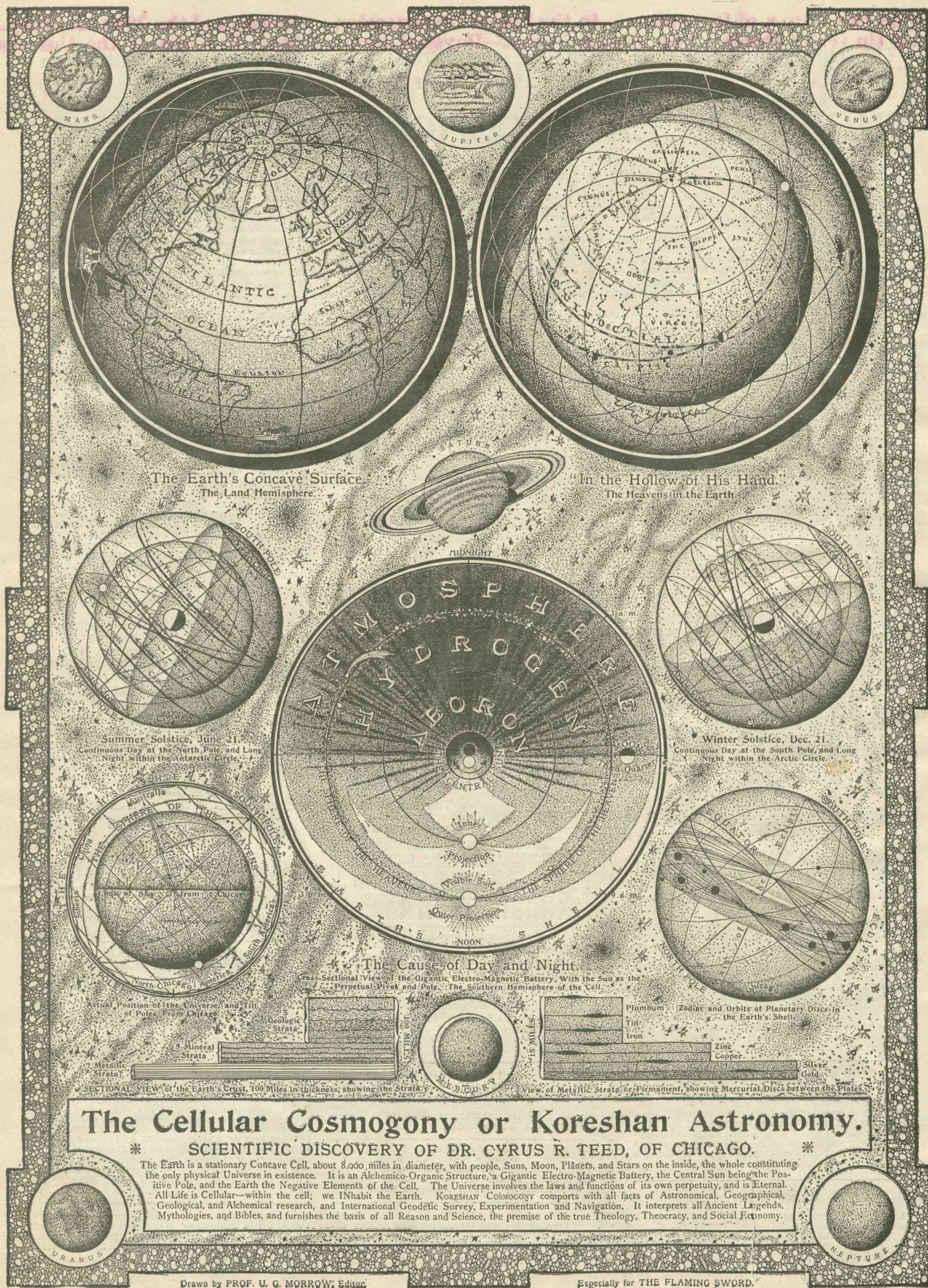
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