

SPECIAL FEATURES OF THIS ISSUE:

Marvelous Functions and Faculties of the Human Brain.—The Golden Calf.—Degenerate Justice in France.—The Hollow Globe in School.—Koreschan Scientific Prophecy.—Topics of the Hour.

THE FLAMING SWORD

September 22, 1899.

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KORESH.

How Royal Found His Opportunity.

L. E. Borden.

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

Prof. U. G. Morrow.

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The Flaming Sword

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

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The Organ and Function of Individuality.

Part III.

Co-ordinate Functions and Faculties of the Cerebral Hemispheres; Centers of Mental Sensation and the Motory Equatorial Zone; Mistakes of Phrenologists.

IN PURSUING the discussion of the mental and physiological functions of the organ of individuality, we desire to urge upon the student of Koreshanity the important fact that all of the organs of the cerebrum (including individualism) are classified in pairs, according to both physiological and mental requirements, for which we will adduce specific and cogent reasons. Some writers on mental and psychic science and phenomena, have attempted to convey the impression that the hemispheres of the encephalon are respectively male and female; the right side being masculine and the left side feminine. This is a radical error founded upon general and specific misconceptions, through ignorance of cerebral anatomy and physiology. The conarium (pineal gland) and glandula vita (pituitary body) are respectively the masculine and feminine poles of the sexual axis. The lateral hemispheres are inversely masculoid and feminoid. This inversely co-ordinate mental and physiological co-operation depends entirely upon the construction of the cortex and fiber, which we will proceed to describe.

The cortex is composed of layers of spherical cells; these may be denominated spherules. In some places it consists of but two, and in other places of three distinct laminæ, separated by a very attenuate film of fibrous tissue. The cells are centers of organo-vital elaboration, and the fibers are channels of communication both of the cerebral essences and the electro-magnetic energies generated through cellular respiration,

the basis of which is a vital alchemy. The external layer of the cortex of the right hemisphere exercises the mental function of the affectional force,—the love of being, or the desire to be conscientious, the love of co-ordination as in individualism or undividedness, the love of form, size, weight, color, order, number, etc., throughout every organ and faculty of the right side; while the left hemisphere exercises the general mental function of the scientific use and direction of the faculties. The second layer embraces the wisdom of the faculties on the right side, and their good or uses on the left. This is what is implied in the inverse co-ordination of right and left mental function.

If we make an anatomical examination of the organ of individuality, extending this analysis into the chain of its associate groups of cortical cells, we are enabled to disclose a spiral revolution from sinciput to occiput, enclosing in the circuit of the gyrus or spire not merely the series of seven organs situated along the line of the superciliary ridge, but a corresponding and co-ordinate group in the middle gyrus of the occipital lobe. This last we have denominated the equatorial circle of the alimentary axis. Between these, the intercellular film affords the magneto-electric communication, by means of which the gyrus is established and maintained. By the gyrus, we here mean the convolution or circuit of energy, through its media of communication, the cells and fiber, not the portion of the brain merely. The attenuate film of fiber between the cortical area is

composed of innumerable insulated wires, so to speak, infinitely finer than the most delicate web of the silk worm or the spider. These are the channels of interco-ordination of the cells of the distal regions of the cortex. A communication between the sinciput and occiput, through a fibrous connection of the two points, is reinforced by every cortical cell along the line of communication; for every cell sends out its line of attachment, and thence its energy, into the general current.

Were the organ of individuality ever so large, as an organ, for the exercise of a mental function, it could not perform its use except in association with its co-ordinate faculties. If we confine our consideration of the use of individuality to the least of all its functions, namely, the discrimination of individual persons and things, we must include form, size, weight, color, etc., because it is by the aid of these faculties that the organ in question is able to differentiate one individual from another. Not only does individuality, as a mental organ, apply its avocation in consociate effort with the other divisions of the inferior gyrus of the frontal lobe, but its co-ordination with the equatorial limit of the optical or visual axis has as much to do with the execution of its function, as has its merely local attribute. This is true, because the motic zone or annulus of the mental energy involved in the exercise of the faculty, is as important for the accomplishment of its use as the sensory; for as the organ of individuality is sensory as to its mental quality, therefore, in the region of the occiput must we find the motic power of its mental activity. This is true, because every sphere of the universe, whether in the field of merely alchemico-organic (astronomo-physical) form and motion, or in the corresponding domains of mental and spiritual being, there are axes, poles, and equators of relation.

In that belt of the physical cosmos lying between the tropics of Cancer and Capricorn, we find the motic zone of all the motions of the heavens and the earth. If through the law of analogical correspondence we can locate the zone or annulus of the equator in the cerebrum, we may determine the primary motic sources of encephalic activity. No one will question or dispute the fact, that great mental power must depend largely upon good physiological feeding power of the body, and that the supply of substance through the physiological action of the gastric organ and its associate alimentary canal, is an essential factor in the phrenological economy; and it ought also to be undisputed, that the specific exercise of an organ causes to be derived into itself blood and nerve juice specifically adapted to the organ and function operating. The blood and nerve supply reach the encephalic centers through the food supplied to the stomach, hence there must exist a special bond of unity between the divisions of the digestive tract and the cerebral organs.

We know that the stomach is supplied with both sensory and motory nerves from a specific region of the spinal column, and that these sensory and motory roots are impulsed from the brain, whence they derive their energy. Every specific function of sensation and motion originates in a specific brain center; and no man can be a phrenologist who does not know both the mental and physiological correlation of these centers of elaboration. The motory roots of the spinal nerves lie in the anterior region of the cord, while the sensory roots are formed in the posterior region. They have their origin in the corresponding parts of the cerebrum. Mentally, the organs of the inferior gyrus of the frontal lobe are the centers of mental sensation, while the equatorial zone is motory in mental attribute. Physiologically, the organs of the inferior frontal gyrus are motory, while the organs of the equatorial zone are sensory. It is deduced, therefore, that the inferior gyrus sends its nerves to the alimentary canal; that the organs of individuality, form, size, weight, color, order, and number comprise the alimentary canal of the cerebrum, and that the motions of the corresponding tract in the body are derived from the above-named centers.

It is a fact that there is a conflict of opinion with so called phrenologists and physiologists, arising from a misunderstanding by each of the complex functions of the organs of the brain. The ordinary physiologist denies the attitude and claims of the phrenologist, on the ground of what little he knows of the physiological character of certain brain centers; a few of which have been located and defined in a very partial degree through vivisection alone, which must always be accompanied with pathological conditions that modify and conflict with physiological activity and function. The ordinary phrenologist is *non compos* regarding the physiology of the phrenological "bumps."

We have thus far confined the discussion of the phreno-physiology of the organ under consideration, to the external mentality and its coincident physiological relations. These considerations only involve, primarily, the external cortical area. In entering more deeply into mental analysis, we have to distinctively embrace in our proposition, the under layer or laminae of the cortex; and in so doing, we enter upon the domain of that realm which constitutes the border-land of the inner soul. This is the basis of that sphere of phenomena which has come to be regarded so differently by various classes of investigators and phenomena hunters, called the occult and psychic. To comprehend what is implied in the term *inner* soul, the student should become well acquainted with terms and their full significance. The Greek *pneuma* (breath, air, wind, spirit), has distinct reference to the organ and function of respiration, whether in the body or in the head. The spirit of respiration, then, is the *pneuma*. In the

animal, the organ is called the lungs. In the body of the human it is called the lungs; these are the organs of the pneuma or respiration, hence in certain pathological states we have the term pneumonia.

The spirit of respiration in the head elaborates the pneuma (spirit) of the head, which strictly corresponds to the pneuma (spirit) of the lungs. The spirit of the mind is the intellectual (light) principle, hence the *light* (as in the animal creation) of the spiritual degree. We have also the various degrees of the psuche (psyche).

The character or letter y is employed in anglicizing the word *psuche*, because the Greek u is always rendered y in English. The term or word psyche, soul, has the corresponding relation to the blood that pneuma has to the breath. In the body, the pneuma and psyche are so intimately associated in function as to be derived into one organ and to comprise one elaboration, but they enter upon two distinct channels of distribution. The pneuma is the breath, the psyche is the blood. This is true in every domain of life.

Setting Up the Gold Standard.

American Bankers' Association Voices the Sentiments of the Republican Party; Gold Standard Party Hastening the Coming Crisis; the Golden Calf Exalted in the Hearts of the People.

IT WILL be remembered by the readers of THE FLAMING SWORD, that during the last national campaign we predicted the success of the gold standard party, on the ground that the golden calf would be elevated to the sanctuary of the modern soul, to the altitude of the highest human love,—the love of money. This prediction we predicated upon the basis that as the golden calf set up in the most holy place in the reign of Manasseh, king of Judah, was the sign (in type) for the destruction of the temple at Jerusalem, so the exaltation of the modern god, Moloch, the golden calf in antitype, must occupy the same exalted place in the hearts of the people before the vengeance of God could be displayed in the overthrow of the evils now afflicting society. Before us as we write, is the San Francisco *Examiner*, from which we quote the following:

The American Bankers' Association puts itself on record unequivocally in favor of the gold standard today, by adopting a resolution, the meaning of which nobody can mistake. That action, taken in connection with the placing of Colonel Myron T. Herrick, President McKinley's close friend, in line for the Presidency of the association in 1901, made it quite a day for the National Administration. The adoption of the gold standard resolution was not, perhaps, a surprise. The association is a sound-money body from end to end. Heretofore, all attempts to induce the association to take any action which might be regarded as of a political character have failed; but today the view was taken that the money question was one which ought to be elevated above politics. So when the resolution was brought forward, the association forgot its historic rule and voted for the declaration enthusiastically and unanimously. The resolution in full follows: "The bankers of the United States most earnestly recommend that the Congress of the United States at its next session enact a law to more forcibly and unequivocally establish the gold standard measure of all values in the United States; that all obligations of the Government, and all paper money, including circulating notes of national banks, shall be redeemed in gold coin, and that the legal tender notes of the United States, when paid into the Treasury, shall not be reissued except upon the deposit of an equivalent amount of gold coin."

While it is a fact that the republican party went before the people with the sop to put forth its best endeavors to insure bimetallism to the United States, it was never the intention of the oligarchy—in whose

interests the republican party was run—to fulfil the pledge. The superficial attitude and blind of the republican party, is well stated in Mr. Bryan's recent speech in San Francisco:

You tell me that the victory of 1896 was a victory for the gold standard. I point out the fact that three parties united in denouncing the gold standard as un-American and anti-American. Three parties united in the pledge that that gold standard should be driven out of the United States and back to England, whence it came. And six millions and a half of voters marched under the banner of independent bimetallism, and not one of them was bought, and not one of them was intimidated.

You tell me that the republicans outvoted us. I tell you that according to returns, they had 7,000,000. But for what did those 7,000,000 vote? You say they voted the republican ticket; but that ticket ran on a platform, and what did the platform say? The platform pledged the republican party to do what it could to get rid of the gold standard by international agreement, and when the vote was counted, 13,000,000 people had voted for candidates pledged to double the standard as against the gold standard, and only 132,000 (less than one per cent of the voters of the United States) had supported the only ticket that was ever pledged to the gold standard, as a good thing in the United States. And the first thing that the republican President did, was to send a commission of three distinguished men all the way to Europe to get rid of the gold standard.

You tell me the gold standard is a blessing. I cannot believe it, because I have so much confidence in the judgment of President William McKinley, that I do not think he would send three men all the way to Europe to get rid of a good thing. If I were willing enough to doubt the judgment of the President, I am not audacious enough to bring an indictment against the whole republican congress, because a republican congress appropriated \$100,000 to pay the expenses of the commission while it was in Europe trying to get rid of the gold standard. And I know that the republican congressmen are so careful of the people's money, that they would not vote away \$100,000 trying to get rid of a blessing.

It was never the purpose of the leaders of the republican party to fulfil the pledge made to the people, nor did many of the 7,000,000 republican voters give any consideration to whether the single standard or bimetallism was the preferable thing. The efforts of the money power in the expenditure of millions of dollars to insure an administration which they could manipulate in the interests of the money lenders of the world, succeeded in accomplishing satisfactory results

to that power. The seven millions of people who were in favor of the gold standard, or indifferent as to the policy of the republican party, but who would follow it though it went straight into perdition, are enthusiastic over the one great thing that the republican party has accomplished,—the destruction of Spanish dominion in America. The last administration of the democratic party lost the opportunity of a generation; the republican party seized it, and the hearts of the American people pulsate in unison over the achievement. The enthusiasm will not subside before another election.

The democratic party may embody in its issues many strong points; but it looks today as if the opposition to American expansion and subjugation of a rebellion against the authority of the United States, is so flagrantly weak as to obscure whatsoever merit might otherwise be found in the democratic array of issues. It is not a question of what is right or wrong. What enthuses the soul of the American people more than any other question, is the point at issue. If all the peace commissioners of the world lately gathered at the Hague were to travel throughout the United States, they might call forth a quiet observation from the curious; but let Admiral Dewey pass over the same ground; throughout the land the cannons would roar, the military and naval forces would parade, the fireworks exhibit, and the eloquence of national orators would resound the praises of the hero of Manila, the conqueror of the Spanish Asiatic squadron.

The great and central principle of the republican party is fallacious. Protection, so called, is the *dura mater* of the trust system of America, and the gold standard is the first-born and legitimate offspring of the trust. Let the child sit upon the throne and rule until the people learn, by the saddest experience, the lesson of

their bond-age. The United States is engaged in a war in which millions of its money is put into circulation throughout the country; besides this, the money power will see to it that under the republican administration money enough is circulated to fulfil the prediction of "good times,"—for let it be understood that it is entirely within the power of the monopolists of the world to either create good or bad times at will.

We are hastening toward the vortex of revolution. The *contraction* of the so called standard of exchange to a limit easily within the control of the bankers of the world, enables the money power to apply the contortions of the great commercial serpent which, like a boa-constrictor, folds within its toils the great mass of the people who, by the subtlety of commercial wisdom, are purposely degraded. Neither republicanism nor democracy can correct the abuses which the competitive system has brought upon the world. To double the amount of money, as proposed by the bimetallists, would only postpone the crisis and prolong the agony of the evil day. The competitive system will be swept away, not by the tardy process of social evolution, but through the culmination of the process of regeneration which began nineteen hundred years ago, and whose fruit will mature at the closing scene of the old dispensation.

The hope of humanity is in the promise of the birth of the new kingdom, the kingdom of righteousness, the Lord Christ constituting the germ and archetypical beginning. The Lord and his church of communism planted at the beginning of the age will bring forth its fruit, the church of the new dispensation. It will arise from the ashes of the impending revolution, which throughout the world will be violent and universally destructive.

The Degeneracy of Modern Justice.

IN THE recent trial and conviction of Captain Dreyfus, we have an illustration of the degeneracy of the principle of justice, not merely in France, where this great judicial farce has been enacted, but throughout the boasted civilization of the world. It is not alone in France that the innocent are made to expiate the guilt of the criminal; for since the condemnation of the Lord of Glory, and his crucifixion at Golgotha by the very people who pretended to watch for his advent, the world has wreaked its vengeance upon the advancing lights of religious, moral, and social refinement and progress, and has martyred, indiscriminately and brutally, those bold and aggressive pioneers of human liberty, whom succeeding generations have exalted to the altitude of hero worship.

God pity and protect the man who, by force of cir-

cumstance and conviction, finds himself arrayed against the flow of the popular tides of degeneracy and corruption which mark the tread of the race in its headlong momentum toward the goals of its inordinate and misguided ambition! Some man has betrayed his country, a treason which does not conflict with the religious and pecuniary sentiment or interests of the masses of other countries; all the evidences are in favor of the accused and against another party, and the innate sense of justice in men is aroused against the court of inquisition, which, sitting in a Christian country of the nineteenth century civilization, excluded the testimony bearing upon, and in favor of the accused,—whom the world believes to be innocent. The five men who voted for the conviction and degradation of the martyr to military pomp, glory, and power in the French republic, possess

the same freaky quality of the sense of integrity which pervades the shrunken souls of those who cry the loudest against this climax of modern barbarism and injustice.

Touch the pockets, social life, or political aspirations and leanings—in our own country—of the great newspaper leaders of the American continent and the world! justice becomes as dormant as a butchered animal; the tiger of animosity is aroused, and the darts

of calumny and vilification are hurled without mercy, and in violation of their own interpretation of the judicial principle and the law of its proper administration. We know whereof we speak; for it is in the light of personal experience when we say that the judgment of the daily press of the world is as brutal as the inquisitorial court, whose one-sided justice cursed the innocent man Dreyfus.

How Royal Found His Opportunity.

L. E. BORDEN.

"**S**AY, MAMMA, what can I do? I want to help, too." The speaker, a little boy of eight, with a pair of earnest blue eyes, cropped hair, and a linen blouse and knickerbockers, tugged at his mother's gown impatiently; at the same time, he was trying restlessly to balance himself upon one leg like a stork.

"What do you mean, Roy?" she asked, glancing up from her sewing, with a puzzled air. "Why, what you and the rest were talking about—to help the dear Master. What can I do?"

The eastern Branch of the Koreshan Society had just held its weekly meeting at the house of Mrs. Crofton, and various plans had been enthusiastically discussed, by which the true-hearted members of the little band proposed to carry on the beautiful work of Truth. As usual, each member reported at least one effort made since the last meeting, to present the subject of Koreshan Science to some outsider; questions asked by inquirers, and the best methods of interesting strangers, were carefully considered. Miss Allston, the President, in a few thoughtful words begged the members to mark each day by some word or act of loving service to the Leader whose whole life had been one long sacrifice for the sake of truth and humanity. She never thought she was sowing seed in a child's heart, but here was Roy and his question as the result of her plea.

Mrs. Crofton put down her work—she was hemming table linen to send to the Co-operative Home in Chicago—and beamed encouragingly upon the boy.

"It is time to go to school now, Royal," she said gently, "so we can't talk any more about it this morning. Suppose you try to find out for yourself. You know Koreshan Science teaches us to answer our own questions. Watch all day, and tell me tonight what you found to do for the Master."

"All right, mamma, good bye!" and Roy went skipping down the walk.

It was three o'clock in the afternoon, and the children in the third grade of the Emerson school were reciting in Geography. It must be confessed that the lesson was a failure, and Miss Marshall was rather cross—how could she help losing patience occasionally with fifty wriggling, restless little atoms on the alert to take advantage of an instant when the teacher's eyes were turned?

"Attention there, boys! Jamie, don't shuffle your feet. Helen, what are you laughing at? Come down and sit by my desk. Now Ned, what is the shape of the earth?"

"Round like a ball or an orange, and slightly flattened at the poles," answered Ned glibly.

"That is right. I'm glad there is one boy in this class who has studied his lesson. I shall keep after school the next one who misses a question. Upon what side of the earth do we live?"

It was Roy's turn next; he knew the answer in the book, but his mother had taken pains to explain to him the Cellular Cosmogony, how we really lived in a great cell or egg, although the man who wrote the Geography did not know it. Quick as a flash, it occurred to the boy that here was his opportunity. He hesitated a moment, only a moment, thinking how the children would laugh and how Miss Marshall would keep him after school; then, regardless of consequences, he answered bravely: "We live inside the earth."

Yes, it was just as he expected; the children giggled, and Miss Marshall said sternly, "Royal Crofton will remain after school and study his Geography lesson." It was too bad, when his sister had promised to take him to the Park if he came home early that night.

Roy put up his hand and began to speak eagerly; he wanted to explain that he knew the answer in the book, but Miss Marshall thought he was saucy and that made matters worse. She never allowed the children to answer back. There was a big lump in Roy's throat; he put his head down on his desk and cried a little. By the time school was out, he felt better and was able to recite his lesson perfectly. When that question came again, he said: "Miss Marshall, I know it says in the book that we live on the outside of the earth, but my mother is a Koreshan, and she told me that we live inside, and the earth is a great egg."

Miss Marshall stared in surprise. "What is a Koreshan?" she asked.

"Oh! its science, and it's beautiful and it makes folks happy," replied the boy rapturously, if rather vaguely. "And they do say we live inside the earth," he repeated stoutly.

"But why do they say that?" inquired his teacher.

This was going beyond Roy's depth, but he plunged in boldly; "I don't know, ma'am, but I guess it's the 'air line.'"

The answer, so truthful, left Miss Marshall doubly mystified. It chanced, however, that she had lately been reading Bulwer Lytton's romance, and it immediately occurred to her that the novelist had located the coming race in the center of the earth; this invested the idea, for her, with a certain familiarity, though of course she regarded it only as a flight of the writer's imagination.

When Roy told his mother all about it that night, she said tenderly: "I hope, my son, that I shall always improve my opportunities as well as you have improved yours today." Then she wrote a note to send Miss Marshall, with a copy of "CELLULAR COSMOGONY," both of which Roy handed to his teacher the next morning. It is safe to say that she read the book with much interest, and then asked for more of the same literature; in fact, Roy's friends think that Miss Marshall is going to be a Koreshan too.

In the Editorial Perspective.

THE EDITOR.

CURRENT HISTORY is a great panorama of human life and activity; the scenes of the great events of the world pass before us as the great circle of time hastens in its revolution to the culmination. What ominous signs are presented to the view of the world's millions! The leaves of the great book of human history turn, one by one; the book is read and interpreted. One can read the symbols displayed in the great pages only as one understands the processes of linking the present and the future. The past and future are connected by the present; and the student of current history can receive the greatest benefit from contemplation of events which are now transpiring, through a scientific interpretation of the human world; and the correct interpretation of passing events is the business of the true Prophet. Every man voluntarily or involuntarily reaches conclusions as to what the result of the present conditions will be; there are thousands of incoherent speculations and irrational conclusions as to what the future will bring forth for humanity. Is there no way of determining absolutely whether the great future has happiness or misery in store for the world? Are the sufferings of humanity to increase or diminish? are questions of vital interest. We may take a problem in mathematics and determine accurately the product by calculation; certain mathematical relations must be known; certain mathematical laws and principles must be applied, for in no other way can accurate results be obtained. Are there corresponding processes involved in determining what the future products in the world of man will be? Koreshanity answers all such questions in the affirmative. Astronomy affords a notable illustration of the possibility of foreseeing the future scientifically. It is possible to predict eclipses for thousands of years to come, from the basis of observations of eclipses for three thousand years past. There are eclipse cycles, which must in time repeat the same phenomena. There is a specific relation existing between man and cosmos; events in human history transpire simultaneously with events in the various other kingdoms of the universe. The simultaneity of events in all planes of existence, demonstrates the relation of all events, the relation of every part in every plane to the whole, and to the Cause of the whole. The precessions in humanity correspond exactly with the precessions in the physical heavens. In the human world there is a great cycle of 24,000 years; the solar precessional cycle is of exactly the same length. All through the ages, the sun in its precession has marched westward through the great belt of the Zodiac, as the positive pole of civilization has passed westward through humanity. From a scientific and astronomical standpoint, we are able to locate in the near future a marvelous transformation in humanity and in

the physical cosmos. Current history is susceptible of being interpreted rationally. Koreshanity is a system of scientific prophecy; the great Voice of humanity speaks to the world through current history; through the facts of the physical world; through the ominous signs in the physical heavens, and through the Man, declaring the approach of a New Era, preceded by a revolution, the border line of transition and transformation, beyond which will burst forth upon the world the brilliant Light of universal Day!

Race prejudice has broken out in the North. Race wars have been common enough in the South, where the interests of the white man have been in conflict with the interests of the Negro ever since the signing of the proclamation of emancipation. For the past twenty-five years, the North has sympathized with the Negro and has rejoiced in his freedom. The division of labor into two general classes is the cause of a new conflict. The labor unions have endeavored to monopolize the field of employment, just as the corporations have monopolized the field of commerce and of money. Whoever endeavors to antagonize the labor trusts endangers his life. This is demonstrated by events which have transpired in the northern states of the free American republic, where all citizens are supposed to possess equal rights. Negroes imported from the South to take the places of men who have broken their contracts and have ceased to work through effort to compel the employers to make concessions asked for by the agitators, have been shot down by men who hold cards of membership in the unions. These Negroes have not been shot down for crimes for which Negroes are tortured in the South, but because they have, in pursuit of their rights to obtain employment wherever possible, come North to fill the vacancies in the mines and foundries of the great corporations! We are on the verge of the great war of labor against itself; the war of labor against capital; the war of the forces which bind and oppress, and the forces of the bound and the oppressed. The conflict is inevitable; the present generation will enter the reign of terror!

The majority of the laboring men of the world do not own homes; they are continually building for others, and paying rent on the houses in which they live; they are producing food for others, and purchase food for themselves; they are manufacturing clothing, and go thinly clad themselves. They are laboring to enrich the few, and impoverishing themselves; they receive a mere pittance of what they earn. In the United States there are 19,000,000 working people, toiling to support themselves and the remaining 56,000,000, a few of which live in luxury, in the enjoyment of their accumulated millions of dollars. There

is in America, a vast army toiling to produce what the greater army consumes and wastes. The present method of enslaving millions under oppressive conditions from which they are unable to extricate themselves, is a gigantic evil soon to be destroyed, —not by treaty, not by peaceful evolution of the new era, but through a conflict of forces, through a terrible revolution. Modern civilization is not sufficiently civilized to institute, for the purpose of providing for all the people, a system of equitable distribution of the wealth of the world. No government is true or just which permits such a stupendous system of stealing the products of industry by the few, as is protected by the laws of every civilized nation in the world!

We can read the character of the modern world in what it does and what it thinks about, and in the extremes to which it goes to satisfy abnormal appetites. We read degeneracy in the faces of the millions. The saloon and other institutions of debauchery exist because of the demands of an army of degenerates for means of dissipation. The daily press and other forms of sensational literature, supply the millions with substances that are impure. The decadence of the drama, and a corresponding decadence in literature and art, do not evince that progress, —that ability of mind and nobility of man which should characterize a truly civilized world. The quality of human life in the closing century of the Christian dispensation, is productive of the world's great fallacies. The optimists proclaim that the world is growing better; but the facts contradict them, and attest on every hand that man is degenerating—rapidly failing and declining in very heart and mind, dying at the very tap-root of life! Modern social reform will never remove these gigantic evils, nor cure humanity's maladies. Humanity must be rejuvenated from the center of conserved life, from the positive pole of intellectual strength and illumination. The tables must be turned, and the customs of the age revolutionized.

A speaker has said that the "God-made man is the original savage." We presume the idea is to impress upon the mind that the civilized man of the nineteenth century is a man-made improvement. The doctrine that the Almighty was not able to create a perfect man, pervades the school of "higher criticism." It is held that if man fell at all, he fell upward, contrary to the laws of gravitation; although the theory is that man has *descended* from the monkey. We might paraphrase the quotation and say, in accordance with the facts, that the man-made god of orthodoxy is an unnatural tyrant; and we are sure that if the modern man is not able to create a civilized god, he is not able to create a civilized man! The true God is man-made—created and generated out of humanity. God is the *true* man; the first cause of all things is man. The degeneracy of man is productive of evil and fallacy, such as exist in the world today. The regenerate Man is the author of truth and good, and is coming again to enlighten the world and transform it.

"The greatest mystery in the universe is life. Every living organism is a mystery. The least worm of the dust is infinitely more wonderful than a whole universe of dead matter. By what strange power living beings appropriate matter whereby they grow and maintain their forms and their activities, no man has yet been able to understand." This is an admission of the failure of modern science to comprehend the functions of living forms; an admission that chemistry is unable to analyze the properties and qualities of life; an admission that the modern physiologist cannot comprehend the process of digestion. The discovery of what life is, has been left to the great Alchemist, who has solved the problems of being and existence. Koreshan Science reveals the mysteries of universal form and function, and defines the relations of spirit and matter, of mind and cosmos. When

these relations are known, it is demonstrable that life does not originate in an unknown and unknowable being, but in the periodical involution of that which is comprehensible.

There is but one direction from the center of a circle, and that is outward to the circumference. There is a point of altitude in universal space in the physical cosmos where there is but one direction, and that point is at the great center of the great cell of the earth. When the highest point is reached, there is no direction but down. There are two places in the earth where there is no east nor west. At the exact north polar point there is no direction but south; at that point there is no east nor west, and no north. At the south pole there is no direction but north; at that point there is no east nor west, and no south. There is a point in human progress where it is impossible to go further without going down; that is the highest point in anthropotic altitude. There is a corresponding or antithetical point in human retrogression, which is the terminal point of descent; when that point is reached, it is impossible to experience further change without beginning to rise in the scale of human progress.

History records facts of revolutions in society, and rapid changes in the political world in the past. Great nations have reached the climax of their career, and have rapidly fallen from the dizzy heights of glory. Whole peoples have, through strange conspiracy of forces and events, sunken to planes of degradation and national shame. Is there an opposite process? Is there such a thing as the regeneration of humanity? There is if there is a process of degeneration. There come times in the history of the world, when all the forces of progress centralize and express themselves in the form of a great system of truth and life. The processes through which the absolute truth is expressed to the world in any cycle or dispensation, is Messianic. Nations have been destroyed in a day through the mistakes, weakness, and profligacy of rulers; and the time is rapidly approaching when the New Nation will be born in a day, through the wisdom, strength, and economy of the tangible King of kings!

With the influence of Japan upon China, through the new Chino-Japanese alliance, the division of China and the invasion of her territory by the British and the Russians, may be checked; but it is not to be supposed that the intrigue of nations to acquire territory and commercial supremacy in the East will cease. The gold god is persistent; if resistance is offered to seizing territory under a pretext, the commercial avenues are available, and through commercial piracy an empire may ultimately be as easily captured as by warfare; and the plan is now to obtain an "open door" to the resources of the Celestial empire. The new alliance of China and Japan has added another phase of intricacy to international problems; both the East and the West will be the battle-ground of nations in the great impending revolution. Events are rapidly focalizing forces in the two hemispheres; and many of these events belong to the field of American activity.

The democratic method of development of "truth" has proved a failure. A thousand irrational thinkers take assumed and unproven hypotheses, in as many different lines of human thought and research, and evolve a thousand different theories. The thousand fragments originating in a thousand minds which have been concentrated on specific parts without a knowledge of relation of the parts to the whole, have not sufficient harmony and coherence to form a great system of truth. The genuine system of the whole truth must come through *one* mind with sufficient mental ability, acumen, and penetration, to reach the confines of the universe, through analytical and analogical de-

ductions from a known fact or premise. No great system of philosophy has ever come to the world in fragments; and no system of absolute science can come except through the ingenuity of *one* man—the man who involves the universe.

The man who does not join in the worship of the golden god today, is considered indolent, eccentric, or insane. Nineteen hundred years ago, Jesus enjoined the young man to keep the commandments and sell all that he possessed and give the proceeds to the poor. Had he followed such a course he would have been a hero. Recently a young man, James Eads How, grandson of the famous engineer who built the great steel bridge at St. Louis, Mo., renounced his personal fortune and handed the mayor of St. Louis a check for \$1,000,000, with instructions that he cash it and expend the money for the benefit of the poor. The mayor considered his act an insane one, and refused to accept the money. Mr. How refuses to spend the money for himself on the ground that he did not earn it, and therefore has no moral right to it. He will devote the million to popular, unscientific philanthropy.

The men who head the trusts have discovered that co-operation is better than competition; they are demonstrating the truth of the old maxim, "In union there is strength." Where men co-operate, greater results may be obtained from a given amount of energy than through the struggles of competition. The evils of the trusts result from the co-operation of hundreds of thousands of people for the benefit of the few. At the present time the trust is one-sided; it is a monopoly for the accumulation of wealth, without the co ordinate and necessary distribution of the products of industry. The wealth of the world goes to the great money centers and remains there; this process impoverishes the millions. The blessings of co-operation will come when all the men who co-operate to produce the goods of commerce, come to enjoy the fruits of their labor.

It is said that the Filipinos are a liberty-loving people. All savages are liberty-loving—so are criminals; but they love the kind of liberty that is not compatible with the safety of the individual, which true liberty guarantees. No man has the right to do as he pleases, if what he pleases to do endangers the liberty and life of his neighbor. True liberty is movement in accordance with immutable law. There is not a planet nor a star in the physical heavens that has the liberty to move in any other direction than in its orbit. The true form of government of humanity will place each man in his own orbit of progress; not until then will humanity enjoy that harmony that is productive of health, wealth, and happiness.

One hundred thousand people in the state of New York are supported by charitable institutions; and there is a proportionate number of the homeless and helpless in all other states of the Union. A vast army has fallen victims of the competitive system of industry and commerce. In New York alone, there are nearly 25,000 people who are insane; while in the heart of Africa, the percentage of the insane is about one hundred times less than in civilized America! Modern civilization is attended by crimes and curses which will culminate judgments and woes in the throes of revolution.

Modern charity is a farce. Hundreds of thousands of people are rendered helpless and homeless through the merciless clamor for wealth. After all has been stolen from the enslaved, it is considered the highest form of philanthropy to donate a few stolen millions for the support of charitable institutions in order that the homeless, who ought to be in the enjoyment of the luxuries of life in common with all peoples, may become dependent, in a state of humiliation, upon the graces and charity of the more fortunate!

The people of the world are looking for new ways of doing things; but they desire *new* ways of doing things for the same *old* purposes. When the real new ways of doing things supplant the old, they will accomplish new things for new purposes. Man needs to know how to think, how to be happy and contented, and how to become rejuvenated with the energies of life. The new ways are coming; they are scientific; and when applied will make a new humanity, a New World!

It is not considered dishonorable for union workmen to take the places of non-union men wherever possible; but it is considered a crime for non-union men to take the place of union workmen, when the union man throws down his tools and refuses to work! The tyrannical power of the unions is manifest in their methods the world over;—in the strikes, and in the persecution and murder of non-union men who seek to be employed by whomsoever is willing to utilize their skill.

The great body of humanity must have a head which contains the consciousness of the whole. The plant produces its seed in accordance with the same law by which humanity involves itself in the Seed-man. There is a specific fruit borne at the end of every twelfth division of the great Mazzarothic year. We are now at the end of a dispensation; the old church and state must pass away; the new church and state, the kingdom of God, must take the place of the old.

It is not always wise to move in the direction of least resistance; the politician and the preacher pursue this course. It is sometimes necessary to stem the current of popular opinion and prejudice for the sake of truth; and only the true Reformer is able to endure until actual success is accomplished.

If the wheels of American progress turn on the axis of scientific, religious, and economic revolution, they auto-mobilize in the direction of the goal of true liberty and life.

America has expanded its territory during the past year, and has done well; if its people have correspondingly enlarged their mental scope, they have done better.

America has ordered the killing of the fatted calf at New York to celebrate the return of Admiral Dewey from the far country of the Philippines.

If we were to accept the premise of the anti-imperialists, we might conclude that the positive pole of human liberty is located in the Philippines!

The greatest display of genuine palmistry will be in reading the palms of victory in the hands of those who overcome death in the natural world.

It is better to know the true solution of a problem, than to investigate all of the opinions and theories of those who have not solved it.

"It is better to be wise than to be fortunate." Very good; but the man who is wise is more fortunate than all others.

Both the farmers and the capitalists water their stock, and worship the golden calf.

The sins of the world will not be expiated until the golden calf is sacrificed.

Perseverance in the right direction is the secret of genuine success.

The mind is the superior half of the world.

Originality is greater than imitation.

Truths are the riches of the mind.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Mental Scientists and the Science of Immortality.

EDITOR FLAMING SWORD:—Admitting immortality to be possible only in the biune state, what law prevents the mental scientists from making such physiological and anatomical changes in the human structure necessary to immortality? They are practically demonstrating the power of thought to change form; and holy desire formed an externally biune being capable of bringing to birth a Son of God nineteen hundred years ago. If the divine seed or spirit was planted in all, or a part of humanity, it would seem that now the inherent power and desire for immortality would be more effective in changing form and life than at the time Jesus came into the world. I am not considering a Messiah for this age unnecessary; but I want a clearer comprehension of the Messianic law, and ability to distinguish between the true and the false mental science; for there seems to be truth in mental science in harmony with Koreshan Science.—A READER.

Previous to the coming of Jesus, three great men appeared in the world, each having a specific function which contributed to the production of the Son of God in humanity nineteen hundred years ago. These three men were Abraham, Moses, and Elijah. The matured fruit of all progress during the Jewish dispensation was one perfect man, in possession of the perfect truth in the degree corresponding to the quality of life manifest in him. There were in Jerusalem at the time of Jesus, thousands of people who had descended from Abraham; they were people to whom Moses and Elijah ministered. Now what hindered these thousands from attaining to the same state of immortal existence to which Jesus attained? Were they not Jews? Had they not been taught by the prophets, and ministered unto by the priests? We will tell you what hindered them: There could not be two or more positive poles of the absolute truth at the same time.

The life of Jesus was poured out upon a group of progressive people; not such as already possessed life corresponding to the life Jesus had, but such as possessed certain faculties of perception of the truth he preached, and became receptive to his influence; they constituted, under his direction and work, a great battery of life when he went into them. The substances they received have come down through the age in specific channels; and at the end of the dispensation, involution of truth and life in *one* personality is just as inevitable as it was nineteen hundred years ago. The energies to produce the great transformation in the harvest, must reach a point of

positive polation in the Medium of transposition of the life of the old dispensation to the temples of the new age. Truth and life must enter into unity in the one center of elaboration, ere the immortal state is reached.

Truth in the spiritual degree was manifest in Swedenborg; but he did not attain to immortality, because he did not possess the life. Life, in its progress toward the point of involution, was manifest in Ann Lee; but she did not attain to immortality, because she did not possess the truth,—the knowledge requisite to the application of the laws of life. When the truth and the life appear in conjunction in one personality, then the necessary substances unite and ultimate in the science of life—the knowledges of what transformations are necessary to the attainment of immortality in the flesh. That which hinders so called mental scientists from reaching this state is the total absence of both truth and life in them.

The modern mental scientists deny the necessity of a Messiah; and the doctrines they promulgate are decidedly anti-Messianic. They disregard the very principles and laws upon which immortality depends; and moreover, they do not know what immortality is. This is evident from the fact that every one of the numerous plagiarists of the Koreshan doctrine of the possibility of attainment of immortality in the natural world, expect to live right on in the present segmented condition, in dual forms. It is thought that each man may, independently of all others, become immortal, merely by asserting himself to be immortal, or by so applying the mind to the subject as to gradually *grow* into the immortal condition. Is there any idea of polarity in such a hope? Has such a theory a demonstrated premise? Have these people a knowledge of the laws which perpetuate the universe? Do they know the origin and destiny of man, and the laws by which the universe is created? We would answer most emphatically and positively, No!

The processes of attainment of immortality must be accompanied by positive knowledge of what man's destiny is, before he can determine his objective point. The mental scientists deny that God is personal; they hold that he is incapable of becoming a man; that he never appears as a Messiah; and if their conclusions were true, they should expect, in becoming immortal, that they should *not* be in the

natural state, but in the state in which God is supposed to be—an infinite spirit; for if God is not immortal man, how, in attaining to the Godhood, could *man* be immortal? You see the inconsistency of endeavoring to make the Koreshan doctrine of immortality fit in with previous, occult conceptions of metaphysicians!

Koreshans are not under the spell of the unscientific delusion, that viduals or divided beings can become immortal in the divided state. The transformation is decidedly radical; and every man who reaches immortality, must do so in obedience to immutable law; by entering the fires of theocrasis or burning up of the body; by entering into conjunction, through functions of divine Maternity, with co-ordinate qualities of life necessary to complete the man and make him whole—biune. Every man reaching the immortal state must do so through being born into that state; and at the end of this dispensation that birth is from the plane in which the divine mind has been operative during the age—in the soul; consequently, projection or materialization from the one Medium of divine maternal functions, obtains. We do not believe that there can be two supreme divine Fathers at the same time, any more than there can be two central suns in the universe. We can scientifically demonstrate the utter impossibility of there being two or more personalities of the divine Motherhood performing the same functions at the same time. There is no way to immortality but through the *one* way,—in obedience to scientific law; and there is no power in heaven or in earth by which man can reach immortality except through *knowledge* of what the laws of immortality are; and the science of immortality is not taught in any other school of thought than Koreshanity. Koreshanity is strictly Messianic; it would be absolutely worthless if it were not.

Viewing Divergent Perpendiculars with the Telescope.

EDITOR FLAMING SWORD:—An Adventist preacher, whom I have met, denies the Koreshan claim that the earth is concave, and asserts that he has been a student of astronomy for twenty years, and that it has often been proven by the telescope that perpendiculars diverge as they rise from the earth. This, he said, was proven by taking observations of some star or planet at different points on the earth's surface. Is this true?—S.H., Concord Wash.

The telescope, in the eyes of most people, is a miraculous instrument, which fills them with wonder! To the ignorant, it is a kind of machine-gun, behind which

they endeavor to protect themselves from logical arguments concerning the form of the earth. Many people claim to be able to see ghosts with the naked eye; but the feat is certainly outdone by the man who is able to view, with the telescope, intangible perpendicular lines extending into the physical heavens!

The Adventist preacher may consider himself able to deny that the earth is concave; but his propositions betray the fact that he does not even understand the popular system, else he would know that there is not a single star, visible either to the naked eye or through the telescope, that presents the slightest horizontal parallax. A few stars have an annual parallax or shift, but always less than a second of arc.

Suppose we take into consideration the parallax of the moon. The moon presents a horizontal parallax of 57'—the greatest parallax of any object observable in the physical heavens. When the moon has shifted the angular distance of 57' from its apparent place when observed directly from a point beneath the moon, how does the astronomer know whether that angular distance of 57' is greater or less than 57' of space upon the earth's surface? On the basis of the *supposition* that perpendiculars diverge from a convex earth having a diameter of 7,935 miles, he concludes that the moon is about 240,000 miles from the earth. If the perpendiculars converge above us in the center of the concave earth, the moon's parallax or shift, when translated into the terms of miles, would be a less amount of space than a corresponding number of minutes of a degree upon the earth. There is not a man living that knows anything about the old system, who would for a moment claim that observations of lunar parallax *prove* that perpendiculars diverge from the earth. The astronomers assume that they do, and make calculations from that basis.

It would be well if those of our readers who have not been educated in the old school astronomy, would purchase a standard text-book on astronomy, and satisfy themselves concerning the methods employed by the professional astronomer. Our readers could then instantly refute the claims of demagogues and braggadocios who know nothing about the old system. A great difficulty encountered in the promulgation of the Koreshan Astronomy, is the prevailing ignorance of the people concerning the system which we overthrow. The Koreshan System accounts for all astronomical phenomena, and accepts all facts of astronomical observation; these facts can-

not be used as the basis of objection against the Koreshan System, except by those who have not given the Koreshan Astronomy sufficient thought to see how they are applied. The old system is a perversion of the truth; the facts of astronomical observation find their *true* place in the system that is absolutely true—the System that is susceptible of absolute demonstration.

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Mystic Masonry.

PART II.

The Problem of Death and Resurrection in the Church and Masonic Orders.

JOSIAH GROSS, in "The Square and Compass," New Orleans, La.

IN THE church we have limbo; in the Order, the north gate,—places where the spirit descends into spiritual darkness. The church professes to resurrect this spirit body in its identical mundane form in the spirit world, but it would appear that we resurrect not only the spirit in the spirit world, but also the body in this world. The mystic Masons formed a circle and united in prayer, which brought about a condition of harmony and magnetic polarity; and under these conditions they professed to materialize an astral body in the form of the deceased, who communicated a substitute word. For what reason the widow's son did not communicate the word, does not appear. Perhaps their spook was not the genuine Hiram. From Masonic esotericism, it would seem that the return of the perfected body that went out by the north gate, is imperative to a final return of the truth.

The church which is satisfied with the spirit form has wandered far away. It is the return of the material body, the transmutation of a corruptible cell to that of an immortal cell, the translation without intervening death, the overcoming of desire, the circumscribing of the passions, for which we give appropriate symbols to the initiate, that hold the true secret that has been lost. It is a question of physical immortality. Did the widow's son come only in spirit? Or did he come at the supreme moment, though the flesh cleaved from the bone, with apparent physical perfection in response to the prayer of beseeching humanity? Jesus said: A "spirit hath not flesh and bones, as ye see me have." He was not a spirit, but himself in his habiliments. Was the act of Solomon a conjuration of the Master Magician, a vision drawn to satisfy or mystify the brethren? or was it a true natural body, such as Jesus said he had? If the latter, why a substitute word? But that was lost; the attempt to restore the natural body to life was a failure. Solomon did not do it, the secret was lost to him in the death of the widow's son.

We may here digress from the main subject for a little while, and question the nature of the Philosopher's Stone and the Elixir of Life. Let us suppose, by way of

elucidation, that the process might be something like this, and to illustrate, we must draw from the theories of the spiritualists, theosophists, Buddhists, and others: We live a day, sleep a night, live a life, sleep a life. Life on the earth plane is succeeded by one in Devachan, the spirit plane, the illusory dreamland, preparatory to reincarnation. Then again, the type of the natural world becomes the type of the human world. There is the law of seed-time and harvest. The seed is implanted, grows, blooms, and returns to seed. It is the law of reincarnation of the wheat. There is a persistence of vital force in the seed. There is an immaterial dynamis present, which causes the human ovum to build for itself a new body. It is not chance, it is law. The force of man does not manifest itself in the cow. The specific dynamis of the acorn will appropriate matter to form the oak tree. Plant a peach-seed beside it, and from the same material that produced the oak, there comes the peach tree.

There is something beyond the inherent energy of mere matter. It is not possible that under the same conditions there could be different results. Life never came but from pre-existent life. Should it so happen that it is not necessary to reincarnate the seed of man, but to live on a thousand years as the ancients did, to do that requires a perception of a secret. That secret is to know wherein consists the dynamis of the human cell, so that when its life is feeble it may be restored indefinitely. Science, while it demonstrates that the body may survive fifteen hundred years' continual use, has not neared the secret of the essential dynamis of the peach-stone. The cells clog up and we die. How to maintain a spiritual force so that renewal may go on for a long time, is the secret. For with it is the secret of the transmutation of this cell to immortality. With small dynamis we live but few years, the well-spring is feeble. Anciently, it was very strong, and was acquired by a physical process. What was it?

Probably, we might get an idea of the process by the following hypothesis: Daily, we get hydrocarbons from burnt bread or cake; proteids of meat and eggs supply nitrogen; we drink hydrogen and oxygen every day; the individual elements alone are not poisonous, but they are when combined. The atoms of the body are in continual motion, and nerve terminals recognize and are affected by molecular movements. An alkaloid absorbed into circulation reaches a nerve terminal, and its impress is made there by its molecular motion. Should the quantity be so great that the molecular motion continues to irritate the nerve terminals, the physiological effect will be superemphasized and we have poisoning. If, however, we could so regulate the flowing stream of life that there never could be superemphasis, life might go on forever.

Now, this type of resurrection in Masonry is a type of the hereafter, but more excellently a type of the reinvigoration of life on this plane. "I will myself descend into the grave"—and without failure, had he known the real secret, he would have brought forth the widow's son. Jesus, under similar circumstances would have brought forth the natural Hiram. Probably a resurrection under these conditions was the assembling together of magnetic aura circulating in an astral body, what theosophists call a kama-rupa, which would be very effective for spectacular purposes, but would hardly bring the true word, for the kama-rupa is not the true ego, and has none of its knowledge.

The World's News.

Wednesday, Sept. 13.—Great trust conference opens in Chicago.—President of France expected to pardon Dreyfus.—Secretary Hay defends republican administration, and promises regulation of the trusts.—Cornelius Vanderbilt, the New York multi-millionaire, dies at his home on Fifth avenue.—England and Transvaal continue to quarrel over problem of franchise of Uitlanders.

Thursday.—35 new cases of yellow fever reported at Key West, Fla.—Representatives of all political parties and many schools of reform, appear in trust conference, with numerous theories.—Jewish day of atonement; fast of Yom Kippur.—Sensational boycott of Paris exposition is subsiding.—Germans are at work on plans for evangelical colonization of Palestine.

Friday.—Report published that Dreyfus will be pardoned on Sept. 19.—Chicago stone cutters endeavor to spoil plans of fall festival, by extraordinary demands and threats to strike.—Discussions of trust problems continue at trust conference.—Despotism prevails in Servia; 28 prominent reformers arrested on trumped-up charges of treason, at instigation of ex-King Milan, and made to make false confessions under torture.—Destructive floods in Germany.—4 Finnish newspapers suppressed for criticism of Czar's imperial policy in Finland.

Saturday.—Anti-imperialists decide to drop the silver issue in coming campaign.—W. Bourke Cochrane, of New York, addresses trust conference; advocates competition in all lines of commerce and industry; thinks trusts a proof of prosperity; desires publicity regarding management of all combinations, but would not destroy the interests of capitalists.—Bryan takes the opposite view of the trusts; would ring the nose of the trust hog by legislation; would destroy every trust in the country; denounces private monopoly and corporations; would restore competition on a small scale.—Destructive floods raging in Austria.—Marconi coming to America to undertake extensive experiments in wireless telegraphy.—Venezuelian revolution gaining ground in endeavor to overthrow present republic.

Sunday.—New York preparing to expend \$1,000,000 in Dewey celebration; vast preparations being made for magnificent display.—A Hollander reported to have invented an automatic telegraph machine, transmitting over 100,000 words per minute.—Venezuelian revolutionists capture city of Valencia.—McKinley plans a trip west.—Mark Hanna predicts success of republican party in 1900.—Catholic clergymen file protest at Washington against desecration of Catholic churches in the Philippines by American soldiers.—Proposed boycott of French exposition declared off.—Henry Watterson, of Louisville *Courier Journal*, warns democratic party of the danger of opposing American expansion; says such a position is un-democratic.—Insurgents in Venezuela defeat government troops in bloody battle at Tacuyo.

Monday.—South American republics said to be distrustful of American policy of expansion; fear of Pan-American Empire.—Li Hung Chang criticises American war in the Philippines.—Transvaal making rapid preparations for war with England; hundreds of women and boys arm to assist Transvaal troops.—Labor union miners at Cartersville, Ill., stir up a riot

and kill five negroes.—C. A. Pillsbury, the famous miller, dies at Minneapolis.—8-year-old Negro evangelist, Rev. Harry Killibrew, preaches in St. Mark's Methodist church, Chicago.—35,000 employees locked out of Dundee, Scotland, mills.

Tuesday.—Orange Free State decides to fight with Transvaal in case of war against England; English hopeful that difficulties may be settled without war.—French senate begins investigation of case of M. Deroulede and others charged with treason.—Chinese government protests against Gen. Otis' order to exclude Chinese from the Philippines.—Dreyfus' struggle for liberty ends; President of France signs pardon, and Dreyfus is released from prison.

* * *

In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

Koreshan Hall, 316 W. 63d St., Chicago.

MONDAY EVENING, Sept. 18.—Lecture by Prof. U. G. Morrow, on Koreshan Astronomy. Notwithstanding the fact that this was the initial lecture of a series, the attendance was large, and every seat filled. The lecturer dwelt more particularly upon the unsolved problems of modern astronomy (see July number of *McClure's*). Koreshans do not dispute the facts, but the assumptions, of modern astronomy. Astronomers study parts of the universe, without comprehending their orderly arrangement into an organic whole, and reach fallacious conclusions. For illustration: seven blind men once attended the menagerie. They requested the keeper to show them the elephant, as they had never seen it. Accordingly, he stationed them at the trunk, tusks, ears, legs, and tail, respectively, of the animal in question. Later, one of the blind men was interrogated as to whether they had seen the elephant. "Oh yes! it is like a snake, and one end is so funny. There are two holes that it blows through." "Not so," replied the man at the tusks. "It is like a club, for did I not feel it, myself?" A third averred that it was like a fan; several of them, that it was large and cylindrical, like a tree trunk; and the man at the tail was equally positive that the elephant resembled a whip. Modern astronomers have an elephant on their hands. What will they do with it?

The Copernican system was logically refuted on the ground of its palpable absurdities and inconsistencies; it was shown to contradict known facts and laws of physics; and has become the basis of modern theological fallacies and illogical attacks of "higher criticism" of the Bible.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

SATURDAY EVENING, Sept. 16, 63d and Halsted sts.—Subject: "Social Purity." A marked contrast was shown between the Koreshan concept of purity and the almost universal rottenness of the present social fabric. The speaker then requested all who considered themselves physically perfect, to raise their hands; but not a hand was seen. It was then shown that through ignorant violation of the laws of life humanity was rapidly deteriorating,

and unless those days be shortened no flesh could be saved. The meeting was well attended, and intense interest was manifested.

WEDNESDAY, SEPT. 20.—Meeting began at State and Adams sts., with large attendance, but police compelled us to move to a point below Jackson St. While free speech cannot be absolutely forbidden in this "land of liberty," there seems to be a concerted action between police and property owners to accomplish that end, but by different methods. Speakers are being driven farther south each week, until eventually they will find themselves forced out of town on the installment plan!

The subject of the evening was: "Trusts, the Legitimate Outcome of Democracy." Mention was made of the recent Anti-Trust Convention in Chicago. Here were assembled people from all parts of the country, for the purpose of annihilating trusts. What was accomplished? Absolutely nothing; for the reason that there was no unanimity of action upon any line. The time is ripe for a Leader to appear: a Moses, in whom the people can polarize, and who is able to lead them out of the competitive wilderness. He is here!—ALLEN H. ANDREWS, Reporter.

SPECIAL.—We open this new department of THE FLAMING SWORD in the interest of the Koreshan propaganda work everywhere; and we request concise items of interest from Koreshan workers in the field. Brief reports of all meetings of branch Assemblies of the Society Arch-Triumphant, special lectures, and items of interest from canvassers are solicited. Send reports for this department direct to Editor FLAMING SWORD, 314 W. 63rd st., Chicago, Ill.

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Leslie's Weekly.—The home-coming of Admiral Dewey is the principal subject of illustration in the current number of *Leslie's Weekly*—together with the magnificent preparations being made for his welcome; especially the Triumphal Arch, which the

nation's greatest sculptors and artists are erecting in New York City. A particularly attractive feature is the full-length, double-page, 9-color portrait of Admiral Dewey. The entire gallery of photographs in the current issue is superb, inclusive of a spicy page of photographs by amateurs. One can intelligently join in the Dewey celebration by obtaining a copy of the Dewey number of *Leslie's Weekly*.

Teachers' World.—A 48-page monthly magazine, published for the benefit of teachers of common school branches. Its suggestions are very practical and helpful in the daily work of those who have pupils in charge. It is used in the Koreshan school at Estero, Fla. Each number contains lessons on drawing, penmanship, mathematics, geography, etc.; besides a large pictorial supplement of great industries of the world. \$1.00 per year. Bemis Pub. Co., 13 Astor Place, New York City.

Printers' Ink.—A 48-page weekly journal for advertisers, endorsed by the leading advertisers of the world. It is published by experts in unique advertising matter and displays. It is invaluable to all who have anything to advertise, because it gives the key-notes to successful advertising in all branches of business. The fact that it has an enormous circulation at \$5.00 per year subscription, is proof of its value. Geo. P. Rowell & Co., 10 Spruce Street, New York City.

Success.—The issue for September 23 is filled with first-class attractions; the first page is a beautiful picture of Columbia crowning the Victor of Manila Bay; and the illustrated stories of Admiral Dewey as told by his men, covering four pages: are very appropriate. Other features are, How to Succeed as a Physician; America in the Far East; Familiar Talks; Editorials; Questions of the Hour, etc. \$1.50 yearly. Cooper Union, New York City.

The Hesperian.—A quarterly illustrated literary magazine, at 50 cents a year. It is at the opposite pole to sensational journalism; it strikes out on new lines, and possesses some literary merit. The principal articles in the October-December number are: The Greater America Exposition at Omaha; the Influence of Commerce upon Language; Is Literature Remunerative? Published at 7th and Pine streets, St. Louis, Mo.

* * *

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Monday and Thursday evenings, Illustrated Lectures on Koreshan Astronomy, by Prof. U. G. Morrow, Editor of *THE FLAMING SWORD*. Questions answered at close of each lecture.

Friday evening, Lecture on Social subjects in interest of the Bureau of Equitable Commerce.

Saturday afternoon, 3 o'clock, Woman's Meeting for the study of Koreshan Science; conducted by Berthaldine, Matrona.

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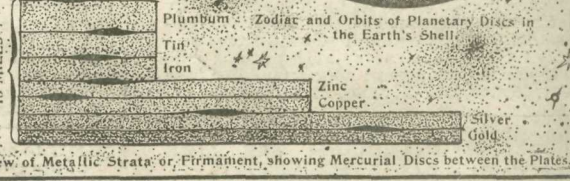
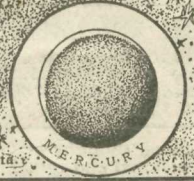
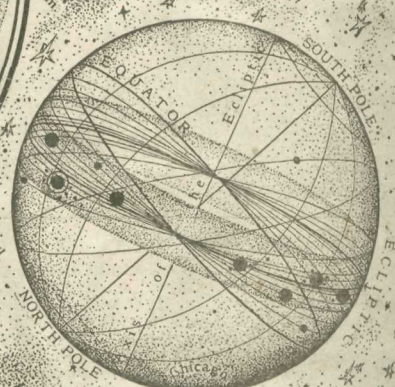
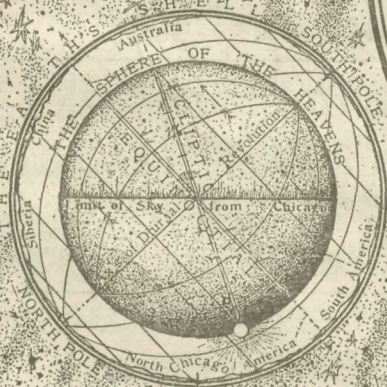
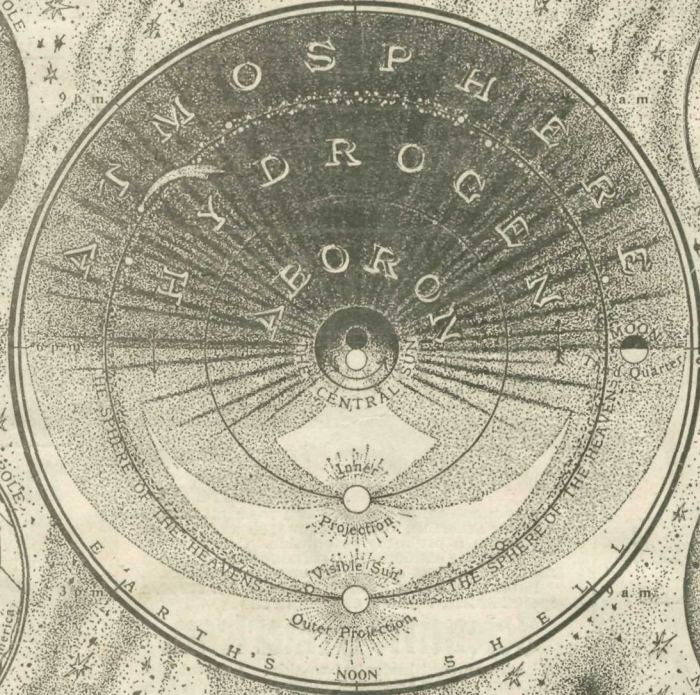
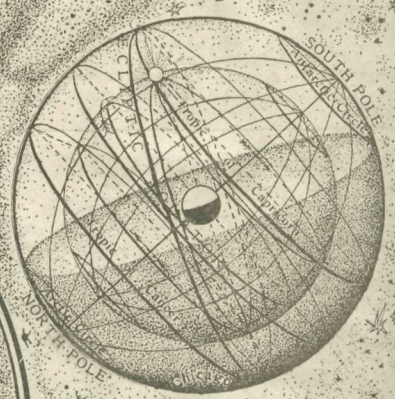
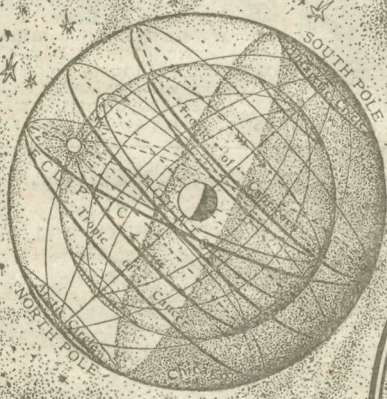
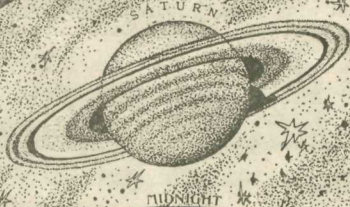
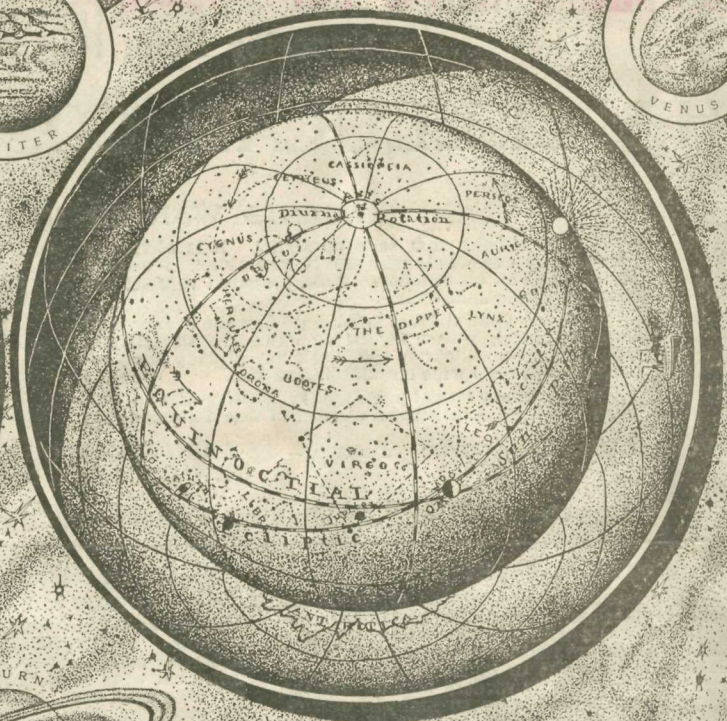
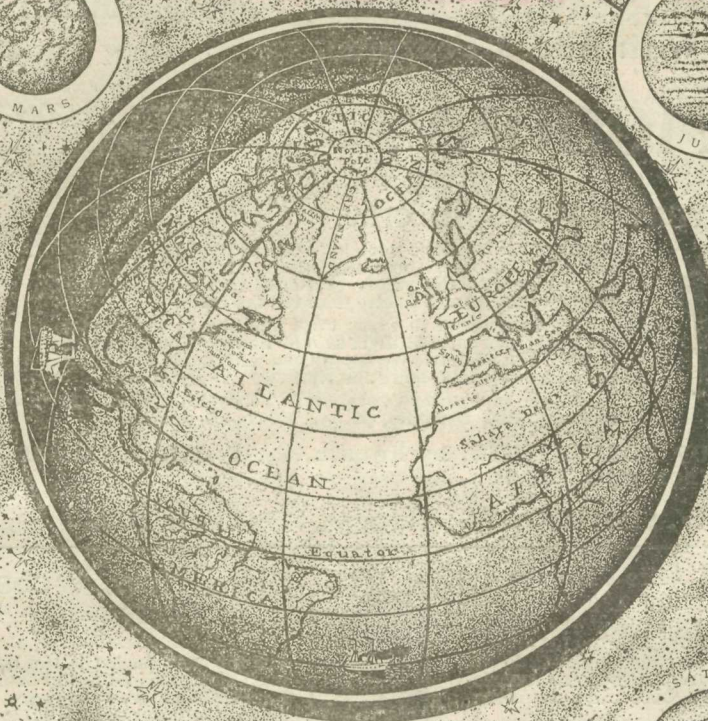
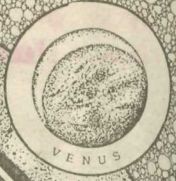
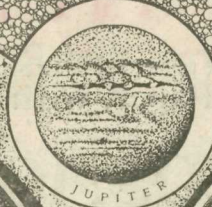
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