

SPECIAL FEATURES OF THIS ISSUE:

Individuality of the Undivided Man.—Processes of Generation of Thought.—Corruptions of the Daily Press.—Justice to the Devil.—Recognition of the Messiah.—Editorials and Discussions.

THE FLAMING SWORD



September 29, 1899.

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

In Editorial Perspective, Editorial Discus-
sions, 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 IV.

Individuality is the Undividedness of Mental and Physiological Observation and Function ; Laws of Universal Polarity ; Supreme Function of Individuality is Messianic.

THE FUNCTION of respiration in the body may be taken as illustrative of the function of respiration in the brain and in the mind. The pneumogastric nerve is the nerve of respiration. Some of its branches communicate with the lungs, and constitute the channels of communication with the head. Not only does the atmosphere of oxygen and nitrogen penetrate the cells of respiration in the lungs, but the venous blood, as well, enters the substance of the lungs from the heart; hence we have the common pneuma and psyche blending, that is, the air and blood commingling in the parenchyma of the lungs, in the function of respiration. Through this physiological operation another pneuma—distinct from the inhaled and exhaled air—obtains, namely, the spirit or energy generated in that process of combustion which destroys the white and dark blood cells in the lungs, marries them, and creates the arterial cells. This is taken up by the pneumogastric nerve and conveyed to the cells of the brain, communicating to these cells the physiological energy of the momentum of encephalic respiration. The union taking place in the brain cells by their respiratory function generates another pneuma, while at the same time and by the same operation, a higher psyche is also generated. (It would be impossible to pursue the study of psychology independently of the study of pneumatology, as the spirit of the nerve is generated at the point where the blood has its origin.) From the foregoing, it will be noticed that psychic (soul) and

pneumatic (spirit) phenomena are in no sense identical. They are as essentially distinct as are the blood, and the energies generated in the production of the blood.

The Deeper Pneumatic and Psychic Phenomena Have Their Origin in the Sub-Membranous Cells of the Cortex.

The under lamina of the cortical substance sustains the same axillary, polar, and equatorial relations as does the external cortex, with the exception of the inverse action of the frontal and occipital cells; the frontal being sensory, and the occipital, motory in their relation to physiological action. The submembranous cortex does not derive its serum directly from the terminal ramifications of the arterial system, which distributes its supply through the pia mater to the external cells. The alchemical elaboration which takes place in the outer lamina transmits a greatly refined essence to the submembranous area, and also discharges—by induction—the magneto-electricity generated in the external cortex. The student should never lose sight of the fact that every mental phenomenon, whether belonging to the external or internal mind, has its origin in and depends upon the elaborations of the gray matter or cortical substance of the encephalon. It may be well here to emphasize the reiteration, that the cell is the location of the invisible, which is the subjective world; and that without the existence of the brain itself, the spiritual world could in

no wise obtain. This fact must include the inference that the material and spiritual domains are necessarily coexistent.

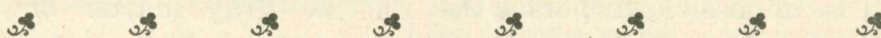
In our analysis of the character and location of the occult world, we define the groundwork of its habitation and the spheres of its activity. The laws governing psychic or phenomenal subjective powers involve the creation of poles, axes, and zones or equators of form and motion. These include the principles and laws of organic unity. We are justified (in view of the difficulty that the ordinary mind has in comprehending these profound and newly-enunciated truths) in a restatement of the difference between the phenomenal possibilities of mental power as individualized, and as aggregated and exemplified in organic unity. We will use the illustration of the steel bar, which we have so often employed to designate the difference between the polarity of the atom and the polarity of the mass. Each atom of the piece of steel is a magnet, independently and exclusively. The bar has no aggregate magnetic force that can be utilized, because the atoms of the mass are not polarized upon a focal aggregation of atoms. Though every atom in the bar is a minute magnet of itself, its magnetic energy is dissipated because of a want of polarization. The atoms of the steel are alive and constantly moving. Their movement produces friction, and friction invariably generates magnetism. Sweep a lodestone over the bar, or relate it to a swiftly-moving body, and it becomes magnetic. It is not because new magnetic power has been imparted to the bar, but because the positive sides of all the atoms are unitized upon a central point in the bar, by which means the magnetic energy of the atoms, which before was dissipated, is now collected into the magnetic vortex. The steel bar has become a magnet, and its magnetism can be utilized.

Messianic power resides in the comprehension, utilization, and application of this principle, as one of the factors of the salvatory law. A partial knowledge of the laws of universal mental polarity, that is, the determination of a vortex of aggregate mental energy (force derived into a vortex from many mental sources), results in obtaining miraculous powers, diabolic in proportion to the evils of the minds thus partially polarized; for thousands of subjective minds may form a vortex of magical powers, while the external mind remains individualized. So called christian science furnishes an example of the vortical force of that subjective mental display, in which the external individualism of its adherents is maintained, while the

pneumo-psychic mind has its general vortex. Comparatively few of the christian science devotees would be willing to admit that they are following blindly the self-constituted female christ, yet the subtle and subjective mind, or the spiritual world of a certain sphere of spiritual entities, makes the mind of the champion plagiarist of the world the vortical point of their mental determinations; in other words, the spirits of a given sphere have made this center the central pole of their efforts to counterfeit one of the particular lines of the miracles of the Lord, when here in earth nineteen hundred years ago.

The supreme function of individuality (undividedness) comes into the exercise of its full powers, when the subjective cortex throughout the entire field of the encephalon, opens to the voluntary and co-ordinate union of reciprocal activity with the external cortex; and then only, when this double field shall concentrate its electro-magnetic force onto the sincipital pole of cerebral energy. Individuality, under the exercise of its supreme and divine use, beholds the grouping of all the distinctive phases of form and active manifestation as a universal unity. It sees all forms correlated to all other forms, so that in the aggregate manifestation of form there exists but one form, with its correlate and universal function. In humanity, it beholds the imperial possibility of an external and central Majesty, with the human race as one consummately organized body, wherein obtains the order of supremacy in which the temple of God stands conspicuously forth as the divine habitation—God inresident and supremely reigning, with another subordinate humanity in the line of progress through hundreds of gradations of irresponsible but subdominant consociations.

Individuality is the undividedness of mental and physiological observation and function. The physiological action of individuality, as operative directly upon the stomach, is to reduce the *ingesta* to homogeneity, while the direct physiological action of form upon the duodenum, is to reform or recreate the cell in the secretion called chyle, for the ingestion of the alimentary canal. This has its correspondence in universals; for the Messianic office is that of individuality, the aggregation of the coming race into homogeneity, thence through the formate or creative process, to reorganize the social fabric through formulating the firstfruits of the resurrection of the dead. Individuality in specials and universals performs the initiatory step in the physiological progress of digestion and assimilation.



God is not come in miracle now, but in science. He comes now, not to perform works by laws known to himself, which he cannot disclose to the people, but he

comes to declare the science and to remove the wonder or astonishment, through a revelation of the principles of spiritual life and their scientific unfoldment.

Structure and Function of the Human Brain.

Part V.

Analysis of the Processes of the Generation of Thought ; Vito-Alchemical Elaboration of Complex Essences Producing Corresponding Complex Forces of the Mind.

THE CORTICAL prominences of the cerebrum, as mapped out, defined, and regulated by the circumscribings of the sulci, comprise as many specific poles as there are determinations of fiber originating on those portions of summittal pia mater attached to the arachne, and terminating at the other gyral pole—the corpus striatum. The cortical summit is one pole, and the striatum is the other, of one kind of fiber. The crossings of the furrows at the bottom of the grooves or valleys, comprise one set of poles of another kind of fiber, and the striatum, again, the other pole of the same kind. The consideration of this part of our subject is so important a factor in the exposition of the laws of those morphologic transitions involving life from death, that, though seemingly prolix, we ask for indulgence while entering upon a repetition of statement regarding the general division of the cortex into the two specified kinds of corpuscle or cell substance.

All cells located on the summits of the gyri or convolutions are magneto-electric, and are those with which the arachne mediately communicates through the pia mater. These cells, located in the sides and bottoms of the grooves, and which are separated from the arachne because this membrane extends across the indentations from summit to summit, are electro-magnetic. Magnetism is the stimulus of the summittal cell, and electric energy the product of the stimulus. Electricity is the stimulus of the cells forming the sides and valleys of the gyri, and magnetic energy is the product of this stimulus. In the one set of cells the magnetic force is the impulse; in the other set, the

impulse is in the electric force. The first is the expansile, and the second is the contractile force;—magnetism corresponding to heat, and electricity to light. That portion of the cortex forming the summits is dominantly cardiacal (pulsatory), and that forming the sides and the valleys, dominantly respiratory (breathing). It is well here not to make the mistake of supposing the two sets of cells to be distinctively breathing and beating cells;—the two properties unite in both. It is not enough for the reader to acquaint himself with the *fact* of these differences. The *cause* of the difference is the more important factorem.

The results of the modifications exhibited in the above noted differences of quality in cortical substance, may be observed in the body as the respiratory processes of the lungs and pulsatory processes of the heart. The heart and the lungs, in the language of symbolism, are the expressions in the body of the two fundamental principles of being, as inresident with the mind and located in the brain. In the heart is exhibited the beating impulse, and in the lungs, the slowly expanding and contracting power. Both motions are the results of a central process of combustion or burning; and the two qualities of energy upon which the two distinctive motions depend, proceed from the single action in which they have their origin. This action may be expressed in one word, *fire*. All forces or energies have their origin in fire, or in a process of combustion. This has its thousand-fold degrees, beginning with the most external form, and ending with the internal fires of the mind, where love (heat) and wisdom (light) are generated.



“IN GOD we trust,” is the inscription upon the two representations of the money standard of America—gold and silver. How well the power—unconsciously to the mind directing the location of the device—knew where to lodge the pole of human aspiration, and fix the climax of human love! Sure enough, the god of this world has received this crowning inscription, and the *trusts* of America—trusting in this god of their glory—fulfil to the letter the consummation of the curse which must inevitably follow upon the violation of the injunction, “Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.” The exaltation of the gold standard to the summit of the heart’s desire, is the final act in the consummate subtlety of the great serpent (commercial wisdom),

which fulfils again the *fin de siecle* in the drama of a false pursuit of human happiness. The destiny of declension closes in the exaltation of this god of greed, this conjurer of the soul, to the sanctum sanctorum of modern worship; and the prescience of the quickened intellect may observe and wait yet a little longer at the watch tower of circumspection, the finale of the great tragedy.

“The love of money is the root of all evil,” therefore the destruction of the money power comes as the inevitable consequence of the sweeping whirlwind of the divine vengeance, in advance of the coming footsteps of the Son of man, who, as the conquering hero and personal manifestation of righteousness, fulfils the destiny of the race in its restoration to the kingdom of the immaculate sonship of divine regeneration.

The Mirrors of a Degenerate World.

The Daily Press Reflects the Spirit of a Corrupt Generation ; It is a Potent Factor of Evil in the Hand of the Money Power.

THERE IS no greater force for evil than the daily press of the country. Its rottenness is so apparent, that where an honest publisher and editor are found, they invariably corroborate this sweeping statement. There are few who dare assail it, because once under its ban, there is no justice nor mercy for the offender against its liberty to defame and vilify. While the money question is the only incentive to action, virtue cannot be found to constitute a characteristic of its enterprise. We speak not merely from observation. Twenty-five years of personal experience with the daily press of the world, has afforded us abundant opportunity to discern the motives which actuate the newspaper fraternity. While making the sweeping declaration concerning the daily press in general, we do not deny the exceptions to the general rule. We compliment the honest newspaper man, for he must certainly bear all the distinctions of the hero. Blood and thunder can possess no more terrors for him than the antipathy of a great newspaper, whose circulation extends into the hundreds of thousands daily, and whose editor does not hesitate to destroy the reputation of any man who dares to offend, or who may come under the influence of his malevolence.

There are some who will take issue with the above assertions, on the common ground that the press is so often found exerting its influence in the interests of justice,—as in the case of Dreyfus, who does not know that the daily press of the world, outside of his enemies in France, has been persistent and uniform in its determination to secure justice to one whom the world regards as an innocent man! Let us analyze somewhat critically the motives and the forces behind them, which have actuated the press of the world in his behalf. If it be merely the principle of disinterested justice that has called forth the mental energy in the display of eloquence and rhetoric, employed the talent of thousands of reporters, and turned the machinery of hundreds of publishing houses throughout the world, why has it not displayed an equal vigor in the case of Mrs. Maybrick, who was condemned in England under as uncertain testimony as that which convicted Dreyfus? Captain Dreyfus was the son of a member of one of the millionaire firms of Alsace, whose relation to the Jewish world gave them great influence. It is a fact that the Jews of the world not only constitute the heart of the money power, but the daily press of the world is largely, either directly or

indirectly—influenced by the Jews. This is absolutely the secret of the direction of the press in the Dreyfus affair.

We regard Captain Dreyfus an innocent man, because we have seen no evidence of his guilt, and because there are unmistakable evidences of the guilt of others; and in this country, according to the theory of justice supposed to be operative, every man is innocent of crime in the eyes of the law until proven guilty. There are thousands of innocent men under condemnation, whose sufferings are as great, and where the principles of justice are as greatly violated as in this case; but the money is not in it for the daily press fraternity. The great daily papers of the world do not work for nothing, and millionaire press corporations do not accumulate their millions in legitimate newspaper work any more than any other department of corporate thievery.

We have been persecuted by the daily press, the same press which has denounced the court in the Dreyfus trial, because it refused testimony favorable to the accused. This press has taken the testimony of our enemies, and spread it broadcast throughout the world. It has eagerly sought and concocted sensational matter, regardless of truth, because it has thought it popular to berate us, and has never manifested honor enough to allow in its columns the introduction of facts regarding our character or career. We do not expect to influence the press. We know the great newspapers are indifferent to our opinions, and we can assure them that we are more than indifferent to theirs. The good opinion of such a sheet as the *San Francisco Examiner*, would make us ashamed. Its enmity is better than its friendship or favor. Our work is progressive. It is of such a character that it could not thrive without persecution. The persecution of the press is the sunshine of its deliverance from the obscurity from which it is emerging, and from its own inherent virtues it will command the honor and respect of that supreme genus of evolution for which our great work is instituted.

Let it be understood that we have no conflict with the Jew. From the common moral point of view, there is no better citizen. It is not through any objection to the Hebrew, the race which generated the Christ of God, that we have interjected the name in this article. But as our attorney once said to a judge in Chicago, "We want to show the animus, your Honor."

Genuine Justice to the Devil.

The Creation of His Satanic Majesty; the Devil as a Necessary Factor in Universal Economy; His Progress and Final Redemption From the Mortal Hells.

BERTHALDINE, MATRONA.

"MARK TWAIN on the Devil," is the heading of an entertaining article in the New York *Herald* of September 17. It seems that Mark has seen fit to devote his charming humor in a recent article in *Harper's*, entitled "Concerning the Jew," to making a winning appeal for justice to the devil as well as to the Jew. He says:

I have no special regard for satan, but I can at least claim that I have no prejudice against him. It may even be that I lean a little bit his way, on account of his not having a fair show. All religions issue Bibles against him, and say the most injurious things about him, but we never hear of his side. We have none but evidence for the prosecution, and yet we have rendered the verdict. To my mind, this is un-English; it is un-American; it is French. Without this precedent, Dreyfus could not have been condemned. Of course, satan has some kind of a case; it goes without saying. It may be a poor one, but that is nothing, that can be said of any of us.

It might be a comfort to Mark, and to many another mortal being, to know that he and the devil have reached the end of the age of Pisces, the age of the proliferation of devils, and have entered the age of Aquarius, in which the devil must begin the process of transformation. The light of absolute science is now shining in this hitherto dark world of ours, to reveal the ultimatum of truth concerning the devil, as well as everything else. Aquarius, the Messenger of the Covenant, is manifest, and welcomes as disciples all who care to learn the exact science of truth relating to the devil, and to do him justice in the light of it. The devil himself is to be congratulated that he is about to receive justice from such a source.

It is written in the Record inspired by divine wisdom, that the Lord is the creator of evil, which in personification is the devil and satan. "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Isa. xlv:7. Koreshan University, which furnishes the science of truth concerning the origin and destiny of the universe, and of the laws of its perpetuity, necessarily includes conclusive scientific testimony concerning the devil and all his works. Concerning the beginning or origin of the universe, the inspired Paul wrote of the Lord Jesus in these words:

Who is the image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

Koreshanity accepts this statement as true, because true science furnishes its confirmation. Koreshans are taught that the universe as a whole involves its seed, a seed involving all its germinals and terminals, which are one, called the Alpha and the Omega. If the ordinary vidual mortal will study his own organization somewhat, he will find that he is a formulation of inter-

dependent organisms, having activities controlled by voluntary and involuntary powers. He will find that, owing to his involuntary activities, certain processes of elimination and precipitation of wastes go on; and that these wastes from a certain standpoint are repulsive and obnoxious, though essential and useful as a basis for the perpetuity of elements essential to progressive development, through the exercise of the voluntary powers to that end.

In the universal economy, every existing thing has its opposite, which in time finds expression or language in some natural form in the natural world. Evil is the opposite and opposing power of good, which gains and maintains its positive character by resisting and overcoming evil in all spheres. Every formulated thing generates its progressive and retrogressive energies; both are essential, but of opposite qualities. In ultimates, or seed forms of being,—indicative of the completion of defined cycles of development,—opposites are brought into ultimating conjunctions, as the involutions of their evolved universals. When the conditions resulting from their preceding evolutionary activities are right, or ripe, evolutionary activities reach their terminals and generate forces which reflect, and being polarized in a seed form, produce activities in conjunction with it, which, while disintegrating to the seed, are quickening both to its progressive and retrogressive powers. This disintegration of the seed is its death as seed, but newness of life to its inherent potencies upward and downward.

Jehovah Jesus, the Deific man, supreme product of the universe and its involved form, is the immortal One, seed source of immortality. This first immortal held within himself the supreme potencies of universal life and death, controlled by the divine love and wisdom, and spiritually discerned as the invisible Deity by all who loved him. Jehovah is God, or Good, in the voluntary exercise of all his powers to reproduce from himself the Elohim, the Gods, and also the devil, or evil, in the recreations from the precipitations of his involuntary powers. His disintegration as the holy seed, by the polarized forces of human love and hate generated by a prior incarnation and disintegration of the Almighty as Jehovah, supplies the universe—in both an involuntary and evolutionary order—with a vitalizing or quickening power.

Unto the progressive humanity, the Holy Ghost or Spirit of His dissolution is a quickening power,—through whom it quickens to newness of life every progressive element in the universe. The reflex of this same Spirit is to the retrogressive a savor of death unto death, and ultimates in the personification of evil in the devil and satan, the devil having the power of death—the science of its source. If the voluntary power of the

divine or discriminating mind projects a true and good thought, its involuntary reflection produces a fallacy and an evil. We cannot voluntarily think of up, without involuntarily recognizing down, etc. These projections of the central mind, and ejections and disintegrations of the spirits of the perfected flesh, end in the anthropostic domain in personified involutions and evolutions, which, in the course of time, or according to the cycles of their development, are known in a universal way as the personal Gods and personal devils; and at the terminations of certain cycles, we hear of the God and the devil as culminating involutions and personifications of inherent spiritual forces.

The devil and satan express the death of Deity in the natural world, in the mortal, sensual forms of men and women. In these, the germs of reproduction descend through the flesh, fulfilling the lusts of the flesh,—disintegrating and retrogressive in every natural tendency. These perpetuate the mortal, corruptible, and corrupting manifestations of humanity, everywhere to be seen, whose elementals war against the ascending energies of the intellectual or inner man, seeking the throne and altar of Deity, the perfected intellectual and affectional biunity of being. They war until, by the application of the law of polarization, under the direction of the supreme and leading intelligence inherent in the most progressive race, a Divinity is projected into the natural sphere of human life, strong to deliver and mighty to save, by the power of intelligence to control and to transform the energies of hell, or mortality, to the light and the heat, or the wisdom and the love, of heaven.

These energies once more personified and holding the balance of power in earth, earth will once more manifest in divine order the perfect fruit of every seed after its kind; and the devil and satan will be justified and valued for their legitimate use, and placed in such subjection to the powers of good for their reduction and diminution, that order and health may reign even in the world of their nethermost potencies. The real nature and origin of the "bottomless pit," or "hell with the bottom knocked out," and of the "cloven hoof, two horns, and the forked tail" of the devil, may be learned by a study of Koreshan Science. If any one wants to

be introduced to a personal devil of modern times, let him look critically at himself in a looking-glass, and discover the multiplying evidences of his *mortality*,—the wages of sin. If you want to know a God personified, read the Record of Jehovah Jesus and of his works, and of the operations of his Holy Spirit. He said to the mortal humanity about him, "Ye are of your father the devil, and the lusts of your father ye will do."

True science, the perfect fruit of wisdom and love, awakens that love in the human heart which casts out fear, and gives the will power to control every enemy of human progress, and to transform even the devil to a God, in the fulness of God's time. A study of the conversation of Jesus with a certain young man who inquired what he should do to inherit eternal life, will reveal what is necessary to do to become like Jehovah. Jesus gave the true answer: "If thou wilt enter into life, keep the commandments." If at all interested in the Science of the Decalogue, and in its application to the vital and organic social life for the attainment of immortality and eternal life, study Koreshan Science. "The excellency of knowledge is, that wisdom gives life to them that have it." Koreshan Science will teach one the most important thing to know—how the devil in one's self, and all his works may be destroyed.

The devil originates in God's involuntary generations. A diamond may be voluntarily burned to generate a brilliant light, but in the burning the alchemist involuntarily generates the deadly, poisonous carbonic anhydride. God, the ascending spirit of Jehovah, by voluntary obedience to the laws of conservation and polarization operative in the human race which tabernacles him, seeks to reproduce himself as the divine flesh from the diamond or Stone of humanity, the Petros, the Shepherd, the Stone of Israel. This He wills to do, but in the doing of it, he subjects this Stone to the burning of all potent forces. He will not only reproduce himself in glory as the Father of Light, the Master Scientist, in the form of the Mother of all living, but he will precipitate a terrific descending energy into the world of mortal humanity, that will burn as an unquenchable fire until the ultimate of its precipitate again reaches the point of terminal transformation, twenty-four thousand years from now, in the circumferential man, the Ancient of Days—the destroyer of death and the devil.

How May Men Know God and His Messenger or Messiah?

The Experience of Socrates in His Search for Truth; His Conclusion that a Man Must be Sent to Teach the World About God.

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

THE ORACLE said that Socrates, the wisest of the heathen world, was the wisest of men. In his great modesty, he said he did not know what the god meant; he was not conscious of knowing much of anything. But the god would not lie about it, and in some way it must be true, and therefore he undertook to find out what the god meant. There were then, as now, men who made great pretensions to knowledge of their several specialties. He went to these and examined

them with regard to their wonderful knowledge, but found that they knew but little, if anything, even about their specialties. After each investigation, he said to himself, "Am I wiser than this man, or am I not? He does not know much of anything, and does not *know* that he does not know. I don't know much of anything, and I know that I don't know, and this must be what the god means." Men of shallow brains and large pretensions never relish having their subter-

fuges exposed, so this investigation cost him his life. But as men can do nothing against the truth, but for the truth, that death added tenfold to the power of his noble life.

Among the weighty things uttered by Socrates was this, which the agnostics of the present would do well to consider: He said that if men ever came to know the truth about God and his relation to men, it would be because God sent some man to teach them. This He did in the person of Jesus, as the world did not then believe, but confesses now. When He went away, he said he would come again, just as the seed wheat says, when sown, it will come again. It was said of Him, what is also true of any seed, that he would come as he went away, which would be as a man, not as the spirit of a man, or of God; and that the time of such coming was the end of the Christian age, or dispensation, where we are now.

How will it be possible to know this wonderful Messenger? Only in the one way that Socrates employed,—to test the knowledge of the men of his time. We learn in Revelation (which describes his coming), that when he comes he will have a new name of God, just as Moses and Jesus had; that he will not be born holy as Jesus was, but, being born in sin and shapen in iniquity, like Elijah and Moses and other men, he will have to "overcome" before the filthy garments, as Zechariah describes them, are taken off, and he has a change of raiment, "Christ's righteousness," put upon him, and God writes his "new name upon him," and he comes to rule God's courts

and judge his house. He will not be born a king, as Jesus told Pilate that he was; but will, as the prophet declares, have a "fair mitre" put upon his head. He will perform, not a part, but *all* of God's pleasure; he will be the son of Jesse, and his name will be Cyrus, as declared in Isaiah xlv: 28.

If we find a man with a message that only God can give him, we may rest assured that we have found God's Messenger; and Malachi informs us that God's Messenger is the Lord himself. When you find the man who has God's knowledge, you have not much further to go to find God himself, as he was in Jesus—the God-man. But men say to us, no man knows, or can know, *everything*. Yet these same people admit that God has all knowledge, all power, all benevolence. If he has all power, then he must have power to impart his knowledge to whom he will that desires it. But few men really desire all knowledge. Most men would like to know a few things, such as will enable them to make money, or secure power over others; but they want nothing more.

"This is eternal life,—to know God and Jesus Christ whom he hath sent." Jesus promised eternal life to as many as became his disciples, therefore he promised that they should come to know God and Jesus Christ. This is the life that Jesus had, in comparison with which he called all other men dead. To gain this life, a man must have—as Jesus had—God's knowledge and that of Jesus Christ. Any man who has not this knowledge, and yet professes to be a Messiah, or the Messenger of God's Covenant with men, is an impostor and a fraud.

In the Editorial Perspective.

THE EDITOR.

KORESHANITY is a great system of practical reform in all lines of human thought, activity, and relations. It is the science of universal economy, and translates the terms of universal form and functions into every domain of life; it is as broad as the universe, and is as specific in every department as the details of every domain of the universe are complex. It has been said that Koreshanity does not touch the vital issues of the hour; that it deals too much with the problems and intricacies of man and cosmos, to effect practical reform in the social and industrial affairs of the world. Koreshanity is a revolutionary system; it is building for future ages, and it must scientifically lay the foundation of the great civilization of the future. Genuine reform must be scientific; it must be true. The great industrial system of the coming age must lie at the very foundation of the great structure of human society. The greatest form of philanthropy of which man can conceive, is the inauguration of such a system of industrial and commercial relations as will admit of equitable distribution of the products of labor among those engaged in the performance of use in the world. The chief aim and object of the founding of Koreshanity is to effect a complete renovation of human society,—the reconstruction of the new social order upon the basis of scientific law. We find in the physical cosmos the natural order and arrangement of a perfect structure; and we hold that the true social structure

which will bless humanity in ages to come, must be founded upon the science of the form and function of the physical world. Koreshanity is touching the vital issues of the hour; it has solved the great problems of the world. Its principles are practically applied in the daily life of its people, in communistic and co-operative effort; in moral and social life; in the endeavor to reach the Koreshan ideal of perfection and immortality in the natural world, and in the government of its orders and departments. We have no exclusive hobbies; the System is universal in its application; and its complexity—which equals the universe itself in the complexity of its details of forms and functions—bewilders the advocates of fragmentary reform, because they cannot understand it. We are not engaged in abortive efforts to bring in the new age; we are not undertaking to patch up the old order; we are not engaged in the hopeless task of making the world happy under the present competitive conditions, where individualism, patterned after the Copernican fallacy, prevails; we are not hoping to avert the revolution, nor to evolve the new order by means of the ballot box. We know what constitutes genuine reform in all its general and specific phases, and know also that the genuine reformation of the world must be attended by the Messianic function, such as impelled the primitive Christian church, through impartation of energies of rejuvenation, in the direction of practical and genuine love of a *known* God, and the tangible neighbor.

Prof. Dufour, a French experimentalist, has recently presented to the scientific world what he terms "new and interesting proofs that the earth is round." The nature of his experiments is that of observing the images of distant objects reflected from the surface of Lake Geneva in calm weather. The idea is, that the surface of still water reflects the images with just the degree of distortion which a careful mathematical calculation would predict on account of the shape of the earth. His observations prove that the world *is* round, but not convex. In all such "proofs" of the earth's convexity, the important factor of perspective foreshortening is left out of account entirely, and the hypothesis of the convex curvature of water is employed to account for the phenomenon; the processes of visual impression are overlooked. Perhaps the above is the best test which would occur to the modern scientist. If the professor had placed a target near the water, and had observed the same through a good telescope at the distance of a number of miles, with the instrument near the water, he would have seen for himself that water is not convex. The images of distant objects reflected from the water's surface manifested just the degree of distortion that a careful mathematical calculation would demonstrate to exist on a concave surface, curving at the ratio of eight inches to the mile. Modern scientists constitute a school of incompetents, facing hundreds of unsolved problems; they know it, and admit it!

The Christian dispensation has been an age of war, in which the church has been an important factor. The greatest horrors of history have been committed by Christian nations in the plundering of the world for wealth and power. It is obviously inconsistent that such war-like peoples known as Christians, should now clamor for universal peace; but there is a policy in it! In Catholic circles, it is claimed that the idea of the peace conference originated with Pope Leo XIII, and that the Czar of Russia has stolen the honor of the invention of the scheme. It matters little with whom it originated; it is beyond the power of the modern pope or potentate to proclaim peace. A higher authority must make such a declaration, after the present forces have been expended in the impending revolution. The light of the world is not in the apostate warring elements of Christendom; the Prince of Peace is not reigning in and through the modern church and state; and the glory of the New Kingdom, with all its blessings of peace, will be given neither to the vicar of the Vatican, nor to the ruler of Russia.

The people of America find themselves face to face with the great question of the trusts, and they are unable to solve the problem. Capitalism today exerts a greater power than the official representatives of the people; for money is capable of purchasing legislation in favor of the corporations, despite the people! There is no attempt among politicians to solve the problems of the hour scientifically. The recent trust conference in Chicago is an example of how the people of today undertake to meet great issues; representatives of the various schools of reform and political parties met to compare notes and opinions, and to discuss the different phases of the overtowering and overpowering influence of the trusts. The conference culminated in a debate between two great political demagogues, and no solution of the problem was reached. Every one went away with his own opinions. The truth concerning the trusts is not coming from such a source; and the economic quacks will not prescribe any genuine remedy for the alarming social diseases that are hastening the death of the old world!

The agnostic smiles contemptuously at what he is pleased to term the "hair census" of the Almighty, referred to by Jesus

when he said to his disciples, "The hairs of your head are numbered." The expression is scientific, and reveals a phase of biological mathematics of which the skeptic is wholly ignorant. Hair is the ultimate product of the human structure; it represents the ultimates of life. Jesus the perfect man is called the Lamb of God; the lamb or ram is Aries, the head of the anthropistic Zodiac; the point of astronomical right ascension in the physical heavens. Jesus was the head of his disciples, the head of the church. He was sown in humanity, and the harvest of that sowing will be the 144,000 sons of God, the ultimates of life—the hairs of the divine Head; and they are all numbered, the result of the mathematical evolution, the biological product of the involved Unit of nineteen hundred years ago.

The civilized world is reaping the results of centuries of influence of the church. The church has been an important factor in the history of the passing dispensation. It has controlled the affairs of nations, and has guided the world to the verge of an awful social vortex. It has not brought peace to the nations, nor liberty to the people; it has not redeemed the world from the curse; but it has failed for centuries to practically apply a single principle of righteousness. The world is worse today than ever before; the great problems of the hour demand solution; humanity cries out for deliverance from bondage, and from social, industrial, and commercial injustice. On every hand, are tangible evidences of the failure of modern Christianity to benefit the world; the church boasts of its influence in the world, and it must now stand responsible for the results.

The competitive system of industry and commerce, in its excessive waste of energy, time, and products, is on a par with, and corresponds to, the waste of vital energies of humanity, resulting in the chaotic and confused mental states of the world. In the astronomical world, there is the monstrous fallacy of infinite space filled with worlds—sun after sun, star after star, emitting energies in infinite lines of radiation. Such a concept results in the inevitable conclusion that an enormous—a stupendous waste of physical energies would take place in such a universe. A similar fallacy is entertained in the theological world. All of these concepts and conditions belong to the old order of individualism, selfishness, democracy; mental chaos, darkness, and ignorance—an order of waste of vital energies through sensualism and other abnormities and evils which curse the world.

The so called proofs that the earth is convex, were conceived in an unscientific age—before the geography of the earth was known, before the days of geodetic survey, before the invention of the telescope, and before there were any tests made of the earth to determine its shape. The old Egyptian astronomer, Ptolemy, who lived during the second century of the Christian era, has supplied the world with the so called proofs of convexity. Concerning his proofs, Astronomer Newcombe says: "Ptolemy's proofs that the earth is round are those still found in our school books at the end of seventeen hundred years." Modern astronomers accept the old assumptions concerning the earth's shape; their working hypotheses are evolved from the ignorance of the dark ages!

A Swedish professor has accidentally discovered a new acid in his experiments with tauric moss; the acid is known as tauric acid. It makes metals as soft and as pliable as dough. The chemist denies that baser metals can be converted to gold; but it will be no longer doubted, since any metal can be converted to dough, and money is "dough." The professor is humanitarian, and refuses to patent his process. He claims that it will revolutionize modern methods of working metals. It will not make millions for himself, because he gives the secret away.

But it will be utilized by the millionaires as a labor-saver; they will make money out of it—they will convert everything to gold!

The two fundamental departments of the Science of the universe, are cosmogony and alchemy. Cosmogony is the science of the form and functions of the great universal structure, while alchemy reveals the laws of the relation of mind and matter. The highest and the lowest planes of existence are the terminal points of the ascent and descent of life; they are the limits of the mutations of the substances which comprise the universe. The universe is the great treasure cell of knowledge and life; and alchemy is the key which unlocks the whole and reveals the arcana of nature.

Some people are startled at the "audacity" of KORESH in naming the great Koreshan System for himself. Such minds forget that the Copernican system of astronomy is named after Copernicus. The so called laws discovered by Kepler are known as Kepler's laws. Then there is the Newtonian hypothesis, after Newton; Columbia, after Columbus; Washington City, after Washington; and even the Christian church is named after the Christ. Every man who is *able* may, like Napoleon, place the crown upon his own head!

The science of mathematics can be comprehended by the human mind; it can be comprehended, because man himself is constructed in accordance with the laws of physiological geometry. The laws, forms, and relations of the physical cosmos may be mathematically defined. If mathematics inheres in the operation of the basic laws of the physical cosmos, it demonstrates the fact that man and cosmos are correspondentially related, and that the physical world has its perpetual origin in the mind which is capable of involving the fundamentals of all geometrical relations.

There is a conflict between individualism and communism in modern reform; and a failure of communism obtains wherever it is undertaken on the basis of democracy. There can be no communism in anarchy, though there are factions which pass by the name of anarchist-communism. The term is contradictory, for the specific reason that there is no anarchy in true communism, nor true communism in anarchy. The true communistic body is a nucleus of order, where the supreme laws

which govern the universe are regarded, comprehended, and obeyed.

Who will limit the lines of human progress? If man is progressive, it must be admitted that at some time he will reach the climax of human life and intellect—that he will ultimately reach the point where he will intellectually comprehend the universe, and cease to die. It is in the order of development that he should rise above the conditions of mortality and the powers of death; and the time is at hand.

The proper use of labor-saving machinery would prove a blessing in the field of labor; it would add to the happiness, comfort, and luxury of the workingman. Under the miserable social and industrial systems of the nineteenth century, machinery increases the suffering of the laboring classes, and brings millions face to face with actual poverty and destitution!

Civilization has reached Japan; the decree of compulsory vaccination has gone forth at the instigation of the medical fraternity, and the poisonous virus is to be injected into the blood of hundreds of thousands of children of the Orient!

Every laborer contributes his quota of energy to the support of the world's industry, and should share the comforts and luxuries of the world in its prosperity.

The Copernican system places every man on the top of the convex arc; in the Koreshan hollow globe, every man is at the bottom of the concavity.

Truth is founded upon a demonstrated premise. Hypothesis is the basis of fallacy; modern science is founded upon hypotheses.

The type of the perfect man makes its impression on the pages of the great book of human history.

Sixteen to one is about the proper ratio; there are about sixteen evils in the world to one good.

The gossip's tongue would be silent, if there were no ears of a corresponding character.

The fools have no real god; they worship myth and money.

Mortal man gravitates in the die-recton of the grave.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Telescope and the Convex Bulge.

EDITOR FLAMING SWORD:—I notice your article, "Recent Scientific Experiments on Lake Michigan," and am surprised at the conclusion you draw from the fact that the telescope brought the target into the field of vision again. From this, you drew the entirely unwarrantable conclusion that the earth's surface is concave instead of convex. You say that if the earth's crust is convex, it would be "physically impossible" for the telescope to bring objects hidden by the earth's convexity into view again.

I beg to differ with you on this point. You say, "The telescopic view reveals the fact that the greater visual power has projected the horizon still farther out on the Lake." This statement is correct; and every Copernican who knows anything, knows that all the telescope does is to project the radius of vision, until it is as

though the observer stood upon the summit of the bulge caused by curvation; when, of course, the objects "down the hill" come into view again.

The telescope carried the sight to the top of the bulge, and of course the target came into view again. This could not happen if the light rays were straight; But you Koreshans argue that they curve, and consequently support the Copernican explanation of the simple phenomenon you have tried to explain, as supporting the Koreshan hypothesis.

Your conclusion, that "If it is true (the earth's convexity) when we view the lighthouse through the telescope from the same elevation as with the naked eye, no part of the objects apparently below the horizon can be seen; * * it would be physically impossible for it to be otherwise," is false. You admit that the light rays curve; you admit that the telescope projects the horizon; so you are bound to admit the fact that what the telescope really does, is to project the physical vision according to the strength of its

focus, until the range of the vision of the eye through the telescope is the same as though the beholder stood at that point to which his vision is projected.—R. J. B., Pueblo, Colo.

In the last issue of THE FLAMING SWORD, we referred to the fact that minds not familiar with the claims and methods of the astronomer were wont to make many ridiculous claims for the telescope, upon coming in contact with the Koreshan evidences of the concavity of the earth's surface. We have found in our experience in promulgating the Koreshan System, that it is a common thing for the unscientific mind to invent shifts with which to evade the facts we announce to the world. The writer of the above letter does well to admit the *facts* of our observations, but neutralizes the admission by

undertaking to evade the rational conclusions from the premise of the facts. We have met such subterfuges before, and have demonstrated their inconsistency.

We have the published statements of prominent astronomers of the world, that objects invisible to the naked eye beyond the sea horizon *cannot* be made visible by means of a telescope. They take this position because the theory of the earth's convexity demands it; they know perfectly well that if the earth is convex, it would be *impossible* to restore such objects to view. Every astronomer who undertakes to maintain the theory that the water's surface is convex, will stand upon the ground of his assertions until it is swept away by tests of actual observation.

We quote from a few astronomical authors. Prof. Peabody says, after referring to the usual phenomenon of the disappearance of the ship's hull: "If the ship moved on any other than a convex surface, it would appear again in the telescope." Proctor said that if experimenters have, with the eyes but a few inches from the surface of water, "seen an object close to the surface six miles distant, there is manifestly something wrong with the accepted theory of the earth's convexity." He declined to believe it. Again he asserts: "We finally lose sight of every part of the vessel, not from fact of distance (if it were so, the telescope would bring the ship into view again), but by the obvious *interposition of the rounded or dome surface* of the sea between us and the ship." So it is obvious that every one who knows anything about the Copernican theory and physics, does *not* agree with the writer of the above subterfuge. It is evident that telescopes are not in use on the planet Venus, else the "man from Venus" would not have made so palpable a blunder as to suppose that the telescope "carries the vision" out over the water, and at the same time takes the *man* to the apex of the bulge. Why, in our observations, both the man and the telescope remained at the observing station!

We hold that we were strictly correct in our conclusions from the recent experiments on Lake Michigan. We know something about the telescope, and what it accomplishes as an aid to vision. It has no function beyond the object-glass; the only effect it produces is *in the eye*. The rays of light from distant objects are transmitted to the object-glass, in exactly the same direction and with the same refraction as they do when passing directly to the naked eye. From the subjective lens in the telescope, the rays enter the pupil of the eye at greater angles than

they do when the telescope is removed, causing the object viewed to subtend a greater angle *in the eye*. The images of objects formed on the retina are two-dimensional; and the only difference between a telescopic view and a view with the naked eye, is that telescopic images cover more of the retinal surface. The telescope has *no effect whatever* upon the transmission of rays of light, until the rays enter the tube itself. If an actual bulge of water existed between the eye and the object viewed with the naked eye, the same bulge would be seen in the telescopic field. This is obvious from the fact that the telescope is powerless to change the direction of the rays of light beyond the object-glass. For how should the light rays *know* when one applied the telescope to the eye, so as to curve differently to produce a different view through the telescope? You see, such a difference of curvature to suit a view over a convex bulge, is only a refraction in the mind of the inventor of the subterfuge; it is only in the imagination!

The statement is made that the telescope projects the radius of vision until it is as though the observer stood upon the "summit of the bulge caused by the convexity." The bulge is at a specific distance from the eye. If the telescope has a power of 50 diameters, and produces a view to conform to the above absurd proposition, what would a telescope with a power of 100 diameters accomplish? Would it take the observer to the same summit as the telescope with *half* the power? The inconsistency of such a statement is obvious, and needs no further comment.

If sufficient refraction obtained in the atmosphere to cause objects to appear in the telescope far below where they should in normal atmospheric conditions, it is evident that the same refraction would be operative when the same visual field is impressed upon the retina of the naked eye! Surveyors have tables of refraction. Refraction is not excessive; the ratio would be the same no matter what the aid to vision might be. The above letter is *not* a Copernican explanation; no Copernican ever thought of it, and the "man from Venus" did not, until he read the report of our observations! The professional astronomer would emphatically deny the facts to be as we observed them to be; his theory *demand*s such a denial. If the astronomer were to admit our facts, he would be compelled to admit our conclusions; for then the principal phenomenon that is thought to support convexity would be destroyed. We know that the telescope enlarges the area of

visual impression on the retina of the eye, and extends the vanishing point; and we know that because it does so, there is no intervening bulge to occult targets, piers, and ships' hulls to the naked eye. There is no other rational conclusion from the basis of observed facts. The "man from Venus" has a great deal to learn yet, concerning both physical and mental science, before he can comprehend the true solution of the problems of the universe.

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Mystic Masonry.

PART III.

The Search for the Mysterious Word; Must be Restored in and by a New Moses.

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

WHICHEVER way we speculate, the conviction forces itself that the Masonic phenomena were intended to illustrate the return via the natural body, and we propose to produce by our circle neither a reincarnation nor a materialization. We bring life to the natural body; even after it has passed into corruption we reassemble its dynamis and, in its identity, produce the tree. Doubtless such thoughts have come to many an initiate, and I believe that the metaphysical and esoteric side of our great ritual should be given more care and study, for perhaps somewhere within the lines indicated lies the secret we have lost.

If Solomon produced but a materialization, then he knew not the true secret; it was already in his time, lost. He gave his own password, that is, arbitrarily forced another word to take the place of the true. When the word is recovered, we shall learn what there is in the "marrow of the bones" that will, by its natural processes, retard superemphasis of the nerves, restore wasted organs, and bring immortal existence to mortality. At the time of the organization of Masonry, from the primitive crafts of Dionysian artificers, the Eleusinians, and others, this secret was lost, and this revival and the conjunction of forces were probably an attempt at its recovery. The traditions of that time told that the restoration of the physical body had been accomplished. Men had lived a thousand years in one body, and to do that they must have had the Elixir of Life. The alchemists sought to recover this principle of transmutation, not only of metals, but of the body of man.

The translation of Moses and Elijah was the type of the result they aimed at. Jesus knew this secret, and by it restored Lazarus and others to life with their original bodies, descending in the grave to do so. He was the true type of the Master Mason, for he possessed the Philosopher's Stone and the Elixir of Life. Solomon did not, but the Craft that lived before his day, when Melchizedek was its high priest, knew the arcana. This, then, was the result that the Mystic

Masonry of the eighteenth century sought to attain. How to rise from death in the physical body, how to reach the atoms of the cells, and when the atom has reached the vanishing point, when it can no longer be whittled down, when it resolves into spirit and becomes an immaterial dynamis, how to again transmute it into materiality possessing the essentials of the parent tree,—that was indeed a desirable mystery.

We cannot well carry this problem further; we have reached the point where we are compelled to accept the truth of something we cannot explain. A study of the Bible will teach that in all cases the resurrection of the physical body is prophesied, not the shade, the psychedron, the kama-rupa, or linga sharira, not the germ of a spirit occupying an inconceivable fourth dimension of space, but I, myself, shall stand forth in the latter day, in my physical equipment, to give or receive the true password. This "latter day" does not mean the day of judgment, but a theocracy that will arrive much earlier; in fact, it stands to belief that we are to attain the true password on this earth, long before the dissolution. That may usher in the thousand years of peace.

The return of this physical body, this arising of the man from the grave of mortality, and the necessity for it, is, as I said, the point where we are compelled to accept the truth of something we cannot explain. All our traditions—and all other traditions having a probable origin in the original mystery—point to this consummation. Perhaps this is going into deep water with some of the brethren who may argue that all this is beyond practical planes, that charity and good fellowship, wine and oil, are all of life with which we have any concern, but that will not do. There is the mystery, the secrecy, the epitome of our existence, to be accounted for; the veil of the inner temple that we guard, but is there really anything beyond our particular veil?

The Mystic Masons devoted their attention to the unveiling of mysteries by study and speculation thereon, trying to re-discover something that needs to be re-discovered. The conditions of the times bode ill; we need a new Moses. The church disintegrates surely,—the Order may follow. We are content to go through the hollow mockery of an empty form, we will not enter metaphysical realms, and we shall perish by our own inaction. Already, the world at large believes that we hold nothing but the empty form, that our secrets are lost, and our savants thinking of other things. Like the priests of Baal, perhaps they are hunting.

Mystic Masonry conceived that the Philosopher's Stone and the Elixir of Life were the great secrets; in this day we may call them transmutations, the arrest of malignity and what not, the object to be attained is the same. We ought not to fail in giving the Golden Age the benefit of our unity and our "sublime mysteries." We must find the key to reopen the golden casket containing the Elixir and the Stone, of which we have the symbols and the traditions, but which, like that of the church, has, in the unguarded byways of a maturing materialistic civilization, been lost to us.

In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

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

SUNDAY, SEPT. 24, 3 P. M.—Sermon by Rev. Berthaldine. As was shown the previous Sunday, that "The excellency of knowledge is, that wisdom giveth understanding," so it was also set forth that understanding when acquired is of no use, except as applied to life. "Show me your faith without your works, and I will show you my faith by my works."

MONDAY EVENING, SEPT. 25—Lecture on Astronomy by Prof. U. G. Morrow. The subject was handled in a masterful manner, showing the lecturer to be thoroughly conversant with both the Koreshan and Copernican systems. Among the topics elucidated were the following: Astronomy as a practical science; form and limitation of the universe as being indisputable factors of its existence; size of man as compared with the universe; what is on the outside? what holds the universe in its position? thickness of earth's crust; formation and emplacement of the metallic strata; true form of the universe a complete pattern of the coming social structure.

An extract was read from Prof. Young's Astronomy, in which he admits that that science is of almost no practical benefit to mankind today; the chief objects of its study being the mental growth concomitant with the working out of knotty problems, and the satisfaction derived from new discoveries made.

Many interesting questions were satisfactorily answered from the Koreshan standpoint, which were then contrasted with the illogical Copernican theory. For instance: What holds the universe in position? It was shown that everything in the universe tends toward its static point. Gold, when it has reached its specific plane, has no weight. Consequently, every part being located at its point of specific gravity, the complete universe weighs nothing, hence needs not to be upheld. According to the Copernican system, the earth and the planets are held in their orbits around the sun by the laws of centripetal and centrifugal force. Necessarily, then, the sun must depend upon the same laws for its emplacement, thus revolving around some greater sun, and so on, ad infinitum, without possible center and circumference.

The attendance was fair, considering the inclemency of the weather, and much interest was manifested.

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

SATURDAY EVENING, SEPT. 23, Halsted and 63rd sts.—Subject: "Modern Gods vs. the True God." The speaker stated that modern, so called Christianity is on trial for its life. It has been weighed in the balance and found wanting. The recep-

tion of the Holy Spirit in the beginning of the Christian dispensation caused men to sell their possessions, and to bring the prices of the things that were sold and lay them at the apostles' feet, "and distribution was made unto every man, according as he had need." Such was primitive Christianity, and any religion which falls short of this standard is antichrist. But primitive Christianity was but the result of the planting of the Kingdom which was to come in the earth, and "that which thou sowest is not quickened except it die." Consequently, there has been a falling away, and today we find a condition of greed (aided and abetted by the church), in which every man is for himself, and devil take the hindmost. Everywhere, men are worshiping the great unknown; at the same time serving the god of this world—money. "And as I passed by, and beheld your devotions, I found an altar with this inscription: To the Unknown God. Whom, therefore, ye ignorantly worship, him declare I unto you." (Acts xvii.) The world is ripe for the harvest, and when it is gathered, the old stalk (Christianity), which has borne its fruit, shall pass away.—A. H. ANDREWS, Reporter.

* * *

The World's News.

Wednesday, Sept. 20.—Yellow fever epidemic increasing at Key West, Fla.; 400 cases reported; 30 new cases daily.—Diamond Jubilee of Odd Fellows' order, at Detroit, Mich.—Neither war nor peace yet obtained through Anglo-Transvaal quarrel; war barometer rises and falls in newspapers on alternate days.—Filipino rebels express desire to exchange prisoners with Americans.

Thursday.—Mexican congress votes for President Diaz' visit to Chicago festival.—Price of beef goes up.—England said to be hurrying troops to South Africa.—Severe earthquake reported in Alaska; mountains and hills dislodged; great fissures created, and new islands formed.—Earthquake in Smyrna kills hundreds of people.

Friday.—13 persons injured in big fire at Union Stock Yards, Chicago.—McKinley accepts invitation to attend Chicago festival.—Dreyfus enjoying freedom at Carpentras, France.—Zola declares that the fight for justice in Dreyfus case will continue.

Saturday.—Receiver demanded for the Great Northern Hotel, Chicago, by creditors.—England waiting for Transvaal to do something to justify declaration of war.—St. Louis, Mo., opposes opening new Illinois drainage canal, and consequent pollution of the Mississippi; preparing to ask for federal injunction to restrain connection of water ways.

Sunday.—Three American warships bombard Olangapo, Subig Bay, a Filipino stronghold.—Preparations completed for ception of Dewey this week.—Medical world astounded at cures of insane patients by goat's lymph at Kankakee, Ill.—The Hague peace compact said not to be applicable to Transvaal, but only to nations having representatives at the congress!—Rate war on between western railroads.

Monday.—Two battles are fought between Yaquis Indians and Mexican troops;

Indians defeated and dispersed.—Immense crowds gathering in New York to see Dewey come in.—Several officers in Belgian army ask for leave of absence to enlist with the forces of Transvaal to fight England.—South African mines are closing.—Rabbi Adler, of London, points out the fact that the sanitary laws of Moses are scientific.—Servia and Montenegro preparing for a conflict.

Tuesday.—Political victims of ex-King Milan, of Servia, unjustly sentenced; several to life imprisonment; one executed.—Light snow falls at Calumet, Mich.—Labor union trouble over laying the corner-stone of federal building, Chicago, may be settled by resignation of Truax from festival committee.—British troops nearing the Transvaal border.—American gunboat captured by Filipinos; 10 Americans missing.—Earthquakes and floods in India.—Havana trades unions on a strike.—Dewey arrives in New York, and anchors off Tompkinsville.

* * *

The Flaming Sword's High-Class Exchanges.

Frank Leslie's Popular Monthly.—The October number is appropriately adorned with autumn colors, and contains a volume of interesting material. Hon. Lyman J. Gage has written a series of articles on Finances of our Wars, the first part appearing in the current number, The Revolution and war of 1812; one particular item stands out prominently, and that is that paper money is the money of war times. Other illustrated articles are: College Athletics; Edger Allen Poe's College Days at Charlottesville; European Fire Fighters; Liquified Air and its Uses, showing a number of interesting experiments. The Fiction department is excellent; Frank R. Stockton contributes The Snow-Flake of the Service, a naval story; Honor Among Thieves, by Annie B. Houseman; besides continuation of April Bloom. The Editor's Marginalia is full of interest, and in many respects is unique.

Mind.—The Greenacre number, dated October, 1899, is at hand. It is devoted to the famous Greenacre movement, founded by Miss Farmer, of Maine. The articles in the present number we take to be papers read at the recent conference of the Summer School of Philosophy at Greenacre. We mention the principal articles: Greenacre; the Purpose of Greenacre; Monsalvat School of Comparative Religion; Education through Environment; a Psychological Study of Sarah J. Farmer; Psychological Aspects of Laboratory Science; Greenacre Ideals; the Land of the Mind; Vedanta Philosophy at Greenacre; Art in Ethical Development. In the Editorial department it is announced that the editorial management is changed; Mr. Charles Brodie Patterson takes charge, while Mr. John Emery McLean becomes editor of the *Arena*, at Boston. *Mind* is published at the Life Building, New York City, at \$2.00 a year.

Leslie's Weekly.—This week's issue is a Dewey number from beginning to end; and the special feature is the double page

supplement containing Christy's full-length picture of Admiral Dewey, in nine colors. The title-page shows the Admiral in full uniform. Other pictures show the appearance of the Olympia as she approached New York; scenes on the decks; and other interesting things connected with Dewey's home-coming. The letter-press contains stories of Dewey's life, besides the usual departments—editorials and People Talked About.

The Open Court.—The entire October number of the *Open Court* is devoted to a consideration of the varied and manifold relation which exist between Germany and the United States, and will be appreciated by all interested in German-American history. The frontispiece is a picture of Frederick the Great. Among the articles are: The Religion of Frederick the Great; Germany and the United States; Causes of the Estrangement between America and Germany; besides interesting paragraphs by the editor. Open Court Publishing Co., Chicago.

Word and Works.—An astronomical and meteorological monthly, edited and published by the famous St. Louis weather prophet, Rev. Irl R. Hicks; liberal and aggressive; of interest to the general reader. The most interesting departments are: Monthly Talks on Astronomy; Observations, Criticisms, and Comments; Monthly Forecasts of the Weather; Progress of Science, and the Query Corner. \$1.00 yearly. 2201 Locust street, St. Louis, Mo.

* * *

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Monday evening, Illustrated Lecture on Koreshan Astronomy, by Prof. U. G. Morrow, Editor of THE FLAMING SWORD. Questions answered at close of each lecture.

Thursday evening, Lecture on Social Purity, by Berthaldine, Matrona.

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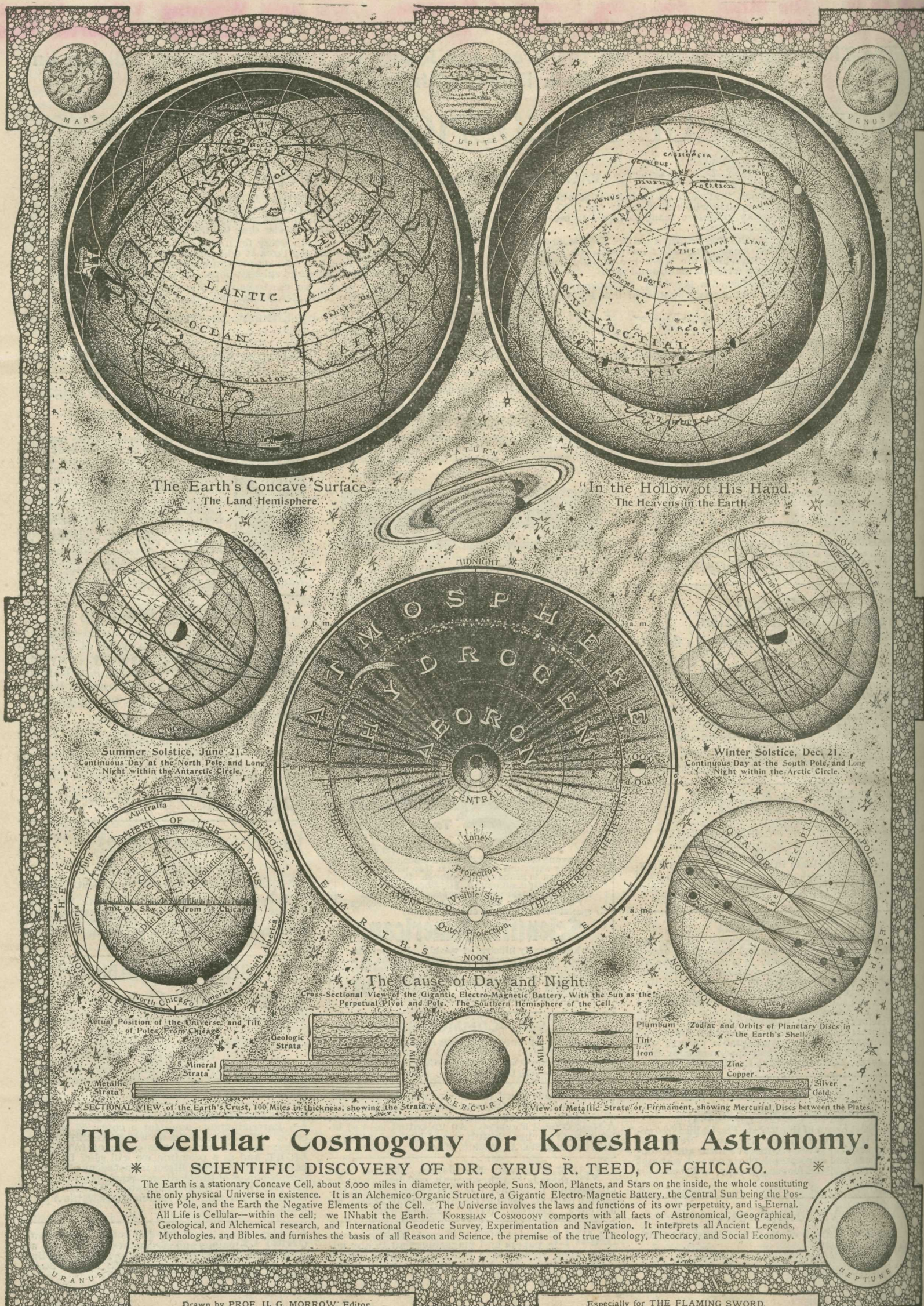
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