

## SPECIAL FEATURES OF THIS ISSUE:

Genuine System of Divine Healing.—Supremacy of Mind over Matter.—The Conquering Standard.—False Philanthropy.—Competitive Ghosts of Christendom.—Koreshan World-Civilization.

# THE FLAMING SWORD

October 20, 1899.

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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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Whole No. 359.

## Koreshan Science of Mental Therapeutics.

### Part I.

Metaphysics Defined; Koreshan Mental Science Differentiated From "Christian Science;" Supremacy of Mind Over Matter Through Messianic Function.

THE TERM metaphysics is a broad one. It involves all that domain of being and existence which lies beyond nature. The word itself is compounded of two Greek words—*meta* and *phusikos*; *meta* meaning beyond; and *phusikos*, nature. Therefore, it must comprehend much more than the mere process and domain of healing. In fact, when the domain of metaphysics is completely attained to, there will be no healing to effect with those who have entered into the life of that domain.

It is a prostitution of the term metaphysics, to circumscribe or limit its signification to the single department of healing the sick. Nothing less than abject ignorance, arrogance, or conceit would so diminish the title and its application as to thus prostitute the word. To use the term mental science as applicable only to the healing department of the mental science schema, is equally subversive of the use of words, and as indicative of ignorance or assumption as the present prostitution of the term metaphysics. But to employ the term Christian science, as many are doing, with the above defined limitation, is a more unwarrantable scortation than either of the others.

The term Christian science is more broad and deep than either of the terms above referred to, because it embraces in its significance not only all that is beyond nature,—not only all that the term metaphysics includes, but the genuine science of nature, as well as the *beyond* nature. Genuine Christian science means

the science of immortality, as well as the true science of nature; and the science of immortality means the knowledge of the principles of immortal life and their application to life itself. Jesus the Christ said of himself: "I came to bring life and immortality to light." This does not mean merely that department of science pertaining to physical healing; to relieve suffering,—to mitigate the pangs to which human physical existence is heir, constitutes an important factor in the study and application of the science; but it by no means comprises the whole, nor any considerable part of the system.

The term Christ is the Anglicized Greek word for Anointed, which in Hebrew is Messiah, and applies to the divine personal manifestation in any age of the world. Jesus was the Christ in the supreme sense, because he—being the sixth involution of the presence of the Logos or Word—was the real manifestation of the Jehovah, the very Lord, or God in the flesh. The term has come to be employed by the Christian church, in relation to the word Jesus, as common names are to the proper names of persons; and for that reason, the Christ principle has come to be employed as referring solely to Jesus the Christ.

The Christian age or dispensation terminates with the transposition of the sign in the physical heavens, from the constellation Pisces to the constellation Aquarius; and when the Christian age terminates or closes, the new age is inaugurated. This inauguration



will be ushered in through the Messenger of the Covenant of this age, who will bring to the world the genuine science of life, embracing in its scope the healing power as *one* of its manifestations, but not the greatest, by any means. The present age, the one through which the world has passed, and which now is drawing to its close, has been denominated and known as the Christian age of the world. The succeeding one, the new dispensation, will not be known as the Christian dispensation or age of the world, neither will its system of truth be denominated Christian science.

Jesus came to bring life and immortality to light; but he did not fulfil it for the world, in his advent nineteen hundred years ago. He only fulfils the work when he comes again at the end of the age, to complete the operation for which he then sowed the seed, and which cannot ripen until the harvest, which comes at the end of the world or age. Jesus did not give the science; he only performed his work, and left the world to develop the science of immortality in the order of its progress in scientific achievement.

Koreshanity is broad and deep; and the application of one branch of the System to the removal of bodily infirmities, should not be regarded by any one as the *ultima thule* of its application. It is not the province of this article to treat upon the Science as a whole, but only to take up that figment of a great system (now badly prostituted by those who are attempting to practice it), and reduce it to its scientific statement. Our present treatise is upon that department solely, which pertains to natural healing, or the correction of physical infirmities; but while such is our purpose, we shall insist upon the differentiation of purely physical healing from that higher purpose of the science of Immortal Life, which culminates in the transformation of

the physical and mortal corpuscle to the corpuscle of immortality,—the cell of incorruption.

We shall first insist that the students of Koreshan Science shall radically discriminate between the negation school of Metaphysics, so called, and the rational or Koreshan school or System of true science. The basis of the one is the denial of matter, sin, sickness, and death. God so loved the world, says the Scriptures, that he gave his only begotten Son *to die*, "that whosoever believeth in him should not perish, but have everlasting life." If there be no matter, no sin, no sickness, no death, then there is no world; and there never was any occasion for the Son to die for a sin-cursed world, or to save the people from perishing.

The basis of the Koreshan System of Therapeutics, is the supremacy of mind over matter—through the power of the Messianic or Christ principle. In other words, it is the supremacy of mind over matter through the knowledge of the laws of both mind and matter, and the application of these laws in every domain to which they are applied, by the demands of those employing them. Let the student understand, then, that the Therapeutics of divine science is here the subject of treatment, and also that Therapeutics is but one branch of the great system of Koreshanity. And let there be a further understanding, that the restoration of the physical or natural mind and body to common physical or animal health, is in no degree a fulfilment of the Christian idea to usher into the world the divine or immortal life. The process of healing the sick is founded upon a few simple laws, comprehensible—when stated—to every person possessed of common sense. In order that these laws may be made applicable, they must be rigidly enforced with the Therapist and the patient.

## Truth is Careful in Selecting its Advocates.

### Important Announcement to Koreshans.

**A**S A MATTER of general advice and for self-protection, we herewith announce that we will not in any way hold ourselves responsible for the acts of self-constituted agents of our propaganda. We will not endorse any public expositor of the Koreshan Cult, who is not subject to the provisions of the organic law of the Koreshan Unity, and under the specific direction of its official Order. Persons holding diplomas of graduation from our school of Mental Therapeutics, are not thereby authorized to promulgate the doctrines of Koreshanity, with our endorsement, for mental science does not cover the ground of our cult. We do not wish it to be understood that we discountenance any person's expression of his conception of our system and its

principles. We are too democratic to wish to prevent people from possessing opinions, or the right of expressing them regarding Koreshanity or anything else; but we most emphatically demur from the responsibility of the acts of people not under the control of the official System of our body.

The mere fact that an agent has in hand the disposal of our literature, does not signify that he is entitled to represent us in the organization of branch societies; and no person shall be qualified to organize an Ecclesia under the auspices of the Koreshan Unity, without the proper credentials. It is one of the laws of our order, that no married man or woman shall be received into the Ecclesiastical order (the Familistery), that is, into the homes of the institution, without the



consent of the husband or wife, as the case may be. More recently, for the last number of years, it is incorporated into our law, that such consent must be written and sworn to before a Notary Public. The ordinary Branch of the Society Arch-Triumphant is in no sense an Ecclesia or Familistery. It is merely a stepping-stone to the more complete organic Unity. No person is authorized to receive and appropriate money, either for the communistic or co-operative work of the Koreshan Unity, without the proper credentials from the official management.

#### Oppression Felt Throughout the Civilized World.

THE WORLD has reached the condition where it has become impossible for any man even with small means, to honestly gain a livelihood, except as a menial of some robber combination. The wealth of the country and the world at large, is amassing in a ratio commensurate with the rapacious evolution of that intellectual capacity which is destined to enrich the few and enslave the many. The struggle for survival is not confined to the thousands of so called common laborers

of the world;—the great army which constitutes the middle classes is beginning to experience the pressure brought to bear upon it by the cormorants of monopoly, encouraged and fostered by our misnamed liberty-sustaining institutions. That is not liberty nor freedom, which enables the intellectually great but morally rotten, to oppress the money-borrower and the wage-slave. The bondholders, land-grabbers, iron, oil, and coal-barons, and the monopolizers of the world's systems of commercial intercourse and transportation, are combined to urge the people whom they are degrading, not only to the limit of their endurance, but to a rapidly approaching great catastrophe. Will an oppressed humanity—being degraded by the insidious closing up of every avenue of legitimate competition—forever quietly submit to the iron heel of a monopolistic power, conscienceless in its moral obligation to God and to the world, gloating in its intellectual and commercial superiority, and intolerant in its insolence? Will it quietly remain the obedient slave to an organized oligarchy, the undisguised purpose of which is to enslave and oppress the world?

## Restoration of the Conquering Standard.

The Standard of Jesus the Messiah, Forsaken by all Modern Christendom, is Lifted Up by Koreshanity.

BERTHALDINE, MATRONA.

Now hear, all ye in earth that dwell!  
A Savior comes to Israel!  
He lifts the standard up toward Zion!  
He wears the face of Judah's Lion!  
Lift up the standard! Wave it high!  
Before it ev'ry foe shall fly!

THE STANDARD of Koreshanity is known to the world as the Mosaic law, once fulfilled in the divine personal perfection of God, by Jesus the Christ of God, who gave his life with his philosophy, for the life of the world. This standard of vidual and social integrity has been practically despised and rejected, and made null and void by the nominally religious and scientific of the Christian era.

The spurious scientific sphere has always claimed the possession of knowledges, giving it the right of legitimate authority to govern the intellects of men, while teaching them to govern themselves by the application of science to the uses and relationships of natural life. The spurious religious sphere has as persistently claimed divine authority to dominate the wills of humanity, by subjecting them through fear of torment by an unknown, unknowable deity, or by bribery with promises of a share in the unrevealed glories of an unlocated heaven, at a future time known only to the unknowable deity.

Almost in the center of an immense drop curtain at Hopkins' famous theater in Chicago, is an advertisement of a new book just put upon the market. As remembered, it reads thus: "Christianity in its Deca-

dence; the Cause." This "ad" is read by an immense audience twice a day, seven days in the week. It is certainly calculated to make at least a few of its readers put on their thinking caps and seek evidence of the fact stated, and a knowledge of the cause.

The masses of Christendom profess, as a rule, some kind of nominal allegiance to some form of Christianity. They usually look to what they call the church, for spiritual consolations—at least to die by, and to supply their immortal (?) souls with a free pass to the heavens of their fancy or their creed. Christendom must therefore grieve to see the decadence of Christianity so widely announced, and must suffer from the lack of assurance of faith and a firm foundation on which to stand in defense of its conglomerated, unscientific creeds. These creeds are as prolific in multiplying themselves with variations, as is the animal life of the decaying and bestial humanity which breeds them from its abnormal desires to continue in sin that grace may abound; and the law be defied.

That modern Christianity is in its decadence, becomes more demonstrable every day; also that its real nature waxes more earthly, sensual, and devilish. The cause of this, the truly scientific mind has no difficulty in determining. The cause as declared by the author of the book advertised is unknown to the writer, but Koreshanity does not hesitate a moment to declare the cause to be the forsaking of the standard of the Lord Jesus, the Messiah, whose plumb-line of integrity was



the Mosaic law. This he obeyed; by this obedience he was made whole, and pronounced holy. Every mind rejecting His standard of vidual and social integrity, will share in the decadence and final oblivion of corrupt modern Christianity.

The nominal church of today is the temple of anti-christ only. His primary personification was Judas; his harvest, from the material side of adultery with the fallen church, is plutocracy, with its golden calf; and from the spiritual side of this material hell, is reflexed the abominations of the nominal church, heading up in the various phases of christian science, with its destructive fallacies. These two products of the great harlot,—Babylonish Christendom, manifest in ultimates the antichristian harvest of the devil and satan—the separated and disintegrating forms of church and state. Church and state are one, in the biune Deity of their divine origin.

Pre-eminent among the phases of Christendom's disintegration, are herds of blind people with blind guides, who have reached the conclusion that there is no material universe; therefore, as there is no matter, there is nothing the matter with the general state of non-existent things. Afflicted with the blindness of self-righteousness, they reiterate: "There is no sin, no sickness, no death." Therefore, they know no need of the Savior, who said, "My flesh I give for the life of the world." Their way of salvation is the culminating antichristian way of antichrist, the denier of the coming of Christ in the flesh, as the divine seed of the immortal, incorruptible body,—the image and likeness of our God Jehovah.

The flesh of Christ, which did not see corruption, was the legitimate product of obedience to the Mosaic law. This obedience of Christ and all his own, is learned by suffering the consequences of sin, sickness, and death, during the era of divine generation—through progressive and retrogressive embodiments. Because the Lord Jesus had learned to obey the law, he became its fruition and the seed of the divine reproduction of himself as its fulfilment. As such, he imparted the energies of his divine natural life, generated by the dematerialization of his body, to the humanity receptive to his holy Spirit, that his church, his bride, might ultimate as the science of the law in application to natural life, for the reproduction of the universal form of the divine natural man, from her own divine Motherhood. The law provides for the love of this ultimatum to be regenerated at the harvest of the Christian era, by the light which true science sheds upon the philosophy which the Lord lived and taught.

Jesus declared his material form when he said: "A spirit hath not flesh and bones as ye see me have." Koreshanity declares in the presence of Jehovah, *all* is *not* spirit. To declare that "all is spirit," is to deny the flesh of Christ, and is an attempt to kill the hope of its reproduction. Koreshanity declares the universe to be a substance in two general conditions, called spirit and matter. It declares these to be eternally interdependent and transmutable. Koreshanity makes these

declarations for the hearing of rational beings, who aspire to the inheritance of the earth in the image and likeness of Jehovah. The material universe is both the footstool and habitation of God—the eternal intellectual and affectional spirit generated and regenerated by man, in His image and likeness. He reproduces himself as spirit, from himself as matter.

Koreshanity seeks to reason with men, standing upon the firm foundation furnished by the science of universal law, derived by reasoning from a demonstrated premise—a known and proven fact. "Prove all things, and hold fast to that which is good." Koreshanity seeks to reason with this class of people, because, in consequence of their rationality, it is possible for them to be transformed by the renewing of their minds by the science of truth, and to become the sons of God, the *Gods*, destined to walk among men *in the earth*, on no less a mission than that of recreating the divine order, in all its perfection and glory, in every domain of earthly existence. This means the restoration in the earth of the Golden Age, dreamed of and foreseen by the prophets and seers, who were once involved in the prehistoric divinities of a previous Golden Age, and who possessed from the Lord the science of divine procreation.

Koreshan Science of the Decalogue is the only true science of the laws of life and immortality, which, if applied, creates in earth the divine kingdom of which Jehovah is eternally the material microcosmic pattern and involution. Material means light mother, or mother of light. All light is the product of matter in combustion; the energies of mother Earth focalize in her stellar center, the father of light, and produce the elements which, burning, disintegrate and disseminate for her revitalization, enabling her to reproduce her light-mother, the sun, in which is the father—the sun, the earth enlightener, with its function of reciprocity,—the earth's enlightenment. As God is alternately male and female in manifestation, because biune in being, so also is the physical sun alternately male and female, in the expression of language, and according to the standpoint of regard; it is spoken of by one nation as she, and by another as he,—the term used indicating the relationship borne by the nation to the anthropostic sun of its own national being.

The law in its scientific aspect, is the sun of universal being. To the receptive and adoring, it is vitalizing and constructive in all its potencies. To the repulsive and antagonistic,—its opponents because of self-righteousness,—it is destructive and disintegrating. Everything today, unable to endure its sound doctrines,—christian science being pre-eminent representative of this kind,—is disintegrative, and will be finally spirited away from the earth of the Almighty's inheritance, and, in the course of time, away down the ages, will be refocalized and precipitated into the minimum point of human materialization. This will be the standing again of a personal Judas in the presence of Jehovah, to repeat the betrayal of him with a kiss, and the selling of his body for thirty pieces of silver, thus again denying the flesh of Christ its right to its earthly inheritance.



For such a one, a place of repentance can only be found by the light of the science of the law of the Lord, the King and Creator of that body which is the temple of the Holy Spirit of love and wisdom. The science of the law is the great organizer of the anthropotic cosmos; without it, we can do nothing to bring order out of chaos. In its Messenger we have the divine imperial Pivot of human destiny, around which to rally and to exalt, and by which we in turn are to be exalted. This wisdom-stone is the Head-stone of the corner of the

great Temple, typified by Solomon in all the constructions of the temple, which gave him his glory as the type and representative of the God of Israel to come. This Stone is to be brought forth with great rejoicing in the fulness of times, the harvest of Jehovah's dispensation, at which time all Israel will be regathered in the kingdom of heaven,—the dome or brain of the King,—to descend, by the overshadowing spirit of his theocrasis, and inherit the earth, and rule it in righteousness.

## The Doom of Organized Charity.

Modern Charity and False Philanthropy Rank Among the Principal Curses of the Civilization of the Nineteenth Century.

L. E. BORDEN.

WITHIN the past two months, a fresh note of alarm has sounded in many quarters. The pride and the boast of the present century have hitherto united in its great systems of organized charity. Let a pessimist but venture to question for a moment whether the ratio of human progression be really swift and constant toward perfection, and a thousand voices were ready to sound the chorus: "Look at our charitable institutions, our almshouses, our asylums, and our hospitals! Think of the alleviation of misery due to these!" But the test of progress must lie in the *prevention*, not the alleviation of misery; and the fatal consequences of such false and mistaken methods of dealing with the evils that spring from the competitive system, begin to be apparent even to its executives and advocates.

Now they have discovered with horror and perplexity, that the whole vast network of institutional charity leads directly to the multiplication and survival of the unfit. The education and association of deaf mutes tend to swell the numbers of these unfortunates by intermarriage; so with the insane, the pauper, and the blind.

The future of the human race becomes a grave problem to a society that has been unconsciously seeking to promote the good of the individual at the expense of the common good. The Romans used to expose the deformed and the weak to perish upon an island in the Tiber, and now the puzzled sociologists are asking each other whether we must needs return to the primitive barbarity of Roman customs, in order that society may develop free from parasites. The latest demand, is for laws to prevent the intermarriage of the deaf and dumb, —another half-way measure dealing with effects instead of causes. There ought not to be any deaf and dumb. The birth of every physically or morally defective child is a crime due to the low status of the race. What humanity needs, is to be changed and raised to a higher plane. Any reform short of this, will prove as ineffectual and disastrous as the institutional charity that has been tried and found wanting.

According to the figures presented by comptroller Bird S. Coler, the city of New York paid in 1898, the sum of \$2,334,456 for prisoners and public paupers, and \$3,131,580 for paupers in private institutions. No wonder it is said that it is easier for an industrious and shrewd professional beggar to live in luxury in New York, than to exist in any other city in the world!

Bishop Potter is responsible for the statement, that the result of charity—whether administered and controlled by the church, the state, or the individual—has proved generally mischievous, corrupt, and corrupting. He will not concede to the popular system even the ephemeral good of helping the individual; believing that in most cases, the recipient is morally degraded by charity bestowed. Among the abuses engendered by the system, it is found that the free infirmaries are taken advantage of by the rich, who leave their carriages around the corner and present themselves as needy patients. It is hard to find places for the deserving poor in homes for the aged, because the lady managers of these institutions fill the wards with their own servants, instead of providing for these worn out dependents at their own expense.

The vast system of organized charity is doomed; its knell is sounding; it is destined to pass away with the corrupt plutocracy that called it into being. The time is coming fast, when no man will be cheated of his birthright, and then asked to be content with charity doled out by his defrauders. The watchword of the future is co-operation, and an *equitable* division of the products of labor will follow in its train.

Bacon amused himself by classifying the delusions of mankind, as idols of the tribe, the den, the cave, and the theater. The idols of the tribe today, are *half-way measures*. Bishop Potter, who condemns institutional charity as the help that harms, is an advocate of college settlements and working men's clubs. When will the reformers of society break their idols and renounce the whole competitive system—root and branch?



# Origin of the Substance of the Holy Spirit.

## Its Effect Upon the Primitive Church in the Institution of Communism, Contrasted With the Competitive Ghosts of Modern Christianity.

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

But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified. \* \* It is expedient for you that I go away, for if I go not away the Comforter will not come unto you. \* \* The Comforter, which is the Holy Ghost.

IN THE FIRST quotation above, the word "given" is put in italics in the English Bible, to show that it is not in the Greek text, but is a comment of the translators. The simple declaration is, "The Holy Ghost was not yet,"—did not yet have existence which could be appropriated by men as the divine seed for the regeneration of men from the mortal, sinful race. If, as this passage plainly teaches, there was a time when one of the persons of the godhead of orthodoxy had no existence, there will come a time again when he will cease to exist;—as it is an axiom that whatever has a beginning will also have an end.

"Except I go away [said Jesus], the Comforter, which is the Holy Ghost, will not come to you." Why will it not? Because it is the product of the going away of His holy body to spirit, which spirit must be like the body—holy; hence, Holy Spirit, Holy Ghost. While the body is present, the product of its going away—the Holy Ghost—cannot be, has no existence, and is not, any more than electricity is present before the zinc is destroyed in the battery. Send the zinc away through the action of the acid, and the electricity will come. Otherwise it cannot come; it has no existence. But what was the evidence of the presence of the Holy Ghost when it did come?

And all that believed were together, and had all things common. \* \* And sold their possessions and goods, and parted them to all men as every man had need. \* \* Neither was there any among them that lacked: for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made to every man as he had need.

More than a hundred years later, Justin Martyr, who lived in a remote province of the Roman empire, wrote: "We who before [we became Christians, like the millionaire, professed Christians of today] had all our pleasure in getting together all the money we could, now bring all that we have into a common fund, and

distribution is made to every man that has need." But this Christian communism (which was the most marked result and evidence of the pouring out of the Spirit, which was the Holy Ghost) being seed, it had to die as other seed in order to reproduce itself in the harvest of the divine Seed, at the end of the Christian dispensation, now at hand. When it reproduces itself it will be a mighty crop, to take the place of the hell-born competitive system, now ripening its bitter fruit of poverty and crime, and disinheritance for the masses of men, of all that makes life either possible or desirable.

An aged county official informed the writer that he did not need to read Koreshan literature; he went by the Bible. When asked if he and his people believed in and followed the guidance of the Holy Ghost, he answered that they did. When asked if he thought that the effect of the operation of the Holy Ghost on the hearts of men was the same now that it was nineteen hundred years ago, when it was first poured out, he said he thought it was. When informed that the record was plain, twice repeated in the Acts, that all who received that Spirit then, sold their personal possessions under its influence, "and had all things common," he could say nothing against it.

In answer to the question, whether such was the effect upon millionaire Methodists, or other professed Christians of today, who claim to have received the Holy Ghost, he admitted that it was not. When asked if he did not think it possible that they made a mistake; that it was not the Holy Ghost, but a Methodist, or some other kind of a ghost they received, he admitted that it looked as though it might be so. To a request to ponder the matter, and, if he found any way of escape from the conclusion reached, to let his interrogator know, he has made no response, although meeting him several times since. The truth is that now, as when the words of our first quotation were spoken, there is no Holy Ghost, nor will there be until He comes again as he came before, by a holy body going away to Holy Spirit.



The form and function of the physical universe constitute the type of the anthropotic. Just as there exists a physical system, with a star or stellar point as a focus, so there also exists an anthropotic universe,—the star or astral center of which is the human form. It shone visibly, and was personally manifest in the beginning of the Christian era. "I am the bright and morning Star." Again some man will overcome for the world; "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a

rod of iron [the literal truth, or truth in ultimates or last things, which is the *science* of things]. \* \* \* *And I will give him the morning Star.*" In other words, I will give him to be the Messiah, or the Messenger of the Covenant.

Let us not deceive ourselves into the vain belief that, while we are living in the malarium of a corruptible organism, we are in the exercise and power of a living influence proceeding from ourselves. Truth is the lamp which must guide us into that divine temple of holiness, which is to be made—through the light of truth—our everlasting habitation.



## In the Editorial Perspective.

THE EDITOR.

GREAT CIVILIZATIONS have had their representative cities; great empires have had their capitols. Cities are focal points of national activities; seats of religious and political power; centers of commerce, industry, education, and art. Every great religion of the past has been the heart of a civilization; every great religion has written itself in temples and tombs, as well as in books and Bibles. The light of ancient Egypt shone from the focal points of the dynasty. The glories of the Roman empire were expressed in Rome. The Roman empire itself sprang from the mother city; out and out from the great center, the influence spread and conquered the world. Babylon, Greece, and Rome were distinctive civilizations; in each were expressed specific qualities of life. Jerusalem was the architectural expression of the Jewish religion; it was the citied soul and heart of the Jewish nation. The founding of Rome and the building up of the great Roman empire were the result of determination along specific lines projected by Romulus. The Hebrew people were the result of a marvelous, gigantic religio ethnological scheme of Abraham. The supreme factor of all great civilizations is religion; it has shone out in the glories of the past, and it will warm the hearts of men in all ages to come. The nineteenth century civilization is a perversion. The present dispensation has been one of disintegration and declension. The world at the present time is in chaos. Religion is perverted, and exists in fragments. There is no great ideal in the modern world to thrill the human heart; no bond of love to unite the millions. The one great aim of the nineteenth century is to make money—to worship gold. This sentiment is expressed in all the cities of modern times. Money rules; it is the power behind the thrones of nations. Cities are constructed and maintained for the purpose of acquiring wealth and exercising the power which the money god bestows upon those who are guided by the false commercial serpent. We read the one aim in all modern industry and commerce; in the social world, in art—in all lines of human activity. There are no glories of modern civilization; it does not possess the qualities and characteristics of true greatness; if it were blotted out today, it would leave in its ruins nothing but the records of greed for gold. Will the world long continue the present perverted civilization? The world is expecting a new age, a new civilization. But it cannot come except through the formulation of an entirely new system of science, involving in itself greater factors of progress than were ever before utilized. It must involve and apply new principles of industry and commerce; reconstruct society; project a new and universal government; make the new man; create the new world. It must involve the true religion; and it must found and build the capital city of the universal government, the center of the new civilization. Koreshanity's project of world-civilization is greater than Bellamy's; Bellamy would have the world civilized without a religion, and ruled without a God. The coming civilization will be distinctively Koreshan. Koreshanity is destined to govern the world; it will express itself in a new humanity; in a new literature, and in new art, and in the most glorious and magnificent architecture. The world's progress for ages will be focalized in its cosmopolitan city of splendor and magnificence. Greater than all others will be the civilization of the future; greater than all others will be the capital city of the new world, the New Jerusalem, the tangible, material City of the Golden Age.

A little while ago, a Chicago literary gentleman severely criticised the literature and art of the Windy City, and asserted

that Chicago itself is overgrown, its fiber coarse, its mentality bad, and its art miserable; that its people were engaged in one mighty struggle for money, at the expense of culture and intellectual progress. In a recent "Sermon of Chicago," a clergyman says: "Chicago has survived the fire, and has lived long enough to build a Masonic temple and an auditorium; but as yet, in the roll of earth's immortals,—the great souls that can be seen across continents, over seas, and through generations,—has Chicago one name to offer? Give me, who will, a deathless name in the realms of poetry, science, art, or prophecy." Chicago is not intellectually capable of competing with the world in the lines of art, literature, science, and prophecy; neither is it capable of recognizing and appreciating the characteristics and the credentials of the man who has the immortal name written on him. The genuine modern Prophet is without honor in his own country, and in the city in which he dwells; Chicago has not the heart to make his Science her own; and the time is coming when she will be left desolate! In the heart of the great western metropolis, resides the Founder of the greatest scientific System ever announced to the world—the greatest, not because it prevails in the world, but because it is true. There emanates from the Guiding Star Publishing House, the most profound scientific literature of the age; but the scientists and the clergymen pass it by as unworthy of notice. The Koreshan Prophet cries out against the evils and corruptions of the modern church and society, the abuses of government, and against the money power; but he is denounced by the clergy and the press as a stupendous fraud. He would purify the Christian home, and lift every man above the degraded planes of sensualism, and exalt the mind above the depravities of the pulpit and the pew, just as Jesus did nineteen hundred years ago; but now, as then, the world is too depraved to recognize the scientific Prophet, and too blind to read in the personality, the immortal Name of ages to come!

Hon. W. G. Ewing, formerly Judge of the superior court, is now a member of the christian science board of lectureship. In a recent lecture in Chicago, he endeavored to remove from the minds of the people the "prevailing prejudices" against the fallacious cult. He says: "You believe in one God, the Father of all; you believe in Jesus Christ, who healed the sick, made the blind to see, and the lame to walk; you believe in the Bible as the divinely inspired revelation of God to man; and in all these things we believe with you. Are you not in a position where you cannot say aught against us?" The very premise of christian science makes a belief in all these things, in the minds of those who accept it, utterly impossible. The denial of the existence of matter, in the first place, is a denial of the existence of the man Jesus nineteen hundred years ago. The denial of sin, sickness, and death, is a denial of His mission to save the world from sin, to heal the sick, and to destroy evil; for how would it be possible to effect redemption of the world from sin if there be no sin? How could disease be cured, if there be no sickness? How would it be possible to destroy the works of the devil, if there is no devil? If all is God, and there is but one substance, which is incapable of being changed; if there is but one mind and no more, the same yesterday, today, and forever, where would there be room for anything else, or for any one else, but God? And how could there be a God of substance, if God is only a *principle*? The Judge boasts of the progress of christian science, and asserts that it is a religion that cannot be flippantly ignored. It is not a credit to America that it is gaining a large following, nor to the Judge to assert that 43,000



is half a million. He asserts that christian science was founded by Jesus; according to christian science authority, it was "founded and discovered" by Mrs. Eddy. There is an impassable gulf of difference between the religion of Jesus Christ and the religion of Mrs. Eddy. The early church was fortunate enough to have a tangible Messiah, who was heroic enough to announce his claims. But how about christian science?

Koreshanity is the world's cup defender; it is the successful yacht (chaser) on the sea of humanity. The race is the human race; the cup is the divine human. The antiquated yacht, the old church and state, is in competition. Strangely enough, the old yacht has its cup, and its crew is drinking from it the wrath of the Almighty. Cups have figured conspicuously in the world's great yacht races. It is significant that in 1852 the sporting cup passed from England to America. The cup, in Bible symbolism, is well known. The cup was found in Benjamin's sack; Pharaoh's cup was the cause of the death of his chief baker. There is a cup of salvation, and a cup of divine fury. David's cup was running over; and Jesus himself drank of a cup which passed to his apostles. The cup was present at the passover "round-table;" and the cup of Joseph contained the "holy Grail." The cup signifies divine good; its opposite is divine evil or wrath. The old church has spilled the "holy Grail," and polluted the cup, which it will drain to the very dregs, until Christendom is devastated and ruined. Koreshanity sails a yacht of unique construction; it restores the cup, and in due time the world will drink from it the Elixir of Life, and live.

It is held in some circles, that science is cold and heartless; that it mars the universe, and destroys the imagination; that it obliterates God, and fails to thrill the human heart. So much the worse for the "science" which now prevails in the world. When materialism, in its last analysis of matter, from the basis of a fallacious premise, separates the atom from its correlated force and leaves only the oscillation of the atom as the origin of all sensation and motion in all domains, nothing remains but matter without life! Modern science is so far removed from the possibility of practical application to humanity; so remote from the truth, and so long divorced from the religious heart of man, that it can never make mankind happy. It is the repulsive excrescence of the age, and humanity will soon repudiate its fallacies. Give to the world a scientific religion, a science that appeals to both the reason and the heart, the intellect and the will, a science that takes hold of the religious nature of man, and new loves will be kindled, new aspirations awakened, and happiness restored. Destroy the incubus of fallacy which now afflicts the world, and let man be restored to his dominion of the universe!

It has just been "discovered" by principals of public schools of Chicago, that the educational system which has been engrafted upon the public school is fundamentally wrong. From one term to another, the ambition of the student is to pass the examinations; this work of preparation precludes the natural development or education of the mind. Prof. Parker, of Chicago, has recently made some bold assertions concerning the prevailing educational methods: "It tends to make the pupils dishonest; it teaches the children to 'cram' for examinations; it induces the young women to use all their blandishments and fascinations on the teacher, to get high marks. There is no education in the motive underlying the present course of study. It is 'cram,' and not until we make education the motive of the course, will we get ethnical education." These are the sentiments which have been expressed in *THE FLAMING SWORD* for years, as our readers well know; and it is not surprising

that the principals of Chicago public schools should accept and use them without giving us the proper credit!

Astronomy is of service to humanity only as it is practically applied. Practical astronomy guides the mariner on the seas, fixes the boundary lines of nations, and determines the latitude and longitude of points on land and ocean; it is of benefit to the world's perverted commerce. Shall we conclude that this is the limit of the practical utility of astronomy? It should go beyond this; but modern astronomy does not do so. The knowledge of the form and function of the universe guides the Koreshan Scientist in the reformation and civilization of the world. It furnishes the natural pattern for the correct social structure, the true form of government, and the scientific religion. It guides the reason, and leads man to his destiny. Astronomy is a noble science; it is of supreme interest. Koreshanity is reviving the interest of the world in the study of the universe and the practical application of its laws to humanity.

All of the loves and passions of the mortal world are reflections and perversions of the loves and passions which obtain in the divine humanity. Tragedies of the mortal world have occurred on higher planes. The greatest conspiracies of the universe, are the conspiracies of the devil against God himself. The enemies of the Almighty seek his utter destruction; but they have never come nearer succeeding than they did nineteen hundred years ago, when God and the devil were rivals in the wooing of the maiden church. The great contest of powers make heroes. Without the great conflicts of the universe, there could be no victories, no triumphs, no glories. God is Almighty by virtue of the fact of his having achieved the greatest victories possible in the realm of existence; he triumphs over death, and through the processes makes possible the perpetuity of the universe.

If the modern church were pure and righteous, it would create righteousness in the hearts of its people; it would reform and civilize the world. If the church were true, with its millions of adherents it would be a power that would sweep every evil from the face of the earth. It would reconstruct human society; it would abolish competition; it would establish a just government, and an equitable system of commerce and industry. The modern church is a failure; it joins hands with a fallacious science and with a false commerce; its members are engaged in the conduct of all the iniquitous systems which prevail in Christendom. The church is silent on all lines of reform; the voice of progress is heard no more in it. Its days are numbered; it will be swept away with all other modern corruptions, when the sunlight of true Science bursts upon the world and illumines the minds of the people!

"Scientists" are being forced to investigate psychology and mental phenomena. They have hitherto overlooked the superior half of the universe—the world of energy and of mind; and the fact that they have done so, is indisputable evidence that they are not scientists. The mental scientists, on the other hand, are committing just as great a blunder as have the materialists. It is just as inconsistent to put forth theories concerning the mind, without a knowledge of the forms and functions in and through which the phenomena are manifest, as it is to evolve theories concerning the universe, in total disregard of the energies and functions which are continually operative in it. Koreshanity contains the only solution of the problem of the relation of mind and matter, and is, consequently, the only system that presents to the world the knowledge of man and cosmos.

There was a phase of humanitarianism and national heroism manifest in America's declaration of war against Spain in



1898; it was in the line of progress. There are no humanitarian elements in England's war with the Transvaal; it is a manifestation of greed for gold. The Spanish-American war imposed a trust upon America, which the western government cannot disregard nor shift to less responsible hands; the Filipinos are the wards of the American government, and it must restore order in the archipelago. England makes war upon an independent republic; it undertakes to force itself upon the domestic affairs of the South African republic, for the sake of gold. There is no humanitarianism involved in the Briton's attack upon the Boer; and this is all the more remarkable, since England was a principal factor in the late peace conference!

The old idea that the fall of man was unforeseen by the Almighty; that it was a work which did not belong to the order of perpetuity of the universe, and that God has since been endeavoring to repair unexpected damage done by the devil in humanity, is absurd. The fall of man is as natural as the fall and death of a seed; for in no other way can the seed reproduce itself except through death and corruption. The rise and decline of humanity are as regular as the rising and setting of the sun; the resurrection and the fall are but necessary acts in the great drama of the universe. God and the devil are the great actors on the world's stage, in which ages constitute the scenes in the tragedy of existence.

A popular journal contains a large display heading, "The Apotheosis of Dewey." Apotheosis means the act of elevation of a mortal to the rank of the gods; deification. The American people now have a tangible god, merging forth from the clouds of powder-smoke of Manila bay. The true apotheosis is the act of the mortal man putting on immortality; it was the hope of the apostle Paul, and is to be the experience of the Man who overcomes himself, through a greater battle than the battle of Manila. The very existence and use of the word apotheosis indicate the possibility of the attainment of immortality in the flesh—the exaltation of the living Man to the Godhood.

The universe is a great trust of nature, in which all its substances are in their static planes or planes of rest. Humanity will not reach a condition of universal harmony until all of the different strata are emplaced in the same order and relation in which the corresponding planes of the physical cosmos are

arranged. When humanity constitutes one great, universal trust, with one central, imperial governing power, every man will be in his own natural place and plane, and chaos and disorder will cease to be.

Freedom would not be possible if the opposite condition—bondage—did not exist. Every condition in the universe has its opposite state. The very existence of death indicates that the immortal state is possible in the natural world; for how could death ever obtain unless it be through the death of life—the declension from the immortal state in the flesh? If there were no bondage, man could not hope to be free; likewise, if humanity were not mortal, there could be no possible attainment of immortality.

Astronomers and clergymen are endeavoring to create other worlds and heavens in space; Koreshanity purposes making a new world out of the old one, and transforming hell into heaven.

"Vote as you pray," is the motto of some Christian reformers. Does it mean to vote for those *for* whom you pray, or to vote for those *to* whom you pray?

Dame Fortune is the mother, who blesses the few people of her choice. Miss Fortune is her daughter, whose duty it is to curse the masses.

There is only one thing that the agnostic is certain of, and that is, that he does not *know* anything.

The whirling convex earth spins the threads from which modern fallacies are woven.

Koreshans must be heroes; otherwise they are not Koreshans.

The wheels of progress cannot turn without a revolution.

There is many a slip-ton between the cup and the Lipton.

The poor man's ship has come into port; it is hardship.

Fallacies are mock-diamonds from mental pawn-shops.

Banks increase their business when they are checked.

Koreshanity is a scientific crusade against death.

Old age ends with the old age or dispensation.

All Koreshan points are focal points.

## Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

### The Unity of Jesus and His Disciples.

EDITOR FLAMING SWORD:—Please explain the passage of Scripture in which Jesus declares that he is in his disciples and they in him; and how they could become one, even as Jesus and the Father were one?—A READER.

Jesus prayed that his disciples might become one with him, even as he and the Father were one. It is evident that when He was in the natural world, he was not in them, nor they in him. The only unity there was at that time, was the unity of the Father—and all that constituted the Father—and the Son; the unity was in one personality, for Jesus was "the fulness of the Godhead bodily."

He said to his disciples, "If any man

love me, he will keep my words; my Father will love him, and we will come unto him, and make our abode with him." This is an indication of where Jesus went when he left the natural world—he went *into* his disciples. But when he went into his disciples, they were not in him; he was only in them.

The time must come, in the progress of the divine mind, when the Son will be in the Father; that is, when the Father will be external, and the Son involved. This necessitates *another personality*, who will be the manifestation of the Father, containing the sons to be put forth into the tangible world as immortal men.

When Jesus came nineteen hundred

years ago, "he gathered the lambs with his arm, and carried them in his bosom." These lambs were the spirits of the Jewish people who had lived during the Jewish age, looking forward to the coming of the Messiah. They looked forward to their resurrection in him; and in him, Abraham and millions of others were resurrected. He was the involved product of the Jewish people. At that time he could say that the Father was in him; and also legions of angels. Hence, Paul could say that the disciples have "come unto Mount Zion, unto the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, \* \* to the spirits of just men made



perfect, and to Jesus, the mediator of the new covenant," because all these were *in* the man Jesus; they were all at one with him.

Now, when are the disciples of Jesus to be in the Christ? It is clear that at one time He was in them, but they were *not* in him. Did he not sow himself in the early church? Was not the harvest to come, with its first resurrection? At the end of the age, the dead in the Messiah shall be raised first, *in the Messiah*; he gathers them in a new manifestation, just as the manifestation nineteen hundred years ago gathered up the spirits of the Jews. When shall the disciples of Jesus be in the Christ? "At that day, ye shall know that I am in my Father, and ye in me, and I in you." At the end of the Christian dispensation, when all the early church and the progressive spirits of the Christian dispensation are involved and resurrected as the New Jerusalem, in the new manifestation, they shall *all be one* in one personality, just as Jesus, and the Father, and the spirits of the Jewish dispensation were one, nineteen hundred years ago.

#### Rejection of Jesus by the Jews.

EDITOR FLAMING SWORD:—Why did the Jews as a nation reject the Lord Jesus Christ? If there is a law underlying the fact, please explain it in the columns of THE FLAMING SWORD; and state the correspondence of such rejection in nature—if there be one.—A READER.

The laws of involution and evolution are co-ordinate factors of progress in all domains of the universe. Every function has its opposite function; and there necessarily obtains a retrogressive as well as a progressive evolution from every point of involution. Retrogressive evolution on any plane is the most external form of evolution; it is the limit of activities taking place in the field of progress. The truth is, the retrogressive elements are but the *debris* of the interior activities. They are first cast off from the central, persistent lines of determination toward the objective goal of destiny, or the fruitage of a given cycle. When the involution takes place, it is the positive pole, and is consequently the opposite of the retrogressive shell or sheath of the race-track of the specific quality of life.

The body of a plant, or the stalk which comes up from the seed planted, is made up from the cast-off elements of the central activities of the life which inheres in it. The finer and more vital elements are involved in the seed at the end of the season or cycle. The division of the elements is made as the plant grows; the substances are sifted through the cells of elaboration, with functions of discrimination. Some

are placed at the circumference, and some in the central line of progress. When the seed itself appears, it appears at the extremity of the stalk. It matures there; and the final separation of seed and plant is forced by the plant. The seed is cast off by the plant, because the limit of its function in bearing the seed is accomplished. The seed is severed from the old stalk; the plant rejects it, because the tendencies of each are in opposite directions. The tendency of the plant is to die; the desire of the seed is to live.

Jesus came in contact with the elements of progressive evolution in humanity; they were his disciples, and he went into them. His life was thus transferred from one dispensation to another. He was the seed, or the mediator of transition, the door through which the substances of the Tree of Life passed from the Jewish to the Christian dispensation—from the Jewish people to the Gentiles. While there is a progressive involution, the kind that produced Jesus the Messiah, there is also a retrogressive involution, which resulted in Judas. The two poles, representing the ultimates of progression and retrogression in the Jews during the age, came in contact. Judas became the instrument of the final casting-off of the Seed from the Jewish plant or church. Through Judas, Jesus was led to his martyrdom; and through him, Jesus was legally and utterly discarded or cast off by the Jews, just as the seed of the plant is cast off from the plant.

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#### In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

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

THURSDAY EVENING, Oct. 12.—Lecture by Rev. Berthaldine, on Social Purification. The lecturer quoted from a notable sermon by the late Dr. Talmage, in which he referred to the "easy divorce system," and the increase of prostitution throughout this country during recent years. Sensuality was the great besetting sin in the Roman empire, when verging upon its fall, and a similar condition of humanity today betokens dire events for the future. Man-made laws are now utterly impotent to stay the mad, onrushing tide of lust and depravity everywhere prevalent. The only enduring reform must come through the baptism about to be poured out upon the world, as the result of the theocrasis of the Messiah of this age.

SUNDAY, Oct. 15, 3 P. M.—Sermon by Rev. Berthaldine. Text: "Freely ye have received, freely give." A very marked tendency in the financial world at the present time, is the aggregation of capital into monopolies or trusts. Koreshans have the greatest monopoly of all,—a monopoly

of the truth; not for personal aggrandizement, but for the benefit of all who will receive. Freely we have received the truth of the great Monopolist (the Messenger of the Covenant): freely we must impart the same to a world groping in darkness, for the light.

MONDAY EVENING, Oct. 16.—Lecture by Prof. Morrow, on Astronomy. The lecturer made a brief recapitulation of some of the ground covered on previous occasions, after which he demonstrated, by chart, the mathematical formula, universally accepted, for determining the ratio of the earth's curvature. This formula applies equally as well to a concave sphere as to one whose surface is convex. The greater part of the evening was devoted to a detailed account of numerous telescopic experiments with ship's hulls and targets; also a thorough explanation of geodesy; the meaning of the term; its purposes, and the methods employed. In conclusion, a general outline of the Koreshan geodetic survey was given, the detail of which constitutes the subject matter for the next lecture.

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

SUNDAY EVENING Oct. 15.—State and Quincy streets. Subject: "Some Phases of the Recent Peace Festival." The recent celebration in Chicago was the direct product of the mercenary spirit of the times, and had its inception in the commercial club of Chicago. The laying of the cornerstone of the new Federal building, Chicago day, was used as the main drawing card. Being the anniversary of the great fire, it made a fine "leader." The heads of the three governments of North America—ostensibly the invited guests of the people—were entertained in one continuous round of banquets, exclusively by the plutocratic clubs of the great metropolis.

The speaker put the following question, calling for a display of hands: "How many of you sat down to the mahogany tables laden with the luxuries of the industry of the people?" [No hands:] "Where were you?" [A voice like a megaphone] "Behind the door."

The lasting impression of the great parades, was the gigantic Chinese dragon in "the parade of nations;" and in evidence of the prevailing military spirit of the whole Festival, many church societies—contributing their quota of juvenile regiments—armed and drilled!

Koreshanity was shown to reveal the true corner-stone, upon which society must eventually be structured in fulfilment of the prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven." There was much enthusiasm at the close of the address, and many books and papers were disposed of to investigators.—ALLEN H. ANDREWS, Reporter.

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#### Convinced of the Truth of Koreshanity.

EDITOR FLAMING SWORD:—I have read THE FLAMING SWORD from beginning to end for the last year, and my interest has increased so that I am hungry for more information along this line. I am convinced of the truth of Koreshanity, but can't make it plain to others why.

Many years ago I became an advocate of reform, publishing papers, etc.; looking ever for a true plan of co-operation. I be-



came a convert to Labor Exchange, and have been preaching and teaching these principles, believing that this was the engine that would knock the stumbling block (competition) out of humanity's way, and clear the road to a higher and better life, that it might expand to a higher and nobler, physical, mental, and spiritual plane, where true brotherhood and Fatherhood exist. But the taste I have now acquired for Koreshanity leads me to believe there is something still grander; that he who is truly progressive and searching for the truth can never cease to move onward and upward, until the goal is reached.

The movement I am connected with is a co-operative community; we moved here recently from Iola to take charge of their co-operative boarding house, and I am expecting to take charge of *The Search Light* at this place. This organ will, and does push the local cause; therefore, I will expect THE FLAMING SWORD on exchange.—W. A. B., Moorehead, Kans.

**Doctors, Teachers, and Lawyers Reading Koreshan Literature.**

EDITOR FLAMING SWORD:—I have been selling some copies of the CELLULAR COSMOGONY and soliciting subscriptions for THE FLAMING SWORD; but it is slow work with me. I do not get discouraged, however, for I find some are beginning to think, and that is what we want. One man (a justice of the Peace) said yesterday, that if people generally came to believe the teachings of KORESH concerning the shell in which we live, men would never stop until they had bored through to the rind of gold. He cannot realize that gold cannot be used as at present, when men generally come to believe in Koreshanity. Some doctors, lawyers, and teachers have read the book, and no one has yet said that it is unscientific. We are getting good working people to study the teachings of KORESH, and may have more soon.—S. H., Concord, Wash.

**A Plain Scientific Question Put Forth in Good Faith By Koreshans.**

CELLULAR COSMOGONY, or, the Earth a Concave Sphere: By KORESH and Prof. U. G. Morrow. Paper covers, illustrated, 25 cents. The Guiding Star Publishing House, Chicago.

A generation or so ago, an American philosopher propounded the theory that this world of ours is hollow, that the interior is a reproduction or facsimile of the outer shell, and that it is peopled by human beings like ourselves. The Koreshans go further than this. They not only contend that the world is hollow, but that we are living in that concavity. Instead of inhabiting the outside of a huge ball, more or less solid, as is generally believed, they argue and endeavor to demonstrate that we occupy the inside of a vast hollow sphere, 8,000 miles in diameter and 25,000 in circumference. This contention of theirs is based on certain alleged experiments, going to show that the curve of the earth is upward instead of downward; or, in other words, that it is concave instead of convex. These experiments are fully described in the book, as well as illustrated by plates and diagrams. One of them was a costly and elaborate affair on the Gulf coast of Florida, in which, it is claimed, an absolutely straight and level line was carried along the beach for two and a half miles, the result being a clear demonstration of the truth of the Koreshan theory. It is of course not conducive to a ready acceptance of this revolutionary claim to

find our old acquaintance, Dr. CYRUS R. TEED, at the bottom of it; but setting aside this brainy but mischievous crank and his Koreshan nonsense, here is a plain scientific question of immense importance that seems to be put forward in good faith. If the Florida experiment was really made as related, with the result stated, then it behooves the upholders of the Copernican theory to come forward and refute it. If we really live on the inside of the world instead of on the outside, we want to know it.—Syracuse (N. Y.) *Herald*.

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The CELLULAR COSMOGONY, one volume with two parts: Part I. The Universology of Koreshanity, by KORESH, the Founder. Part II. The New Geodesy, by Prof. U. G. Morrow, the inventor of the Rectilineator and conductor "of all the experiments through which the mechanical Geodetic demonstration has been carried forward to a successful geometrical and mathematical conclusion and climax, irrefutable and overwhelming." Experiments by which the "concavity of the earth is so absolutely demonstrated as to preclude even the possibility of a doubt of its true contour, in the mind of every person honest enough to examine, without bias or prejudice, the proofs offered."

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\* \* \*

**The World's News.**

Wednesday, Oct. 11.—War against the Transvaal is virtually declared by the British; will not yield to Boer ultimatum.—Soldiers of two wars banquet McKinley at Chicago.—President talks of prosperity and the Philippine campaign; declares an aggressive policy in the far East.—Nationalist party holds convention at Havana, and stands for absolute independence of Cuba.—All Europe is excited over war news; Holland and Belgium in sympathy with the Boers.

Thursday.—McKinley starts from Chicago on a special tour of the west.—Tammany Hall declares for Bryan and anti-expansion.—Balfour stirs England with a war speech.—Senator Mason wants Dewey to run for president.—English jury system is denounced by Manisty, president of Incorporated Law Society of Dover.—German socialist conference discusses social evolution.—Famine results from floods in Bavaria.

Friday.—Boers close all gold and diamond mines; foreigners fear that mines will be flooded and destroyed.—French-Canadians oppose enlistment in British army to fight the Boers.—Count Stauffenberg weds a Chicago girl.—Cattle plague breaks out in Germany.—Dewey reception at Montpelier, Vt.—Commercial congress opens at Philadelphia.—Southern industrial convention at Huntsville, Ga., discusses the negro problem.

Saturday.—Warm wave strikes Chicago; snow in Nebraska.—Newspapers invent a fake report of a great battle near Kimberly, South Africa.—Bandits dynamite and rob an express train near Chicago.—New cabinet constructed in Bulgaria.—Russia interferes with ex-King Milan's inhumanity in Serbia.—New York packers plan a \$100,000,000 cattle trust.—McKinley greeted by thousands in N. Dak.—Prof. Parker, of Chicago, denounces present public school system.

Sunday.—Steamer Nutmeg State burns off coast of Long Island; 12 lives lost.—3,000 Boers occupy city of Newcastle, Natal, in British territory.—Germany favors foreign protection of gold mines in the Transvaal; the gold god must not be interfered with.—The Munich supreme court disposes of a lawsuit which has been in progress for 300 years.—Russia projects gigantic plans for increasing Russian navy.—Nickum, the Logansport (Ind.) perpetual light man, meets with financial failure.

Monday.—Summer visits Chicago in autumn.—Fighting at Kimberly reported to be in progress; Boers offer \$25,000 reward for capture of Cecil Rhodes.—St. Mary's reformatory institution burns at Feehanville, Ill.—Terrible epidemic of dysentery is sweeping Japan; over 50,000 cases reported, and 12,000 deaths.—Martial law proclaimed at Barcelona, Spain; people refuse to pay excessive taxes, and mayor resigns.—Columbia wins in first yacht race at New York.

Tuesday.—Boers attack and occupy Kimberly and Vryburg, in Natal; British driven back to Ladysmith.—Boers destroy railroads, telegraph lines, and bridges, and cut off communication with Cape Colony; they hold all passes into the Transvaal districts, and have gained a number of points in strategic warfare.—Queen's message to parliament favors war, and urges adoption of best methods for prosecuting war against the South African republic.—Columbia wins in second yacht race at New York; Shamrock's topmast breaks near the start, and fails.—McKinley banqueted at Milwaukee.—Anti-expansion and anti-imperialist convention opens at Chicago.

\* \* \*

**The Flaming Sword's High Class Exchanges.**

Leslie's Weekly.—Current and popular events in America are aptly and strikingly illustrated in this week's issue of *Leslie's Weekly*. Several million dollars have been expended in this year's international yachting contest; and just now America is interested in maintaining supremacy over England in the yacht races, as in other things. The first page shows a splendid picture of the Columbia. Another interesting picture (double-page) gives an excellent idea of the yacht races. Chicago's fall festival is splendidly illustrated: The laying of the corner-stone of the Federal building; the magnificent illumination of the court of honor; President McKinley, and other features of the festival. A page contains photographs by amateurs; these photographic contests are proving interesting. The letter-press contains an illustrated story of the latest Klondike, as well as the usual departments.

The Saturday Evening Post.—Mr. Markham's most recent poem, "The Muse of Brotherhood," is one of the few really great poems that the closing years of the century have produced. In it Mr. Markham voices a lofty optimism that is at once more impressive and convincing than



the notes of hopelessness and despair that characterize "The Man with the Hoe." "The Muse of Brotherhood" will appear exclusively in *The Saturday Evening Post*, of Philadelphia, in its issue of October 21.

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**Human Faculty.**—Advocates a new system of phrenology and physiognomy. It contains apt illustrations, employs new methods of presenting the subjects, and leaves other phrenological journals far behind.—16 pages; \$1.00 per year. 317 Inter-Ocean Bldg., Chicago, Ill.

**The Light of the East.**—Devoted to the religion and philosophy of the Hindoos. It breathes an oriental atmosphere, and would no doubt prove interesting to many of our readers.—Published at 20 Grey street, Calcutta, India.

**American Monthly Microscopical Journal**—Devoted to microscopy in all its branches. \$2.00 per year; published at Washington, D. C.

\* \* \*

#### A Worldly Discussion.

Near Whitsett, this state, some of the colored brethren had a discussion, in the meeting-house, as to whether or not "de worl' tu'n'roun'." There was considerable "contendin'" for and against, but the testimony of an old colored deacon was conclusive. He said:

"Dey's no sich t'ing ez de worl' tu'nin' over—no sich t'ing, I tell you! Ef dat wuz de case, wouldn't all de water in de sea spill out, w'en de sea git upside down? Answer me dat now! En fuddermo'—could you hol' yo' balance ez hit tu'ned over?"

Here a somewhat learned brother interrupted with—

"Fer de Lawd sake, deacon, don't you know nuttin' 'bout de contraction er graduation?"

"No, suh, I don't!" thundered the deacon. "Will you please 'splain ter de meetin', what is contraction er graduation?"

"Well," replied the brother who had interrupted him, "I did know once 'pon a time, but danged ef I ain't done fergit!"—Atlanta (Ga.) *Constitution*.

\* \* \*

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

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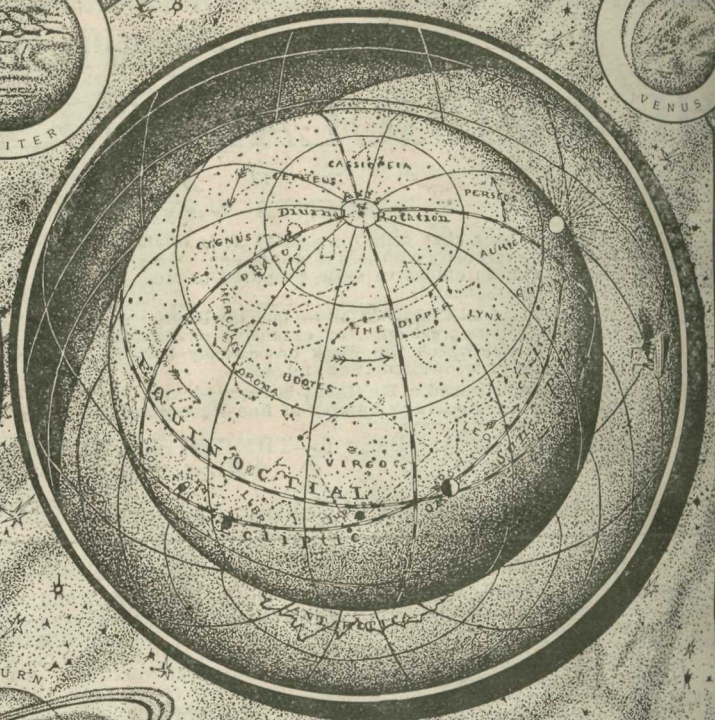
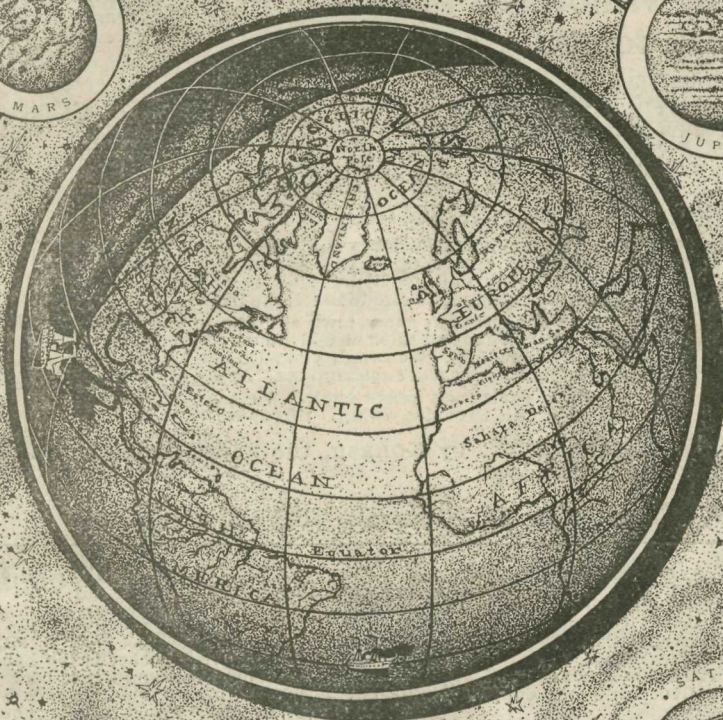
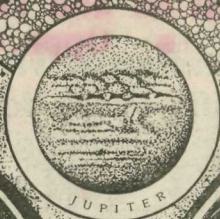
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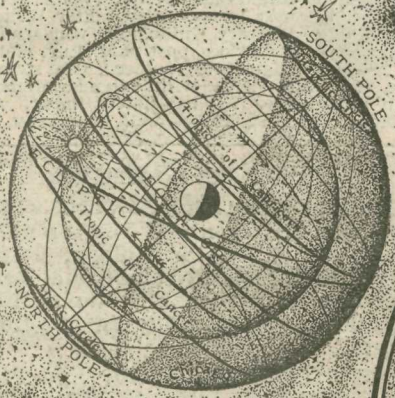
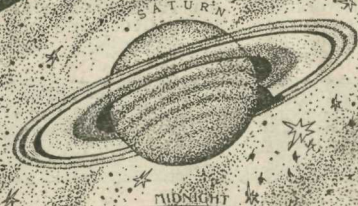
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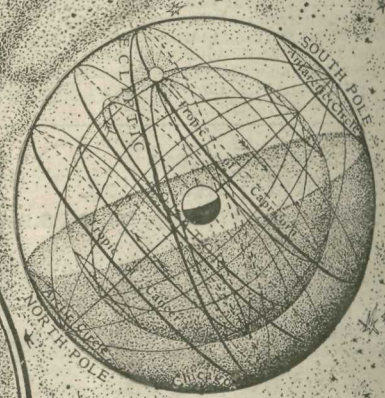


The Earth's Concave Surface  
The Land Hemisphere

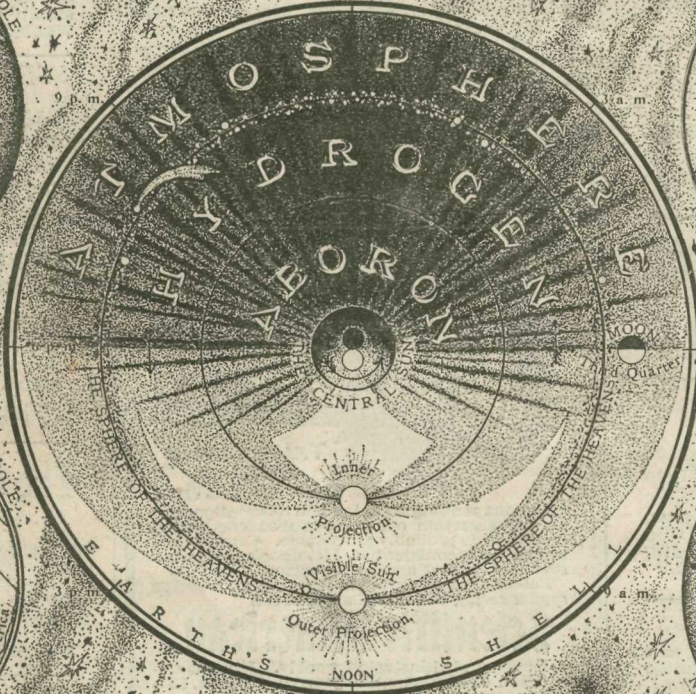
"In the Hollow of His Hand."  
The Heavens in the Earth



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

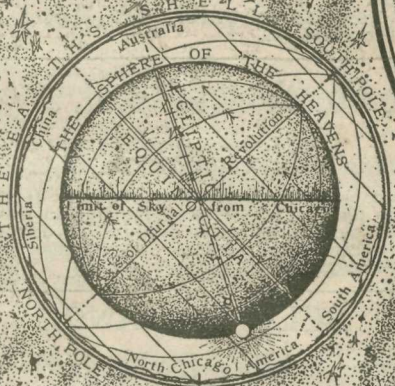


Winter Solstice, Dec. 21.  
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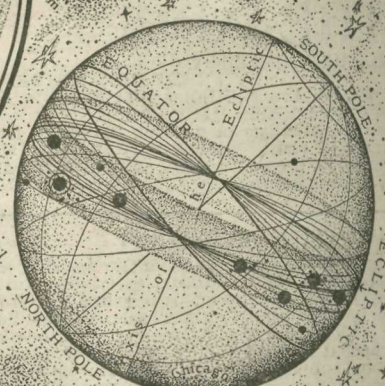


The Cause of Day and Night

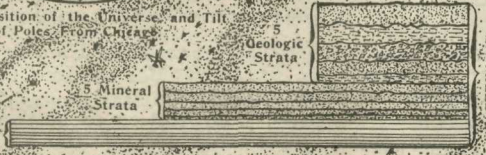
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Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



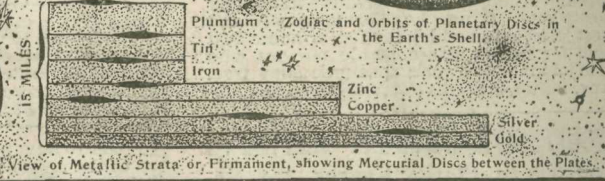
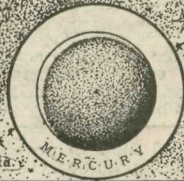
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# The Cellular Cosmogony or Koreshan Astronomy.

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

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

