


SPECIAL FEATURES OF THIS ISSUE:

Scientific Theology vs. Orthodox Vagaries.—New and Old Religions Contrasted.—The Known God the Unknown.—The Supreme One Against Three.—Creative Function in Form.—Editorial Topics.

THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is dark-skinned and wears a simple bracelet. The sword is held diagonally, with the hilt in the hand and the blade pointing upwards. The blade is engulfed in bright, stylized flames. The background is dark with radiating lines emanating from the sword, suggesting a powerful light source. The entire scene is framed by a decorative border consisting of repeating white, flame-like or leaf-like shapes on a dark background.

November 3, 1899.

THE CONTENTS

A Striking Contrast in Theology.

The Principal Tenets of the Koreshan and Orthodox Schools of Theology,
Placed Side by Side in Parallel
Columns.

Science Versus Superstition.

Genuine and Spurious Articles Tested
in the Laboratory of
Reason.

KORESH.

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Prof. U. G. Morrow.

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The Flaming Sword

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

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CHICAGO, ILL., NOVEMBER 3, 1899. A. K. 61.

Whole No. 361

A Striking Contrast in Theology.

The Principal Tenets of the Koreshan and Orthodox Schools of Theology Placed Side by Side in Parallel Columns.

NOTE.—The Articles numbered consecutively in parallel columns are to be read in contrast; throughout the entire article under this heading the matter on the left is Koreshan, while that on the right is the orthodox belief of the church.

Koreshanity.

THERE IS but one person in the trinity; that person was the Lord Jesus, when he was in the earth at the inauguration of the Christian era.

II. The Lord (Jehovah) came into the world the fulness of the Godhead bodily, embracing three attributes—that of Fatherhood (power to beget); that of Motherhood (power to gestate), involved in the operation of the Holy Spirit proceeding from the Son as the begetting source, which, after begetting, constituted him the Father; and that of Sonship, which is the attribute of being generated from himself.

III. The Godhead in his fulness was incarnate in the flesh, the Lord, who was both Elohi and Jehovah; that is, God the Lord. He reproduced himself from a prior manifestation occurring at a corresponding time in the Zodiacal cycle, and therefore came into the world according to the operation of the Messianic law, which operates throughout the perpetually recurrent cycles of time.

IV. The Godhead possesses an interior pivotal and central entity, which is eternal. This nucleus of a pneumatic and psychic life is the central star (astral nucleus) of all being. This central star is not extrinsic to humanity, but the point of the congeries of all human affection and intellection; it is the pivot whence radiates all interior thought, and into which flow both the affections and intellections of mental energy from universal humanity, whether angelic, or the external and tangible humanity.

Orthodoxy.

THERE ARE three persons in the trinity—one person of the Father, one person of the Son, and one person of the Holy Ghost.

II. One person of the trinity (not the fulness of the Godhead bodily) came down from heaven,—leaving the other two persons up in heaven,—and clothed himself with a human body called the Son of God. He is not the Father nor the Holy Spirit, but the Son; not the offspring of himself, not having the power to beget, but co-existent with the Father and the Holy Ghost.

III. Jesus Christ, the Son of God, came into the world, not according to a definite law, but according to a specific fiat of the Father, the first time and only time, the visible Son of God from an invisible Son of God, who was the Son of God before coming into the world, and as old as the Father, for he was coexistent with him and equal to him.

IV. God is the great spirit which pervades the universe. He is illimitable, incomprehensible; that is, unknown and unknowable. According to orthodoxy, he is Father, Son, and Holy Ghost in three persons;—one of these ideas being in direct conflict with the other. His throne is everywhere and nowhere; he has no specific throne, because he is all-pervasive. At this point, modern Christian theology is in such a jumble it cannot be expressed.

V. The Son of God is the product of human development through ages of successive cycles of time, in which humanity is subjected to the experiences of retrogressive and progressive existence, both in the spiritual and material domains of consciousness, until perfection is attained. The Son of God was Abram, to whom God made the promise of attaining the divine inheritance,—that of making him his perfect Son, and the heir of the world. He was manifest in the prophets, kings, and priests in successive incarnations. He was specifically manifest in David, to whom God said: “I will make of thee my first-born, higher than the kings of the earth.” This promise was fulfilled when, in his perfection, he was reincarnated in the Lord Jesus, who was Jehovah.

VI. The Son of God does not exist as the Son, until produced in the flesh. He is then the aggregate of a composite unity of millions of spiritual entities of human beings who have been born into the world, have died, and are absorbed and blended into the central consciousness of unity. This blending of identity is without loss of consciousness or identity on the part of such as are worthy to enter the central consciousness. This is central absorption—absorption into the astral nucleus. The entity absorbed (without loss) takes on the consciousness of the central identity, so there are not two or more identities, but one consciousness. When this composite unity is made perfect through the application of the laws of overcoming, as the Son of God in the flesh, he walks with God and is not, for God takes (absorbs) him. The Son is then consumed by the fire of theocrasis (translation), is absorbed into the invisible nucleus, into the invisible Godhead, and becomes the invisible or spiritual nucleus. (*See article no. 4.*)

VII. When the Son of God, the offspring of humanity, therefore “the Son of man,” enters by theocrasis (a consuming fire, translation) into the central and stellar nucleus of affectional and intellectual power and pre-eminence, he precipitates (throws down) a descending spirit. This spirit radiates from the center into which He flows in his ascent, entering (in his descent), by an orderly and graduating way, into the souls of such as are prepared to receive him, into the soil, the church, into which he is planted. This is called the Holy Ghost or Spirit. It is the divine proceeding, the seed or seminal essence of Deity, by which the church (the soil—ground) is vitalized with the divine impregnating seed of regeneration (re-production), through which those who receive the seed are to become the sons of God when, in the fulness of times, the process of regeneration is complete.

The Lord becomes the Father, by virtue of the fact that he impregnates the church and brings forth his offspring, the children of the resurrection, the children of regeneration. When He said, “I have not yet ascended to the Father,” he signified that he had not yet impregnated the church by the dissemination of his seed—the Holy Spirit.

V. The Son of God incarnate, was produced without any human experience, prior to his conception by the Holy Ghost and the Virgin Mary. He was the first and only human Son of God. His experience in the world was only about thirty-three years’ duration, when he left the world, taking his body up into the material or physical heavens. The promises to Abraham and David have no significance, further than that this patriarch and king will possibly occupy an exalted position somewhere in the heavenly domain, now, or at some future time. The Son existed in heaven, came down suddenly to earth, fulfilled a mission for about thirty years, and went back to heaven, where he sits at the right hand of the Father,—his Father taking the *second* seat in the same throne.

VI. The Son of God, one of three eternal and distinct entities, is the Son *all* the time, not the Son because he is made so by being the Son of man, but he was eternally so. There never was a time when he was not as old as the Father, when he was not equal to the Father. He descended as a spirit, became a man, and went back as a man. His translation was not a theocrasis, but merely a levitation, not in conformity to some definite law, but the result of a miraculous fiat of the Almighty. He did not blend with the central, invisible, and spiritual Deity, but sat down on a throne having three seats, he taking the right hand, and his Father moving along one seat to the left, to make room for the Son. He was the Son of God from eternity, and not specifically and solely from humanity.

VII. The Holy Spirit comes from an indefinite source, and is an indefinite something. It is not seed; it is some power without substance. It does not proceed definitely from the Son of man, the Son of God, through his combustion, and is not the very substance of the person of the Christ. The Holy Spirit was not the product of the combustion of the Lord’s body. They do not know how or whence it proceeded, whether from the Father, or from the Son, or from both; but they know it is a person, because somebody whom they follow in theological knowledge, has told them there are three persons in the Godhead; that one of these persons is the Holy Ghost, which operated in the church 1900 years ago, and operates now in the church. They don’t know that the Holy Spirit was the seed of God; or that it was sown to die like any other seed; or that this Holy Ghost is the product of the dissolving of the body of the Son of God, and that through it the sons of God will be regenerated. They believe it is blasphemy to put forth such a doctrine, and the one who does so ought to be anathematized. They do not believe that the church was the soil in which the seed was planted; or that the seed and soil together must die to regenerate, for “the Holy Ghost can’t die.”

VIII. God has both an animal and a man life. "Who knoweth the spirit of the man that goeth upward, and the spirit of the beast [animal] that goeth downward?" Well, who does? The man who has wisdom. God's animal life is the descending life of God; it is the Serpent—wisdom of commerce: the Lamb or Ram of God—the act of begetting: the Lion of God—the power of commerce: the Bullock of God—the love of liberty: the Man of God—the power of justice: the Eagle of God—the power of life: the Horse of God—the restraints, liberties, adjustments, and appropriations of commerce: the Dove of God—the symbol of the consummation of regeneration, therefore peace in earth. These are some of the symbolic representations of God's animal existence, through which he perpetually operates with men in the domain of material existence. Through these God has the power of constantly dying, while at the same time he eternally lives as the man-God. It is by these that God renews his life, rejuvenates his being, and perpetuates his eternity. The Lamb of God is the divine human—*capable of dying*.

IX. The Lord God (Jehovah, Elohi, Elias, Elijah) is both a spiritual and a natural man. As manifest in the beginning of the Christian era, He was both the Father and the Son. He was the Word, involving its prophetic and priestly character and power; he was prophet, priest, and king. He constituted the two witnesses, for he said: "I bear witness of myself; and the Father who dwelleth in me, beareth witness of me." The two witnesses which lay dead in the streets of the great city, which spiritually is called Sodom and Egypt, "where also our Lord was crucified," are none other than the Lord, who, after his resurrection from the tomb of Joseph, was dissolved and became Holy Spirit, which was sown as the Word of God in the church. Because of the operation of the law of the death of the seed sown,—expressed in the language, "Thou fool, that which thou sowest is not quickened except it die,"—the Word (God) in his animal life was sown in the church by the operation of the Holy Ghost, and by this planting, dies in and with the church into which the Holy Ghost—the two witnesses, descended.

Sodom and Egypt constitute the church in its declension. The Lord is both the truth and the good of the church. These are both dead. The daily sacrifice was taken away when the church went fully over to paganism, at which time the abomination which maketh desolate was set up. This was the establishment of pagan Romanism. From this time on, there was a period of 1335 days, which implies one thousand three hundred and thirty-five years, extending from 535 to 1870. At this time, the secular power of Rome was destroyed, and the city of Rome became the capital of Italy. The empire of France under the third Napoleon was overthrown, and upon the ruins of the empire the French republic was established. Germany, which consisted of a number of petty kingdoms,

VIII. Orthodox Christians give to the world no definite idea of the animal significances made as sacrificial offerings by the Jews. These all point to Christ, but how and why, they care not. Why the serpent was lifted up on the pole in the wilderness instead of the Lamb, they know not. They know that somehow the serpent on the pole pointed to the Savior of the world; further than this they do not care, for this is a mystery the people need not know.

Why Elijah was called "the chariot of Israel, and the horsemen thereof," they do not know; and why the rider comes on a white horse, and thousands of his saints follow him on white horses, is a mystery they do not, and cannot understand. They do not believe that God dies through his animal life, nor that he dies through any part of his existence. "God cannot die." The Lamb of God which died on the cross was not God's animal life, but a mere humanity. The humanity of the Christ was not divine.

IX. The evangelical church denies the Divinity of God's humanity, in that it holds to the doctrine that the Christ had two natures,—one nature which was divine, and another nature which was human. The human nature did not differ from the ordinary human nature of the mortal and corruptible humanity, because the Lord took upon himself "our nature," which was purely human. Jesus was the Word as to his divine nature, but not the Word as to his human nature. This is a denial of the truth that the Word, who was God, and who was in the beginning with God, "was made flesh and dwelt among us." The Word cannot die, therefore the two witnesses who lay dead in the streets of the great city, could not be the Lord Jesus Christ, for he ascended into heaven; hence the mystery of the two witnesses is not to be known till after death, when all mysteries shall be revealed.

The orthodox church is ignorant of the law of seed sowing, as pertaining to the Word—God. It cannot interpret the parable of the Lord regarding the Sower who sows the Word. "Behold, there went out a sower to sow." Mark iv:3. "The sower soweth the Word." Mark iv:14. Of the fact that the Word is God, and that the sowing was done after the resurrection of the Lord's body—after his theocrasis (translation), the church is in utter ignorance. It does not know that the Sower sowed the Word by the operation of the Holy Spirit; that the Holy Spirit was the substance of the Lord's body, and that when the Word was sown as the Holy Ghost, it had to die as all seed dies when sown, in order to reproduce and multiply.

The evangelical church does not know that the dark ages came as a result of the death of the Word in the church, and that during this time, there obtained the abomination of desolation, set up when the church had so far declined as to become pagan under the influence

became united in the vast empire of Germany, under the supremacy of the king of Prussia, who was made emperor of Germany. At that time, Spain became a republic. Then, also, the New Jerusalem became unified by a spiritual consummation, an ingathering of those who were made blessed, in their preparation for descent as the Bride, the Lamb's wife, purified and made white in the blood of the Lamb, and in the state of beatification as John saw her, described in the following language: "I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." During this period the two witnesses—the Word, that is, the Lord God as to his animal life—were dead. During the time that the Lord, Adam, the two witnesses, lay dead, God took the woman, the New Jerusalem, from his rib (strength) and prepared her as the Bride.

X. The Lord was the involved product of the human race. He was the supreme fruit of generation—the highest generated. The kingdoms of nature develop successively, from lowest to highest. The mineral produces the vegetable, because the vegetable vitalizes the mineral. The vegetable produces the animal, because the animal vitalizes the vegetable; the animal produces the human, because the human vitalizes the animal. The law of evolution does not cease its operations with the propagation of the mortal humanity. As the mineral evolves the vegetable, and the vegetable, the animal, and the animal, the human, so the human projects a new, higher, and supreme genus—the sons of God. As every grade of development, in its evolution, is preceded by the involved germ of such evolution, so before the sons of God (the new genus) are produced, the involution of the new genus must first be generated.

The generation of the man-God, the God-man, confirms the doctrine of development. The doctrine of evolution, with its co-ordinate and coincident involution, is reasonable; and according to the law for the necessity of the generation of the firstfruit of a superior genus of men, we have a record of the involution of the God-man, Jesus the Christ, produced through the operation of the principle of parthenogenesis, or virginal propagation. The firstfruits obtained; the Son of man, the Son of God, was planted back in the race sufficiently developed to receive and absorb him, from which—through the process of regeneration from the progressive type—will develop the fixed type of the sons (offspring) of God.

The Son of God, manifest as the personal Jehovah in the beginning of the age, will therefore bring forth at the end of the dispensation, the product of his planting. This product will be his own offspring, the sons of God, who will fulfil in themselves the promise: To as many as believe in his name, gives he power to become the sons of God. Thus God will have consummated at the

of pagan Rome. Of this process of regeneration, as beginning when God was sown in the church by the operation of the Holy Ghost, and to fructify in the resurrection of the dead at the end of the Christian or Piscatorial age, the church is totally ignorant. Of the fact that the Christ, the Word, was sown in the beginning of the Christian era, to culminate in the harvest of the age, the manifestation of the sons of God as a new genus or race of men called the sons of God, the orthodox church has no conception. The church is totally ignorant of the fact that the New Jerusalem is made up, in the spiritual world, of those who have died in the natural world, and who at the time of the outpouring of the Holy Spirit accepted the Word, fulfilling the purpose of the Lord that they should appropriate him: "Whoso eateth my flesh and drinketh my blood hath eternal life [when?], and I will raise him up at the last day (at the end of the age). "My flesh is meat indeed, and my blood is drink indeed."

X. What has the orthodox church to say upon this subject? Absolutely nothing. The doctrine of atonement (at-one-ment) has no significance. While the Scriptures define the line of the progressive development of Jesus from Abraham down to his birth from the Virgin Mary, the church is ignorant of the fact, that, while he came of the tribe of Judah and of the lineage of David, this line was also the line of his generation; that is, of his production. It is not known in the church that in the outline of Judah's genealogy, the Scriptures define specifically the progress of Abraham through the Mosaic or Abrahamic age, while he is in process of perfecting his character through a succession of natural and spiritual states and careers, from which he ultimately merges as the Son of God. The book of the generation of Jesus the Christ, is the period of time in which (and the processes in that period by which) Abram completes his generation, and becomes the involved product of the higher genus.

The Christian church denies both the doctrine of involution and evolution, while the atheistic and infidel evolutionists deny the doctrine as set forth in the Scriptures—both parties being entirely ignorant of the character of the law. The orthodox church denies the law of parthenogenesis, or virginal propagation, maintaining that the production of the Lord was by a special dispensation and power of Providence, in which the principles of law were not necessarily called into action.

Evangelical Christianity, so called, denies the law of the Lord's planting, and of the regeneration of the sons of God through evolution. The doctrines of the church are vague regarding regeneration, regarding the condition and place of the dead, regarding the status of the saved,—whether they be angels, lower than the angels, or higher than the angels. The church is ignorant regarding the day of judgment—as to time and character. The church is ignorant of the progression of the human race in cycles of time, in which there is a perpetually re-

end of the grand cycle of twenty-four thousand years, a corresponding development to the genus he created at the beginning of the same, or end of the preceding cycle; that is, the production of man in his own image and likeness, the fruition of the age, to be absorbed into the invisible Elohim.

XI. Mankind, such as is ripe enough to become the firstfruits of the present age, will attain to immortal life here in the body; not through faith or belief, not through the exercise of the will power merely, but by knowing the laws of life and making an application of them. Man is not immortal, neither in the pneuma (spirit), psuche (soul), nor soma (body). Immortal life is an acquisition to be attained by the firstfruits of immortality, by a process of overcoming. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

It is not merely a fact corroborated both by the Old and New Testaments, that spirits exist as conscious entities after the death of the body, but also by Emanuel Swedenborg, from his own most abundant experience, and through the testimony of modern spiritualism. This is regarded by many as establishing the truth of immortality. Such, however, is not the case. The mere fact that the spirit of a person exists after the death of the body, does not constitute satisfactory assurance of immortal life. Birth and death both take place in the natural world. The same thing correspondentially obtains in the spiritual world;—people enter the spiritual sphere at all ages. Their entrance there corresponds somewhat to birth into this world; they pass their careers there, and succumb to what corresponds to death in the natural world. When such a change occurs in the spiritual domain, the spirits precipitate the descending degree of their spirit, which passes into the material body of those who exist in the natural world, to enter into rebirth. This is partial re-embodiment, *not* as it has been denominated, a full reincarnation. The process of successive re-embodiments, none of which are the full reincarnation of the individual, is the passage of the vidual existence through the hells. The purpose of this passage is the experience essential to the development of the consciousness and identity, in the progress toward the perfection of life as it merges into ultimate and eternal sonship, which it does in the final reincarnation of a cycle, when the individuality awakes in the body to a memory of past conditions and to the incorruptible state, when reincarnation ceases, and the person has attained to immortality, this being the resurrection of the dead. This is the reproduction of the personality.

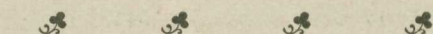


According to all the teachings of the Old and the New Testament, the Lord Jesus should descend into the race and take upon himself the actual state of the fallen nature, as typified by the pollution of the sanctu-

current seed-time and harvest that will never cease—a seed-time and harvest applying to the creation of the sons of God, just as there is a seed-time and harvest in every domain of God's organic creation. It has no conception of the rejuvenation of the fathers, by turning the hearts of the fathers to the children raised up to be absorbed.

XI. According to the teachings of orthodox and evangelical Christianity, and the world generally, man has an immortal spirit. This is a common conviction. According to the church, the converted man has an immortal spirit, which goes to heaven and to blissful peace at the death of the body. If it be an unconverted immortal soul or spirit, it goes to hell to become roast for the gods and angels. The means by which the wrath of God is appeased, and the immortal spirit of the sinner becomes the immortal spirit of the redeemed, is mere faith in the blood of Christ, regardless of the works of the law of God. "Ye are saved by faith without the works of the law." [A statement of Paul, misunderstood and wrongly applied. KORESH.] The spirit of the converted man goes directly to heaven, where it remains until the judgment, when (as is supposed) it is summoned again before the judgment seat for revision. Why there should be a final judgment after the doomed have gone to hell, before the judgment is set and the saved are made happy in heaven, the orthodox and evangelical Christians are unable to say; but we can assure the inquirer that the final judgment is a certainty, and that the righteous and the wicked will be on hand to get the final decision in their respective cases.

The resurrection of the dead is neither understood nor agreed upon by orthodoxy. Some think the resurrection occurs to every person when he goes over into the spiritual world, and that the Lord comes to take the good spirits to himself, and that this is the coming of Christ. According to this conception, which is becoming quite common in the church, Christ comes to all genuine Christians at death. They think it may become a chestnut after a time, but any kind of a belief is better than suspense. Others think there is to be a final resurrection, where the disintegrated bodies of the corrupt dead will come up out of the physical graveyard, a gruesome spectacle—but as "all things are possible with God," and he is full of surprises, they rather expect to see the material graves open—if they happen to be here at so late a date. But they are not paying as much attention to the method of the Lord's coming and the resurrection of the dead now, as they once were in a habit of doing, anyway.



ary. He should overcome the sinful nature which he thus acquires, and through his overcoming be enabled to lead the race into immortal life through his own purification, as typified by the purification of the high priest.

In the Editorial Perspective.

THE EDITOR.

THE PROCESSES of creation are unknown to the modern scientific and theological world. The astronomer writes about the evolution of worlds and the evolution of life; and the clergyman preaches about the Creator of the heavens and the earth. Both classes of minds are in ignorance of the scientific laws and functions of creation and perpetuity of the physical cosmos and the world of man. It is a fundamental law of Koreshanity that Cause cannot put forth that which it does not contain; therefore, all effect must have originally been in the cause. We find expressed in all domains, forms and functions, matter and energy. These are but expressions of Cause, and therefore Cause possesses form and functions, matter and energy. Every form having functions has been brought into existence by a corresponding form having corresponding functions. This is a universal law, operative in all domains of existence, from the lowest to the highest plane. We maintain that the creative Cause of the universe is the highest product of the universe, because there must necessarily be an involution preceding an evolution; and the involution puts forth that which it involves, and nothing more. The highest product of the universe is the perfect man, the God-man; he is the microcosm, the entire world involved, the universe in its least form. The creative pivot, the cause-point of all things is composed of mind and matter. The creative function obtains at the very *nexus* of spirit and matter. The Creator, therefore, is as *natural* as the effect, and as spiritual as that which it produces. Man is composed of both mind and matter; and the Cause which produced him was composed of both mind and matter. This is Messianism; it is scientific; it is Biblical. It was declared of Jesus of Nazareth, who was born of the Virgin Mary, that he was the Creator of all things in heaven and in earth; that he was the Seed-man, the Living Word, the mighty God, and the everlasting Father. We might examine with profit, the etymology of a few words, and reach the same conclusion. It is unquestionable that the word physical pertains to *natural things*, for this is the inherent meaning of the word. It is derived from the Greek word *φυσικός* (phusikos), which means natural. Now the very root from which a great class of words embodying the meaning of the word natural, inclusive of *φυσικός*, is *φύω* (phuo), which means to bring forth, to beget, to produce, to exist, to have naturally. *Φίσας* (phusas) means father, the natural father; *φύλον* (phulon) means a race of people, while *φύλλον* (phullon) means a natural leaf, from *ύω* (uo), from which *υἱός* (whios) a son, "that which has been produced," originated. The Latin *feo* and *fetus* are from the same word, and remotely, *fundus*, foundation. Now, physical existence is the *natural foundation* of all activities. It is self-evident that without a physical basis there could be no creation or created universe; and we assert that without a physical basis in the Cause, there could be no creative function; for there is no function without form. We find this to be the emphatic meaning of the word *φυσίζω* (phusizoos), that which bestows life, that which *creates*. *φυσίζω* (phusizoos) is from *φύω* (phuo), to beget, to have or create naturally, and *ζωή* (zoe), which means life. By the etymology of the word physical, which pertains to natural things, it is demonstrable that the processes of creation have a natural foundation in *both* cause and effect, through laws operative in a material form having creative functions! Jesus the Christ was a man; the great conjunction of God and man; the *nexus* of the divine mind and matter; the pivot of creation; the spirito-natural seed of humanity, and the perpetuator of both God and man, the impulser of both the natural and spiritual worlds, the Creator of all things

in heaven and in earth, and the maker of the universe. This is the scientific God of Koreshanity.

Since the time of the sixteenth century reformation, the old church has been at war with itself. Factions have seceded from the mother, the Catholic church; and the factions have divided into sects, until now there are scores of divisions which constitute the modern church. Every sect has been originated by some leader, and the success and extent of the influence of each sect have depended upon the personal force of the founder. Every such leader has been the object of persecution by the masses, and thousands of people have been martyrs to the causes which they espoused and promulgated. The forces of prejudice have been transmuted to physical force, which has taken away both property and life; and men have entered martyrdom for the sake of their personal convictions. The disintegrative processes continue to the present hour. A few years ago, Dr. Dowie originated a new sect, the Christian Catholic church. He has located in Chicago, and a little war is imminent. He has challenged the clergymen and the physicians of Chicago; and the worst elements of the city have responded with brickbats, stones, eggs, and noxious chemicals. Students of universities and colleges, attending what are called the most enlightened institutions of the age, become instruments for the expression of the hatred of the hypocritical church for any one who undertakes to uncover its corruptions to the view of the world. Alongside the hundreds of students, are the low and the lewd, who gladly yield their infamous influence in defense of the doctors! Are such persons civilized? They are but representatives of the classes and the masses who, for any sufficient provocation by encroachment upon the secret guards of unnamed sins and crimes, would rise in a body to destroy the forceful offender of the foul spirits of sensualism. We are not championing the cause of Dr. Dowie; he heads a perverted religion; but we admire the courage of any man who dares to any degree, to protest against the corruptions of the old order of the world. He is calling forth the *latent barbarism* of Chicago, and is rapidly disintegrating certain elements of the old church. The war of the church against itself is but a process of preparing the way for greater and grander things in the establishment of Koreshanity. The more barriers that are burned away in the ecclesiastical war, the fewer obstacles Koreshans will encounter at the time of the final consummation!

An astrological journal contains an article which endeavors to answer the question, "Why socialism cannot eventuate." The writer claims to be familiar with all the socialistic and communistic systems extant, and undertakes to show from an astrological standpoint that socialism can never be a success; for different persons are born under different stars, and possess different temperaments, which will not admit of united effort on a common ground. This, however, does not preclude all men of widely different temperaments engaging in the one pursuit for money under the competitive system! One point of failure of the usual line of socialistic schemes and colonies, is in the introduction of the idea of *equality*, when in fact there is no equality in humanity, any more than there is in the physical cosmos. The old argument is, that some men are born to succeed and others to fail; and that such violent contrasts can never be brought to a common goal in the destiny of communism. The trouble is, that critics of socialism and communism are fighting the *spurious systems* which have been founded, and which have failed. The communism of Koreshanity is scientific;

it is quite a different thing from the Brook farm and other unscientific, enthusiastic attempts, which have resulted in failure. It is not the purpose of Koreshanity to crush out ambition, nor to deaden aspiration; it does not undertake to force its adherents to one common level on any basis. It is founded upon the pattern of the physical cosmos, and has a place for all mental and moral grades and dispositions. It turns ambition into a different channel than that of money-making; it utilizes the aspirations of the genius, and its many departments are so related as to adjust all minds and talents in one great system, in the order in which the different planes obtain in the cosmic cell of the physical world. We hold that the many phases of unscientific socialism and communism *cannot eventuate* except in catastrophe; but this does not militate against the ultimate success of Koreshan socialism; the ultimate purpose is to transcend the fallacious, paltry ideals of the present time, and finally extend throughout the world as the superior government of the Golden Age!

Scientific geology, geogony, and geography confirm the Koreshan conclusion that the universe is eternal, and that the processes of its creation are in progress continually. The earth was in existence trillions of ages ago, and will exist throughout all the eternity of ages of the future. The "scientists" cannot settle among themselves what the processes of world-formation are. There are two principal theories of the nebular hypothesis; one is, that the great nebula from which the present solar system originated, was intensely hot; while the other theory teaches the opposite—that the nebulous mass was intensely cold. The only nebulae that have ever existed and contributed their quota of energies in the work of world-formation, were like those which now exist in the interior atmospheres of the cellular universe. The great shell of the earth has always existed; there are records in the earth today, of cosmological events which took place millions of years ago. The old idea that the universe was made 6,000 years ago, is rapidly vanishing; and in the near future it will not be entertained by a single rational mind in all the world. The earth's mountain ranges have been thrown up by natural processes—the result of rapid contractions of the shell in great cataclysms in ages past; and on every continent there are evidences that the seas once covered land, which is now dry and habitable. Take up a map of the world and observe a striking evidence that at some time in the great past, the eastern and western continents were joined together. When Davis strait and Baffin's bay did not exist, Greenland was united with Labrador and the northern islands of the western hemisphere; Newfoundland and Nova Scotia were fitted between England and Spain, filling up the bay of Biscay; the western extremity of Africa nestled in the western Atlantic, and South America filled the niche in western Africa. The continental outlines contain striking evidences of a former junction of the continents; and the explanation of the processes of the divorce and the widening of the ocean between, belongs exclusively to Koreshan Science.

The devil cannot be fought until it is known where he is; evil cannot be eradicated from humanity until its root is attacked and destroyed. The goal of destiny cannot be reached until it is known where and what it is. The devil is safe in hell so long as hell is an unknown quantity; and heaven is out of reach until God becomes knowable. Abstractions are powerless to remove obstructions. The church handles abstractions; it deals in the *names* of things without a knowledge of what and where the things are. The church is helpless and lost amid a maze of myths, marvels, and mysteries. The world and the church are in the very hell which the Bible reveals; the millions do not know that they are in outer darkness, and are making no effort

to get out of it. They are perpetuating the very conditions and loves which make hell possible. Today, sensualism is made sacred. Religious and superstitious guards are placed about the lust, selfishness, depravity, and conceit of the masses. Death is made the gateway to heaven, and the devil is mistaken for God. Koreshanity is the opposite of the apostate church; it does not deal in abstractions. It reveals God; it exposes the devil; it locates heaven, and discovers hell. It distinguishes between the new and living way to heaven, and the way of death chosen by the church. Koreshanity is a religio-scientific protest against sensualism; it calls upon every progressive mind to overcome all perverted loves, and to rise in the scale of existence from death to life!

The bacteriological fad is said to be losing its influence. During the past fifteen years, the germ theory of disease has prevailed; it is a theory that disease is not caused by any actual inherent physiological or mental abnormality, but by reason of attacks of armies of minute bacilli, which are supposed to prey upon the human system. The pendulum is swinging the other way now; researches in bacteriology have failed to produce anything of benefit to the sick. What does Koreshanity have to say about microbes? There are billions of microbes; they are objects of microscopical observation, and different kinds of microbes are present in individuals afflicted with different diseases; that is, each disease is accompanied with specific species of bacteria. But the microbes are not the cause of disease. They are scavengers, feeding upon specific poisons; and when the poison is consumed, the microbes disappear and the patient recovers. Medicines may be taken which will counteract and eliminate the poison, and the microbes will disappear when nothing is left for them to feed upon. Microbes are the friends of humanity, not its enemies; but the ignorance of the medical fraternity has made them scapegoats for human sins!

The political parties are arranging their pieces upon the great American chessboard, awaiting the results of the fall elections in eight states, before the game begins in earnest. The anti-imperialists will endeavor to checkmate the administration, but the secret gambit of the republican party is expected to decide the game in 1900. The coming elections will indicate which way the wind is blowing at the present time; but the money gods seem to have power to change the direction of the pneumatic currents on the political sea, and to land the vessel of the party at Washington at the close of the campaign tempest. Besides, the party which championed the cause of Cuba, drove Spain from the western hemisphere, and aroused unbounded national enthusiasm, will not be easily defeated by a party whose chief aim now is to evade the responsibilities of the American victory over a European power, and apply a contractile, instead of expansile, force to national interests and progress.

Astronomers are puzzled over new discoveries relative to the rotation of Jupiter and the sun. Jupiter has been considered as a solid planet, revolving on an axis. All points on the surface of a solid sphere must complete their revolutions in equal times; but it has been found that the surface rotation of Jupiter at its equator is more rapid than the surface near the poles. This is contrary to the old belief concerning Jupiter. The different points on the sun's surface revolve in different times also; and this is contrary to all previous conclusions concerning the sun. The modern astronomy is continually changing; every new discovery contradicts some previous conclusion, because the old school astronomers have never yet reached a true conclusion from a single fact observed in all the history of the development of the modern system!

The universe is the great laboratory of Nature. Alchemy is as profound as the universe itself, because it is the science of all universal activities, and defines the laws of all mutations of mind and matter. When Alchemy is scientifically comprehended, man can produce all of the transmutations and transformations which obtain in the physical world, and consequently rule the physical cosmos. Through Alchemy death will be overcome; mortality will be transmuted to immortality, and corruption to incorruption. The physical universe is continually transmuting baser substances to gold; and when the great Alchemist produces corresponding results in the domain of human life, the Iron Age will be transformed to the Golden Age. He will create the new world from the basis of the old—he will "make all things new."

Masks cover the faces of the millions. Society is full of shams; fashion covers up the mental blanks, and the cloak of the church hides a multitude of sins. The ingenuity of the modern man is constantly devising new schemes for adding fictitious values to personalities which are morally and mentally worthless! Koreshanity comes for the purpose of unmasking the world; THE FLAMING SWORD tears away the veils that hide the corruptions of civilization. Scientific truth is the X-ray which penetrates the opaque coverings—the secret guards about the human heart. The time of uncovering of all things has come. Universal hallucinations, fallacies, and mysteries must vanish when the human reason takes possession of the mental dungeons and ventilates them with the atmosphere of natural science.

The stereotyped cry of those who are opposed to communism, is that it is contrary to human nature. It *is* contrary to human nature as it now exists; the competitive system is the outgrowth of human retrogressive tendency, and is adapted to its present state of selfishness. The secret of success in communism is the process of changing the nature of man—not by endeavoring to change environments merely, but by the transformation of the mind through the introduction of a superior mental dynamis. Communism will not be a success until it has back of it the fundamental laws of the re-formation of a nucleus—the conversion of a group of humanity from selfishness to the opposite state. Koreshan Communism is the only scientific communism, and is the only communism that will succeed.

It cannot be said that the modern man is shiftless. Millions of people who have become free from the dogmas of the church, are constantly shifting from one belief to another, ever looking out for something new. Fallacy is unstable; it is founded upon the sands of human ignorance. The entire world is lost on the great Sahara, led hither and thither by illusive mirages and mental hallucinations. Great caravans follow leaders who are wandering aimlessly; it is sufficient for the leaders if they gain a following. Millions of others choose paths of their own, which lead from the great oasis of truth. They are lost and unable to determine the true latitude and longitude of human progress. To them the past is darkened, the present is meaningless, and the future is unknown.

Jails, penitentiaries, insane asylums, charitable institutions, and banks; churches, houses of ill-fame, saloons, gambling-houses, stock-exchanges, boards of trade, bucket-shops and sweat-shops; drug stores, cemeteries, and crematories; opium dens and tobacco stores; criminal, civil, and police courts; standing armies and engines of destruction on land and sea; corporations and trusts; lawyers, detectives, hold-ups, pick-pockets, and burglars; hypocrites, agnostics, idiots, advocates of fallacies,

and devils,—with thousands of other evils and abnormities, constitute the startling, stupendous, abnormal products of the nineteenth century Christian civilization!

The anti-polygamists may find it easier to unseat the Mormon congressman than the sultan of Sulu—now a part of the United States territory, and ruled by a powerful polygamist. Besides, the Mormon congressman has a small church back of him; while the ruler of Sulu has behind him the millions of Mohammedans.

Koreshan Science is the anthropostic solar spectrum thrown upon the screen of the rational faculties; it is the spectral analysis of the astral nucleus of humanity, the revelation of the interior world, and the solution of the problems in all domains of natural existence.

A fundamental is that which constitutes a natural foundation of mentality; for it is a fundamental. The external foundation of human mentality is the human body.

The natural, physical cosmos cannot disagree with God; the effect infallibly expresses the Cause. The science of the universe of creation reveals the Creator.

In the promulgation of Koreshanity, it is not only necessary to illustrate its conclusions, but also to develop the faculty of intellectual perception in the people.

Koreshanity is the voice of authority; it is genuine science spoken from the throne of all truth, in contrast with the agnosticism of the modern scribes.

The standards of the modern church and political parties are not upright, because they are inclined in the direction of the money power.

Man can never realize the strength of the bonds of modern corruption and sensualism until he attempts to break them.

The governments of the world are founded upon false principles, and will ultimately be foundered on the results.

Labor-saving inventions take labor away from the laborer and give the profits to the corporations and the trusts.

Koreshanity is fighting to quench the fires of hell, while the millions are persistently feeding the flames!

The people have cultivated the tree of competitive industry, and they must now endure its fruit—the trusts.

The chain of so called evidences in proof of modern astronomy, is no stronger than its weakest link!

Modern society is artificial; education is a polish, and the church is a cloak of hypocrisy.

The pious cant of the clergyman is as bad as the impious cant of the agnostic.

The ultimate purpose of all government is to augment human happiness.

The greatest race problem in all the world is the problem of the human race.

THE FLAMING SWORD burns away the world's great question marks.

The American flag floats over polygamy in both Utah and Sulu.

With the intellectual eye we perceive ideas.

Reincarnation is the law of life.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Divine Father, Mother, and Son.

EDITOR FLAMING SWORD:—(1) What is the relative time and duration in the 24,000-year cycle in which the three forms of God—Father, Mother, and Son, are manifest? (2) When does truth become subjective in man? (3) When is there war in heaven? and what is the power of hell that usurps authority in heaven? Most hearty thanks for your full and kind answers to my many questions in the past.—M. A. P., Antioch, O.

(1) God, in his completeness, is not three forms, but one form—one personality with three specific and supreme attributes. Jesus the Christ was the perfect biune and triune manifestation of Deity. He was biune in generative functions, and he was triune in specific attributes. He was Father, Mother, and Son in one. Jesus was composed of pneuma, psuche, and soma,—spirit, soul, and body; the spirit was the Father, the psuche was the Mother, and the soma, the external man, was the Son. He was the supreme seed and perpetuator of the life of God and humanity; he was the perfect humano-divine personality, with power to reproduce himself through a higher process than sensual generation on the mortal plane.

Every seed in the vegetable kingdom is father, mother, and son. The external seed is the son, involving the functions of the male and the female in itself; hence it possesses the power to reproduce itself through its own inherent functions. Correspondentially, Jesus was the seed of humanity; he was the Alpha and the Omega, the beginning and the end, the first and the last, at one and the same time, in one personality; he was the conjunction of the ages, the product of the old dispensation and the head of the new creation.

There is a sense, however, in which the Father, Mother, and Son are each specifically dominant in different manifestations. Jesus the Christ was the Son of God; he was Abram, the high father. He planted himself in the race, and at the end of the age, reaches the amplification of his Fatherhood; he becomes Abraham, the father of the multitude—the 144,000 sons of God. The amplification of the Fatherhood is in the Messianic manifestation at the close of the Christian dispensation. In the great conjunction of the anthropotic Sun and Moon, the masculinity of Deity is immediately transformed to the divine Femininity, in the external form of the personality of the divine Mother, in fulfilment of the declaration, "A woman shall compass a man," "and *She* shall be called the Lord our

Righteousness." The woman is the glory of the man; and the divine Mother, when manifest in the natural world, is the glory of God. When the Almighty comes in "power and great glory," he comes in the manifestation of himself in the divine Mother, with power to produce the sons of God. The time elapsing between the manifestation of the Son of God, to the time of the manifestation of the sons of God through the personality and functions of the divine Mother, is a little over 1900 years.

(2) Truth becomes subjective in man when he is able to comprehend and apply it. "I will send you Elijah the prophet;" "and when the Spirit of Truth is come, He will guide you into all truth." There is no truth outside of personality; and the science of all truth will first come in a single personality, as the objective Messiah. He becomes *subjective* in his following, when, through the fires of theocrasis, he becomes transmuted to spirit and enters them as the "Spirit of Truth."

(3) In Jesus the Christ the spiritual heavens were as perfect as himself. There was no war there; all was peaceful and joyous. There was no chaos, no darkness. But that personality was broken up and disseminated in the race, and entered the hells of the mortal world. Jesus has been reigning *in the hells* during the age. The cross of the divine Man with the devil's flesh has taken place during the Christian dispensation; God and the devil were in process of elaboration together in the great crucible of humanity, and through the process, Jesus the Almighty took upon himself the sins of the world; he entered the sensual nature and mind of the mortal man, and was "tried in all points like as we are." The ultimate product of this cross is the Messianic manifestation at the end of this dispensation, who constitutes the tree of the knowledge of good and evil, which, through a process of purification, becomes transformed to the veritable Tree of Life. God and the elements of hell are in conflict in the "man of sin," who overcomes death in himself. The great battle of Armageddon is the war in heaven, beginning in the heavens or spiritual world of the present Messiah.

The tabernacle was polluted during the great period of atonement, and becomes manifest at the end of the age as the polluted tabernacle, as Joshua (the Savior), "clothed with filthy garments," which must be put off through a stupendous victory over death through a war in

heaven. The powers which have been usurped in heaven are the powers of darkness during the time that God and the devil exchange places; when Jesus began to enter the hells, the devil began to enter heaven. The poles have been reversed, and God becomes external in mind and body. The usurping powers in heaven are the powers of the devil—fallacy, mortality, and sensuality; they are perverted loves in the mortal will, and must be overcome, one by one, by scientific processes, until the last enemy—death, is vanquished!

Republic or Kingdom?

EDITOR FLAMING SWORD:—In THE FLAMING SWORD of Sept. 15, I find your remarks about the United Christian Party. Will you kindly permit me to make a few remarks about this organization? Its object is to unite all professed Christians into one grand party, to stand pledged to work and vote for righteous principles. You have made some comments on the text made prominent in our literature: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." That child's name is "The United Christian Party." When its principles are expressed in laws, then will come an end of representative government; and the people will never, of their own accord, go back to the evil and destructive form of government, whose representatives have not only prostituted the Goddess of Liberty, but have sold themselves to the money power.—A. F. F. J., Dorchester, Wis.

The United Christian Party is a religious-political party, composed of people who desire to control the affairs of the republic of the United States of America. It would not change the form of government, except in the elimination of its representative features, and in the establishment of direct legislation. The government would still be democratic—democratic in the extreme. Now this is the kind of a government which the new party talks about; and the party itself is claimed to be divine. Here is something new in the line of prophetic interpretation. A little political party is the child born, the son given, upon which the government is to rest; it hopes to be the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace!

We desire to point out a discrepancy here: The very government to which the prophet refers is a *kingdom*, whose King shall sit upon the throne of David; the zeal of the Almighty is to perform the work of establishing it with judgment and justice. There is a radical difference between a republic and a kingdom; the new party desires to conduct a republic, while the Almighty is anxious to establish a kingdom! So, somehow, it occurs

to us that this new party cannot be a fulfilment of the prophecy.

Now, look down the long avenues of time, and view the universal government of the Golden Age, with all the grandeur and glory which human progress is capable of creating, and ask, what is to be the name of that government? Our friend answers, that it is the United Christian Party! The great government of the future to rest upon a party? Can a party be the *mighty God*, the everlasting Father, the Prince of Peace? Why, in the name of all that is rational, we assert that the child born, the son given, was a Man, to whom all power in heaven and in earth was given—Jesus the Christ, the true Man, and the true God.

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Out of Darkness Into Light!

A Bright Young Mind Wrestles with the Forces of Orthodoxy and Overcomes!

EDITOR FLAMING SWORD:—I have become profoundly interested in one of the recent triumphs of Koreshan Science over the darkness of error. I thought this might be interesting and helpful to FLAMING SWORD readers. This person whom I have in mind was, until a short time ago, a loyal adherent to the orthodox faith. Recently, he became disgusted with its narrowness. "Why," he said to me, "I cannot believe in the God of the churches, for to me their God is no God at all. He is but a tangled maze of contradiction and schism, which they attempt to explain by saying: 'His ways are past finding out;' but that won't do for me. I cannot worship God unless I understand what and whom I am worshipping."

My friend was on the verge of infidelity, when the Truth—as it is in Koreshan Science—was suddenly brought to his attention. After the first reading, he said what he had not been able to say for months, "I believe in God!" Not the God as portrayed by the churches, mind you, but the God of the fuller conception of KORESH. That God could lay claim to the Godhead, not because his wisdom was unsearchable, but because the knowledge of him was life!

Still, of course, it was difficult for this person to break through the bonds of orthodoxy, which had shackled him all his life. The claims of KORESH rather staggered him for the time. Then he began to study the claims of Jesus the Christ to Messiahship. If he had lived in the time of Christ, reasoned he, could he have accepted him? After studying the subject in all its phases, he saw that the same difficulty would have presented itself then as now; namely, the struggle with *preconceived ideas*. If he had never heard of the Christ, how could he prove His Divinity? First, he would look up the record of his advent as foretold in the Old Testament, and then compare it with that as recorded

in the Gospels. Then he would test the words and deeds of Christ, whether they be of God or men.

Now, applying this rule to Koreshan Science, he began in like manner to study the book of Isaiah, which tells of Cyrus, the Shepherd of Israel, who is to come through Joseph. He found that it certainly upheld all the claims of KORESH, and fully explained his mission. But what has KORESH done that he may be considered greater than mere man? Who, with the necessary ability, can read CELLULAR COSMOGONY and not be convinced of the veracity of its statements, and the superior knowledge of its discoverer? What has he done? Why, he has *conquered* the "great" things of the age, and broken down the foundations of the "mighty"! Who can do more than that?

Then the doctrine of reincarnation came up. He studied I Cor. xv, upon which the church bases its belief in the resurrection of the body. He threw prejudice to the winds, and said, "I will know what St. Paul meant!" And he did know. The knowledge came to him in a flash,—the law of salvation as ordained by the Most High! Today, there is no happier man than he, for he has discovered Truth for himself. He not only believes in Koreshan Science, but he *knows* it is the Truth of God, for he has proven it, and it has stood the test! Yours for the triumph of the Kingdom,—A KORESHAN.

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In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

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

THURSDAY EVENING, Oct. 26.—Lecture by KORESH. Having just returned from an extended western lecture tour, the distinguished Founder of Koreshanity has not been heard in Chicago for some time; but those who assembled to greet him were well repaid for what they missed in his absence, by hearing this gifted orator at his best upon a subject of unusual interest: viz. "Jonah and the Whale." The lecture was one of such scope as to preclude the possibility of giving but a mere outline in a brief report.

Much of the Bible (especially the Old Testament) is written in symbolic language. This language must be understood in order to secure a true comprehension of the Biblical meaning. Jonah is a Hebrew word, signifying dove, which is a type of the Holy Spirit. Nineveh means, literally, the life of the fish (fish symbolizing prolificness, or sensual generation). The sending of Jonah to Nineveh and his being swallowed by the fish, portrays the descent of the Holy Spirit (1900 years ago) into the sensual humanity which received it. This humanity was the "great fish" (sensual generation) which swallowed Jonah, and eventuated in the Anglo-Saxon race, from which Jonah will be cast up in the resurrection, now at hand. These facts have their correspondence in the physical heavens, where for over two thousand years the sign has been passing through the constellation Cetus, or whale. See FLAMING SWORD, Vol. I, No. 14.

SUNDAY, Oct. 29, 3 P. M. Sermon by KORESH, from the text: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The entire discourse might be summed up in the statement that there is no salvation except through obedience to the commandments.

The so called Christian church teaches that it is unnecessary to keep the law,— "Jesus paid it all." The Christian dispensation has been a dispensation of mercy, because the commandments have not been understood; hence could not be kept. We have now reached the scientific age. The science of the Decalogue has been revealed, which, alone, when applied, will bring immortality to the race.

MONDAY EVENING, Oct. 30.—Lecture by Prof. Morrow, on Astronomy. Optics and Optical Illusions was the particular topic of the evening. The lecture was illustrated by several new charts of the eye, perpendicular and geolinear foreshortening, magic cubes, etc. Many appearances (accepted by modern scientists as facts) were demonstrated, beyond question, to be merely optical illusions. Many questions were answered; after which the audience had the pleasure of listening to a few forcible remarks by KORESH. He said, the general tendency of investigators is to ignore the Koreshan premise. They try to trip us up on the *details* of our astronomy, ignoring the fact that *a straight line, extended at right angles from a given perpendicular, will strike the water at a distance proportionate to the height of the perpendicular*. This is our premise, upon which we challenge the scientific world, and it dares not face the issue! The meeting closed amidst a round of applause for the speaker.

Koreshan Hall, 681-83 W. Lake St.

WEDNESDAY EVENING, Oct. 25.—Lecture by Prof. Morrow, on Astronomy. The system of astronomy (termed Copernican) now in vogue, is believed by the world at large to be identically the same as that originally promulgated by Copernicus several centuries ago. Such, however, is not the case. Numerous modifications have been made from time to time, until there is now scarcely a vestige of the original system remaining. Copernicus taught that the planets revolve in perfectly circular orbits. Later, this idea was controverted by Kepler, who held the planetary orbits to be elliptical in form. Newton's laws of gravitation were entirely contradictory to many preconceived ideas, but are now repudiated by all astronomers who wish to "keep up with the procession." As it is in science, so has it been in religion. The truths (?) of the past are the absurdities today: the beliefs of today, the inconsistencies of tomorrow.

We, as Koreshans, are somewhat at a disadvantage in teaching our system of astronomy. The masses are so ignorant

concerning even the Copernican system, that in order to secure an opportunity for demolishing it in their minds, we must first instruct them as to what the Copernican system is!

Many astronomical bubbles were burst during the lecture, and several questions ably answered at the close of the lecture. Attendance fair, and much interest shown.

SUNDAY EVENING, Oct. 29.—Lecture by KORESH. The discourse was of a general character, embracing the Koreshan Cosmogony to a considerable extent. The plumb-line and level were shown to be not only applicable to cosmogony, but to the commercial domain as well; the man who deals squarely being the upright man. While we do not in any sense do away with spiritual things, it is the special province of Koreshanity to deal with practical things in a material world, thus constituting a firm foundation upon which the spiritual kingdom may be established.

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

WEDNESDAY EVENING, Oct. 25.—State and Quincy sts. Subject: "The Indisputable Premise of Koreshanity." A large crowd gathered as usual, many of whom we recognized as in regular attendance at our street meetings. The lecture was illustrated with the charts, including a new one of the Rectilineator. The point was developed, that if it has been possible for one man (as Copernicus) to project his mentality for several centuries into future generations upon the basis of a fallacy, how much more will the man influence humanity who brings to it the absolute truth in all domains.

Intense interest is being awakened in the subject of the earth's contour. One young man in the audience stated that he had photographed the surface of Lake Michigan through a leveled camera. The water horizon was shown to be about midway the height of the photograph; which fact he considered as entirely corroborating the concave idea of the Koreshans.

—ALLEN H. ANDREWS.

* * *

The World's News.

Wednesday, Oct. 25.—Great excitement in London, over news that English forces in South Africa are in great peril; being rapidly driven back by the Boers, English army is exceeded in force and skill by the Boers in the field.—German press rejoicing over victories of the Dutch in South Africa.—Insurgent leader Castro assumes control of the government of Venezuela, and forms his cabinet.—W. C. T. U. in session at Seattle, Wash., adopts resolutions condemning U. S. war policy in the Philippines.

Thursday.—Threatened international complications continue to divide interest with the Transvaal war.—British meet with further defeat and losses; White outgeneraled by Joubert.—Sympathy for the Boers growing in America.—Insurgent factions at Iloilo, Philippines, on the war-path again.—Gigantic frauds discovered

in Russia; 43 government officials arrested; they will be tried by court martial at Sevastopol.

Friday.—Vanderbilt will is made public, bequeathing \$70,000,000; eldest son gets only \$1,500,000; second son to succeed fame and power of the father, with \$50,000,000.—British continue to meet with losses in South Africa; Gen. Symons dies from wounds.—\$10,000,000 steel plant booked for Pittsburg.—Turkey orders construction of 10 new war vessels.—Ocean cable between San Francisco and the Philippines is planned.

Saturday.—Natives in Cape Colony threaten revolt; alarming situations may grow out of the Transvaal war; England is watching movements of French and Russian warships; newspapers say that the whole of South Africa is on the verge of a crisis greater than that of the Transvaal; England beginning to realize the serious phases of the war with the Boers.—Another mob attacks Dowie meeting in Chicago.—Mrs. Lawton plans a charity ball in Manila for the benefit of the poor!

Sunday.—Chicago clubs threaten expulsion of Senator Mason for his anti-expansion views.—Europe hopes to entangle America in the South African war.—Gen. White's army reported in imminent danger in Natal; great battle said to be raging, with prospects of British defeat.—Civil war feared in China; 3 dangerous revolts in progress; rival chiefs with armies, moving toward Peking.—Chicago girl dies from effects of vaccination.

Monday.—Mafeking is besieged and bombarded by Boers; water supply is cut off; Boers closing about English army at Ladysmith.—England sends soldiers to Persian Gulf to guard ports against attack of Russia.—Violent storm in eastern Cuba.—England and America agree on open door policy in China.—Senator Mason threatens to resign from senate if Philippine war is continued!

Tuesday.—Desperate battles fought by British and Boers at Ladysmith; British reports admit heavy losses; further confirmed reports place English loss 2,000, killed, wounded, and captured; Boers greatly encouraged and threaten to wipe out White's entire army.—Admiral Dewey engaged to marry widow Hazen.—Mrs. Langtry and husband separate.

* * *

The Flaming Sword's High-Class Exchanges.

Frank Leslie's Popular Monthly.—Interesting at this particular time is the illustrated article, Among the Boers, by an Englishwoman. It gives something of an idea of the life and customs of the people against whom England is fighting; and the numerous illustrations from photographs, bring one in close touch with South Africa. Hon. Lyman J. Gage continues his series, "Finances of Our Wars," and covers the ground of the Civil war and the Spanish-American war, with valuable facts concerning the kind of money in use in war times. Just in time, too, is the Story of the November Meteors, the Stellar Bombardment, with illustrations of large meteorites which have fallen to the earth. Coaching as a Sport; The Old Folks at Home in New England, are also

interesting illustrated articles. And the short stories, Aunt Betty; the Gentleman of the Road; West Pointer and the Volunteer, are excellent. Frank Leslie's makes a special offer for a short time; the yearly subscription of \$1.00; but those who subscribe now, will receive a beautiful calendar in six groups, in colors, 10x12 inches, tied with silk ribbon, free. You may subscribe through the office of THE FLAMING SWORD, making money orders payable to the Guiding Star Publishing House.

American Monthly Review of Reviews.—The chief editorial topic of the Review of Reviews for November, is the war in South Africa. In "The Progress of the World," the editor gives a full exposition of the British and Boer sides of the quarrel. W. T. Stead contributes a character sketch of Cecil Rhodes, the man who is greatly responsible for the war. The Problem of Territorial Expansion is discussed by President Schurman, of the Philippine peace commission. The Results of the Peace Conference in their Relations to the Monroe Doctrine, is a carefully prepared paper by Mr. F. W. Holls. Other contributions are unusually interesting, while the editor's departments give a bird's-eye view of the most important events which have transpired during the month of October. The Review of Reviews is sought by all students of current history. 25 cents a copy; 13 Astor Place, New York City.

The Open Court.—This number contains articles of extraordinary interest. Frontispiece: Confucius. Rhyme and Rhythm of the Koran, by Prof. Warren of Boston University, is attractive; the Life and Doctrines of Confucius are also concisely told. The main article is The Birth of Christianity, with sketches of John the Baptist and Jesus of Nazareth; it is well written and worthy of study. Another feature is the contribution on the Crucifix, with about 25 illustrations of the various forms of the cross in use during the Christian dispensation. Open Court Publishing Co., Chicago.

Leslie's Weekly.—The war in the Transvaal is a subject of illustration in this week's Leslie's Weekly; also McKinley's trip to the West; Women's closely contested golf tournament in Philadelphia links; Dewey's new home; three exciting movements in the international yacht race. A special feature is the double-page picture illustrating a story by H. Irving Hancock, concerning the geisha girls of Japan. The editorial departments, the page of personals, and other usual features complete an excellent number of this popular weekly.

Mind.—The November number contains a number of interesting articles: Original Thought and Free Expression; the Failure of Success; Why do I Exist? Gnomia; Sabbaths and Festivals; Voices from Mt. Lebanon. The Medical Tragedy in rhyme, entitled Rip Van Fossil, is full of satire, as

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* * *

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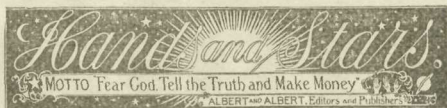
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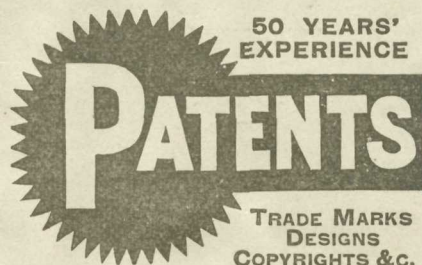
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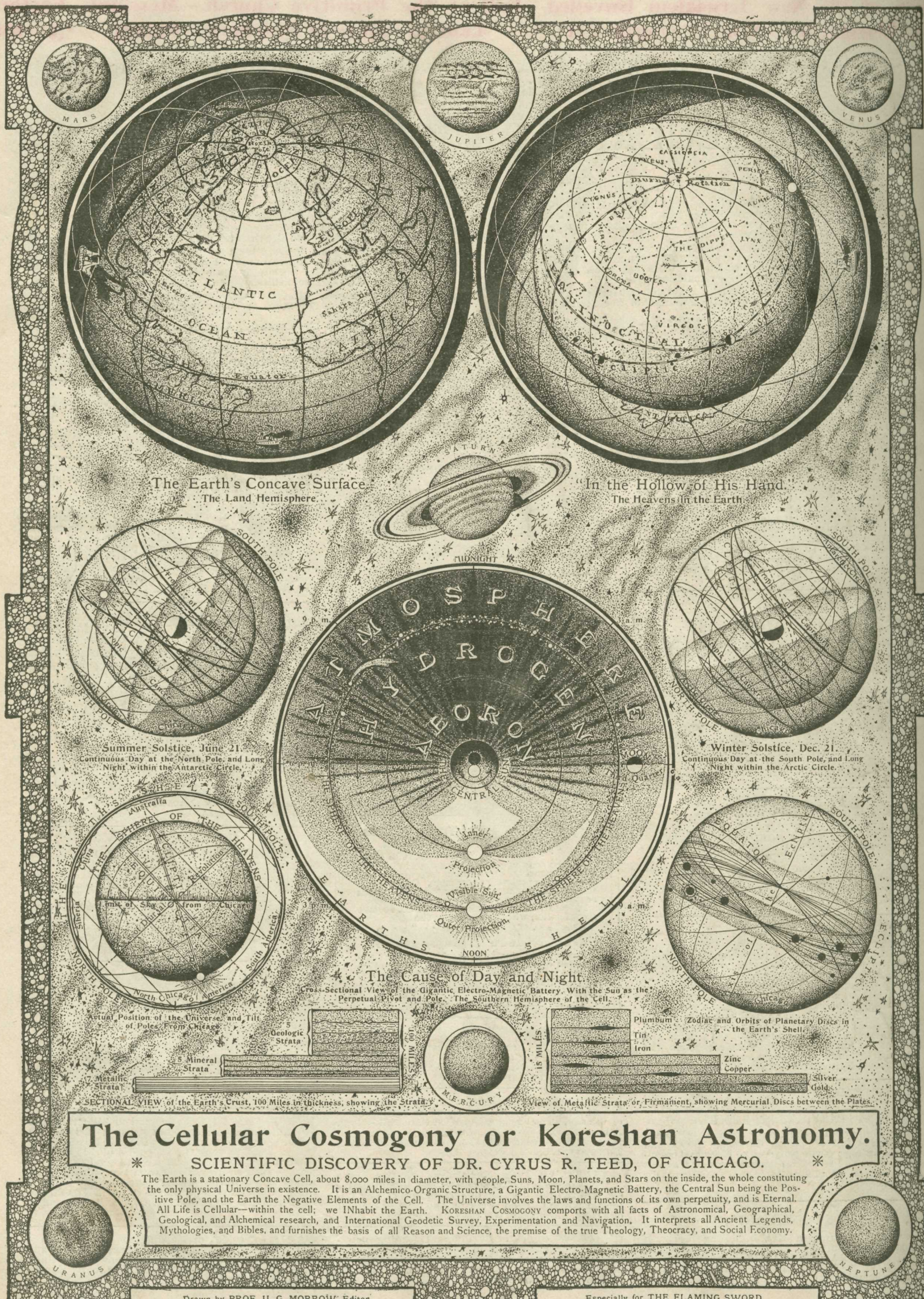
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