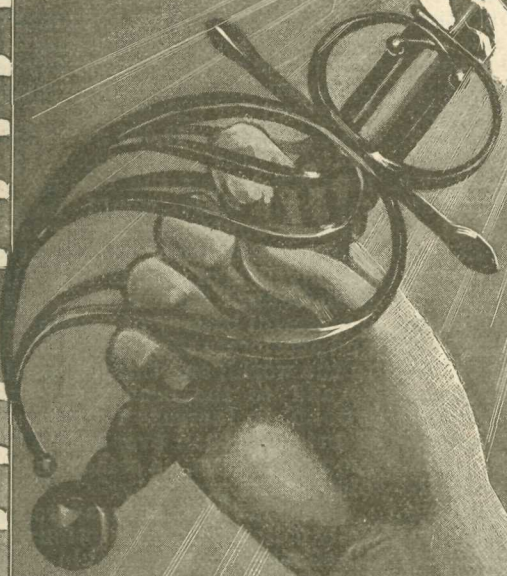


SPECIAL FEATURES OF THIS ISSUE:

The Golden Age of Natural Immortality.—Eternal Cosmic Battery Cell.—Life, Love and Destiny of Deity.—The Unknown God.—A Mathematician's Blunder.—Power of Auto-Suggestion.—Editorials.

THE FLAMING SWORD



December 1, 1899.

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In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.
Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

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It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

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

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THE FLAMING SWORD FOR THE COMING YEAR.

SUMMARY OF FUTURE PROGRESS.

FOR TEN YEARS the brilliant FLAMING SWORD has shone out into the world's darkness, in its presentation of the exact Science of Koreshanity, and in its persistent aggressiveness against all the evils, fallacies, and shams of the nineteenth century. It has stood the trials and tests of a decade, and is today more vigorous and brilliant than ever before. The power behind it has increased, and the force and influence of Koreshanity through its publications, are greater now than at any time past in the history of the Koreshan movement.

THE FLAMING SWORD stands out bold and unique in the field of journalism, fearless and untrammelled in its expressions, and persistent in its warfare against the enemies of purity and righteousness, and in the work of unmasking the hypocrisies of the age. We congratulate ourselves, and are congratulated by a great circle of readers, in view of the fact that we have met with success. We have labored and studied to interest both old and new readers. We cannot mistake the spirit of many kind letters from various parts of the world; they are full of expressions of appreciation of our efforts to give to the world the highest, purest, the most substantial and refined scientific product of intellectual activity. We are making friends everywhere; we are coming in contact with an army of new readers, and we are proud of the moral and intellectual character of the ever-enlarging circumference of investigators of the marvelous System of KORESH.

Two years ago we entered upon a new career; we began again the publication of THE FLAMING SWORD as a weekly. It will be gratifying to our many readers to know that during this time we have about doubled our subscription list. Hundreds of subscribers have read THE FLAMING SWORD from the beginning of its publication; and they now assert that it would be next to impossible for them to do without it; while the new readers have expressed themselves in terms of appreciation and

surprise that such a vigorous, outspoken, and fearless journal exists! Every issue is eagerly looked for each week, and the contents are studied from beginning to end.

The Flaming Sword Widely Quoted.

After two years of weekly visits of THE FLAMING SWORD, our readers doubtless feel well acquainted with its writers, whose productions fill its columns. First in importance and position always, are the profound articles fresh from the pen of the Founder of Koreshanity, the Leader of our work, and the Teacher of the great truths we promulgate. We are proud of our able corps of writers, who are handling the great questions of the hour with force and emphasis. It is interesting to note here that THE FLAMING SWORD is exerting a great influence through the reform press. We know of no publication whose contents are more widely and frequently quoted. During the past year, over 10,000 lines have been reproduced in the religious and reform press of the world; every mail brings us exchanges containing paragraphs clipped from our pages.

During the coming year, we purpose making the contents of THE FLAMING SWORD still more interesting. The Editorial Perspective has called forth many appreciative comments, and its weekly paragraphs are widely quoted in other journals. 1900, promises to be a marvelous year in human history; the last year of the century, the year of the great presidential campaign, and the year of great events. We shall find many interesting subjects and events to discuss. Current history is a subject of specific interest; and the Editorial departments will increase in power and force. Among them we may mention the Editorial Discussions, in which we take great pleasure in answering the questions of our readers. Help us to increase the usefulness of this department by numerous questions concerning the problems you meet with in the study of Koreshanity. Your questions are always welcome; let us have more of them!

During the coming year we purpose introducing new features, dealing with subjects of vital importance in new ways.

Thousands of readers of the CELLULAR COSMOGONY desire to have Koreshan Astronomy more fully explained; the work of practical application of the principles of Koreshanity to life, enlarged upon, and the specific relation of Koreshan Astronomy and Theology pointed out. Koreshan Science of government will be elucidated, and Scientific Socialism and Communism discussed, as well as all of the numerous pressing problems which call for practical solution.

10,000 New Readers During 1900!

We have now entered upon the eleventh year of the existence of THE FLAMING SWORD; and we do so, with renewed energy, determination, and greater activity in the central nucleus of the System. We have inaugurated a System of Propaganda in Chicago; and we have canvassers in other cities, who are spending their entire time in the work of promulgating Koreshanity. We are looking for a general, united effort on the part of appreciative readers to extend our influence.

Let us have 10,000 new readers during the year 1900! It is possible to obtain this number during the closing year of the century. What would be the result? First, it would be a fitting dawn of a new century of Science; second, it would place the myriads of minds in a different attitude toward Koreshanity, and constitute a powerful battery of intellectual activity, and accelerate the progress of Koreshanity in the world; and third, it would enable us to add to the beauty of THE FLAMING SWORD, to increase its size, and to make it brighter than ever before! To do this requires means,—a steady income to meet obligations promptly.

There are scores of readers who, by earnestly soliciting subscriptions, with but little effort or sacrifice, could each obtain 100 to 1,000 subscriptions in 365 days! You can co-operate with us, and we can co-operate with you, in this great work. Let the 10,000 be the watchword! A responsibility rests upon those who have received the truth of Koreshanity—a responsibility to suffering humanity. Find the truth-seekers in your own vicinity, and place before them that which you now enjoy and would not do without—the unique FLAMING SWORD!

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., DECEMBER 1, 1899. A. K. 61.

Whole No. 365

The New Koreshan Dispensation.

The Golden Age Begins with Man's Victory Over Death in the Natural World; the Processes of Purification of Human Society, and the Inauguration of the Divine Kingdom in the Earth.

THE KORESHAN SYSTEM is inaugurated for the purpose of restoring normal states and relations, and insuring their permanency through their scientific regulation of all the functions of life. The want of equilibrium in the social fabric has its inception in the radical and wilful violation of organic law, actuated either through the conscious disregard of religious, moral, political, social, and physiological obligations, or through ignorance of the science of law, and lack of application because of such ignorance. The attainment and maintenance of a state of equilibrium can only accrue as the result of a thorough comprehension of the principles of both life and death; and these may be resolved to a simple and unitary radix, whose quality may be stated in a brief but inclusive formulary.

Love is the fulfilling of the law. Is argument required for the demonstration of the distinctive virtue of love to God and the neighbor, as differentiated from the love of self, which now comprises the basis of nearly every impulse to human enterprise and activity? Life and death are two antithetical states involving properties of diametric force, whose energies are so at variance as to insure a perpetual opposition and struggle for supremacy and perpetuity. We mean by life and death, the two states properly denominated mortality and immortality. The ultimate of man's natural destiny is in reaching such a degree of development and control of the functions of his physical organism, as to insure

to him a passage from the natural to the spiritual or heavenly domain without the death of the body. The Lord Jesus in his earthly career—fraught with a succession of triumphal combats against the hells and final achievement of victory over the grave—conquered death in his own organism, and became the promise of a corresponding victory for all such as will obey the same law with the same fidelity, overcoming in themselves the power of corruptible dissolution as he overcame and entered through theocrasis into glory.

Mortality is man's birthright through propagation from his sensual and lower origin. Immortality is the birthright of man through regeneration from God, by virtue of the divine planting or impregnation by the operation of the Holy Spirit. "I am from above," said Jesus; and this annunciation was proclaimed pursuant to the central law of his conception by the divine overshadowing or spiritual impregnation. "Ye are from beneath," was uttered upon the basis of human origin through sensuous propagation; a propagation which involves inevitably a final corruptible dissolution through decay.

The present system of religious, political, and social activity has its momentuations in the central potency and force of self-love. It is opposed to the law of God, as theoretically stated and practically applied by the Lord; and its career and termination are essentially mortal. In the presentation of two diametrically

opposite determinations of human purpose as the two rival potencies of being, namely, love to the neighbor and self-love, we have denoted the foundation stones of both life and death, or of immortality and mortality. Love to God, manifest in love to the neighbor, is the keynote to the concord of harmonies soon to vibrate the octaves of terrestrial resonance, as the Deific respiration fills the body with God's eternal, vital presence. "And the Lord God breathed into his nostrils the breath of lives, and man became a living soul," was true when, in the first Eden, the sons of God awoke to the consciousness of divine origin, inception, birth, and destiny. Again God is about to breathe into man's nostrils the breath of lives, through the coming theocrasis; and Eden restored will confirm the testimony of the sacred witnesses of God's humanity and humanity's Godhood and celestial origin.

The kingdom of God established in the earth will fulfil the hope of consummate aspiration. This kingdom established will verify God's promises, and also human expectation as predicated upon, and resting in his purpose to reclaim the earth (man's body), and his power to achieve the victory over death, and make his triumphal entry into a domain hitherto under the jurisdiction of his satanic majesty. Nothing less than God's own kingdom inaugurated with men, will satisfy the longings of the chosen race; nothing less than this will fulfil the expectations of humanity as built upon the verity of the Word of God's annunciation. Nothing less than this can verify man's predication of the omnipotence, omniscience, and omnipresence of Deity, and the immortal destiny of the race,—the hope of which is fixed in his confidence in the promised purpose of the Eternal.

If the kingdom of righteousness, involving the immortality of man, and with it his resurrection or restoration to his Eden state, must exist by virtue of the dominance of love to the neighbor as originating in supreme love to God, then with the building of such a kingdom must depart the system of competitive activity originating in self-love, and concomited with all the evils of unwholesome agitation. If the promises of God are of any import, there is coming an adjustment of human affairs, the basis of which will be the plenal adjudication of the righteous claims and prerogatives of the downtrodden. The wail of human degradation has reached the ears of the God of Sabaoth; the cry for bread, fuel, and shelter from those who are ground into the dust of despair by the unrelenting heel of affluent and imperialistic despotism, under the cloak of a democracy prostituted to the interests of an illegitimate aggrandizement and supremacy, has ascended, until, responsive to its pleadings, the God of justice hurls back the thunderbolts of retributive wrath, the keen-edged sword of a divine vengeance and prosecuting force of a holy equation.

We behold with prophetic prescience the coming retribution, and therefore lift the note of warning, both to the oppressor and the oppressed, who, in the struggle for supremacy, constitute "God and Magog;" that is, the roof and floor of a conflict, the inevitable culmination of which will be the overthrow of both parties to the contest. There is but a single remedy to the evils now afflicting society—the eradication of selfishness; and this can only be insured through the fulfilment of the divine purpose to inaugurate the everlasting kingdom, to be ushered in through the coming overshadowing and outpouring of the divine fire.

The Self-Perpetuating Physical Cosmos.

The Eternal Universe, with its Limited Form and Specific Functions; the Laws of its Continuous Creation; the Astral Nucleus and Ultimate Metallic Strata of the Great Battery Cell.

THE TRUTH which constitutes the circumference, extremity, limitation, continent, and ultimate of scientific acquisition, is the truth which relates to the form and function of the physical creation or cosmos. Physical creation has absolute and symmetrical form. Pertaining to it are the functions, operations, or offices inhering in it. The act of creation does not imply the projection into being of a system having no previous existence. The cosmos, in the absolute sense in time, had no beginning. Form and function are properties of being; they are both perpetual, but there continually proceed from the physical center of the universe, energies flowing into the property of form, by which form is continually supplied and perpetuated. Form continuously reinstates from its own generations the potency

of the physical center, so that waste and supply are properties of both the center and the circumference of the cosmos. This is physical creation. The center and circumference constitute the boundaries or limitations, the potential confines of the operations of all physical energy.

The cosmos has one absolute physical spacic center. This center has degrees of tension or intensity, qualities of potency whence proceed varieties of energy extending to extremities, and limited by solid depositions forming shells or solid spherical boundaries. One such boundary—composed of a plurality of ultimate strata—constitutes the shell of what is called the solar system. These layers or strata are posited according to their specific gravities, forming in their contiguity, inter-

spaces for the generation of numerous intensities of positive magnetic energy, converging from the circumference of the solar system to the pivot or axis of the same,—the point of the positive polarization of the magnetic convergence from this complex boundary. The law of deposition governs the maintenance of the solid shell in its relative position to the axis, the solar center. The diurnal rotation of the axes, and all dependent, orbital motions, are governed by the impingement of the effluent and influent momenta of the negative energy generated at the center, the positive point of polarity, and the positive energy generated at the circumferential sphere of negative polarity.

The solar boundary or shell, to which man in his present stage of development is specially related, has a circumference of 360 degrees, each consisting of a little more than 69 metres (measures), nearly corresponding to the English mile. At the center of polarity, there are generated six potencies, forming seven strata in electric solution, in a partial solidification of matter forming a

circular quadrant of seven lenses, which revolve at a short distance around the absolute astral point,—the helical center of the solar system. This is the correspondent in the physical system, of the sea of glass before the throne in the celestial system.

The boundary of solid matter projects electric and magnetic energies into the atmospheres, forming points of conjunction with the effluent potencies from the pivot. At these points of focalization, concretions are developed from the union of the magnetisms with the substances supplied by the atmospheres, until the change wrought in the concretion becomes so like the center itself, that the law of attraction consumes and absorbs the substance of the concretions convergently into the center, at the same time dissipating and positing toward the circumference, divergently, the descending elements of the dissolving concretions. Comets and meteoric stars are the product of this complex relation and function of both the center and the solid circumference of the system.

The Quality of Divine Love.

The Almighty Lives and Loves According to Immutable Law, Fulfilling the Cycles of His Destiny Within the Limits of His Environments.

L. E. BORDEN.

“**G**OD IS love.” The familiar words fall softly from the lisping tongue of childhood or the happy voice of youth; from the pallid lips of suffering or the last faint whisper of death. “God is love.” We murmur it hopefully in the face of folly and sin, in a world full of misery, where the ghosts of our dead hopes stalk at midnight. “God is love,” yet the days go on and on, and the tale of sorrow is never told. What does it mean? Who can shut his eyes and believe that the world is growing better?

Here is a new book, written by a man to whom his contemporaries assign a foremost place among those who have guided the thought of this generation, a man whom no one dares to call a pessimist, an independent thinker, a scientist, and an explorer. “The Wonderful Century,” by Alfred Russell Wallace, sums up the progress made in the past hundred years, but it is significant to find that two thirds of such a book with such a title, should be devoted to the glaring failures of modern life, with its reckless disregard of human welfare and its mad pursuit of needless wealth.

Every human soul must face the mystery, must reconcile for himself, as best he can, in some fashion, God’s love, and the realities of this present world. Is it not reasonable to conclude that God cannot be omnipotent in the theological sense; that his power is limited by the laws of his own being, so that he cannot interfere with the sequence of events by which the world of races and individuals fulfils its destiny?

The world declines and falls and rises again, accord-

ing to law. When the Iron age ends, the Age of Gold returns. Nor is God a useless spectator. He fulfils his destiny—to save man. Although Jesus was a man of sorrows and acquainted with grief, yet was he the mighty God, the philosophic germ and center, the Alpha and Omega of a new creation.

Close by the beautiful message, “God is love,” stands the eternal writing: “Our God is a consuming fire.” One statement is as true as the other; one explains the other. The veritable love of God is a pure, white, ardent flame that burns with surpassing brilliancy, and those who see this pure light shining from the Messenger of Truth, long to enter the radiant circle, to feed the flame that illumines the world. As they draw nearer, moved by irresistible desire, the searching heat of divine love begins to consume their fables and evils. There is pain, too, in the heat; the chaff burns with a smoky glare; by and by, comes the clear, soft glow.

It is the office of the highest love to burn away the lower nature of man, the selfhood wherein lies the cause of his unhappiness. If he could rise out of lower conditions through natural processes of growth, if the experience gained through many embodiments could suffice, history would contain a record of more than one symmetrical character, and the law of necessity would make no provision for a Messianic appearance.

The discovery of certain occult or previously hidden powers of the human mind, originating in the fact, not yet generally known, that the spiritual world is in the

brain of man, has led to the alluring and popular error that every man is inherently divine. The metaphysicians' formula, "I am divine in essence; I am one with God; I am God," seemed at first so daring, they whispered it under breath; but now, grown familiar by repetition, it is boldly proclaimed from the housetops. Such a conception denies the office and function of Jesus; it denies that while we were yet sinners, Christ died for us; it denies the love of God manifest in his Messenger, who comes to bring the divine fire (love) to burn up the chaff (the lower nature) with unquenchable flame. Man is not God until he is perfect even as the Father is perfect, until he has lost every vestige of his lower self, no matter how many miracles of healing he may perform, nor how far he may profess to travel in the astral body.

There is a very common misconception of the fact that "God is love." Persons are heard to complain that in their opinion, Jesus failed of the perfect ideal when he rose in offended majesty and drove the money-changers out of the temple. Their idea of love incarnate does not comprehend a just and righteous indignation, directed against activities that are in their nature, the very antithet of the principle of heavenly love. Carlyle showed a true appreciation of the incident, in spite of his homely Scotch phrase, on a certain occasion when, in reading the Bible with a friend, his voice thrilled at the passage which tells how those who desecrated the holy place with their buying

and selling, were driven with a scourge out of its precincts. Closing the Book, he burst out in enthusiastic admiration, "That was gran', man, gran'! He was nane o' yer saft puns o' butter."

A character dominated by love is far from being what Emerson calls "a mush of concession." It is easy to picture the scene. There is the Son of man standing in awful majesty; his countenance is like lightning, terrible to see; his right hand grasps the whip of small cords, and as he raises it with a threatening gesture, the panic-stricken traffickers flee before him. And yet this is the same loving Shepherd whose tender voice bade his disciples: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Another flaw that the skeptical find in the divine Man, is what they term the unreasoning anger that cursed the barren figtree. Their mistake here lies in a failure to see that the whole incident is symbolical. Our version has it that Jesus said, "No man eat fruit of thee hereafter forever;" but the word rendered "forever," means literally *for the age*. In the language of correspondences, the figtree represented the Jewish age. Jesus was the ripened fruit of that age. Since he was absorbed by the early church, no man has eaten of the fruit of the Tree of Lives. The Jewish age was thereafter unfruitful. By means of this object lesson, Jesus taught his disciples more than one truth, and the withered leaves of the figtree symbolized the passing life of the old dispensation.

The Modern Unknown God.

The Church has Forgotten the Known and Lovable God-man of Nineteen Hundred Years Ago; Eternal Life Obtains Through a Knowledge of God.

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

And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. * * * Samuel did not yet know the Lord. * * * If any man will do his will, he shall know of the doctrine, whether it be of God.

MAY A MAN know God? If Jesus was not in error, man not only *may*, but *must* know him in order to reach eternal life. But what say the creeds of orthodoxy of today? They have gone further back into ignorance and fallacy, than had the Athenian heathen to whom Paul preached Jesus Christ as the only true God, the Creator of heaven and earth, and "all that in them is." Among a vast number of other deities that were supposed to know various things, the Athenians worshiped an *unknown* god; but the professed Christian of the present, worships a god whom he declares to be unknowable and incomprehensible.

But God is a Spirit; yes, a Spirit that dwells in the spiritual world, which is in humanity; and when he is made flesh, as he was in the Lord Jesus, he comes out into his humanity, dwelling in a body, as our spirits dwell in us and constitute our personalities. Jesus said to the Jews, the being you call your God is my Father; and he taught plainly and positively, that that Father

dwelt in him, was himself, just as the spirits that dwell in us constitute ourselves. So, then, the man who wishes to study God, has in Jesus Christ all the facts he needs, or can have, from which to obtain an adequate knowledge of God. The man who is looking to other sources for knowledge of God, is the thief and robber who is seeking to climb up some other way, instead of entering in by the door (which Jesus is), not only to the knowledge of God, but to the attainment of eternal life, the God life, which is only obtained by those who have reached the God condition and have—as Jesus promised to those who followed him—sat down in his throne, which is the throne (knowledge, power) of his Father, God.

If a man wishes to know another man, (although the spirit of the man constitutes the man he wants to know,) he is not so foolish as to suppose that he can find out what he wants to know without coming to the *body* that contains the spirit. If he should attempt to learn his character from other spiritual entities, he would find out what spiritualists have found,—that there are ignorant and lying spirits (in the spiritual world) in

other bodies, as well as in his own, and in the end he will find out nothing about what he desires to know.

As the perfect, the God-man, is created in the image and likeness of God—just like God, therefore the perfect Man must be the model for study to those who wish to know God and the life of God—eternal life.

Definition of Finite and Infinite.

Taking these terms, not in the true, Koreshan signification of finished and not finished, as pointed out by their derivation, but in the accepted one of limited and unlimited, let us see what we find. The limited—however large, or however many times multiplied—has yet no relation to the unlimited. Where there is no relation between the known and the unknown, no knowledge is possible. The infinite, like the god of orthodoxy, is without body or parts, since it does not admit of division. It can have no seed, hence is unlike the God of the Bible, of whom it is said, "Thy seed, which is Christ." It cannot have a son, hence, if God be infinite he cannot be a Father—cannot have a Son.

Surely an infinite father cannot have a finite son, much less an infinite one! An infinite god can have no relation to a finite man; hence an infinite god is not the God of the Bible.

Now, let us look at the terms in their natural, true, Koreshan sense. The *infinitus*, unfinished, implies the *finitus*, finished, which it may some time become. If God is an unlimited being, then finite or limited man can never, as Jesus promised to his disciples, sit down in his throne (knowledge, power); but if he is a *finitus* (finished) being, a God-man, fully created in the image and likeness of God, a man who is the fulness of the Godhead bodily, then the *infinitus* (unfinished) man—who is in the process of regeneration, reproduction from God, by means of the divine seed that was planted by the sower who sowed the seed of God, which was Christ, of which sowing the harvest, the resurrection of the dead, comes in the end of the Christian age—may hope to become finished, *finitus*, and sit down, as Jesus promised that he should, in the throne of the Father, which is the throne of God.

In the Editorial Perspective.

THE EDITOR.

FACTS ARE stubborn things, and will not change to suit the fancies and caprices of the irrational mind. The facts which constitute the very foundation of the Koreshan System of Science have been demonstrated. Koreshanity is an exact, complete, and perfect System of logical deductions from the primary premise of the cellular form and function of the physical universe. Its Alchemy, Optics, Astronomy, Theology, Sociology, Commerce, Government, and all other departments, are but logical deductions from the proven basis. The entire System is built up through application of the laws of analysis, comparative analogy, synthesis, and logic; the laws of correspondence are employed; the knowledges of the constitution of matter and of energy, and the laws of life itself, are embraced in the structured System. Its *keys* fit the facts of all fields of research; every part is in unity with every other part forming a harmonious System, consistent with itself, and with the facts and phenomena of the universe in every detail. There are minds which cannot comprehend this marvelous System; and as time goes on, such minds will endeavor to appropriate a portion of it as a basis and construct new systems. We have before us the New Haven (Conn.) *Register*, of November 19, containing a reply to Prof. Totten's attack on Koreshanity, by a graduate of two universities,—a man who makes some pretensions to being a mathematician. He ably defends the accuracy of the Koreshan Geodetic Survey on the west coast of Florida, as demonstrating the earth's concavity. It would seem that such an attempt to defend us was a gracious undertaking; and we would be thankful for it if we were unable to defend ourselves, and if it were not for the fact that there is a motive behind the reply which is not in accord with the great truths of Koreshanity. The idea is that the Founder of Koreshanity and the Editor of THE FLAMING SWORD are not mathematicians, and hence unable to deal with the facts of the discovery of the form of the universe, made by KORESH. What then? Why, it is supposed by our mathematical friend, who considers mathematics to be the universal cure-all for all fallacies, that the work of the

development of a new system of astronomy from the basis of the concave arc, is delegated to him! The iron is hot now, and he thinks it an opportune time to strike. He has an ambition to become an astronomer and *another Koresh!* Did we not have in our possession letters from his own pen, which reveal these ambitions, it might be surmised that we were reaching uncharitable conclusions. It has been less than one year since he began the study of the Koreshan premise. At first, he considered it impossible to account for the astronomical phenomena of the universe on the basis of the concavity; he was a Copernican then. But in a short time he has evolved a system of astronomy of his own, which he says explains the whole thing! He calls upon the people to assist in a repetition of the Koreshan Geodetic Survey, and in the publication of a summary of his new system founded upon the new survey; then perchance, he can claim both the discovery of the premise and the system as his own! We are ready for any attempt to plagiarize from Koreshan Astronomy, by astronomers or others. We welcome them! for any attempts to demonstrate the earth's concavity, from either good or bad motives, will only serve to advertise the System founded by KORESH thirty years ago. We shall be glad to see the people outside of Koreshanity, fighting about our premise; but we shall take care to see that the honor of the discovery is placed where it belongs. We challenge the world to disprove the accuracy of Koreshan Astronomy, or to find fault with any mathematical deductions we have published in relation to the System or to the Koreshan Geodetic Survey.

Hon. Carroll D. Wright, United States commissioner of labor and statistician, reaches the conclusion that the solution of the labor problem is at present hopeless, and that attempts which have been made to solve the problems are valueless. He reviews the various schemes, and deplores the fact that notwithstanding the remedies applied with good intentions, the discontent of the workingman has increased. He holds that the labor question is due to "a certain inherent quality of human nature"

which breeds discontent, and that the question will never be solved until man shall have arisen to a higher plane of intelligence, when he shall know enough to solve the questions which confront capital and labor. He has dealt a blow at the inadequate reform schemes. He sets aside arbitration and co operation as impossible. What remedy does he suggest? "Decent treatment of employes is the nearest approach to a panacea." Who is to determine what is "decent treatment"? What is the limit of such a course? The *serious* phases of the labor problem are confronting the world; the inability of the government to cope with the difficulties is admitted. The remedy lies beyond the power of those who manipulate dollars and cents,—beyond the ability of the agitators who manipulate the discontents. Shifts and palliatives are insignificant for aught else than to breed disappointment and discontent among the slaves. Moral suasion has no effect in the face of hunger and destitution. The mercy of the capitalists is out of the question; reform cannot come from the powers of oppression, nor from ignorant agitators. The solution of the problems lies in the work of *eliminating* that "certain inherent quality of human nature," which is denominated selfishness. No mere external means will remove this. Place man in an objective paradise, and his selfishness will make it a hell. Humanity can be reformed only as man is *re-formed*—made over. This work is exclusively Messianic, and is a little more intricate and profound than the typical modern reformer is capable of comprehending. One man has risen to that plane of intelligence, which enables him to know enough to apply the laws of organic unity to the world of humanity. Koreshanity is the only solution of the great world problems; it begins its work at the very heart and core of human selfishness; and through its science the world of humanity will be renovated and reinvigorated, from center to the extremity of activity and relations.

Haeckel's new book, "World Problems," contains speculations concerning the inhabitants of Mars. He says: "If we assume that Mars is inhabited, we must assume that the men and women whose home is on the planet, are not such as we, but of a far higher type." It is supposed that they may resemble the people of the earth exteriorly, but that they are free from our mental and physical defects, and excel us in many ways. One assumption taken as a premise, becomes the ground for innumerable assumptions in the train of logic. Why not assume that the people with whom we are acquainted, the race to which we belong, are the most advanced and beautiful? It would detract from the fascination of the speculation, and take away the charm of mystery which hangs about Mars! The latest importation from Venus, "the man from Venus," gives a description of the life of the Venusians, with various dreamy accompaniments. Who will volunteer to tell us concerning the inhabitants of planets belonging to other supposed solar systems? What is the real basis of the belief that the planets are inhabited? Is there anything in it? There must be something back of it, else the conception would never obtain. Swedenborg visited the Martians and the Venusians, and other people; but they were *inhabitants* of the Martian, Venusian, and other spheres. There are seven primary qualities of human life in the anthropotic Zodiac, and each quality obtains in a distinct stratum, which corresponds to a planet in the physical heavens. Swedenborg visited the spiritual spheres of the Martian division of our humanity; he saw the interiors of the Venusians, who have no other habitat than the earth. The man from Venus is from the spiritual sphere of the Venusians, but, lacking the knowledge to distinguish the difference between the natural and the spiritual worlds, mistakes his experiences in the Venusian spiritual world for life on the orb called Venus, which belongs

specifically and wholly to the *mineral*, and not the *human* kingdom. The phenomena of humanity obtain in the human world; and the man from Venus himself awakes to the reality of natural existence in the only physical world!

The actual demonstration of the earth's concavity and the Koreshan scientific definition of the function of the planets in the great structured body of the physical cosmos, at once destroy the force of all speculation concerning the habitability of the orbs in the physical heavens. It is obvious that if the universe is a cell; if we inhabit the earth; if the life of the universe inheres in its form in accordance with the laws of being and existence, then the planets in the sky do not contain human life. On the basis of the supposition that the planets are earths, the theosophists and others have different *viduals* of humanity embodied here and there on the different orbs, according to their fancies. We have before us a copy of the *Psycho-Harmonic Scientist*, containing a marked article, "Who was Jesus Christ?" with the request that we give it our attention. In the article it is asserted, without any attempt to prove a single statement, that Jesus was a great architect on the planet Jupiter; that he visited Venus, and was there persuaded to incarnate on the earth for the purpose of saving some submerged Jupiterians or Jews; and that he was not a Messiah, but a Hierarch. The article betrays a profound ignorance of Messianic law, and a total disregard for the meaning of the word Christ, used in connection with the name of Jesus in the statements concerning him. In the Greek, the word Christ means exactly the same as Messiah in the Hebrew. Jesus was both Messiah and Hierarch, the beginning and the end, the Alpha and the Omega, the first and the last, the Seed and Creator of the universe. He was produced from the human world; he was manifest in the earth's humanity, and was sown in his following. The field is the world, and the fruitage of that sowing will be tangible men in this the natural world. The natural humanity of the universe *inhabits* the earth; all other worlds are in the mind.

It is held by some that it is sufficient if truth exists in the world in fragments—here a little and there a little. It is sufficient for some if but fragments of truth are found; the thought of the possibility of the discovery of fragments, stimulates thousands of the ignorant to promulgate so many mysteries, absurdities, and fallacies. It is supposed to be a liberal spirit which will advocate its own fragment, and assume a generous and charitable attitude toward all other fragments and fallacies. Between the Great Pyramid of Egypt and the Nile, is a great heap of rubbish, broken lime-stone and fragments of granite—materials that are identical in kind with those placed in the gigantic structure by the ancients. In that collection of refuse, we may find the pure stone—the same kinds of which the Pyramid itself was built; but of what use are the fragments? What are they compared with the ponderous stones in the structure? What are the pieces of granite compared with the polished slabs in the Kings' Chamber? We have no use for fragments of truth which exist in the chaotic mass of mental refuse of the world. In the marvelous Koreshan System, all truth is involved; each stone, hewn out through ages of human progress, is of the proper shape, and in its proper place in the great monument of the intellectual power of its Founder and Builder. The Great Pyramid of scientific truth, in its expression of the universe, is of infinitely more value than mere fragments. When once absolute truth is known to the world, there will be no room for hobby-riders, quacks, false prophets, and impostors.

The Mayor of Chicago makes the startling announcement that the city is practically bankrupt, and that unless some new plan of raising revenue is evolved, public improvements must

cease, many bridges closed for want of repairs, street-cleaning abolished, and all branches of city government seriously crippled. In 1873, Chicago had a population of 350,000; now it is a city of about 2,000,000. During the past 26 years, the tax levy has increased only about \$500,000, while the actual property value of the city has increased many fold! The expenses of the city now exceed the actual income, notwithstanding the fact that the saloons, brothels, and other nefarious businesses replenish the city treasury. There is some serious discrepancy here. During the past twenty-five years boodlers have increased in number, and the leaks of the city treasury have multiplied! Here is a city containing about 300 millionaires; a veritable center of commerce, with business flourishing on every street; but the city treasury is depleted to the border of bankruptcy! In the meantime, a number of men who have had the inside track of the city government, with hands in reach of its money, have built for themselves mansions, and otherwise misappropriated public funds to the disadvantage of the entire city. This is only a single instance, a drop in the bucket. Hundreds of other cities are in the same condition—full of parasites, corruption, and disorder!

Next to the trusts and corporations, the Franklin Syndicate of New York constitutes one of the most gigantic frauds of all history. Money as it now exists, possessing a fictitious value, representing labor and its products, can be cornered, stolen, and otherwise misappropriated to defraud the public. The Franklin Syndicate, a veritable blind pool, has met with phenomenal success in the line of humbugging the citizens of New York and Brooklyn to the tune of about \$4,000,000. Its promulgators issued circulars making the most extraordinary promises to pay 10 per cent per week on all deposits, or about 520 per cent a year. The plea was that its promoters had senatorial tips concerning Wall street schemes, which enabled them to double the capital of depositors in a short time. It is doubtful if ever a single dollar was invested. The dividends were promptly paid out of the capital of the depositors for about 33 weeks, until the crash resulted in a crash. The originator of the scheme is a fugitive from justice, with about \$1,000,000 in his possession. Fraud flourishes in the very heart of civilization; much of it encouraged by the people and protected by the government!

The discontented followers of Dr. Dowie purpose the formation of a new church, which shall embody all that Dowie teaches, and yet be without a head. Dr. Dowie has founded the Christian Catholic church, and of course he is the *pope* of the new catholicism. The idea of a pope or prophet, with exclusive claims of superiority or authority, is repulsive to the democratic sentiment of the average American. One man power is objected to, whether that power be exerted in heaven or in hell. When it comes to religion, it is the disposition of the democratic followers of new movements, to make claims for themselves equal to those of the founders. No sooner did the Founder of Koreshanity announce his claims to Messiahship, than an army of imitators began to assert their claims, until now the mental scientists and christian scientists, and their numerous and multifarious offspring, hold that each man contains the Christ, the "I am;" and finally, that every man is God Almighty! The numerous imitations point to the fact of the existence of the genuine; and even the Dowie movement has come into existence since the founding of Koreshanity.

The editor of *Appeal to Reason*, a Kansas socialist paper, is rushing things; he has undertaken the work of converting the 18,000 editors of the English-speaking world, and to introduce the new century on January 1, 1900. We think that in both cases the *Appeal* is a little premature; first, because editors

are hard to convert; and second, because the twentieth century does not begin until January 1, 1901. 1900 full years are required to complete a century; and therefore, 1900 full years are necessary to make up nineteen centuries. If at any time during the present dispensation, a century can be made to possess only 99 years, then the new century begins with the year 1900; otherwise, the coming year is necessary to complete the full hundred years of the nineteenth century. Where mistakes are made in so simple a matter as the calendared centuries, similar mistakes may be looked for regarding socialism and economic reform in the would-be angel of light to the American editorial fraternity.

The American people are rejoicing over the failure of the Tagalog rebellion in the Philippines. If the latest reports be true, the end of the revolution is at hand. It can scarcely be called a war, unless it be a one-sided war—a war waged by the Americans against the roving bands of discontents who have never risen to the dignity of military defense of a government. The American forces have made some important captures, among them the leading spirit of Aguinaldo's cabinet. The Filipino chief has now about him only a few hundred soldiers; and as the Filipino army dwindles through desertion, and the so called government dissolves, the cause of the anti-imperialists will doubtless wane, until its leading "lights" will feel ashamed of having championed a little army of bandits who have never represented the people or the Philippine archipelago.

Dr. Cook, of the recent Belgian expedition to the antarctic, pleads for a more systematic exploration of the south polar regions. The basis of his plea is that of commercial possibilities, and the fact that it is a grievance that so much of the earth's surface should remain unknown to the scientist. Indeed! It is quite a pity that so little of the universe is known to the scientific world! There is such a dearth of actual knowledge in the world of scientific research, that the men who are making such a failure at the work of analysis of the cosmos should blush to call themselves scientists! Nature does not yield her secrets to the men whose motives for their explorations correspond to the motives of the millionaire in the domain of commerce.

What an enormous amount of fallacy depends upon the one idea that the earth's surface is convex! Resting upon it are all the speculations of the astronomers, the modern Christian conception of an ultra-cosmical deity, the theories of the habitability of planets held by theosophists, occultists, and others; besides the numerous cosmogonies of modern times. The primary assumption is the basis upon which scores of hypotheses rest. Concerning the habitability of the planets, Astronomer Newcombe, considered to be the most conservative astronomical authority in the world, says: "Here we may give free reign to our imagination, with the moral certainty that science will supply nothing tending to either prove or disprove any of its fancies!"

The cry of the majority of reform parties is, reform through the ballot-box. Well, get up a good ballot system, and have the people vote for somebody; but for whom will they vote? Some one who promises to make external conditions a little better, perhaps; some one who will patch up the present system of industry, commerce, and government. Will that make humanity any less selfish than it is today? Will it change the loves and desires of a perverted and sensual man? Will it eliminate the deep-seated desire to ride over his fellows, and appropriate the neighbor's products of toil? No. The beginning of all true

reform is at the very pole and root of selfishness. Reform *via* the ballot cannot touch the secret chambers of the human will!

Scores of puerile systems called truth are promulgated in the world; they attract the classes who delight in mental adventures. The novelty of a fallacy is half its charm; it intoxicates for a time, and soon the charm is gone. Then a mental narcotic is sought, an opiate to deaden the reason and fill the mind with illusions. What the world needs is a rational system of scientific truth, which will enable the mind to perceive the universe in its true proportions. Koreshan Universology is that system of science!

A new treaty between England, Germany, and France is likely to be bound in Morocco. The government of Morocco is about to go to pieces. France considers that a portion of its territory belongs to her, because of proximity to Algerian possessions; England desires a part, because it is within reach of Gibraltar; and it is to the interests of Germany to have a share, because of other possessions on the African west coast.

A man is broad-minded only as his intellectual grasp covers the greater fields of human experience and thought. It is not broad-mindedness to give a passing assent to all fallacies and to credit the plausibility of every theory. It is not the jumble of a thousand theories in one mind, but the extended intellectual, reasonable, and rational comprehension of the universe on the plane of exact science, that constitutes broad-mindedness.

The devil's offer to Jesus nineteen hundred years ago—that he would give the kingdoms of the world to the man who would worship "his satanic majesty"—has been accepted by the heads of the money power, and the devil has partially fulfilled his part of the contract. It is certain that the millionaires have fulfilled the conditions of the original proposition!

Advocates of the law of supply and demand should study the astronomy of the sun. The sun supplies the earth with

light, heat, and other energies. From whence does it receive its compensation for this generous outlay of forces?

The ignorant accept the Bible through credulity; greater credulity on other lines leads the agnostic to reject it. The Koreshan Scientist accepts the Bible on the basis of scientific analysis and demonstration of its truth.

The agnostic rejects the Scriptures because he does not desire to appear credulous; and yet his credulity is not exhausted in swallowing the absurdities of modern science!

A slight difference: The power behind the Mohammedan sword is religion; but the power behind the modern Christian religion is the cannon.

The world is weighed in the balance and found wanting; but the want columns of the daily press do not advertise wants of this kind.

Millionaires are not truly million heirs. They do not inherit their wealth; they steal it!

When death is destroyed, what will become of the modern Christian's "gate to heaven"?

In phonographic shorthand, liar and lawyer are written with the same character.

The devil forms alliances; the Almighty makes covenants or conjunctions.

In the harmony of all truth we can hear the music of the spheres.

The science of the physical universe is the earth of all truth.

Facts of history verify the predictions of the true prophet.

Fallacies are midnight dreams of a sleeping humanity.

The essence of science is the science of all essence.

Idle minds never resist entities of evil.

Purity never wears a false face.

Editorial Discussions and Miscellany.

THE EDITOR.

The Power of Auto-Suggestion.

EDITOR FLAMING SWORD:—The question of Mr. A. H. C., of Staples, Minn., suggests another to me; and I would ask you to kindly answer the same in the columns of *THE FLAMING SWORD*, as well as publish this letter. (1) Does auto-suggestion always prove successful? Or, in other words, what conditions of the mind are necessary to produce permanent results, if applied to a certain study? (2) In the book of Macabees (which I do not find in most Bible editions), it is written that "after the battle Judas Macabæus sent messengers to Jerusalem with 12,000 drachms to be offered for sacrifice;" as he said, "It is a salutary thought to pray for the dead." Can we benefit the dead by our prayers, or not? This single passage constitutes the foundation for the belief in purgatory by the members of the Roman Catholic church, of which I am a member, as well as a great admirer of your theories. Kindly clear my mind of certain doubts by answering at length, if convenient, the above questions. As an ardent reader of your paper, I am,—MARIE C. B., Northfield, Minn.

(2) The results of auto suggestion are temporary or permanent according to the quality and intensity of desire. First, let us inquire into the mental processes involved. All thought is substance; every thought is a spiritual entity, and susceptible of being transmitted from mind to mind. There are two general qualities of mental substance; one is intellectual or electrical, and the other is affectional or magnetic. The intellect is the light of the mind, while love is the heat of the mind. Every mind is constantly generating these two qualities of mental energy. Every mind is directly related to distinct and specific spheres of mental force of humanity at large, and is constantly breathing in entities from the spheres to which the mind belongs.

Every mind of specific tendencies is continually being supplied with entities, the quality of which depends upon the quality of desire; and the force of the entities, or we might say the force of the stream of

entities, depends upon the intensity of desire. If the mind conceives of a certain work to be performed, and will assiduously and persistently apply the mind in a given direction, every entity from the spheres in which the mind is active, and which the will is capable of attracting, will pour into the mental vortex. So the mentality of a given mind, as to its character and force, will depend upon the capacity of that mind to attract mental substances from the sphere with which it has communication.

If the mind is capable of continuous thought on any line, with a supreme desire to benefit humanity; if the purpose is unselfish, and that purpose is maintained long enough, the vortex established will be irresistible. Let us illustrate: Thirty years ago, the desire of the Founder of Koreshanity was to know the truth in its fulness; to become illuminated by the entities of the highest spheres of mentality; to solve the problems of the universe and

of life; and to sacrifice himself for the benefit of the world. That desire, unselfish as it was, was *supreme*; his purpose was unswerving and inflexible. The result was the aggregation of millions of entities, the creation of a vortex that has attracted every progressive entity from all spheres of mentality; that was necessary to make him the supreme pole of all intellectual progress. He has involved in himself every entity that has been attracted to him, and the result is the marvelous System of Koreshanity. The force of auto-suggestion with him is *permanent*; so permanent as to constitute him the perpetual pole or Sun of the human world; the brightest light, the greatest and most powerful vortex in the world of humanity.

There are millions of stars; each one is a vortex of physical energies. There are correspondingly millions of mental vortices or stars, each burning with a different degree of intensity. With the unstable mind, having no fixed purpose and determination, and no power of continuity, there can be no permanent results of auto suggestion. Every vortex is not good; there are vortices of hell, into which the entities of sensualism flow, because the desires are sensual. The results of healing through auto-suggestion are temporary if the vortex is temporary; permanent, if the supply of forces is continuous.

(2) A little explanation of the location of the spiritual world is demanded in reply to this question. The spiritual world does not exist in open space, nor in the atmosphere, nor in some sphere remote from humanity. Thought travels in the direction of desire; and the pneumo-psychic substances of a vidual who experiences dissolution, enter that sphere of humanity to which the vidual was specifically related in the natural world. Every church has its own spiritual sphere or heaven; and the religion of a church is in the relation between the external church and the interior spheres of that church, and in the processes of communication between the external and the internal. The power of the Catholic church resides in the fact that it is organized, and is able to marshal the forces of its spiritual domains, and thus perpetuate its external orders. The spiritual world of Catholicism is made up of spirits of people who have died; and one of the processes of the perpetuity of the church, and the cause of the cohesion of the Catholic body, is the making of marriage a sacrament, thus connecting with the rites and ceremonies of the church, the channels of descent of spiritual entities of those who have died, into re-embodiment in the external world of Catholicism.

The natural and spiritual worlds of humanity are correlated. If it is possible for an aggregation of entities in the spiritual world to influence a body of people in religious work and enthusiasm, it is also possible for a body of people constituting a powerful religious anthropostic battery, to influence the spiritual spheres to which it is related. The Catholic prayers for their dead keep the spirits within the Catholic spheres; and thus, from their standpoint, they "benefit" their dead through unswerving desire of the Catholic people in the external world. The Catholic doctrine of purgatory is a perverted truth concerning the relation existing between the natural and spiritual worlds.

In another sense, everybody is dead; every mortal man is in death; and any prayer for anybody,—any desire to benefit humanity, is for the dead. "It is a salutary thought to pray for the dead."

The Function of the Planets.

EDITOR FLAMING SWORD:—There is no question you cannot answer, and no argument you cannot meet. Please tell us what purpose the planets serve. I am sorry to learn that there is no truth in astrology. Thanking you for past answers, I am,—J. D. P., Bank of British North America, Kingston, Ont.

The merit of THE FLAMING SWORD is due to the fact that the great Koreshan System contains the solution of the great problems of the universe. The absolute truth is the power behind the Koreshan publications. The Koreshan premise is absolute; Koreshan conclusions are rational, and appeal to the rational mind. The evidences, the great links of the facts of the phenomena of the universe, and the keys and principles which are woven in the logic of THE FLAMING SWORD, are both surprising and gratifying to the truth seeker. The Editor of THE FLAMING SWORD is but a *disciple* of KORESH; a student under the world's greatest Teacher and Master of all sciences. As we advance in intellectual comprehension of Koreshanity, it becomes more and more marvelous and beautiful; and it is our delight to come in close touch with our readers, and from time to time, as the interest of the inquirer suggests and calls forth, to point out the wonders which Koreshanity alone enables us to comprehend and make clear to the minds of others.

The correspondence between the great structured body of the physical universe and the human is perfect; whatever functions are operative in man, also obtain in the physical cosmos. The physical universe is the analogue of man. In the earth, there is a tangible Zodiac, in which the mercurial planets move. The planetary system is in the metallic shell of the earth;

and that system constitutes the "bowels of the earth." The orbits of the material planets are in the alimentary canal of the physical world. Mercury is the universal amalgamator; the discs digest and distribute substances of the tract. The discs have a vermicular motion, and the energies which move the discs are peristaltic.

The mercurial planets are to the physical cosmos what the functions of digestion are to the human system. That which is cast off as the offal of the cosmic system is the *lava* of the volcanoes; and the world's principal volcanoes are the outlets or termini of the great alimentive system of the mineral kingdom. The planets we see in the physical heavens are reflections from the discs in the earth. Each mercurial planet is in a specific division of the alimentary canal of the cosmos; there are seven divisions, and there are correspondingly, seven divisions of the alimentary canal of the human system; and these divisions are presided over by seven mental centers in the brain.

In the human world, there is an ecliptic of human progress, and the Zodiac of human life. The seven planets which move through humanity are the seven Messiahs of a great cycle, each having a specific stratum of humanity to which the anthropostic planet is related; and the sphere of activity of a Messianic planet is his church. Adam, Enoch, Noah, Moses, Elijah, Jesus, and Cyrus are the seven planets in humanity. Jesus corresponded to the sixth note in music, the sixth color in the spectrum, and the planet Venus in the physical heavens. The ultimate purpose of the planets in the physical world is to perpetuate the moon; that is, all the planetary fluxions supply the moon, just as the functions of digestion supply the body with nutriment. The moon is the aggregation of the forces of all the planets. So the planets in the human world ultimate in the Divine Mother, when the anthropostic solar and lunar systems become one,—at the time of the final conjunction of the sun and the moon in the physical world. What the planets are to the physical universe, what the functions of digestion are to the human body, the Messiahs are to the world of humanity.

These paragraphs suggest only a few of the many lines of correspondence which meet at the very center of Astro-Biology. They extend much further than modern astrology is capable of reaching. We do not deny that astrologers can outline in a general way the character of a vidual from the study of planetary relations; but the uses to which astrology is put are so narrow compared with Koreshan Astrology, which covers the universe of human life, with all its phenomena.

The Great Tribulation.

EDITOR FLAMING SWORD:—Jesus said in Matt. xxiv: 29, 30, "Immediately after the tribulation of those days, * * * then shall appear the sign of the Son of man in heaven." Is KORESH the Sign referred to? And if so, is the great tribulation past?—S. H., Concord, Wash.

The sign of the Son of man in heaven, is a man in the state of intellectual illumination, having the science of all truth. KORESH is the scientific Prophet, the Elijah of the age; as it is written, "I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord." The Sign and Elijah the Prophet are one and the same. The Sign comes *after* the great tribulation, and Elijah comes *before* the great and dreadful day of the Lord. Now, how are these two statements to be harmonized?

The great and dreadful day of the Lord is the period of the battle of Armageddon, the time of the battle of Gog and Magog, the time of trouble, the day of vengeance. It is the time of the impending, world-wide revolution, which is to follow the coming of Elijah the Prophet, and which precedes the manifestation of the sons of God. This great revolution is yet to come; there is nothing to mark it during the age; but at the present time, there is everything to indicate that it is at hand. It is the dark period of chaos, the reign of terror, that lies between us and the Golden Age, when the kingdoms of this world will become the kingdoms of the Lord and of his Christ. The period of revolution is the period of the fall of all present powers, the period of the world's great woes in which the three great curses culminate.

Then what is the great tribulation? Is it not the same as the great and dreadful day of the Lord, the great time of trouble? No; for the tribulation precedes the coming of the Sign, while the time of trouble comes after the manifestation of the Sign. The great tribulation is the *tribe-ulation*, the period of the ingathering or involving of the entities of the *twelve tribes* of Israel. It will be the greatest gathering of all ages; it will be such a time as has not been in all history. During that time, the angels have gone from one end of heaven to the other, and the entities have been shepherded in the Shepherd. It was the gathering of the New Jerusalem, preparatory to the coming baptism and manifestation of the sons of God. The process foreshortens time for the sake of the elect which have been gathered. That gathering, that *tribe-ulation* is past; and the time has come for the manifestation of the counterfeits,—the false prophets and messiahs. Their claims are fallacious, for there is only one *true* Prophet and Messiah, the one focal point of the ingathering.

The warning is, to be not deceived by the many false christs and claimants to possession of the Christ-spirit, the "I am," etc.

The Sign appears when the ingathering has been completed, because that gathering, that *tribe-ulation*, culminates in the Sign itself. The great tribulation is in the past; it produces the vortex of conjunction; and then about it the world's terrible cyclone of revolution occurs in all domains of human activity.

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Koreshanity in New Orleans.

Dr. Cyrus R. Teed Lectures Upon the Cult of Koreshanity, Which He Founded.

DR. CYRUS R. TEED lectured yesterday at the residence of Colonel Massie, Claiborne and Bienville sts., on "Koreshanity," a new doctrine, of which he is the Messiah, relegating to chaos all beliefs in science, both physical and metaphysical, on the assertion that they are based on hypotheses, while Koreshanity premises on facts, and leads to a true and logical conclusion as regards the formation of the earth and the status of the physical universe, and as regards the ultimate destiny of man, his reincarnation, his re-embodiment, and his assimilation into the divine essence, realizing in the supreme, triumphant hour, the definition of the Buddhistic Nirvana.

Listening to DR. TEED last night were about forty persons, representing mostly professional life, but with a fair sprinkling of thinkers from the ranks of those who toil with their hands. It was, indeed, an interested assembly, and the lecture, although lasting two hours, proved very pleasing, albeit novel, and at times not easy to be followed.

It should be said in justice to DR. TEED, that he did not once attempt to ridicule or to discredit or scoff at any religious beliefs of any of the Christian churches. On the contrary, throughout his discourse the central idea of the Divinity of Christ was prevalent, and he admitted the great and wonderful power of the incarnated God in having served as a mediator between the natural and the supernatural, and having by and through his death, resurrection, and transfiguration worked out the salvation of humankind, and made possible the glorious re-embodiment that is to be the final triumph of man through scientific means.

The abstruse parts of the lecture were prefaced with a talk on physics and chemistry, giving new and better ideas relative to energy, matter, form, and substance than can generally be found in the text books.

From the natural to the supernatural was simply a step higher, following the literal interpretation of the words; and then DR. TEED led his listeners into a high realm of thought, which in no wise conflicted with the religious scruples of those who heard him. He explained the Bible from his own peculiar standpoint, whose direct argument was that we should not reason from assumption, but from a fact. The focusing of intense desire from hundreds and thousands of minds could, by the generation of

energy, accomplish a materialization. So, according to DR. TEED, Abraham was re-born and reincarnated in the person of the Christ, because at the time of Christ's appearance in this world the concentrated desires, the intense longings of the Jewish people were directed to one sole thought, the coming of a Messiah, and in response to that peculiar spiritual and psychical condition of the Hebrew race, and in harmony with the desires of the millions of departed spirits since Abraham's time, longing for that Savior who would typify their own reincarnation, the Christ was conceived and assumed human shape.

And when he was translated into glory he became the Holy Spirit that descended into the minds of his disciples and of all those who believed in him and accepted him; and he now dwells in his church to aid in the final and perfect resurrection.

Such are, in brief, some of the views of DR. TEED, which proved of great interest to those who listened to him last night.

He claimed that Koreshanity was distinct from theosophy and from spiritualism. Though not denying that certain phenomena may occur and have occurred, yet he holds that they are not conducive to moral or to intellectual advancement. On the contrary, the materializations are produced to the detriment of the best and noblest of the moral and intellectual attributes of the persons participating.—New Orleans (La.) *Daily Picayune*, Nov. 22.

Koreshanity's Chief, Dr. Teed, the Founder of the Faith, Visiting New Orleans.

DR. CYRUS R. TEED, Founder of Koreshanity, has come to New Orleans for the purpose of lecturing on the System of Universology demonstrated by his Koreshan arguments, which reduce the universe to proportionate limits and its cause within the comprehension of the human mind. Koreshanity claims that "embraced in the System, of which the external cosmic form is the mere outward cell, is its correspondent, the macrocosmic, or Grand Man. Outwardly, this is the visible humanity in the process of development toward a perfected state."

DR. TEED and the Rev. E. M. Castle, a lady who has been lecturing on Koreshanity in this city for several weeks past, were interviewed last night at the residence of Colonel Massie, on Claiborne and Bienville streets, and they gave a very complete and elaborate explanation of their teachings, both as regards the Cellular Cosmogony, meaning that the earth is a concave sphere instead of a round body, and as regards the construction of their Religio-Scientific System of Koreshanity.

The Koreshans claim that the earth is a concave sphere, the ratio of curvature being 8 inches to the mile, thus giving a diameter of 8000 miles and a corresponding circumference of about 25,000 miles. They have a very elaborate explanation of that assertion on scientific and logically constructed propositions, making in the aggregate a system whose entire unfolding would need a big volume to properly elucidate.

They hold that Koreshanity co-ordinates all science and involves, supremely, the science of life and its application to all human relations and activities, and the science of government. Koreshans contend that there is no other system in the world, whether political, social, commercial, physical, physiological, moral, or cosmogonical, that is established upon an actually demonstrated premise. They teach and believe that perfected human destiny is to become a unity with God.—New Orleans (La.) *Daily Picayune*, Nov. 21.

In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by Koreshan Lecturers.

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

THURSDAY EVENING, Nov. 23. Address by Mr. W. R. Wallace. The speaker began with a reading from Isaiah xxiv, in which the Lord is mentioned as turning the earth upside down, and making it empty. A very chaotic condition of affairs generally, is pictured, which seems quite applicable to the present world-wide unrest and dissatisfaction.

The modern church has outlived its usefulness, and is today "trafficking in souls"—the preachers being the middlemen. At a recent prayer meeting, held in Willard Hall, this city, it was stated that in a particular locality of Chicago there were many thousand souls unsaved,—more than ever before. This statement was greeted with a chorus of "Amen," which would plainly indicate that it is eminently desirable to have a host of "unsaved" sinners in the world in order to have raw material for the sanctified to work upon. Thought being the most potential of all energies, it might be questioned: How much is this desire for more sinners, responsible for their production?

SUNDAY, Nov. 26, 3 p. m.—Sermon by Rev. Berthaldine. Subject: "Righteousness." According to the orthodox church, to keep the commandments is an impossibility. Koreshanity teaches that righteousness may alone be attained through keeping the law. This involves a knowledge of the commandments, which when applied, insures eternal life.

MONDAY EVENING, Nov. 27.—Lecture by Prof. Morrow, on Astronomy. This lecture was a thorough exposition of the relation of man to the physical cosmos;—the universe corresponding in all particulars to the form and functions of the perfect human structure. The universe breathes, as in the ebb and flow of the tides. It has a circulation, viz: forces flowing into the center are revitalized and return again to the circumference, where they are materialized or beaten out into strata (metallic, mineral, or geologic), which constitute the earth's environment. The Bible often mentions the bowels of the earth. The twelve Zodiacal constellations correspond to the twelve sensory nerve centers in the human brain. For 1900 years the sign has been passing through the constellation Pisces, and is now entering the constellation Aquarius, or water-carrier. As water symbolizes truth, the personality who brings the truth in this age must be the water-carrier. This is pointed to in type by Jesus, who (just previous to the final sacrament) directed the apostles to find the man with the pitcher of water in his hand (Aquarius), who would prepare the last supper.

Many other interesting points were

developed, and several questions ably answered.

Koreshan Hall, 681-83 W. Lake St.

WEDNESDAY EVENING, Nov. 22. Lecture by Prof. Morrow, on Astronomy. This was mainly a repetition of an exceedingly interesting lecture given previously at our South Side Hall, viz: the correspondence between the heavens and the earth in the Koreshan System, and the utter impossibility of such a relation from a Copernican point of view, this fact alone constituting strong evidence as to the falsity of the latter system.

* * *

The World's News.

Nov. 22.—Public sentiment turns against Admiral Dewey because of his disposal of the home presented to him by the American public.—Colored troops fight 200 citizens at Ft. Ringgold, Tex; race feuds the cause.—Hurricane sinks vessel Manchester Enterprise in mid ocean.—English fearful of another Boer trap; British winning no important victories; Boers advancing farther into Natal.—Vice-President Hobart dies at Paterson, N. J.—German emperor banqueted at Windsor Castle.—Nov. 23.—Commercial Industrial Congress convenes at Chicago.—Filipino army fleeing to the mountains; revolution reported near an end.—Boers nearing capital of Natal; British thrown on the defensive at numerous points.—South African situation alarms London.—Nov. 24.—Severe battle fought at Belmont, Cape Colony; British lose heavily, but reported as having "won," though nobody was captured, and no points were gained.—Aguinaldo flees from Americans.—Zola's trial is postponed in France.—British army slays 400 dervishes in Soudan; 2000 English against 3000 men under Ahmed Fedil.—Kentucky election fight still on.—Sultan of Turkey orders cessation of massacres in Armenia.—Nov. 25.—Highwaymen in Chicago turning out at night with buggies to hold up citizens.—Franklin Syndicate, Brooklyn, N. Y., meets with disaster; greatest fraud on record; manager escapes with \$1,000,000.—Member of Aguinaldo's cabinet captured at San Fabian, Luzon; natives disclose his identity and whereabouts; rebel government "overthrown."—Nov. 26.—Leader of the dervish forces in Soudan killed in battle; dervishes defeated by Anglo-Egyptian forces, and Soudan is declared "open."—Trouble between Japan and Russia increases; war cloud growing.—Americans capture Aguinaldo's child.—Kentucky court of appeals decides that Taylor, republican candidate, is elected governor.—Mayor Harrison declares that Chicago is bankrupt.—British unable to cope with the Boers, with present force in South Africa.—England, Germany, and France want to divide Morocco.—Nov. 27.—Pickpockets take over \$7,000 from a Chicago wholesale diamond dealer.—Washington government making plans for Cuba; fixing up money schemes and form of government.—English report another "stubborn contest" in South Africa; English forces

decide to rest a few days; evidently getting the worst of the war.—Nov. 28.—English army at Gras Pan, South Africa, repulsed by Boers; reports of a terrible slaughter current in Europe.—Americans pursuing Filipino forces in northern Luzon; will endeavor to capture the remnants, together with Aguinaldo.—Chicago thieves, safe-blowers, and hold-ups terrorize the city; police unable to cope with daring robbers.—German emperor endeavoring to stop war of England against the Boers; intervention in favor of England would startle the world!

* * *

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The Saturday Evening Post.—The publication of special numbers of this popular weekly every fourth week, in illuminated covers, is certainly very gratifying and pleasing to its thousands of readers. We have received the Thanksgiving number; it is beautiful, a rare gem of literary merit; 32 large pages, in colored covers, with numerous suggestive thanksgiving symbols and illustrations of colonial times. Among the excellent stories in this number, we mention: The Hunter, by Robert W. Chambers; The Minister's Henhouse, by Chas. Battell Loomis; Thanksgiving on Crawfish Bayou, by Ruth Emery Stuart; At Dawn, by Octave Thanet; and An Electrical Transaction, by Robert W. Barr; besides the serial, For the Freedom of the Sea. Some excellent articles are: Our New Prosperity, by Frank A. Vanderlip; Lincoln as a Candidate, by Col. A. K. McClure. Edwin Markham's latest poem, The Lyric Seer, appears, besides the usual departments. The next number in illuminated covers will be the Christmas number, full of Christmas stories. Joel Chandler Harris contributes to the Christmas number an authentic account of the daring attempt to warn the Confederate cabinet of the great movement whereby Grant and Sherman were to co-operate in crushing the Confederacy. How the attempt failed and why it failed are the subjects of a chapter of the little-known history of the Secret Service. The Christmas Number of the *Post* will be on all news stands December 21.

American Monthly Review of Reviews.—The December number proves interesting and valuable to all students of the world's current history; it contains a summary of the results of the fall elections, with a discussion of their import as an endorsement of the administration's policy. The editor also describes the progress of the Philippine campaign, the war in South Africa, and many other matters of international interest. "The School City—a Method of Pupil Self-government," is an article by the editor concerning a new practical method now in operation in a number of schools. Gustave Kobbe, the Wagnerian student and critic, gives a number of curious and instructive facts relative to Wagner's views of America. Among the interesting articles are also: "Guy V. Henry—a Knightly American," by Dr. H. K. Carroll; a curious chapter on Oriental diplomacy, "China's Secret Mission to Japan," by W. N. Brewster; Progress of Monetary Reform, by Chas. Sumner Hamlin; besides the usual reviews and cartoon displays.

Success.—This weekly journal of self-education, helpful and inspiring, is becoming well known throughout the country. The Thanksgiving number is on our desk, adorned with a picture of Mildred Hazen, now Mrs. Dewey, and the number contains a sketch of her life. Also a sketch of Edwin Markham, the author of "The Man with the Hoe." The natives of South Africa are described; also the progress of the Boer war is illustrated. An important and illustrated article is on the great southern staple—Cotton. Woman's Work in Various Fields, is an interesting department, besides the editorials and other departments; also an appropriate Thanksgiving story. 5 cents per copy; \$1.50 yearly. Cooper Union, New York City. Write to the Success Company for a free sample copy, mentioning THE FLAMING SWORD.

Leslie's Weekly.—The Thanksgiving Number of *Leslie's Weekly* is very appropriately adorned with turkey symbols, and made interesting by a Thanksgiving story, and a full-page picture,—Thanksgiving Music in the Kitchen, among the colored folks. The Boer war and the work of distributing Bibles in China are interesting subjects of illustration. This week's issue promises to be a good one also; it contains the particulars of New York's latest mysterious murder case, copiously illustrated. A novel illustration is a picture of the cruiser Charleston, as she appears wrecked on a Philippine reef. An illustrated story of Admiral Decatur appears; flashlights from New York theatres; also two good Thanksgiving poems, and the usual departments.

Frank Leslie's Popular Monthly.—The Christmas number is one of surpassing beauty and literary distinction. The cover in colors invites to the seasonable banquet contained in the body of the magazine: Room Forty-five is an illustrated farce by William Dean Howells; Paste, a complete story by Henry James; Christmas Presents, an inimitable sketch by Marrietta Holley ("Josiah Allen's Wife"); Miss

Mason's Christmas Dinner, a complete story by Margaret E. Sangster; and the opening installment of The Bath Comedy, a new serial by Agnes and Egerton Castle; besides a number of Christmas poems. "John Howard Payne" is an illustrated account of the strange, eventful history of the life and death of the author of Home, Sweet Home, by Milton E. Ailes. Some Christmas Pictures, with reproductions of famous works by old and modern masters, is of interest to all art students.

* * *

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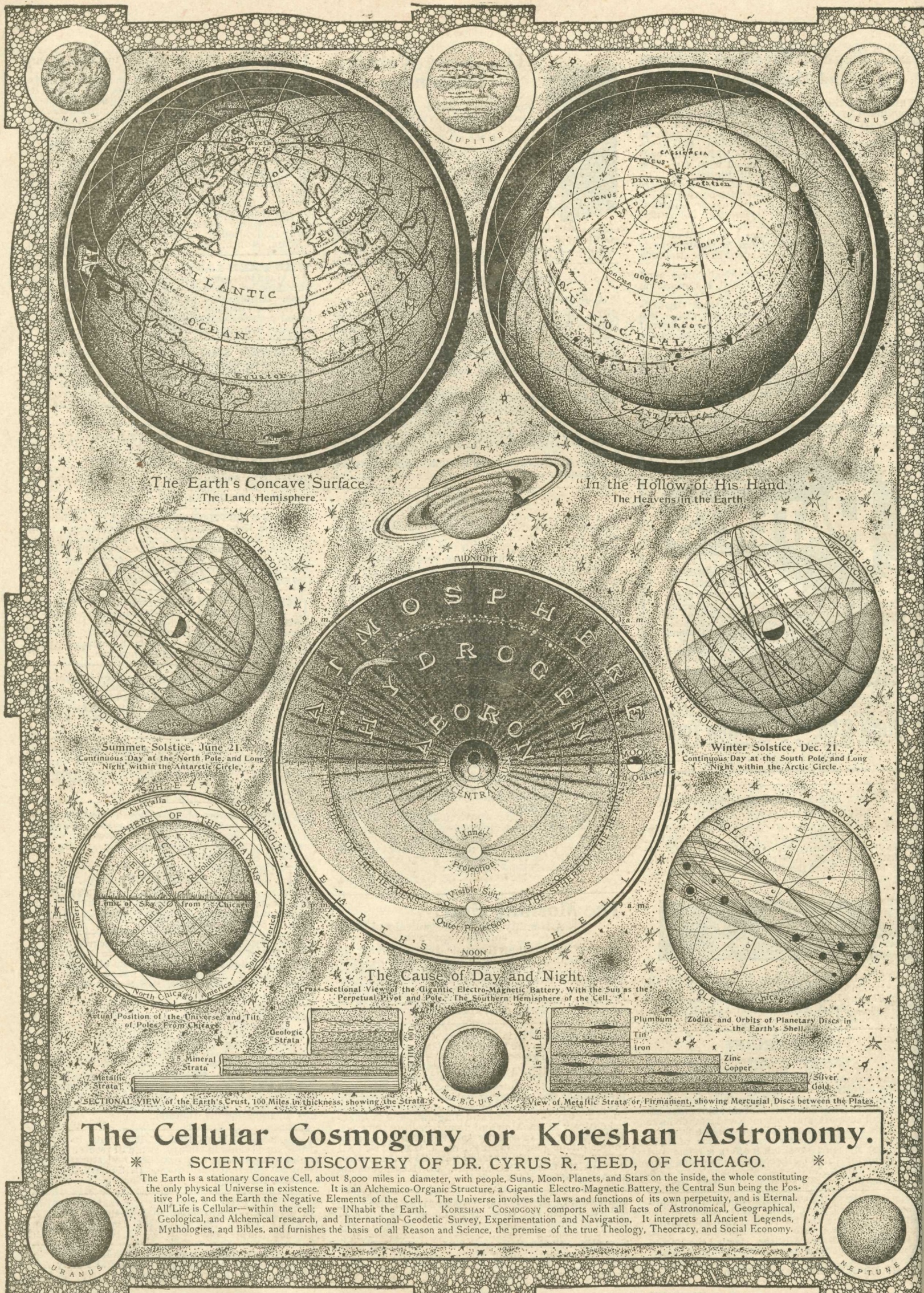


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