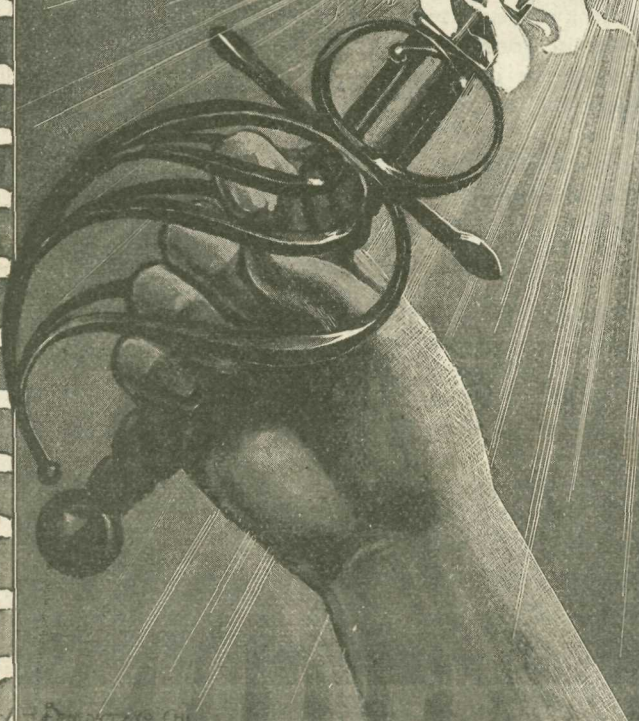


SPECIAL FEATURES OF THIS ISSUE:

Laws of Vibration.—Mental Gravity and Levity.—Coming Universal Empire.—Astronomy and Socialism.—Principles of Genuine Liberty.—The Virtues of Victory.—The Problem of Life.—Editorials.

THE FLAMING SWORD



April 6, 1900.

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In Editorial Perspective, Editorial Discus-
sions 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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IN THE CONFLICT OF TRUTH AND FALLACY.

THE GREAT BATTLE of Armageddon is the battle of mental forces, the conflict of truth and fallacy, the war of life and death. Humanity is the ground of the conflict, the field of "the battle of the great day of God Almighty," the war of the Messiah against the sensualism of the age.

The battle of Armageddon is distinct from the battle of Gog and Magog, but both belong to the period of revolution; the difference is, that the former is the conflict in which Koreshans are *not neutral*, but one in which we are on the aggressive, one in which war has been declared from the very center of all truth, the throne of the universe, in the exercise of the rational faculties; while the other is the conflict of the factions of capital and labor, and will result in economic, social, and political chaos.

We are at war with the forces of fallacy in all its forms, in the religious, scientific, social, and political world; we are at war against sensualism, battling for the world's freedom from the corruptions of degeneracy, and the illusions of ignorance. The Koreshan nucleus constitutes a *battery* for the conservation of the vital energies of life, and for the generation of the dynamic forces of genuine reform; for the promulgation of the Science of Liberty; and for the establishment of the Religio-Scientific Social Order which will save humanity from the curse. The Koreshan System contains many departments of activity, permeated with the same spirit of determination to triumph over the enemies of truth and righteousness; and chief among the weapons employed is THE FLAMING SWORD.

How You Can Co-Operate With Us.

There are many interested persons, appreciating to some extent, the importance

of the Koreshan System, who ask: "How can I co-operate with you? How can I be of service to you?" There are opportunities everywhere to do something for Koreshanity, opportunities for engaging in the great conflict of truth and fallacy. There is potency in a thought, there is power in an idea. The force of mental energy depends upon the strength of the will and the tension of thought. From the Central Battery of Koreshanity there are radiating high-tension mental energies, which are penetrating the various mental spheres of the world, for the purpose of awakening thought in the masses.

This work must be followed up by our propaganda, that the minds may grasp that which they have been awakened to receive. You can be a star in your own vicinity; you can desire to serve others with the same truth which thrills your heart; you can engage in the work, advertising the System, distributing our advertising matter, soliciting subscriptions, and discreetly discussing the great topics and issues set forth in THE FLAMING SWORD and our Literature.

Joy in Spreading the Truth!

Every thought that you send out, every word you speak in favor of Koreshanity, will ultimately have its effect. Just to the extent that you are interested in the results of this warfare, you will lend your efforts to bringing it to a successful issue. We must work, and you must work also, to find minds who are desirous of knowing and obeying the Truth. There is the use to be performed; and there is the joy of doing the deed. Has every one with whom you are acquainted, every one in your vicinity, heard of this marvelous Science, and has had the opportunity to investigate it? See that no one escapes; for if there is one whom you miss, he may be a truth-seeker!

Many of our readers are acting upon our suggestions to help swell THE FLAMING SWORD's subscription list. It is growing satisfactorily, and we thank our friends for their co-operation. This co-operation can be continued; a greater number can be enlisted for the spread of the Truth which must awaken the world! We have not space for the many encouraging letters received in response to our call for the courageous to join in the great conflict; but we take the liberty of reproducing one this week from

An Earnest Worker in Ohio.

EDITOR FLAMING SWORD:—Last evening upon looking out on the physical heavens, I beheld a beautiful sight. The moon, Venus, and the Pleiades were grouped as though they were holding converse with the central sun; and my heart burned with fervor for the Central Sun of my adoration! The more centered I am in Him, the stronger my mind becomes, and the more intense my desire to possess the truth in its fulness, and to seek to find others who will receive it.

By an application of your advice on page 2 of THE FLAMING SWORD, I am meeting with some success through the distribution of the Koreshan Literature. With patience I keep at it, and will everlastingly do so, until the world is illumined, and the forces of fallacy are destroyed!

Through the power of thought taught by KORESH, the whole world will be revolutionized; but now blinded by fallacy, it fails to recognize that which overthrows all modern absurdities.

There is no truth Koreshanity does not possess, no question it does not answer, no problem it does not solve. It is no patch-work, but *it is the whole thing*, the universe involved! KORESH lays the ax at the root of the tree; goes to the foundation to disclose the truth of human destiny; gives the primal cause of all evil, and the only remedy for its eradication.—C. D. S., Mad River, O.

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., APRIL 6, 1900. A. K. 60.

Whole No. 383

Structure and Function of the Human Brain.

Part XI.

The Organ of Weight, the Faculty of Equilibrium ; Faculty of Discrimination ; Law of Atomic Destruction and Determination of Specific Gravity ; Weighing the Earth in a Balance.

WE HAVE THUS FAR discussed the specific centers of the inferior convolution of the frontal gyrus, under the nomenclature given by the Fowler and Wells system. It is important, in our purpose to most critically analyze and synthesize the organ thus far denominated weight, to define it from a broader scope than can be done under its present designation. It would be impossible to determine specific weights, called specific gravity, upon the basis of gravity alone. There are two distinctive operations of the faculty in every effort to utilize the function of the organ objectively. These two functions in coördination, include both the principles of gravity and levity. There are two coördinate and inversely directed principles, the names of which are respectively, *gravity* and *levity*. They constitute two distinct qualities of energy. They do not comprise in themselves energies *per se*, as we designate light, heat, electricity, magnetism, etc., but rather qualities belonging to each of these substances.

The student already understands that every energy is the substantial solution of something that, before it became energy, was material substance; that the energy before being converted to energy was in the form of matter, and that the energy is the substantial product of the material destruction; that is, the destruction, the dematerialization, of the atom. We oft reiterate this statement, because we know how difficult it is to eradicate and eliminate from the mind the inborn and cul-

tured conviction of the inconvertibility and indestructibility of the atom. Now, when we say that the gold or any other atom is destructible as an atom of matter, we do not mean that its *substance* can be destroyed; we only mean that its material quality is converted to spiritual quality, or to the quality of energy. In that process of combustion in which the atom of gold is destroyed as an atom of matter and converted to the energy of gold, we have not destroyed the substance, but we have destroyed the material form and quality of it. It is no longer matter, but it is substance, and as substantial, therefore, as when it was in the material state. As energy, it possesses two diametric qualities, —*cathodic* and *anodic*, the descending and the ascending qualities of energy. One of these qualities is denominated *gravic*, and the other *levic* force; not energies *per se*, but coördinate qualities of the energies from the destruction of any and every kind of matter. We may say *gravic force* and *levic force*, but we may not say *gravic energy* and *levic energy* with the same propriety, nor without the proper distinctions. *Gravic* force is the natural propulsion, attraction, or tendency downward of any kind of energy; *levic* force is the propulsion, attraction, or tendency upward of any and every kind of energy. The student cannot analyze the function of weight or gravity, without at the same time analyzing the function of levity. It is therefore plainly seen that the term *weight*, as applied to an organ, covers but half

the ground of its function. The importance of the elaborate exposition of the principles included in the office of the faculty, as herein set forth, will readily be apprehended by every one wishing to establish in the mind a thorough comprehension of principles, laws, phenomena, and facts as belonging to Universology.

The Law of Atomic Destruction.

The electro-magnetic properties of inorganic and organic energy are the same. The pneumo-psyche properties, while radically different, are not within the reach of the electro-chemist's apprehension. Physical energy originating in the destruction of the atom (the so called inorganic), is physically like the energy originating in the organic mutations. Mental energies manifest in the two distinct qualities of *intellectuality* and *affection*, or what is the same, *mental light* and *mental heat*, differ nothing in physical analysis from either ordinary light and heat, or electricity and magnetism. Intellectuality is mental electricity; affection or love is mental magnetism; the electrical man is one who is full of intellectual light; the magnetic man is one who is full of affectional heat. The electro-magnetic man is the one in whom both qualities are active, but the intellectual dominates over the affectional; while the magneto-electrical man is the one in whom the love principle dominates the intellectual.

Vibration Causes Disintegration.

There can be no mutation of matter to energy or energy to matter without vibration. We have been recently brought into painful contact with a class of idiots, which declares "all is spirit." This class is the counterpart and coördinate of another class, which as stoutly maintains that "all is matter." Neither of these could exist without the other; both are wrong. We have met another class which maintains that "all is vibration." Vibration is a principle in being, and its very existence and function must depend—like every other principle—upon the coördination of its counterparting principle. Involved in the law of the generation and transmutation of energy, and especially in light, electricity, and the ultra-penetrable current, there are distinctively four modes of motion or communication with each degree. The first is radiatory, the second is coruscatory, or vibratory, the third is circular, and the fourth is spiral. Radiation terminates in coruscation, coruscation terminates in the circular, and the circular, in spiricity or spiration.

The agitation of the atom at the terminal point of the line of vibration, in what may be denominated physics, or in the brain cell where matter in the circulation is mutated to energy, which may be defined as the citadel of metaphysics, *destroys* the atom alternately with the *deposition* of another atom. Vibration is throb coördinated with tension; there can be no vibration

without throb. The heart's action with and upon the arteries, may furnish an illustration of the principle in its most material phase. The prime coördinate of vibration is the spiral motion. It is not vibration, but as essential to being as vibration itself. The operation of the lungs furnishes an illustration of the law of spiral momentum, as the heart and arteries do the law of vibration. The function of respiration is not a vibratory function. The lungs inspire and expire; in the double operation, they re-spire. While the general function of respiration is not dominantly vibratory, it involves the principle of vibration; for wheresoever there is destruction of an atom, or the creation of an atom, there is essentially the operation of the law of vibration. Tension and throb give birth to spiration; and spiration in turn gives birth to tension and throb, the principle of coördination constituting the law of their reciprocal activity and union.

The elaborate study and comprehension of weight, must embrace an equal comprehension of levity or lightness. This study must therefore include a knowledge of the location and relation of the coördinate pole of activity. If the organ of weight is dominantly a material center, its coördinate must be dominantly a metaphysical center. We shall specifically locate this coördinate pole, and define its relative operation later on. It must be understood and remembered that the cerebral center under discussion has not only its physiological relations (only hinted at thus far in the analysis), with its pertaintment to material and physical gravity more elaborately portrayed, but the principle of its action may be translated into the language of intellectual metaphor; as, "That man is grave." That which gives gravity to character, has its center of operation at the same point in the gyros that weighs material things.

The Koreshan student should fix in the mind the fundamental general principles, that the encephalon (the brain) is the universe in its least form; that, collectively, it is both the generator of energy and the creator of form and motion; that it is divided into orders, genera, and species manifest in specific groups, associated and consociated into a general empire for the proper economy of not only the brain, but the body over which it presides. The organ under discussion, like every other organ, is an aggregation of cells and fibers. It is a combination of groups, and these groups are made up of cellular and fibrillous combinations. There are many coöperative groups in the organ, differently functioned; and in each group, tens of thousands of cells, but no two cells with the same functions, yet they are so consociated as to be generally related to all other organs, working in harmonious coöperation because co-related, through coördinate fibers, with the central group of cells at the very heart of the cerebrum. A perfect knowledge of this system of communistic and

coöperative function in the microcosm, enables us to accurately define the laws of organic grouping in the social economy, in the anthropostic macrocosm about to be structured as the empire of righteousness in the world of humanity.

"The Gravity of the Situation."

Let it be remembered that the brain cells of the material human existence, in their expansion and contraction in their reception of the serum of the blood and the essence of the nerve, in the alchemical reaction which takes place in the various blood and nerve solutions as they flow together, generate the mental energies upon which the entire universe depends for its existence, for its material form, and its coördinate function. As all the cells in the brain and body interchange, commingle, and transmute their essences, energies, and forms, so all men in the universal humanity interchange, appropriate, and unite their mental and psychic forces, whence proceed the pneumatic and psychic phenomena of which the world in general is supremely ignorant.

In our consideration of the *gravity* of the present situation, now at the end of the world, the closing up of

the old dispensation, where we have in contemplation the reorganization of the social fabric, not by putting a patch on the old effete Christendom, but by making "all things new," we bring into exercise the gravic force of the faculty called *weight*. It might with better propriety be called the faculty of EQUILIBRIUM. In making an application of the function of the organ to the higher and broader principles of the mind, we induce a higher vibration. We increase the tension or strain of the fiber, multiplying the ratio of the mental throb, bringing into mental solution the higher and finer atoms, the more dense and least in quantity, which, because least and more dense when subject to the higher fusion, generate the finer, more tenuous, and far-reaching mental ether. We generate the energy of mental gravity of the supreme quality, because we destroy the heaviest atoms held in solution in the currents of the blood and the nerves. We create, by mental operation, through the specific action of the organ under discussion, the very essences and principles which, when set in motion for one purpose through voluntary action, continue their motions into other realms of activity until, by involuntary continuation, they descend into the very depths of material existence, or into the heights of celestial force.

The Coming Universal Empire.

The Principles and Purposes of the Koreshan System; Discovery of the Fundamental Laws of Human Economy; the Unity of Church and State in the Dawning Era.

PROF. U. G. MORROW.

THE WORLD assumes the attitude of expectancy; it is looking for the manifestation of some great idea for universal application; listening to catch some vibrant note of the harmony of human life which shall destroy all discord, and unite the world in one great brotherhood. For long the world has suffered the numerous evils of degeneracy and darkness; but at every great epoch of human progress, some brilliant star has shone out in the long night of ignorance, bidding mankind to look forward to the time of universal deliverance. The prophets of old foresaw the dawn of the New Era; and all the elements of progress of the entire world have, true to the great laws which make for ultimate happiness, and which make destiny, conspired to produce the long-desired day of rest, of human liberty, of world-reformation and recreation.

It requires but a moment's thought to realize the terrible fact that today, humanity is not free; the equipoise of human relations has not been reached; bondage is the great bane of the world; man is unhappy in his unrighteousness; the scales of justice are not balanced because the laws of equity are disregarded and disobeyed. We are living in a period of great economic waste—the waste of human energy, the waste of human life; we are living in a period of individualism, of democracy, of competition; in the time of the prevalence of modern sci-

ence, of a perverted religion, of a corrupt state. The old world is on the verge of dissolution, rapidly nearing the vortex of world-wide revolution.

We are bordering on universal things. We cannot go back in our minds, into the past, and look forward from the standpoint of the narrowed world of civilization of two thousand years ago, when the geographers could map but a small portion of the continents of the East, and view the great East and West stretching their lines of progress and completing the belt of civilization around the equator, and reaching, in the breadth of the sweep, from the Arctic to the Antarctic, covering the entire habitable surface of the earth, without realizing the import of the great factors which have been preparing the world for the unity of humanity under one great System of universal order and government. We have reached the end of the old dispensation; we have passed through the marvelous nineteenth century; we have witnessed the progress of time toward the dawn; the progress of truth toward universal application; the progress of humanity toward the goal—the glory of the Golden Age. Standing now at the very opening of the twentieth century, we can but rejoice in the light of Koreshan Universology, which is about to burst forth upon the world in all the radiance and power of divine Imperialism, for the universal deliverance of an oppressed world!

Great Governments of Past Ages.

The world is ruled by mental impulses. Every dispensation begins with a new impulse, with the expression of new ideas, born into the world in personality, and communicated from mind to mind through the various channels of the propagation of light and life. Great ideas take form in the world of human affairs in religion, in philosophy and science, in industry, in commerce, and in human government. Every great civilization centers about a nucleus of brilliant human stars, about whom is arranged, according to the power and influence of the nucleus, holding and expressing central ideas, a circumference of people forming a nation. Every civilization is an attempt at adjustment of the millions who comprise the nations; and every civilization has its own specific form of government, the center of which is some great idea conceived and expressed as the foundation of a system of human control, and applied for the unity of the people who constitute the environ of the national ideal.

If the idea of government is sufficiently potent in its influence, it may reach out and embrace nation after nation, by force of persuasion or conquest, until it becomes universal. We have witnessed the great dynasty of Babylon; the empire of Medo-Persia; the kingdom of Greece, and the great imperialism of Rome—universal powers which have dominated the world. It was in the order of progress that they should rise, and that they should fall. Their existence began with great epochs of history, the opening of great seasons of the declining age. We have reached the extremity in the numerous fragments of powers, marking an epoch of unrest and instability, a period of competition of governments, and consequent political and economic chaos.

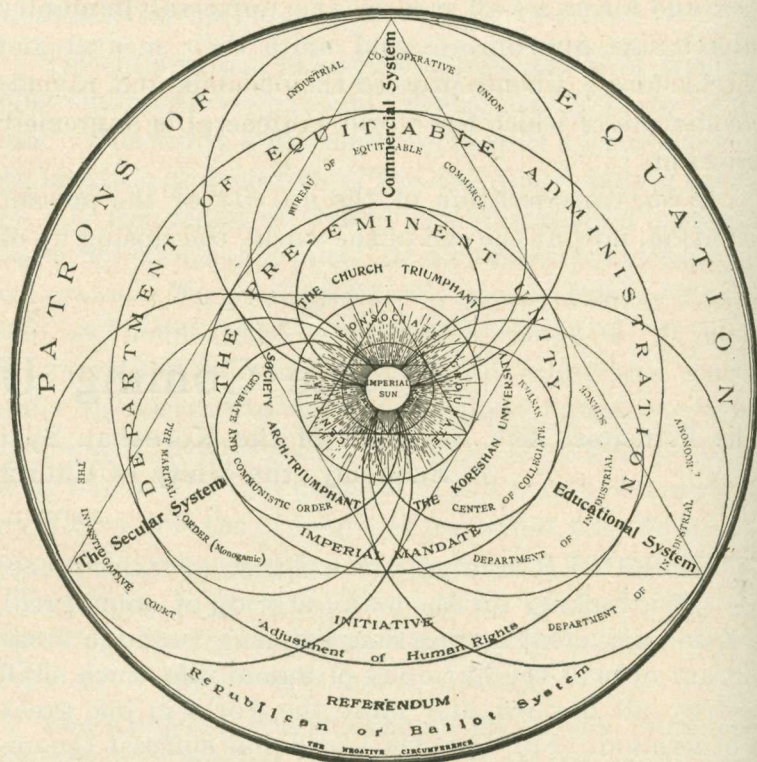
The great central idea of the government founded by Moses was religion; the government of the Jewish nation was Theocratic, involving at once the unity of church and state, of society and industrial economy. The Theocracy of Moses had for its foundation the ten principles of organic life expressed in the Decalogue. The entire world of Christendom and Judaism today recognizes the exercise of divine authority in the founding of the Mosaic system of Theocratic Imperialism, under the administration of men imbued and inspired by the spirit of righteousness and of unity, which culminated in the glory of the kingdom of Solomon, the Hebrew prince of peace.

Proclamation of the Coming Theocracy.

With the coming of Christianity there was a revival of the hope of the restoration of the Theocracy, the founding of universal Imperialism. In the soil of a remnant of the Jews, in the soil of civilized Europe, whose people descended from the Medo-Persian stock, into which ten of the Hebrew tribes, filled with the idea of the Jewish Theocracy, were absorbed, the mentality and life of Jesus the Messiah, the Seed of the divine kingdom, were sown. The cross of the immortal Deity with the mortal flesh of Jew and Gentile, has produced all the various forms of government in Christendom

today. There is the religio-secular system of papacy; the absolute monarchy of Russia; the empire of Great Britain; the kingdoms of Europe; and the republics of the great West; and lastly, in the nineteenth century, we have the expression of the various phases of communism, co-operation, and socialism—attempts at political, industrial, and commercial reform.

The fruitage of the dispensation is the involution in unity and harmony, of all that has been expressed in fragmentary powers during the age. All the lines of religious, scientific, and economic progress must focalize in one great system of government, which shall at once embrace in unity, all the departments of human relations which the science of the universe unifies in one great system of ideas, capable of being comprehended by the human mind, obeyed, and applied in the conduct of all human affairs. Man is both a religious and a social being; he is intellectual, and capable of loving



The Language of the Physical Cosmos Scientifically Translated into the Domain of Human Affairs, and Reduced to Diagram.

and serving the neighbor; and no government is complete, no system of human relations can be made *universal* until it embraces the application of the principles of all that man is, of all that he mentally entertains, of all that man loves, and all that man can accomplish in the service of humanity. The unity of the true church and state is natural; the church and state in righteousness are the concomitant factors of human happiness and progress, as light and heat constitute the combined product of combustion. Light and heat can only exist in co-operation. Precisely as light and heat are conjoined as one, so also, when normally organic, morality must enter into the social fabric in such relative unity and conjunction as to combine church and state into one great integral organism.

The mental fruitage of the ages is the scientific System of Koreshan Universology, the unity of all truth, the revelation of the form and function of the

universe. The Koreshan System embraces in its own integralism, all the principles and laws of universal order. Its principles are the principles of organic life; its laws are the laws which govern the natural physical universe. Its religion involves the knowledge of Deity and his relation to man; the knowledge of his creative functions and powers of perpetuity of man and cosmos. The great central ideas of the civilization of the Golden Age will be the *humanity of God*; Deity as the central star and sun of the human world; the solidarity of humanity, and the oneness of the universe, in recognition of the great fact that the universe of human life will ultimately attain to the same state of perfection which obtains in the physical cosmos in which we live, when the mind of Deity, the central Ego of the anthropotic world, will control the world of man, in accordance with the same laws by which the central sun of the physical cosmos holds in its own scope of power and influence, the entire universe, from the *central* atmosphere to the outermost shell.

The Universe Reveals the True Form of Government.

The universe is a gigantic imperial system, a structured unit, a great government in itself; and it constitutes the only natural basis and pattern in the construction of human society and government. The Founder of Koreshanity has discovered the fundamental laws of universal order, and has translated the language of the physical cosmos into the world of human affairs, in the expression of a perfect System of science; and in the construction of a new System of religious, social, and economic relations which will ultimately be universally applied in the government of humanity. We hold that there is no other basis of universal government; no other pattern that has ever or can ever be revealed to man, or conceived by man, that can be applied to all the world with its various strata or planes of human life.

There can be but one system of religion that covers the entire field of divine progress and expression, involving in harmony the fragments of truth in present and past systems; but one scientific system of human economy which is the unity of all phases of government expressed in the world, involving all the elements of unity, security, and perpetuity of divine imperialism, containing the principles of monarchy and the principles of democracy. That one system is expressed in the government of the Koreshan Unity, the scientific expression in the domain of human relations, of all the laws and functions which inhere in the natural cosmic structure, which is in itself the ultimate and outermost language of the mind and character of Deity. The great purpose of Koreshanity is to establish the divine kingdom in the earth; it begins with its Central Communistic Nucleus, the central solar sphere from which shall radiate, to the limit of the human world, the light of divine Truth.

Circling about the Central Nucleus, and merging and blending into the very Center itself, are the three great departments of society, commerce, and application of the science of industrial economy, reaching through the three great orders emplaced as are the atmospheres of the physical cosmos, embracing the Patrons of Equation, the department of Equitable Administration, and the Pre-Eminent Unity, in the blending of the forms of republicanism or democracy, and the empire. The System covers all; it includes all that is true of socialism; it fulfils the ideal of human liberty; it embraces all the principles and laws of universal order, and solves all the problems which confront the modern world. It is the System for which the world has longed, the System which the Almighty has patiently awaited time and opportunity to express and apply for the liberation of humanity from the curse and thralldom of degeneracy.

The Principles of Genuine Liberty.

Scientific System of Social Liberties, Restraints, and Adjustments; Progress in the Line of Least Resistance; Astronomical and Physiological Demonstrations.

BERTHALDINE, MATRONA.

THERE IS A general tendency in our state of depravity, to apply the term liberty to license to do evil. Universal genuine liberty cannot obtain apart from a scientific application of the factors denominated restraints and adjustments, by which liberty or balance is effected. In the human body, the blood—the “life of all flesh”—has liberty to move through prescribed channels to insure the life of the entire body. The state of liberty is a state of the equitable adjustment of legitimate means to legitimate ends. The legitimacy of the means and ends must be determined by an absolute science of man’s origin and destiny.

The Science of Universology is the enlightener of the mind concerning origin and destiny, giving it power to discriminate, to know good and evil. Without the

power of discrimination wise choice is impossible. Having chosen wisely, one has a supreme desire for liberty to move with the least possible resistance in the direction of choice. This liberty can be maintained only by a most scientific system of social restraints and adjustment, a righteous caste system providing for the transmutation and transmission of elements.

A study of the cosmogony of the physical universe, of heavens and earth, also of the vidual man, brain, and body from a scientific standpoint, furnishes the student of sociology with most marvelous object lessons on those three factors so vital to universal human happiness—liberty, restraints, and adjustments. Each so called heavenly body has absolute liberty to move in its own orbit, which is the line of least resistance; and most pos-

itively established hindrances to its moving out of it are created by the restraints and adjustments accorded every other thing in relation to it. The great sun himself is no exception to this ruling of cosmic order, and is seen to have a limited orbit, fixed times for the focalization of his radiance in each sphere, and he is receptive to the energies from each through specific lines and media of approach.

There is always a sphere of chaos in the realms of time; but even it is in order in the universal whole, and has the specific function of being that out of which order is created, whenever and wherever it is to be made manifest. In the present bungling attempts made to create order out of the existing social chaos, the spurious practitioners often strangle society with misplaced red tape; and worse still, allow tapeworms to feed on and destroy the vitality of some of the best intentioned organizations. "Red tape" is essential in a well-ordered mundane sphere. It corresponds in a way to the circulatory system of the blood of the animal man. Each organ of the body has its special "red tape" system,—distributing equitably the elements it specifically requires, both in amount and quality.

"Oh! I hate so much red tape," is a very common exclamation nowadays, heard coming from the lips of some would-be social reformer or confessed rebel, whose rights to "life, liberty, and the pursuit of happiness" are believed to be interfered with by misapplied principles and requisites of order. This hate—coöperating with ignorance of lawful applications of the same principles—produces the anarchist of the diabolic sort. This sort advocate living in defiance of all the laws of order—of all emplacements with restraints and adjustments. A study of the physical cosmic order shows that the anarchist is a legitimate factor of chaos, and a motory power in hastening, by necessitating the establishment of a new order on a more scientific basis.

The great Prophet of Koreshanity and foundation of the Theocracy has said that "When order reaches a point of agony, then chaos is a relief, and strikes effect a balance." Worlds, or cosmic orders, become chaotic and unbearable when they have fully served their purpose of developing and giving birth to their royal progeny and heirs, in whom their progressive life inherits the joys of new heavens and a new earth. The heavens are said to "wax old as doth a garment," and the old heavens and old earth to pass away with a great noise. They pass away with the noise of the thunders from the rendings of the mighty forces of revolution, set

in motion by the involution—the rolling up of new heavens and a new earth.

Cosmic orders succeed each other in time, to perpetuate that ever-gyrating centripetality called eternity. Each cosmic order has within it correspondences to lungs, heart, and liver, in its respiratory or educational system, its circulatory or commercial system, and its system of alimentation, or applied sciences and arts in the uses of life. These systems are so interdependent that one cannot exist without the other; and they invade and pervade each other as the life-blood invades and pervades the organized functionaries of each in an orderly, lawful way, otherwise death ensues, and disintegration and chaos are manifest. Death is an associate factor with life, by its very opposition to it for its eternal perpetuity.

Humanity as a social organization is now in the very death-struggle of that great cycle which gives birth to the Grand, social Man of God, thoroughly furnished unto all good works. Of this genus Man, the Lord was the firstfruit and seed. The Grand Man is an organic unity of flesh and blood—men made of the one blood of the man Christ Jesus, whose blood was shed as his soul, which is the spirit of the blood, poured out unto death for the remission of sins. This soul descended from the heaven of the one man in heaven, from him who constituted the heart of God's animal life, and in whom the law of love was fulfilled. This descended soul is, in its ascent from the grave of mortality, to be made white in the blood of the Lamb; the blood of the manifest Father, which is symbolized in Holy Writ by the pure river of the water of life from the throne of the Lamb. This is also seen by the angel of the Lord as the Bride, the Lamb's wife, descending from God out of heaven. This God is the spirit of the ruling intellect of the universe, the God of all truth, the divine wisdom of this world's greatest Enlightener, and the supreme Prophet of the ages of God's animal life.

"Behold I make all things new," is an announcement that awakens hope in every sin-sick, weary soul longing for newness of life. To such an one the old orders, with their agonizing disarrangedness, superfluity of strangling "red tape," and inflammatory congestions, are most hateful. White blood and free air will permeate and regulate the circulatory system of the new age of golden Light. This new "white tape" the world will love as life, for it has been woven by the great sympathetic nervous system of God's love, and will prove a strong, indissoluble bond, binding God's humanity to the Rock of Ages, the eternal verities of the Science of Universology.



Pure and good government can only come through the process of volution or the law of gradual development, and its final fruition through universal birth. There are two general factors embraced in the law of development or volution, diametric in their determinations; namely, disintegration, and integration. Every imperfect form of construction, when completed in its degree, can only be improved upon by its disintegration

through the introduction of new elements and factors, and its reconstruction upon the basis of a higher organic force and unity.

The initiatory step towards the reduction of society systematic, orderly, and integral fellowship, is a special anatomical transformation of the individual. This will be accompanied with a corresponding change in physiological action.

In the Editorial Perspective.

THE EDITOR.

CONFLICT AND CONQUEST, in the great drama of Existence, are the essential factors of all progress; they produce character, create heroes, and make destiny. The heroes of ages have risen from the fields of battle, from the planes of contest, from struggles with enemies. The virtues of victory are the rewards of valor, and persistency is crowned with success. There could be no great thing achieved, no victory gained, no reward received, no character developed, no progress made, if there were no obstacles to remove, no enemies to subdue, no evil to overcome. There could be no power if there was nothing to resist; no incentive to action if there was nothing to accomplish. We have heard that there is *no evil*; that there is no reality in the tangible; that there is nothing to fight, nothing to overcome. The conclusion violates every fundamental principle and law of life, of logic, of progress, of art, of fact; it is but the whispering of fallacy, converting the real into illusions, creating a world of fancy. There is nothing known except by contrast and comparison. In the analysis of the universe and its laws, in the solution of the problem of existence, Koreshanity takes the universe as it is, and as it has been throughout all past ages. History is one great panorama of conflict and conquest; the surging tides, the sweeping, restless waves on the bosom of the sea of humanity, from horizon to horizon, maintain the equilibrium of the waters. Contentment comes, because there has been unrest; rejoicing is heard because victory has been achieved, an enemy conquered, a danger removed. The song of Miriam by the Red Sea was the song of victory, the exultation of deliverance. The arts demonstrate the Koreshan scientific postulate that everything, every form, every function, every love, every condition, in the universe, has its opposite. The artist, the sculptor, and the engraver have pictured love and hate, good and evil, war and peace. In art there is the light and shadow, sun and cloud, calm and storm. The poets have breathed the spirit of inspiration; they have written of life and death, forgiveness and revenge, pain and pleasure, joy and sorrow, day and night. In music there is the harmony of contrasts, the rapturous rhythms which move and thrill the soul; the vibrations speak the tones of despair, or joy. Music incites and inflames, or calms and quiets; it may vibrate the warning notes of danger, inspire courage, destroy fear, or comfort the distressed; it may come with the temptations of devils, or bring the soothing influence of angels; it makes the heart to *feel* all that artists have pictured, or poets written. There is tragedy in the drama; the great Shakespeare dramatized the story of human nature; and his powerful productions on the stage have thrilled the nations. Mythology is the drama of the Gods; and the Bible portrays the great conflict of God and the devil. The world has not forgotten the great Messianic tragedy of nineteen hundred years ago, involving principles which lie at the very foundation of the creative function of Deity. During the age there has been progress through the conflict and war with hell, the powers of darkness. The age will end in revolution, in conflict and conquest—in another Messianic tragedy, in the greatest achievement of all ages; and when the curtain has risen on the scenes of the New Age, the sons of God will sing the song of deliverance, the song of victory over death in the natural world!

For thirty years, KORESH has emphasized the necessity of the comprehension of the universe in which we live, the great structured pattern for the true form of human society and government. But the modern world has not been able to comprehend how astronomy can have anything to do with religion or social reform. Did not the Almighty create the physical cosmos,

and express himself in it? There is a relation existing between cause and effect, between Creator and cosmos, between God and the shining galaxy of the firmament. If we can correctly analyze the effect, we reach the knowledge of the cause; we cannot understand God and his creation separately, nor comprehend a single part of the universe apart from the whole. The old astronomy *has* had its effect upon modern religion; the astronomer has his cosmogony; and even Flammarion advocates an idea of social reform founded upon the popular conception of the universe: "Astronomy could wish that the leaders of the people, the legislators, and the politicians, might use their faculties to examine and comprehend a celestial chart. This calm contemplation would perhaps be more useful to humanity than all the diplomatic discourses that could be pronounced. If they could comprehend how small the earth is they would cease to cut it up in pieces. Peace would reign in the world; social prosperity would succeed the ruinous, shameful, and infamous folly of war which wastes and devastates Europe. Political divisions would be effaced; and then, and then only, would men be free to elevate themselves by the study of the universe, the knowledge of nature, and to live in the enjoyment of intellectual life." Compare this idea of the French savant with the *rational* conclusions of Koreshan Science. The one factor of reform suggested is the thought that the conception of the *smallness of the earth* would lead to the universal brotherhood, and cause men to sink their differences into insignificance in contemplation of the infinite, a knowledge of which would be impossible. The Koreshan idea is the opposite. The universe is a limited organic structure; it is the earth and its contents. The mystery of Deity is revealed in its complete and perfect involution, its laws may be understood, and through obedience to these laws man, instead of occupying a mere ant-hill on the cosmos, may reach his destiny in the Supreme Cause, and rule the Universe!

Notwithstanding the claims made by many as to the "progress of science," the modern scientists have utterly failed to solve a single problem concerning either man or cosmos. Not a single key to the great mysteries of being and existence has been discovered by the astronomer, the chemist, the physicist, or the clergyman. THE FLAMING SWORD is continually pointing out the astonishing ignorance of the leaders of modern thought, the teachers of the world, in contrast with the discoveries of the Founder of Koreshanity, which involve the very fundamental principles and laws of all life. But we confront two classes of people; first, the majority, who believe that but little more remains to be discovered; and second, the scientists themselves, who know that they have discovered nothing, and who believe that no one else has or can solve the mysteries of life. For the benefit of the first class, we frequently quote the admissions of scientific men, who are often forced to confess their ignorance. Maurice Thompson, a noted scientific writer, has lucidly reviewed the situation in an editorial in the *Saturday Evening Post*, containing some startling sentences: "Yet when we take a perfectly sincere look at our own attitude toward Nature, we easily discover that, after all, we have made but a short step since the days of Homer, so far as the actual solution of the great problem of life is concerned. Very trite all this; but the trite things are often simply the knots we cannot untie, the gnarled difficulties that have lain so long by the wayside that the generations have become too familiar with them to be curious about them. We have learned a great deal about how to apply Nature's forces; but of their origin, what they really are, we know absolutely nothing." "Gravitation is but another name

for mystery. Heat and light and the flowing of air and water are just as inexplicable to us as they were to Pindar. We generate electricity and chain it to our wheels, yet we can no more account for it than our own heart-beats and nerve-action." "The trouble is that we do not realize how little we have advanced in the direction of ultimate discovery."

Dr. Mivart, the noted English naturalist, has been excommunicated from the Catholic church on account of his revolt against a number of papal dogmas, especially that of eternal torment; and as a result he predicts some coming change in Christendom. It is really astonishing how long the modern mind clings to the old idea of hell. The Protestant creeds are rapidly breaking up; but the Catholic shell remains intact as yet. Dr. Mivart declares that the Catholic church must change her views, or experience a rebellion on the part of the more advanced minds in Catholicism. He says: "So terrible, so revolting a doctrine constituted for many Catholics the one great trial of their faith. Some known to me—priests as well as laity—neither could nor would believe it; and yet to deny, or even inwardly reject any single dogma of the Catholic church, was and is, simply not to be, in reality, a Catholic at all. The God the ordinary Catholic theologians would have us adore as regarding with complacency, torments compared with which burning alive is as nothing—such a God we must refuse to worship; and did such a being of the kind exist, we should be ethically bound, happen what might, to abhor, to execrate, to defy him. After mature reflection and many mental struggles, I had come to the conclusion that the Roman Catholic church must tolerate a transforming process of evolution with respect to many of its dogmas, or sink by degrees into an effete and insignificant body, composed of ignorant persons, a mass of women and children, and a number of mentally effeminate men." That is what is the trouble with Catholicism today. In America perhaps the average Catholic is on a par mentally with the Protestants; but in countries where the Catholic religion has exclusive control, as in southern Europe, in Central America, the West Indies, and South America, 60 per cent of the *adult* population can neither read nor write!

The Bloomington (Ill.) *Daily Star* has issued an edition "as the devil would edit it,"—a parody on the Sheldon edition of the Topeka *Capital*. The editor writes as the devil, in the first person. He manages to tell more truth than did the preacher-editor of the Topeka paper. He advocates the idea that the devil is gaining power, and that the modern world is rapidly falling in line with the government of hades. We quote a few lines from his leading editorial, "Coming My Way," in which he scores the preachers as fools: "The world moves, and things are coming my way fast. Even the churches are falling in line nicely. When the old-fashioned preachers of former days pounded the pulpit and preached straight to the text, 'Jesus and him crucified,' I had a pretty hard road; but now with the 'liberal' and up-to-date preachers, I am getting along easy"! It is not necessary to make any special effort to show how the devil would conduct a newspaper; we have but to look at the world's press as it exists today. The devil is running the modern world. He stands in the pulpit, and sits in the pew; he moves in the highest society circles; he wields the pen and scissors; the faces of the hypocrites are his masks; he promulgates his own fallacies of religion and science; he controls industry and commerce; he sits on thrones and rules the world,—but the end of his reign is at hand!

A new trade-unionism, standing as opposed to the old forms and methods of the unions, is developing in the East. There is a growing feeling that the labor-unions constitute an evil which

is destructive to the interests of labor, in curtailing the liberties of its members, and in waging war against the hundreds of thousands of workmen who do not belong to the labor-trust. The new organization declares that the laboring classes have been duped and robbed by the agitators, who have used the unions as a basis for squeezing favors, rather than for obtaining rights, from the capitalists. Trade-unionism in any form is but an attempt to ameliorate, not to abolish, the present wage slavery. Under the present competitive system, where the fruits of labor are appropriated by the capitalist, the harmony and contentment of the laboring classes would contribute more to the capitalists' coffers. The trusts welcome any effort on the part of the unions to systematize labor and to better the conditions of the existing slavery without abolishing it; for in the contentment of the masses, there is greater security for industry and commerce, and therefore, greater security for the interests of the capitalists. The remedy for the labor-union evil, as well as for the trust evil, is in the destruction of competition, and in the founding of a new system of human relations, in which the performance of use will no longer be labor and toil, but recreation.

Rev. Dixon, of Massachusetts, is undertaking to find "some definite means of reforming the world." He wants to discover the universal panacea for all modern evils—something that he can apply in one bold stroke and introduce the new order. His reform is gigantic on paper, but in reality it is nothing; so far, it is only a scheme of education of the children. Focus the world's wisdom on the kindergarten, and behold the transformation! The greatest truths are for the greatest minds. Every great teacher has hitherto sought *men*, who could comprehend and apply the principles and laws inculcated. Rev. Dixon is too late to discover the secret of the world's reformation. Though the church has failed to civilize the world, the experience of humanity since the coming of Jesus the Messiah has borne its scientific fruitage in the founding of Koreshanity. The world must be reformed through the application of scientific principles and laws; through the education of the people in the genuine science of life; through the creation of a new race; through the institution of the new church and state—the divine kingdom in the earth. The clergymen have forgotten the declarations of the prophets. The new age begins with another divine manifestation—with another Messiah, to liberate the world from the curse.

It is obvious that in the hollow globe of the Koreshan Cosmogony, having a shell only about 100 miles in thickness, there could be no room for the great sun of molten matter which the astronomer has hitherto mentally connected with the existence of the earth. In the promulgation of the Cellular System of the cosmos, we frequently hear the question: "What about the volcanoes? do they not prove the usual conclusion?" No; no more than the smallest skin eruption on the human body proves that the entire man is full of pus! Volcanoes are local affairs; they are superficial. The amount of lava emitted in a *thousand* years, from one of the world's largest volcanoes in violent states of eruption is, comparatively, no more than the smallest drop of paint on a school globe two feet in diameter. We have the satisfaction of seeing the old "scientific" conclusions vanish one by one; for it is the token of the coming downfall of the entire structure of the Copernican system. Prof. Shaler, the eminent geologist, asserts that scientific opinion is "inclined to the conclusion that volcanoes are really superficial in origin,"—just what the Founder of Koreshanity has taught for the past thirty years!

The mental science faddists are inconsistent in their endeavor to patch their theories onto fallacious chemistry. It is

easy to say that "Any article you can name, any substance in any form whatsoever, can be made to pass through nature's great laboratory, and be transformed into thought," but the statement is in conflict with the idea that matter is indestructible,—the idea that atoms are absolutely *unchangeable* in character and quality of substance. If atoms are unchangeable, there is no substance that can have any effect upon them, except to push them from place to place. The pushing force is the problem which confronts the physicist; and now that the mental scientists have begun to dabble in the theories of chemistry, it might be well if they should attempt to show how thought can be the product of any number or arrangement of absolutely unchangeable atoms!

Nineteen hundred years ago the Jewish people faced a crisis; the Messiah came to them, and they rejected him. They entered the judgment of the age, and met with disaster; within half a century after the occurrence of the Messianic tragedy, the Jewish nation was destroyed, and the people were scattered throughout the civilized world. The end of another dispensation has come, and another change is about to come to the Jews—they are about to lose their distinction as a race. The eminent Rabbi Hirsch, of Chicago, speaking for his people, says that the Jews no longer wish to be a distinctive race, but that amalgamation with other races, is not only desired, but has already begun. The Jewish race has served its purpose; its course is nearly run, a disappointed people. They once closed the door of opportunity, and it will open to them no more.

An exchange remarks that "This is history repeating itself. At the beginning of the Christian cycle we are told that Jesus came to his own, and that his own rejected him; and under the operation of the law of periodicity, we may reasonably expect something similar in the present age." Certainly—the coming of the personal Messiah, the declaration of his truth, the manifestation of his power. The Christian cycle is a dispensation; it comes to an end when its evolution has reached its limit, and when its elements of progress infold in another personality. The time of the harvest is at hand. The seed and stalk separate; the church goes to decay, while the life of the age is involved in the seed. The Messianic law is the key to the mystery of human progress.

We have the "pleasure" of seeing THE FLAMING SWORD editorials credited to other journals. This comes from the habit some papers have of republishing our matter without credit. During the past year, a number of reform journals have published paragraphs from this department, heading them "Flaming Sword Thrusts," without revealing the source whence they come. The readers take it for granted that the editors of these papers are making some original and interesting thrusts on their own accord; and they get credit for it in other papers. If the reform press desires to quote from THE FLAMING SWORD, the matter is free; but we suggest that the *credit* is due to us, and should be courteously granted in the case of every quotation.

Dr. Harper advocates the idea of the democracy of the university; and yet there is sufficient *imperialism* in the Chicago University to exclude every element of progressive reform from its classroom and lecture halls. The Chicago institution is in the hands of the money power; the millionaires have invested too much money in it to permit anything being taught there that would militate against the interests of the donors. Out of nearly \$11,500,000 aggregate donations to the Chicago University, Rockefeller has given nearly \$8,000,000; and his is the hand that rules there; he dictates the policy of the University—Dr. Harper merely executes the will of the magnate.

There is not a law in the universe that is not susceptible of being applied to human life and relations, when understood. These laws are manifest in the physical cosmos, and in the various kingdoms of which the universe is comprised; and they cannot be understood until the form and function of the universe, and the relation of man and cosmos, are known. The definite knowledge of the universe constitutes science—the science of astronomy, of alchemy, of geology, of physics, of ethnology, of human life. The science of the physical cosmos is the foundation of the great Koreshan System, the groundwork of its socialism, the basis of its theology.

During the past twenty-two years the people of the United States have consumed 20,000,000,000 gallons of intoxicating liquors. This is sufficient liquid to make a harbor large enough to contain a fleet of 100 of the world's largest warships. It is enough to intoxicate 160,000,000,000 persons,—nearly 100 times as many people as there are now living in the earth; enough to intoxicate a man weighing 2,400,000,000,000 pounds, measuring a height of 15 miles. The money expended in the consumption of this quantity of intoxicants, amounts to nearly ten times the aggregate capital of all the trusts in America, and nearly equals the total wealth of the republic!

The law of celibacy is applied in humanity at specific intervals, not for the purpose of destroying the propagative instinct of the human race, but for the purpose of maintaining human equilibrium. Aries represents the love of begetting; while Libra, the opposite sign, represents the science of begetting—the science of life applied for the perpetuity of the earth's population without catastrophe.

There are three planes of commerce: In the sex domain, in the church domain, and in the secular world. Each of these domains is now under the curse, and each will culminate in a woe, a judgment, a revolution. The new era will come through the purification of commerce in these three domains—through the reformation affecting all human relations.

Modern Spiritualism is antichristian, anti-Messianic, opposed to every principle and law of polarity; it is rallying its forces for the purpose of endeavoring to defeat the divine purpose in the conjunction of God and man.

The universal cell is inhabited by men; and men are inhabited by spirits. All the spirits in the spiritual world dwell in the forms of men in the natural world—the spiritual world is in humanity.

The modern world is opposed to the idea of the unity of church and state; and the remarkable fact is apparent that it has no bond of obligation or tie between morals and business.

The mistake of modern socialism is in endeavoring to evolve the new order of human relations, without locating the germ or seed of the evolution.

The love of money is the root of all evil; the love of money is the point upon which all forces of attack must be made in the reformation of humanity.

The perverted American goddess of liberty has given independence to the millionaires, by enslaving the people.

The climax of all discovery is the discovery of God and his relation to the universe of creation.

The more ignorant many people are, the less they desire to learn.

The scales of justice are not manufactured by the trusts.

People who are always wrong have no rights.

Editorial Discussions and Miscellany.

THE EDITOR.

The Resurrection to Condemnation.

EDITOR FLAMING SWORD:—The prophet says: "Many who sleep in the dust of the earth shall awake: some to everlasting life, and some to everlasting shame and contempt." If the awakening to age-lasting life means the reincarnation or resurrection, why does not age-lasting contempt imply the same? And if it does, will the ones attaining to this resurrection of damnation exist contemporaneously with those who awake to age-lasting life—and where? It has all the time seemed to me that if the awakening to age-lasting life is the divine resurrection, enabling those who attain thereto, to embody for the age, the awakening of some to everlasting shame and contempt would be the resurrection to damnation, and would involve their re-embodiment for the age. If this is not correct, please show me where I am wrong.—J. L. T., Texas.

When Jesus stood forth in the natural world nineteen hundred years ago, he declared: "I am the resurrection and the life." He was a natural man; he was immortal—a living, tangible evidence of the fact that resurrection obtains in humanity and from humanity. The *birth* of Jesus was his resurrection; he was raised up from the tomb of mortality. He was the reincarnation of the progressive spirits of the Jewish age, the involved soul of a race of people, the progressive involution of the old heavens and earth. Existing contemporaneously with him, was Judas, the dark pole, the reincarnation or resurrection of the retrogressive spirits of the age. In him, Jesus met his foe, his antithet.

Everything in the universe has its opposite—every form, every function, every good, every truth, every planet, and every star. Moses withstood Jannes and Jambres; and Elijah the Prophet entered the contest with the prophets of Baal. Every Messiah has to contend with false claimants to divine power, and every Son of God will have his antithet. It is inevitable; it is in accordance with eternal and immutable laws of the propagation of life. If we blend pure white and pure black chickens, the direct product will be the speckled brood; the ultimate product, in time, will be the complete division, and we will have pure white and pure black again. The direct product of the cross of Jesus with the mortal humanity, has been the people of the civilized world of the present age. At the end of the age the division occurs, and the immaculate sons of God will appear contemporaneously with the reincarnated evil spirits; and the two ultimate products of the cross will exist in the natural world. This is the division of the sheep and the goats; the

one class enters life, the other class involves hell.

The usual idea is that everybody will be resurrected at the last day; and all who do not belong to the class which enters into life are to be damned. But the truth is, that the resurrection of the "just and the unjust" involves two distinct classes—the resurrection of those who played prominent parts in the drama of the life and death of Jesus the Messiah. There were those who accepted the Christ and received his baptism; there were those who rejected him, and were left desolate. The former class will attain to the life of the age, while the latter will attain to the resurrection of damnation; and the two classes will be equal in number. Those coming up in the false resurrection will make claims similar to those made by the sons of God, teach similar doctrines, and attempt to do the same things—endeavor to perform the same works. Already, the antichristian forces are at work, healing the sick, promulgating anti-Messianic fallacies, producing abortive materializations, communicating with the spiritual world, and trafficking in miracles. Hundreds of people are now claiming to be the immortal Gods of the resurrection. They are spurious, but their presence fulfils prophecy, and indicates the end of the age.

Foretelling Storms in the Human World.

EDITOR FLAMING SWORD:—It sometimes puzzles me to know whether KORESH can predict weather conditions. I think that he ought to, with much more accuracy than the weather prophets. I have been talking with a few who might understand Koreshanity, and I have held that with the absolute knowledge of the universe—its form and functions—KORESH, or a Koreshan who had received the knowledge from his Leader, could accurately foretell local storms and other meteorological conditions.—J. W. E.

The time is coming when the weather will not only be accurately predicted, but *regulated* by application of Koreshan scientific principles. But the Founder of Koreshanity is not now engaged in this work, for the simple reason that he has more important things to accomplish. It is often asked, Why does not KORESH make gold? Why does he not startle the world with some great invention for universal use? Why does he not make some discovery that the world will recognize? If he should do something that would add to the glory of the present order of hell, the degenerate world would call him blessed. But because he has made the greatest discoveries of all ages, and is now seeking to enlighten the world with

the genuine science of life, for the perpetuity of the human race, the world seeks to persecute him. Koreshan inventions will be for the specific benefit of the people of the New Order of civilization.

There were men when Jesus came who could foretell the weather; they could observe the sky and predict the coming storm; or recognize in the signs, indications of fair weather; but they could not read the signs of the times. Far greater than forecasting the weather, is the great work of warning the world of the coming storms in humanity. The mental atmosphere needs to be purified by the clear sunshine of scientific truth; and when this is accomplished, all other things will come in their proper time and order.

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EDITOR FLAMING SWORD:—Is it possible for any material substance to become converted wholly to spirit or energy, without any material residue?—READER.

Material substances are susceptible of being reduced wholly to energy, but not through the ordinary combustion—either through rapid or slow oxidation, for in oxidation an ash remains. If it is possible for pure water to evaporate into gases and energies without leaving anything behind, it is possible to so completely reduce matter to *energy* as to leave no visible residue. But it is not possible to consume any form of matter without producing opposite qualities of energy. The substances which composed the body of Jesus were so completely consumed in his theocrasis, as to leave no material whatever; but the energies created were ascending and descending; so there was a precipitate energy—the spirit of his animal life, which fell into mortality.

* * *

The Great Problems of Life.

A Scientific Writer Admits that the Scientific World has Made Little Advance in the Direction of Ultimate Discovery.

Of old, men took observations to note the peculiarities of the various movements of Nature, which, because they were inexplicable, seemed probably connected with the great secret of chance and change so fascinating to simple minds. The stars apparently wandering in the heavens, the birds coming out of unknown regions and returning again year after year, the tides, the winds, the lightnings, the inaccessible mountain heights flung up by some unimaginable power, indeed all the large throbs of force and life, called for that childish attention and interpretation which to our modern minds can seem but strange in connection with

the tremendous virility of the ancients. Yet when we take a perfectly sincere look at our own attitude toward Nature, we easily discover that, after all, we have made but a short step since the days of Homer, so far as the actual solution of the great problem of life is concerned.

Very trite all this, but the trite things are often simply the knots we cannot untie, the gnarled difficulties that have lain so long by the wayside that the generations have become too familiar with them to be curious about them. We have learned a great deal about how to apply Nature's forces; but of their origin, what they really are, we know absolutely nothing. Trite again; but there is just here a constant quality of ignorance to which we may always refer the overconfident philosopher who assumes to pass the limit of common human understanding.

Men are not always quacks when they give way to sudden access of enthusiasm and proclaim a discovery which threatens the ancient barriers that guard life's awful secrets. At one time Dr. Elliott Cones thought he had without doubt discovered the soul of a bird. Many a savant has trembled when he felt what he sincerely believed was a waif of essential knowledge betraying the very heart of Nature. Pythagoras in his time came just as near hearing the very tune the spheres were playing as the astronomers of our day can come to seeing what the inhabitants of the moon or of Mars are doing. A few years ago we were on the point of surprising the cell in its obscure yet tremendous effective work of originating life. The "physical basis" was a phrase flung from distance to distance by the tongues of science, and the microscope was going to make the final disclosure; but upon the critical test even the cell was no better to go by than a flight of birds or a reeling constellation.

Gravitation is but another name for mystery; heat and light and the flowing of air and water are just as inexplicable to us as they were to Pindar. We generate electricity and chain it to our wheels, yet we can no more account for it than for our own heart-beats and nerve-action. The heathen in the oldest Egyptian time, when he saw the lightning rive the cloud, knew far less about machinery and the equation of forces than we knew; but to the question, "What is lightning?" he could have answered just as nearly as we the last refinement of truth.

The trouble with us is that we do not realize how little we have advanced in the direction of ultimate discovery. We treat certain prime mysteries as if they were mere axioms, too simple and obvious for further examination. This, however, has always been a human weakness, and the strange men whom we call by the name of genius distinguish themselves by breaking these old axioms up into manageable fragments and building out of them new forms of poetry, philosophy, prophecy.

Each of these masters has his way of startling the world afresh and making it for a moment expect some disclosure which shall rob life of its mystery or modify the tyranny of death.

The one vital advance, the one true biological increment of which we can boast over the high heathen is that we have lengthened the average of human life. Can we continue this increment through future years? If we can, here is the solution on scientific grounds; for it is known that Nature moves slowly, with lingering steps, not by cataclysms.—MAURICE THOMPSON, in *The Saturday Evening Post*.

Koreshanity in the East.

Koreshan Society in Springfield Mass., Discussing the Problems of Reincarnation.

The Koreshan Investigating Society held an interesting discussion at the home of Mrs. James W. Russell, 24 Salem street, yesterday afternoon. The subject for consideration was the "Reincarnation or the Resurrection of the Dead." KORESH, whose ideas are presented in numerous publications which the members of the class study, does not intend to have the departed dead idle in the future years, and when they pass into the unknown, so far as mortals are concerned, they begin to exert what the lay reader might call influences on those about them. The various entities or thoughts seek habitation in the minds of congenial persons, and make up the variety of influences that result in the living doing as they do. All goes on the work of advancement or retrogression, until the good are united in enough beings to form the 144,000 spoken of in the Bible as those who shall see the great end. Those who are left out in this selection must take up the work in other places, and another selection it is understood will be made in time for another judgment. The members of the Association study these matters in detail and find much satisfaction in arriving at the conclusions. The next meeting will continue the study of the subject. The following questions were presented by members at the meeting yesterday for discussion: "When the spirit or soul leaves the body, where is it until it is incarnated?" "Do we come into consciousness and knowledge of past embodiment before the coming of the baptism?" "How would you explain to one who believes in the presence of the Holy Spirit at this time, that there is no Holy Spirit at present?" "Where will Christ receive his kingdom?" "What was the tree of knowledge in the Garden of Eden?" "When God said, 'Let us make man in our image and after our likeness,' to whom was he speaking?"—Springfield (Mass.) *Republican*.

* * *

Koreshan Astronomy in England.

Account of Lecture Delivered in Liverpool, Reported for Publication in The Flaming Sword.

At the Primitive Methodist Class, in Liverpool, England, on February 22, 1900 Mr. W. H. Chapman lectured on the CELLULAR COSMOGONY. The audience consisted mostly of young men, who listened attentively. The lecturer presented each a copy of THE FLAMING SWORD, and called their attention to the back page, in order to enable his hearers to better understand his descriptions of the various aspects of the universe, as set forth by KORESH, of Chicago, U. S. A.

The lecturer explained to the audience that he was not prepared to endorse the Koreshan theory, any more than he could endorse many other theories; and also stated that the average individual, like himself, could only agree to accept a theory in proportion to his belief and confidence in the writers who present to the world what determinations had been derived from facts and hypotheses. He contended that the popular astronomy had never solved the question of the figure of the earth, and that no scientist dares assert that the earth has ever been proven to be convex; the author of the Copernican system having admitted that it was founded only upon an hypothesis.

The lecturer stated that he was familiar with the teachings concerning the popular

theory; also that he had read Dr. Rowbotham's (alias "Parallax") great work on the plane theory, but was compelled to reject it on account of the long days of the summer months in high latitudes south of the equator. He then explained how Prof. Morrow and a party of co-workers had demonstrated, by the aid of the Rectilineator (the Professor's own invention), the concavity of the earth; and that the mean level of the Gulf of Mexico, on the west coast of Florida, where the experiment was conducted, was concave, in the exact proportion of eight inches to the mile.

The lecturer asked the chairman to kindly allow the Socratic method to be adopted in replying to the various speakers, which was agreed to by all, to have rendered the meeting most agreeable, interesting, and profitable. The old threadbare theory of the ship's disappearing hull, was offered as an objection to the idea of the concavity; but the lecturer endeavored to convince his hearers that the phenomenon of the disappearing hull was due to optical factors, and not to convexity; and he exhibited diagrams, and read extracts from the CELLULAR COSMOGONY bearing on the subject. Various other points were discussed, and the meeting was closed by a cordial vote of thanks to the lecturer.

Copies of the CELLULAR COSMOGONY were offered for sale, and copies of THE FLAMING SWORD distributed. This is believed to be the first lecture on the Koreshan Cosmogony delivered in England. But for the war craze, Mr. Chapman would have given lectures in his place of business, which is a vegetarian restaurant.

* * *

The World's News.

Mar. 28.—Lord Roberts meeting new trouble in Orange Free State; Boers preparing to renew the war with vigor.—Boers repulse British troops at Ladybrand.—Reports current that Russia is secretly giving financial aid to the Boers.—Russia mobilizes 250,000 troops and a fleet of warships in the Black Sea to force Turkey to grant concessionary demands in Asia Minor.—Cardinal Rampoli talked of as the next pope.—French troops moving on the frontier of Morocco.—Japan forms its first trust; combines 200 cotton-spinning factories.—Race riot at Santiago, Cuba.—Mar. 29.—Boers furiously bombarding Mafeking.—Gen. Joubert, Boer commander in chief, dies at Pretoria.—Big tobacco plant at Detroit closes down; 1,000 men idle.—Rev. Hillis charged with heresy by the Presbyterian church.—Dublin prepares to receive visit of Queen Victoria.—Sultan grants Russia's demands.—Rabbi Hirsch advocates amalgamation of the Jews with other races.—Mar. 30.—Another labor riot in Chicago.—Kruger promises to recapture Bloemfontein.—Gen. Joubert succeeded by Gen. Botha.—Chicago board of arbitration attempt to settle labor difficulties.—Turkey bans American pork.—Nicaragua about to war with Salvador and Costa Rica.—Mar. 31.—Chicago machinists agree to end the strike.—Columbia theater, Chicago, burns.—200 Venezuelan insurgents killed in battle.—Labor riots in Austria.—Apr. 1.—All fools' day.—Dr. Harper secures \$5,000,000 for Chicago university.—Brickmaker's trust formed in Chicago.—Chicago sufferers from the strikes plead for legal protection.—Belgian printers strike for 8-hour day.—Kruger advocates American protectorate for the Transvaal.—

Monarchists in Brazil threatening revolution.—Apr. 2.—Boers capture 6 big guns by ambushing English convoy.—Lord Roseberry advocates imperial federation of all British colonies.—Capt. Sigsbee, of the famous Maine, visits Chicago.—Chicago machinist's strike is off.—Dr. St. George Mivart, noted English naturalist, dies at London.—Boer prisoners taken to St. Helena.—Report comes from New Zealand, that the south magnetic pole has been located by Prof. Borchgrevink.—Apr. 3.—More Boer successes give a shock to the British; chagrin felt in London.—Boers attack British army at Brantford, and drive them back toward Bloemfontein, with heavy losses.—War spirit seizes Russia; active military preparations.—Aguinaldo is located in Singapore.—Small carpenter strike begins in Chicago; workmen on city hall lay down tools.—Queen Victoria starts for Ireland.—Riots threatening in Rome; general political unrest.—Newspaper predicts socialistic revolution in Spain.

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The Flaming Sword's High Class Exchanges.

Leslie's Weekly.—The principal illustrated article of this week's issue of *Leslie's Weekly* is concerning the coming total eclipse of the sun, on May 28. It gives all the principal points located in the path of totality, whence the eclipse may be seen, as well as the definite time for each place. Other special features in the current number include the latest pictures from the Boer war, forwarded by Gordon H. Grant, the famous artist who represents *Leslie's Weekly* in South Africa; Fighting in the Philippines; a double page of illustrations of the Chicago beef and pork industry exhibit at the Paris exhibition; and many other pictures of current interest. "Shall we Become a Maritime Power?" is the leading editorial feature; and another production well worth reading, is Sydney Adamson's exhaustive, critical, and judicial review of Gen. Otis's part in the Philippine campaign.

The Saturday Evening Post.—The *Post* greets us again in illumined covers,—the regular monthly double number. Senator Beveridge contributes, "With Our Fighters in the Philippines,"—an interesting account of his own personal experiences and observations relative to the American soldiers, as well as the natives, in the Philippines. Senator John T. Morgan writes concerning the Isthmian Canal, and considers the future of our Occidental Mediterranean. Chances for Young Men in Japan, by Frank G. Carpenter, is good. The excellent short stories of this issue are: Troubles of Martin Coy, by Joel Chandler Harris; In Ebenezer Pulpit, by M. E. M. Davis; and the "Apple King's" April Fool; besides the continued series of Three Men on Four Wheels, by Jerome K. Jerome; and the Grip of Honor, by Cyrus Townsend Brady. The usual departments,—the Editorial page, Men and Women of the Hour, and Public Occurrences that are Making History, always interest us. Only 5 cents a copy. \$2.50 per year. Curtis Publishing Co., Philadelphia, Pa.

The Sphinx.—The Easter number of the *Sphinx* is just at hand, containing over a hundred pages of interesting matter on astrology. Among the several articles in the April number of this magazine, we mention the following principal ones: An Italian Oration on Astrology in the Fif-

teenth Century; "I saw a Star Fall from Heaven;" Horoscope by one of the Raphaels; Character and Fortunes of Scorpio; the Science of Celestial Philosophy relating to Nativities; and a unique short story, An Astrologic Courtship. Single copies, 30 cents. \$3.00 per year. The Sphinx Pub. Co., Boston, Mass.

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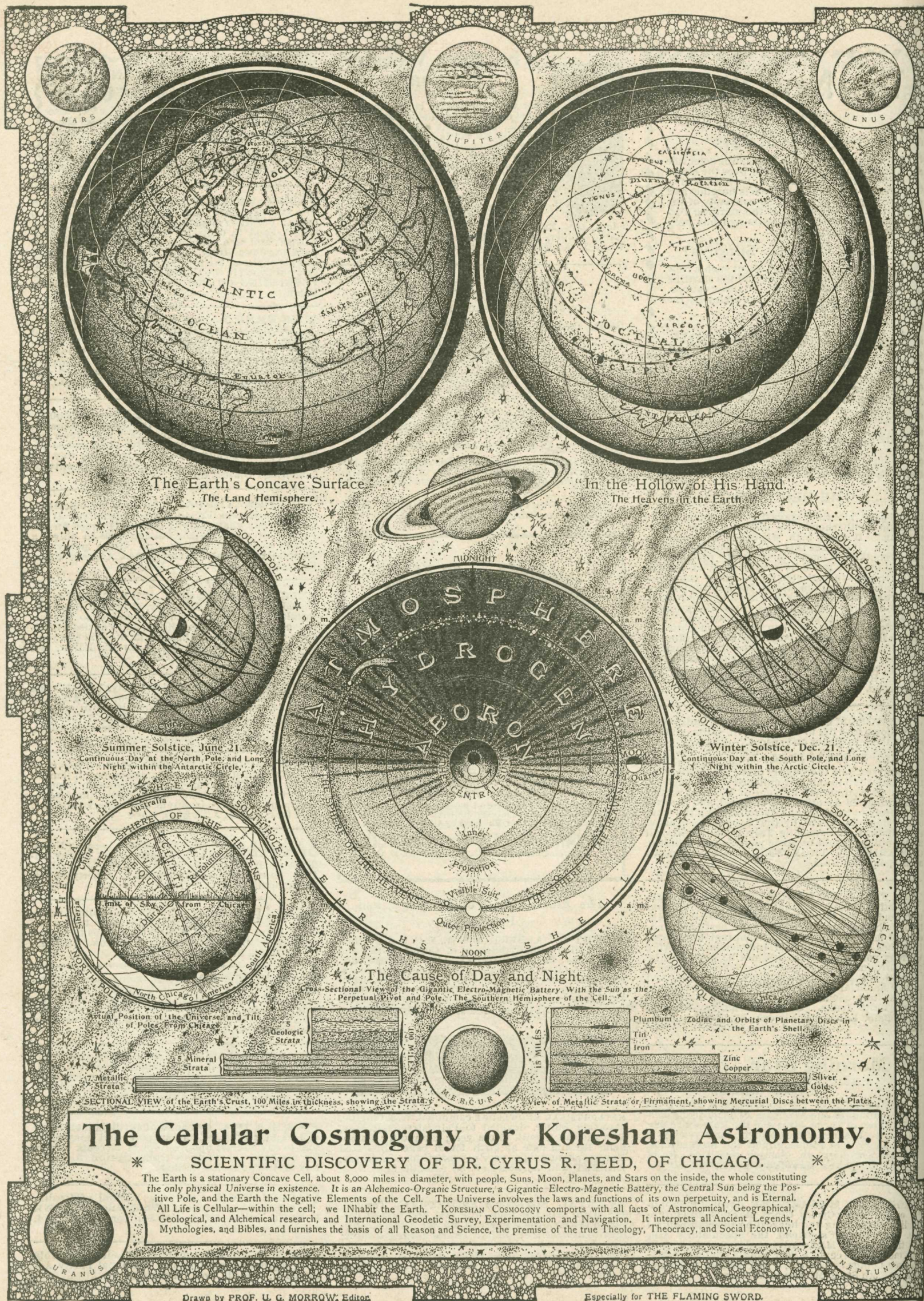
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