

SPECIAL FEATURES OF THIS ISSUE:

Religion in Scientific Socialism.—Unity of Church and State.—Our War Sentiments.—Mistakes of Modern Socialists.—Humanity of Deity.—Signs of the Times.—Dangerous Influxes.—Editorial Topics.

THE FLAMING SWORD

A detailed illustration of a hand holding a sword that is engulfed in flames. The hand is positioned in the lower-left corner, with the fingers wrapped around the hilt. The sword is held diagonally, pointing towards the upper-right. The flames are bright and dynamic, with many tongues of fire rising from the blade. The background of the entire page is a dark, textured grey, with a decorative border of white, flame-like or leaf-like shapes. The title 'THE FLAMING SWORD' is written in large, bold, black letters with a white outline, and the word 'FLAMING' is partially obscured by the flames of the sword.

June 22, 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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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

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

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The Bond of Unity in Scientific Socialism.

Koreshanity to Fulfil the World's Hope in the Unity of Church and State; The New Order of Divine Imperialism to Come After the Revolution.

KORESHANITY IS AN organic unity, the purpose of which is to fulfil the hopes of the world as indulged for generations. The basic principle is involved in the conjunctive unity of God and man, which constitutes religion; not only the bond of unity which makes them one, but the bond of obligation and fellowship uniting men in the unity of love, the only principle that can bind men together for that eternal continuity constituting life. Koreshanity has no use for any phase of reform that excludes religion—the bond of unity—from its system of construction, and God, the actuating spirit and power of righteousness. Social reformers are not discriminating; they do not distinguish between true and false religion, hence they attribute to religion, regardless of kind, all our social ills.

Religion is the actuating power of the uprising in China; it is the impulse of one false religion against another equally false. The present religion of opposition to modern Christianity in China, is the declension of what was once as genuine a system as that from which the present Christianity has degenerated. True religion is the union of the germ and sperm of the progressive evolution of any given age from the preceding one. The church is the matrix of the gestation of the successive and unfolding order. The Christianity of today is not genuine Christianity, yet it is not distinguished, by those who oppose religion as an essential element of organic life, from the original and primitive Christian system.

The religion of every age degenerates into falses

and evils. This is one of the fundamental principles of progressive transposition from the lower to the higher stages of existence. The introduction of the Christian religion at the end of the Jewish age, and the progressive evolution of the dispensation, may be taken as an illustration of the universal law of religious progress. It would be as impossible for the world to exist and progress without religion and the church, as for the child to gestate without the union of the sperm and germ of reproduction, and the matrix in which to develop. The man who cannot observe this law, and who rejects it in any effort to construct or regulate the social fabric, is not worth the waste of breath it takes to lay before him the proposition. There will be new heavens and a new earth. This means there will be a new church and a new state, and that the new condition will vary as much from Christianity, as Christianity varied from Judaism.

Koreshanity is a radical departure from everything that is called Christianity today, because we are entering upon a new era, in which old things pass away and all things become new. The new heavens and new earth will begin with a nucleus wherein a few will unite in the fellowship of the new order, whence will grow the kingdom of righteousness until it fills the whole earth. The central order of the Koreshan Unity is biune, not yet developed, to be attained through the celibate order, which is communistic. The arch-natural genus, the new race to evolve from the present imperfect race of men, will be the product of the scientific application

of principles which no man can comprehend who has not some conception of divine relationship. The man who is under the influence of the diabolic power, is utterly averse to the rational concept of a distinction between the power of good and the power of evil, as the two distinctive forces of human impulse.

The spirit which now actuates men is the spirit of evil. It will be eradicated, and the spirit of good substituted; when this is done, the Spirit of God will control the actions of men, for he will be the inresistent life, and man, in the material manifestation of his life, will constitute the body of God.

One of the first great purposes of the Koreshan propaganda work, is to place before the community the important necessity of entering into communistic social life, where we may put into practical application the principles of organic unity. It will not do for us to wait for a universal evolution of human society. This is not the order of social progress. There is coming a revolution, one which is world-wide, to prepare the way for the nucleus of the divine order. This centering of the potential energies of a higher aspiration and impulse must be guarded by considerations of protection, and this will not be to the exclusion of the most rigid religious and moral discipline.

There is a true religion; it is the essence of the old life exuded into the prospective nucleus of the new dispensation. Such a life must contain in the very germinal beginning of its existence, all the forms, principles, and functions of the organic system to be unfolded from its nucleus. Koreshanity brings to the world the laws of

the form and function of the new order. Its system of organic design and structural arrangement is absolute and perfect, because it embodies all there is of organic life, predicated upon the basis of nature, the forms and principles of which constitute the foundations for the only science of organic social unity.

We are not waiting for the world to get ready to institute a new order of society. We do not wait even for it to pass through the throes of dissolution into which it is now rapidly merging. We have already entered the work of practical demonstration; we have already begun the aggregation of the form of society that will ultimately constitute the order of the new dispensation. It is certain of final and full success, because founded upon the eternal laws of organic order. We want only those to enter into the pioneer work of opposition to the world of present religions, social orders, modes of commerce, and forms of government, who are bold enough to wage the conflict with the undaunted heroism of the conscious determination of achievement. Ours is a conflict with the world; it is the great battle of Armageddon, and we are in it to the last agony—the triumph of the great and last victory over death and hell.

Our little body of people, held together against the powers of the hells for over ten years, is a living example of the force of organic order regulated by the laws of a divine Imperialism—the true order of the kingdom to succeed and destroy all other kingdoms and religious orders. This will fill the whole earth, to the corroboration of the predictions of the ancient seers and prophets, whose testimony we fulfil.

The Flaming Sword's War Sentiments.

THE FLAMING SWORD has been persistently outspoken and emphatic regarding the prospects of peace throughout the world, radically differing from the almost universal sentiment that the world is so rapidly improving that the war spirit would soon be eliminated from the nations of the earth. We looked upon the peace conference at The Hague as an ostentatious burlesque, the precursor of the world's greatest conflict. It has been said of us that we desired war, and that we exhibit anything but the genuine spirit of Christianity. We desire the universal peace of the world, the ushering in of the kingdom of righteousness. We know, however, that it will not come until all the conditions are fulfilled for the inauguration of the kingdom. It was announced in *THE SWORD*, that the blowing up of the Maine was but the beginning of the final mobilization which should mark the revolution. It was necessary for just the conditions which brought the United States into those intimate relations with the Eastern world, through the

war with Spain, that have so placed our government upon a footing with the religious and commercial interests of the East, as to render it impossible for us to "honorably" withdraw from the vortex into which the spirit of modern commercialism is inevitably hastening the nation.

The money-power, of which it is said, "the love of money is the root of all evil," has control of the governments of the world. It is the dominating power of evil; the ruling power of the human heart. The government of the United States is the least of all exempt from its blighting influence. We have reached the time of the end, and the beginning of the world's catastrophe. This is the time of which it is said, they shall cry peace, peace, when there is no peace. Those who cry peace when the conflict is upon us, are ignorant prophets whose allurements deceive the world, inveigling it into that false security which will preclude the possibility of escape from the world's greatest calamity.

There will be no more peace until the revolution in the human soul destroys the love of money—the god of this world.

Not one of the nations having to do with the peace of the world, through naval and military force, has any confidence in the integrity of purpose of any one of the others. It is not merely the Eastern world with its religions against the West and the Christian religion; but it is the spirit of a false commercialism dividing Christian nations against one another, Christian sects against sects, and viduals against viduals on all the lines of competism. Should the spirit of the Eastern religions become thoroughly aroused, no man can tell—without the prescience of the divine wisdom—where the forces of equilibrium will intervene to reestablish order and rehabilitation. There will come no peace to the world with the old *regime*, and under the old name.

The religions of the East are merely the excrementitious eliminations from primitive inceptions, and are as far from original conviction and life, as modern Christianity is from the undefiled religion of the glorious Son of man, the Son of God. The new dispensation will come with a new name and with a new character; for "Behold, I make all things new!"

THE SWORD emphasizes the statement, that it desires to be put on record as declaring the fact that the armies of the Western world have been created for war and not for peace. The so called powers, embracing the Christian nations of Europe and America, are another name of "forces," and they are inevitably and irresistibly moved by "the god of forces," and will be so moved until the conflict ends in the destruction of the old dispensation, with all that belongs to it. After this will come the great day of universal joy and rest.

Has the Socialist a Reasonable Hope?

General Characteristics of the Modern Socialist Movement; the Futility of the Ballot; Errors of Democracy; the Science of Social Economy.

L. E. BORDEN.

THE SOCIALIST now hopes that a peaceable adjustment of society will be brought about through the power of the ballot. He forgets that a mightier power rules the ballot. Ask him how it is to be rescued from corrupt hands that offer bribes, and he will answer with optimistic faith, that the spread of socialistic ideas will bring the masses to a recognition of their resources as citizens—that in place of selling their vote to the highest bidder, they will learn to use it as a powerful instrument for enforcing the will of the people. This is plausible, but is it justified by facts and experience?

The doctrines of socialism are not new; they have long been diffused. Once, at least, in modern history they have won a signal triumph; but the masses showed no reconstructive force when their will was dominant. It required the strength of a military leader to control them—one who led them back into greater bondage, not into wider freedom. A century has passed since then, but the elevation of the lower orders from the plane of brute force to that of reason, has progressed but slowly. When two Christian nations are sending the flower of their civilization to meet in pagan conflict, there is little hope that the low, undisciplined element of society will soon rise to any conception of order. How can it, while its superiors are not above the condition of the animalcule in the water drop?

If the prospect of educating the masses to a proper use of the ballot is small, that of converting the capitalist to communistic principles is less hopeful. The power of his wealth is sovereign. Who shall persuade or force him to relinquish it? As things are, the workman who offends his employer by voting against him

or his favorite candidate, acts at his own peril and is liable to lose his place and see his family suffer. His only resource lies in organization; but here his move is matched by that of his opponent, and he is soon crushed by the relentless combination of capital. Therefore, when the socialist looks forward to any form of regeneration coming peacefully through the function of the ballot, his hope is not grounded in fact or reason.

Socialists in general are agnostic in tendency; hence, they reject as puerile the idea of divine intervention in human affairs. Religion is nothing but superstition in their eyes, yet the history of humanity proves that the religious motive is stronger than any other to impel to action, to sway the hearts of men. Religion has always been the most potent factor in social evolution: The idea that religion must preside over the reconstruction of society, should seem reasonable to any mind that has not suffered spiritual atrophy like that of the materialist. A normal mind can readily believe that God must furnish the ideal pattern of government—more than this, that a model of the true social system in perfect working order has been wrought out by the divine hands and exists in perpetuity. Such a model is found in the physical cosmos where, from atom to central sun, law reigns. Every part is in adjustment, and never fails in its relation to every other.

The principal forms of political unity are the empire, the kingdom, and the republic. Produced as an independent organization, each has failed. The two former have always tended to degenerate into despotism, owing to the want of persistent self-sacrifice in the ruler. Under a democracy, the people have let the power lapse from their hands into those of unscrupulous demagogues;

they have not understood their true resources nor enforced their own will, neither have they shown a righteous will. The solar system combines features of all three forms; hence the new political system must unite the elements of each. As an empire with a divine head, it will never decline into despotism, while it will embody representation of the people somewhat after the fashion of the English constitution. Each class will possess the degree of power to which it is entitled by character, and there will be no conflict between the rights and liberties of the different classes. This is impossible where society is a unit.

If the central sun of the cosmos, which is fed by the circumference of the hollow earth, should begin to play the tyrant and store up energies which it should transmit to the crust, the latter being impoverished would have nothing to return to the center; thus the principle of selfishness simply cuts off its own supply of nutriment. This is precisely what happens where society is impoverished by the exactions of the ruler or the aggressions of one class upon another. The Bourbon kings taxed the people for money to carry on their vices—funds which should have returned from the throne as the center of distribution to enlarge the prosperity of the nation. Louis XIV spent fabulous sums in rearing a magnificent palace upon a sandy waste. Versailles, with its pleasure gardens, stands today in awful warning, a monument to the blood and sweat of the peasants of France! By and by it was suddenly discovered that the national finances were disordered; the treasury was empty. Then the Bourbon dynasty fell because for centuries it had been cutting off its own sources of supply,—all the love and respect of the people, all their moral and material support.

The same process is going on in America between labor and capital. The rich are storing up wealth which belongs to those who create it. By and by their slaves will refuse to work; the streams which supply their coffers will run dry, and a tempest of revolution will destroy those who have literally destroyed them-

selves by improvident selfishness. All thought of slow waiting for reform through the ballot will vanish when the laboring class is face to face with starvation!

The socialist offers the sufferer the ballot. What does the Koreshan offer him? If social reform cannot be won at the polls, and come naturally by a peaceful transition from the old order to the new—if it must come through the office of religion, how shall the requisite religious energy be generated? What reasonable certainty of social adjustment is found in the Koreshan doctrine?

Thirty years ago a world-system, perfectly formulated and complete in all its parts, began to be taught in America, the birthplace of so many vagaries. Superficial inquirers classified it as one delusion the more, but here and there a mind was found ready to perceive the daring originality of this system and its reasonable basis. Its presentation of science and religion was seen to bring them into perfect harmony as correlated fragments of a universal plan, reconciling the unhappy discrepancies which exist between them in every other cosmogony. Year by year its popularity has grown, not rapidly—how should it gain favor quickly when it condemns the love of money, which is the central love of man's heart?—but with a steady persistence that marks its inherent strength. As it gains ground the enthusiasm of its adherents is multiplied, and they believe that after the bloody revolution which must come, the mental energy generated by Koreshans and purified by an influx of divine love from the Lord, will extend the doctrine throughout the world.

There is the Hebrew Bible with promise and prophecy of a glorified earth. There are the pages of history with their record of the workings of the power that makes for righteousness. Here in the fulness of time is the new doctrine ready to fulfil the old which portrayed it in type. The hope of Koreshanity is a reasonable hope that the union of science and religion, or the meeting of exterior and interior spheres, will extend cosmic order into society, and correct the chaos produced by the revolt of man's will.



THE Order of Melchizedek was distinct from the Levitical Order, and its priestly functions were entirely distinct from those of the Levitical Priesthood. The genius of the two orders being so thoroughly differential, unless there can be brought to light some principle or law by which Jesus can pass from the Melchizedical to the Levitical Order, and still fulfil the statement made concerning him, that "He is a priest forever after the Order of Melchizedek," there is a great gap to be bridged before harmony can be insured in the relationship of the Levitical Priesthood and the mission of Jesus as the Messiah, in the beginning of the Christian era. The Levitical system did truly point to Christ. Not merely, however, to the Christ who fulfilled a work nineteen hundred years ago, but to the official work of the Christ through the Christian age, and to be finished at the end of the Christian era, when he is manifest again in the Levitical Order and capacity as distinct

from the order and capacity of Melchizedek. We repeat, that the Levitical Order pertained exclusively to that law through which the man, originally the God-man, became divided into the two sex forms, and through which that segregate or dual state may be restored to biunal form and state, the integral and persistent manhood, the God-manhood. The office, then, of the Levitical Order is the restoration of the woman to her true unity with the man, a unity in which she attains to a perfect equality; and it pointed to those functions in the sacrificial capacity of the Christ, the fulfilment of which shall come at the final cleansing of the sanctuary in the baptism of fire about to be poured out upon the race. John comprehended this conjunction in its highest aspect when he saw that holy city, the New Jerusalem, descending from God out of heaven prepared as a bride adorned for her husband. In this vision John was permitted to behold the future reunion of the then segregate structure.

Man is God's House.

Koreshanity Declares the Great Truth of the Humanity of Deity; Corroborative Scripture Testimony; the Declarations of Moses and the Claims of Jesus.

AMANDA T. POTTER.

IN THE COMING of the Christ, the Jew looked for the return of his national splendor. The trend of all his traditions led him far from the natal manger. Around, but not into, his darkened life, shone the glory of the everlasting Father. Then came Calvary; a sun eclipsed; a risen Son—risen in type of his rising in multiplication; the preliminary of his real death—that electro-magnetic combustion of his body which scattered the lambs gathered with his arm and carried in his bosom, even those children of the kingdom cast into outer darkness where, for more than eighteen hundred years, they have remained the abiding verity of that crucial emblem, His death upon the cross. A waning Jewish church kept step with the ebb of the Jewish age, and both were prophecy of their duplicates in the age to follow. In relation to the field of Messianic manifestation, these twin recidivations are parent of fallacies that rhyme with the tone of their authors. In elder time, Deity failed to appear in the guise of appointed satanism; in the present time, he is falsely held to appear from the upper deep, because the sensual mind fails to correctly read the prophecy of His coming.

Being is compound of form and function—matter and spirit. These two qualities of a sole universal substance are not alone cœxistent, but coördinate, interdependent, and interwoven. *Never is either matter or spirit solitary*; and as mutation is a law of being, intertranslation of the two is an eternal procedure superscribed by Deity in the recorded fact that the Word, God, Spirit, was made flesh, and that this flesh was subsequently mutated to Holy Spirit or Holy Ghost, with which the disciples were filled when they spake with other tongues as the Spirit gave them utterance.

God is spirit in an environ of matter. As declared by the Christ, he was in his Father, and his Father was in him. The Christ spoke of the temple of his body; Paul instructed the Corinthians that they were the temple of God, and that the spirit of God dwelt in them. The Almighty declared: "I have not dwelt in a house [perfected man] since the day that I brought up Israel to this day; but have gone from tent to tent, and from one tabernacle to another" (from prophet to prophet, and from one priest to another priest).

"Verily thou art a God that hidest thyself!" Nineteen hundred years ago God (*Eli*, God; *Jah*, the Lord—Elijah) walked in John the Baptist. "But I say unto you that Elias is come already, and they know him not. * * Then the disciples understood that he spake unto them of John the Baptist." From the imperfect flesh of John, the Father Spirit, which had constituted him God the Lord, passed into the perfect flesh of the Christ. In their descending degree the united Father and Son entered the primitive church, and in its de-
clension became the two Witnesses which lay dead in the streets of the great city. In its ascending degree,

the Spirit receded into the interior of humanity. God was hidden; but, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

Koreshanity is the sole cult which entertains hope upon a basis of knowledge. Koreshans, from the most fully versed to the latest learner, delight to be instant in the ability to "be ready always to give an answer to every man that asketh him a reason for the hope within him;" and the highlight of this hope is the belief that God will fulfil his promises; that he will appear in power in his Temple of flesh, in that kingdom to come in earth, in response to the Christ's prophetic prayer—"Thy kingdom come." Oh, let us have the truth concerning God's advent!

God created man in his own image and likeness. Man is flesh and spirit. If the Record of likeness is correct, God is flesh and spirit. Isaiah prophetically hails the Everlasting Father as a child born to us—a *child of flesh and spirit*. The flesh was perfect, hence the manifestation of the Spirit was perfect. *We have no record of God's manifestation in other than the guise of man*. It remains for the Koreshan to expunge the astigmatism of the theological eye which mars the text, in order that the fallacies of context which fall from the theological tongue be exterminated; and to impress the world that God will walk in man, we must prove that he *has* walked in man: With Job the Koreshan must say: "Will ye accept his person? (Job xiii: 8) and he must also urge upon the world the fact that the words "God is in the generation of the righteous," mean that God dwells in the persons of those whom he transforms from a condition of iniquity to a state of righteousness.

In four distinct places in Exodus, Deity commands Moses to declare to the children of Israel that he (Moses) is their God; and in one place He declares this relation of Moses to Aaron. All would not be convinced though God should stand before them; but let him of understanding mind note that God's message through Moses *was to be given in the first person*.

And God said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my [Moses'] name forever.—Ex. iii: 14, 15. I have heard the murmuring of the children of Israel: speak unto them saying, at even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I [Moses] am the Lord your God.—Ex. xvi: 12. Speak thou also unto the children of Israel, saying, verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I [Moses] am the Lord that doth sanctify you.—Ex. xxxi: 13. "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians. * * * Ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. Ex. vi: 6, 7. And thou [Moses] shalt be to him [Aaron] instead of [in the place of] a God.—Ex. iv: 16.

Psalm lxxviii:20 says of God, that He smote the rock and the waters gushed out, while Numbers xx:11 declares that "Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly." The Psalmist proclaimed a knowledge of that which, in Deuteronomy, Moses declares is hidden from the Hebraic understanding; and again we find the meek One declaring himself to be God:

And Moses called unto all Israel, and said unto them, ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs and the great miracles: and the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I [Moses] am the Lord your God.—Deut. xxix:2-6.

"And though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix:26: These words are prophetic of Job's reincarnation or standing forth in the perfect or Christ flesh, in which he would be conjoined to God, and therefore would be God.

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward. But the spirit of the Lord departed from Saul (I. Sam. xiii. 14), and we find him pursuing David with murderous intent. Jonathan, Saul's son, yearned toward God, whom he recognized in his new habitation, and we find him inviting David into the field and thus addressing him: "O Lord God of Israel." I. Sam. xx:12.

"Howbeit the Most High dwelleth not in temples made with hands," but we have a promise of God in this wise: "Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple [the human flesh], even the Messenger of the Covenant, whom ye delight in." This Messenger is the long-promised Shepherd from Joseph (Gen. xlix:24), the Stone of Israel, unto whom are gathered those lively stones spoken of in I. Peter ii:5. This Messenger is that living Stone disallowed of men, but chosen of God; the Stone upon which are engraven seven eyes; the Stone refused by the builders, which is become the Head of the corner.

In the Editorial Perspective.

THE EDITOR.

THE SIGNS OF THE TIMES, when accurately read and scientifically interpreted, indicate that the great culmination of the age is at hand. The sun has reached his northern solstice, and will soon begin his spiral march in the direction of the closing of the remarkable year of 1900. Many great events must occur ere the majestic orb reaches Capricorn! The world entered a vortex of war when war was declared between America and Spain, when the United States stepped into recognition as a world-power and began action upon the Oriental stage, close to the mouth of the dragon. We have passed through an age of war; and the age must culminate in war and revolution—the curse must ultimate in woes. The whirlpool widens in its sweep, and must ultimately involve every element of the old order—every church and state, every organization, every great power, every civilized nation, and every department of industry, commerce, and political economy. We see millions of soldiers drilling for war, and hundreds of warships ready for action; we see the massing of capital for the purpose of protecting its interests against organized labor, and we hear the threats of the labor-leaders that ere they surrender their cause, they will command upon the field of action, the millions of workingmen! The affairs of the world are reaching the critical stage; the storm is approaching, and its force is irresistible. There is no hope of escape from the destruction of the present order of the world; it is inevitable, for the way must be cleared for the new world! The impending revolution has been a subject of Koreshan prophecy for thirty years; and today, THE FLAMING SWORD is proclaiming what KORESH uttered at the beginning of his career. Students of current history are beginning to realize the hopelessness of reform through political parties, through modern socialism, and other fragmentary attempts to purify the stream without reaching the source. The mind that has penetrated far enough into the profundities of universal law to comprehend the relation of man and cosmos, is enabled to see that the impending revolution hinges upon a central figure;

that the agitation in the external affairs of the world is but a reflex of a greater agitation, a greater battle, and a greater revolution that is about to culminate in the domain of human life, as involved in the central nucleus of humanity, which is gathered about the Prophet of Koreshanity. While men are endeavoring to trace present disturbances in the world to agitations and electrical storms in the physical sun, the Koreshan points to the anthropostic Center, the Messianic pole, which sustains a vital relation to the human world. The hour of revolution approaches, because the hour of triumph over death is at hand. The last act in the drama of the age will culminate in the divine tragedy, through which the Almighty will throw off the weight of mortality, conquer the powers of hades, and liberate the world!

"Jesus, or the high priest who wrote the story, and all the people of that crude age, seemed to have had no conception of any better social condition than the poverty-stricken on the one hand, and the extremely rich on the other; and these doctrines of the so called Son of God have petrified the world." This is an agnostic criticism of Jesus's advice to the wealthy gentleman who asked what he must do to inherit eternal life. The writer supposes that Jesus advocated poverty; but a little analysis of his teachings proves that he advocated wealth both as to life and the goods of life. The man who will defend modern institutions which foster the present evils of competition, advocates poverty for one class and riches for another. Jesus knew that exclusive wealth, private property, was the result of actual theft from the class which produced wealth, and his advice to return wealth to the producer was not a suggestion that poverty is the state of the true society, but the distribution of goods in such a manner as to insure luxuries to all, in the abolition of poverty! It is asked, Would it be wise to follow His advice today? It would be wiser than to continue to steal the millions produced by labor. The spirit which actuated Jesus nineteen

hundred years ago, in the denunciation of the corruptions of that generation, operated in his disciples in the communistic order, where wealth was held in common. The institution of communism then was a master-stroke in the direction of the abolition of poverty, and of slavery to selfishness. Jesus was the germ of the new order—not that the new order was to begin then and continue through the age; but that the germ, the seed, must die in order to reproduce itself in the harvest at the end of the dispensation. Koreshanity is the fulfilment of this dispensational cycle of regeneration; it is a scientific, social, and communistic System, and it not only advocates but demonstrates that the very principles upon which the primitive Christian social system was founded, are the very principles which, when applied scientifically, will liberate the world from its present thralldom to the power of gold!

This is the season of baccalaureate sermons and addresses by prominent clergymen to the graduating classes of the world's universities. In these addresses the world receives another coat of whitewash. We hear of the advantages of modern educational institutions; what Christianity has accomplished for humanity; what civilization has done, and what science has achieved. The mental horizon of the educational world temporarily glows with the false light of science, and the thousands imagine that the day has come, and that we are living in an enlightened age. We hear of progress, of the world's advancement, and of the greatness of the artificial things of modern times. We hear less of what Great Britain has done for China and for India; of what civilization has accomplished for labor and for the trusts; of the increase of crime where Christianity prevails; of the great wars of the age which have been fought on the soil of Christendom. We hear nothing of the millions in poverty while the few are in luxury—we see nothing of the dark side of the world in the great pictures which special artists paint when graduates receive their diplomas! The world has appealed to the church to make it better, but the church has failed; the world has looked to science for rescue from the conditions which oppress it, and science has only added to the power of oppression. Take away the glitter and the glare of the false claims of modern institutions, and the necessity for the coming of the world's great Teacher—with the great System of the ages, applied for the purpose of making humanity happy—becomes apparent to every thinking mind!

Bishop Fallows concludes that modern scientific criticism of the Bible is not irreconcilable with the spirit of Christianity. Certainly not; "higher criticism" is the crucible in which modern skepticism and Christianity are placed for the creation of new forms of fallacy—it is the meeting ground between the extremes of atheism and the ignorant worship and superstitious reverence for the Bible. Creed revision is under agitation, the results of continual association in the mind of the vagaries of modern science and theology; there must be an adjustment somewhere. There has been a conflict between that which passes as science and that which stands for theology; and the conflict must continue until the adjustment is made. Bishop Fallows sees the coming struggle: "In the history of mankind there has probably never been a time when there was so much questioning as at present, and especially is this true in regard to Christianity. The theologian has created an antagonism between God's word and God's world, and a warfare between dogmatism and science is inevitable." But a new conflict has arisen—the conflict of truth and fallacy, Koreshanity against the world. Clergymen may talk of the truth of the Bible, but they are unable to demonstrate its truth; the astronomers have their conceptions of the universe, but they are unable to prove

that their conceptions are scientific. In Koreshanity, science and religion are reconciled and made one; it demonstrates the inspiration and accuracy of the Bible, and it is the System which rescues the Bible from the abuse of those who claim to be its friends!

"We have to give Jesus the credit for being the first real evolutionist. He likened the kingdom of God on this earth, to a seed put into the ground, which brings forth blade, ear, and corn. His evolution has a God in it, ever working for the uplifting of humanity." Thus writes a monist. If the evolution of Jesus had a God in it, then give Jesus the full credit for being the head of his own evolution, and for the further fact that he was necessarily the involution of all that he put forth of life and truth. The reason that God was in the evolution of Jesus is that Jesus was God, the microcosm, the universe in its least form; he was the seed planted in the mortal soil, and the result of that sowing nineteen hundred years ago will be a race of tangible men just like Jesus. Jesus was the first evolutionist, because he has been at the head of every great evolution; he comes again and again as the man-God, the creative seed, the Perpetuator of humanity and of the cosmos. He stood at the head of the anthropotic Zodiac as the involution of the cycle; then he began the processes of unrolling himself in humanity; he began the new creation, the new generation. He infolds and unfolds the universe, not as a theory of Monism, but as a *man*; he was an evolutionist, not simply because he *taught* evolution, but because he was the man from whom evolution proceeds!

The Methodist church publications are loud in their praise of the daily press of Chicago, because it was so favorable to the Methodists during the recent conference. If there had been newspapers nineteen hundred years ago, they would have catered to the institutions of the times, and improved every opportunity to slur and slander the Messiah and his work. If these same newspapers had been published when Wesley began his movement in England, there would have been no praise in them for Methodism; but Methodism has become popular, because it has fallen from the altitude of Wesley's ideals. Today, the daily press looks with suspicion upon the work of KORESH, not only because it does not belong to the usual order of things, but because it is radically opposed to the very evils and corruptions which receive the support and sanction of the modern mind. Koreshanity has to fight a tide of prejudice, a prejudice born in the modern sensual heart, a prejudice inflamed by the preachers and the press. The daily press favors Methodism and other popular movements because they are in harmony with what the press desires, and because they oppose nothing which the press supports.

Corruption is in politics because it is in the people—in their nature, in their life, in their thoughts, and in their religion. The government is what the people make it; the trusts are what the people permit them to be. The gigantic corporations are but the expression of that great tide of greed which fills the popular heart; the trusts are powerful because that greed is organized, unified, and intensified. If the people were pure; if love for humanity dominated in their hearts; if justice reigned in the masses, there could be no power at Washington nor in Wall street that could stand a single day! If the people were pure; if the homes of the nation were ideals of love and liberty, America would be a paradise; but it is hell, because hell is in the very nature of the people who comprise the nation. The cities are focal points of hell, because the kind of people aggregate to make them so. Before there is any transformation in society, there must be transformation in the very heart and mind of the people; and that change must be something more

radical, effective, and permanent than anything ever before experienced in human history.

It is said that a new Darwin is needed—a Darwin of the science of the soul, for it is assumed that it is greater to explain the dissolution than the evolution of the race; a man is desired by some to teach us where to go, rather than to tell us whence we came. Why a *new* Darwin? Is it now to be admitted that Darwinism is not true? If Darwin had taught the truth of human origin, he would have been the Darwin of the *soul* as well; for if he had discovered the origin of man, he would have discovered human destiny. A revelation of human origin is the uncovering of human destiny. A "Darwin of the soul" is not needed, for perchance if he were a Darwin, he would trace the soul in its progress to its destiny in the soul of the chimpanzee! The genuine Scientist is here; his science is Koreshanity; and that science locates the spiritual world and defines its relation to the natural; it explains the mystery of life and death, and places within the grasp of the human intellect, the knowledge of the laws by which man may reach his destiny in the supreme Cause—the Godhood!

There can be no universal peace while the world is in pieces. The new order will not come by satisfying the selfishness of nations, for greed knows no satisfaction; even Alexander the Great mourned because there were no more nations weak enough for him to conquer! Christianity cannot insure peace, because the Founder of Christianity avowed that peace was not his mission; he came to bring a sword, to bring war, and an age of war has been the result. His path of progress through the age has been marked by war and bloodshed. The Christian church has been the church militant; the Church Triumphant will not be the same church, but another, with a new name. The dawning of the age of peace comes with the ascendancy of Shiloh, the Shepherd of Peace, who will fulfil the desire of all nations, through the application of scientific truth to the most external affairs of human society and government.

Christian science denies the existence of the material world while making a ludicrous blunder concerning the domain of spirit; the materialist has no conception concerning the spirit world which he cannot see, and is ignorant of the actual nature of the tangible, material cosmos. Any system that begins with discarding one half of the universe, or any part of it, explains nothing, and is worth nothing!

The work of the genuine reformer is the greatest, the hardest, and the most important in all the universe; it is not patch-work, but the complete renovation of the world, the reconstruction of human society, the re-formation of humanity, the transformation of human nature, the evolution of the new order, the establishment of the new government.

There are people who object to the word duty, from the basis of the conception that there is really no such thing as duty. It is invariably the case with such people, that they never do to others as they desire others to do unto them.

The Koreshan conclusion that China is the skin of the universal man is scientific; and this makes it all the more apparent that the powers are playing a "skin game" in the partition of the Chinese empire!

Kruger promised that the results of the Transvaal war would stagger humanity; the Boers have succeeded in staggering more than 30,000 of the English humanity, to say the least!

50'' of a degree is a small bit of space; but the successive steps of the sun in its precession, at the rate of 50'' of a degree annually, completes the great circle of the Zodiac in 24,000 years.

The republican trinity worshiped at the Philadelphia convention,—candidates for the throne for a cycle of four years: Hanna, McKinley, and Roosevelt!

Political platforms are made to talk about; the planks are but texts for campaign speeches; the timber of which they are framed is never tangible.

The announcement of the Czar's universal peace plan was but the signal for universal war!

The republican candidates begin their endeavor to make their calling and election sure!

It is always noon and summer time directly beneath the visible sun.

The United States are divided over political issues every four years.

When God and man are one there is no difference between the two.

God in government is just as necessary as God in the vidual.

Editorial Discussions and Miscellany.

THE EDITOR.

The Latest Geodetic Survey.

EDITOR FLAMING SWORD:—In what way does the "latest Geodetic Survey" establish the teachings of Koreshanity? I wrote to the *National Geographic Magazine*, of Washington, D. C., and the reply was unfavorable to the concavity of the earth, but on the contrary, claimed that the survey demonstrated the convexity. If the sun is but 1,000 miles from us, I should think that fact could be demonstrated beyond all doubt on that survey alone. The base-line was 2,625.6 miles long,—more than two and a half times as far as to the sun according to Koresh. With such a base-line one would think that the distance to the sun from us could be established exactly.—J. F., Department of Public Instruction, Springfield, Mo.

When we said that the Koreshan System has been demonstrated by the "latest Geodetic Survey," we referred specifically to the *only survey ever made* for the purpose of definitely determining whether the earth is convex or concave—the survey projected and executed in 1896 and 1897 by the Koreshan Geodetic Staff, whereby a rectiline was extended from the vertical point of a perpendicular, as the chord of arc,—the chord extending into the earth in two directions at a distance proportionate to the height of the perpendicular at the starting-point—the middle of the chord. In this survey a direct demonstration was made that the

earth curves about 8 inches to the mile concavely; and the fact that the visible sun is only about 1,000 miles from the earth was demonstrated beyond all doubt, from the basis of that survey alone. The particulars of this survey are contained in our work, the *CELLULAR COSMOGONY*, in which we challenge the scientific world to overthrow our premise. We take the liberty of mailing you a copy of this work; also one copy to the *National Geographic Magazine*, and will ask its editor to show wherein the great American survey conflicts with the Koreshan survey.

It is not true that the survey across the American continent, the base-line of

which was over 2,600 miles in length, demonstrated the earth's convexity; and the *National Geographic Magazine* did not show that the facts of that survey were unfavorable to the earth's concavity, nor that they demonstrated the earth's convexity. No matter whether the earth were convex or concave, the results of the great surveys such as have been conducted under the supervision of civilized nations, would be the same.

These surveys, taken for all they are worth, simply prove that the earth is a sphere about 7,920 miles in diameter; but they do not determine the *direction* of the earth's curvature, and consequently do not prove that the earth is convex. The surface area of a concave spherical triangle would be exactly the same as a convex spherical triangle, providing they represent arcs of spheres of the same size. The modern geodetic surveyors have made no *direct* tests; and simply revert to the original assumption that the earth is convex, when they take the facts of their surveys as bases of calculations of the distance to the sun. We have actually tested the earth's contour by the most precise and direct processes, and we *know* that it is concave! We do not dispute the facts of carefully conducted geodetic surveys; they do not disprove concavity; while there are thousands of facts which make the conclusion of the earth's convexity an absurdity.

It depends upon the character of the base-line 2,625.6 miles in length, whether it makes the distance to the sun 92,000,000 miles, 2,000 miles, or 950 miles. For instance, if we were to assume the earth to be convex, exact calculation from the basis of the most accurate geodetic survey by government surveyors, would show the sun to be about 92,000,000 miles from the earth; if the base-line were on a flat surface, the sun, according to the same facts observed, could be only about 2,000 miles away; while because the earth is concave, and the base-line concave to the sun, the sun is determined by actual calculation to be but little over 950 miles.

This marked discrepancy between the results of the supposition that we are on a convex surface, and the facts that we live in the concave earth, is owing to the great difference in the direction of the perpendiculars as related to any one point of observation. If the earth is convex, the perpendiculars diverge upward and outward forever; on a flat world, the perpendiculars would be parallel; while in fact, in the concave earth, perpendiculars converge overhead at a distance of less than 4,000 miles, and this reduces the number of miles per degree for all angular distances on the sphere of the heavens, and makes the sphere of the heavens itself to be really less than the earth, with all the planets and stars, as well as the sun and moon, correspondingly small, and all on the inside of the earth.

Paul Heard Unspeakable Things.

EDITOR FLAMING SWORD:—Will you please explain II. Cor. xii: 1-8; What were the unspeakable words which were not lawful for man to utter?—READER.

The drift of Paul's argument throughout several chapters of this epistle, is in answer to charges that he was not an apostle. He enumerates the facts of his education and his experience before and after his conversion, and even asserts that he had visions; he claimed to be, not the least, but one of the greatest of the apostles. He recounted many of the favors and privileges accorded him as an apostle, notwithstanding his tendency to sensualism. He was a paradox; his letters were weighty and powerful, but his bodily presence was weak, and his speech contemptible. His mind had been strengthened by the divine baptism, and the divine life had begun its descent into mortality.

What did it matter if his pure aspirations were in antagonism with his "thorn in the flesh"—with his sensuality? This was not an argument against his apostleship, for devils may be converted to angels of light; besides, the Almighty himself, in his descent through the hells of humanity, must take upon himself the sins and corruptions of the mortal world. If the Almighty could pass through such an experience and still be God, it is reasonable to suppose that Paul, even in his weakness, could be a true apostle; indeed, the fact that Jesus was in such a man proves that the descent had begun; God had entered corrupt tabernacles.

The vision of Paul was of the Lord in hades; but Paul was not able to determine at that time what condition he was in when he was caught up to the third heaven; he could not scientifically define where he was—in his own body or not. He "heard unspeakable words" (Greek, heard indescribable things spoken), which were not lawful for man to utter. What he heard was *not* the truth, for all truth is legitimate, and in time it must all be declared or spoken by man; truth is good, it is lawful to utter.

What, then, did he hear? He was caught away in the spirit, and saw what was to take place in the third or external atmosphere of this age. He saw our own time, with its corruptions and chaos; he heard the blasphemous claims of teachers of antichristian and anti-Messianic sects; he heard the words of fallacy which are *not lawful* for any man to utter or proclaim to the world. He saw the unlawful deeds in the hells—deeds resulting from the transformation of the Lord's life into the darkness of the age; he heard creation's groans for deliverance; he saw the mystery of iniquity—the processes by which the Almighty descends into the lower parts of the mortal world, that he might ascend to the highest heaven, and that he might fulfil all things.

Well, what of it?—why does Paul relate such a vision in connection with his

own defense, after admitting that he was a sensualist, yet able to declare the gospel? Why, if devils could be transformed to angels of light; if the Almighty could descend into hades and take upon himself the corruptions of hell in order to save the world, it should not be a strange thing that Paul, as corrupt as he was, could be an apostle!

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Promiscuous Replies.

EDITOR FLAMING SWORD:—I have been a reader of THE FLAMING SWORD since last September, and have no desire to return to orthodoxy. In an argument a short time since, I defeated a clever Sunday school teacher. The church people contradict themselves at every point. I venture to say that you have few greater admirers of THE FLAMING SWORD than I. I have the Cellular Cosmogony and the little pamphlets, which I appreciate. I would like very much to have a few questions answered: (1) What is the price of the back numbers of The SWORD to September, 1899? (2) Have you any other subscribers in Winnipeg? (3) Where can I get a good work on the human Zodiac? (4) What Bible would you advise me to purchase? (5) Have you any Koreshan literature for children? (6) How is Noah's flood to be explained? (7) What distinction should we make between Sunday and other days of the week? Do we observe the right day? (8) Is public prayer in accordance with the Bible? (9) Is there a possibility of Winnipeg being favored soon with a visit from KORESH?—A. W. A., Winnipeg, Manitoba.

Thanks for kind words; trust Koreshan Science may continue to interest you. (1) \$10 for all back numbers, unbound; \$14.50, bound in cloth and paper; \$17 in cloth and leather—purchaser to pay carriage. (2) No. (3) None now extant; we have a work in prospect, by KORESH, which we will announce in due time. (4) Reference Bible, King James' translation, good for all ordinary uses. For critical study, use Young's Concordance with it. (5) Not yet. (6) The world was deluged with fallacy; the ark was the Noatic church. The story of the flood is told in the universal language of symbolism. (7) The laws of the country require cessation of work on Sunday; make the distinction for that reason only. Saturday was the day kept by the Jews; Sunday was generally observed by Christians. Keeping of the real sabbath is the keeping of the seventh principle in man, through celibacy. (8) Public prayer by authorized representatives and messengers of the Almighty, is in accordance with the Bible; Jesus and his apostles prayed in public. Prayer in the modern church, or by anybody to whom God is unknown, is presumptuous, and amounts to nothing! (9) The field has not yet opened at Winnipeg; and we cannot now say when KORESH will visit your city.

Explain the parable of the wheat and the tares, given in Matt. xiii. It does not seem to agree with the Koreshan statement that the children of the kingdom are the ones to enter the fire.

One person cannot truthfully say to another, I am wheat and you are tare; I

am one of the children of God, and you are a child of the devil. The division is not a mere separation of personalities, because the vidual contains both wheat and tare; good and bad seed were sown in personalities nineteen hundred years ago. The seed was the Word of God, the actual life and body of Jesus broken up and disseminated; the spirits of that sowing were the children of the kingdom, not the personalities into which the seed was sown. Now, if the divine seed and the tares were sown in the same personalities, in the same humanity, in the same field, and have grown together century after century; and if they ripen in the human world, in personalities, then both wheat and tares will be in each personality in the line of divine progress, and in each man who seeks to enter the new kingdom.

Take the wheat and tares in the same vidual, and ask, How are they to be separated? The Bible answers, by fire; the Lord's messengers or angels begin the preparatory work in the gathering into groups, all who would be saved; and when the fire is applied, only the wheat will remain. For one class of entities it is the refiner's fire; for the other class, it is the fire of destruction, of judgment. The people who enter the fire, the burning up of the world, are prepared to enter it through a divine baptism; through the fire the tares are eliminated, and then the righteous shine forth resplendent as the sun in the new kingdom.

EDITOR FLAMING SWORD:—At a recent meeting of the Koreshan Investigative Society of this city, a paper was sent in by a prominent Doctor in Westfield, Mass., asking an explanation of II Chron. xxi and xxii, and II Ki., viii:26. The point of conflict being in the ages of Jehoram and his youngest son, and the beginning of the reign of the latter. Hoping the solution will appear in THE SWORD soon, and thanking you for your kindness, I am,—MRS. M. L. N., Springfield, Mass.

According to Chronicles, Jehoram was thirty-two years old when he was made king of Judah, at Jerusalem, and he reigned eight years, dying in the year B. C. 885, at the age of forty years. After his death Ahaziah was made king, and reigned one year. The simple discrepancy is that in Chronicles Ahaziah is said to be forty-two years old when he began his reign, which would make him two years older than his father; while in II Ki. viii:26, he was *twenty-two* years of age when he was made king, making a difference of eighteen years between his age and the age of his father. The discrepancy is the result of an error in the Hebrew text from which the King James' translation was made. It is corrected in some other versions, and by many writers and commentators, made to conform to II. Ki. viii:26.

Please explain the offering of Isaac by Abraham, and oblige—A READER.

Abraham's journey to Mt. Moriah was a journey to the future site of the city of Jerusalem. Mt. Moriah means provided

by God, and it was to this place to which Abraham and Isaac came—the place where the sacrifice was provided. What took place there typified what occurred in Jerusalem when Abraham reached the divine Temple in Jerusalem, at the close of the Jewish dispensation. When Jesus came, there stood the temple on Mt. Moriah; in contrast with it, stood the living Temple—Jesus; Abraham was in that temple, and it was through him that the great sacrifice was made in Jerusalem. Isaac was not sacrificed, but the lamb or ram instead. Isaac represented the ascending degree of divine life—the life of Jesus which was absorbed into the divine consciousness; while the ram typified the animal life, which was sacrificed. As to his animal life, Jesus was the Ram or Lamb, which descended into humanity and died for the sins of the world.

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Science Versus Spiritual Influxes.

Koresh Declares Reason King, and Advises Insulation Against the Force of Fallacy.

THE DAILY PRESS delights to make the charge that KORESH is a powerful hypnotist, wielding a mysterious power over his disciples; and the world is led to believe that the influence of Koreshanity is evil. This is a malicious tribute to the man who stands at the head of the Koreshan movement, in that his force of character is acknowledged in the charge! To the mind familiar with the principles of Koreshanity, the secret of the power of the Founder of Koreshanity is known; it is in the fact that he has brought to the world a scientific System, that is so thoroughly demonstrated as to leave no escape from his rational conclusions. It would be wholly out of harmony with the fitness of things for a man desiring to exert an influence for some questionable and fanatical purpose, to advise his followers against the dangers of believing anything, no matter who declares it, without scientific proof!

The logical method of arriving at conclusions is the exact opposite from the method employed in the modern world. There are thousands of people who are opening their minds to spiritual influxes; they endeavor to learn by intuition, by breathing from uncertain and questionable spiritual spheres. The Founder of Koreshanity has had long experience with minds which, while ostensibly recognizing him as the great Teacher, endeavor to penetrate the mysteries of life by other than rational processes; and the result is invariably a drifting into some dangerous form of fallacy, concerning their own fancied relation to the divine Center!

When KORESH declared in his scientific lecture on Tuesday evening, June 12, that "it is not necessary for you to receive a spiritual influx to know that a plumb-line is perpendicular; you may know this through rational processes, and from a demonstrated premise you may reach

scientific conclusions concerning everything in the universe," he gave the key to mental equilibrium, the safeguard against all delusions and fallacies; and he lifted the standard of Reason above the impressions received through influxes from the hells!

In this lecture, we heard a scientific analysis of the character of modern spiritual influxes; we saw the natural and spiritual worlds correlated; and we were taken through the great mental laboratories, as we might go through an alchemical laboratory where principles of physics are applied. As we were shown through the spheres, numerous poisons were pointed out as we viewed the labels. We saw water analyzed, the symbol of scientific truth, and how we may drink pure water with impunity, with the scientific suggestion that if we but breathe hydrogen, from which water is produced, we breathe a deadly poison.

We may accept scientific truth with safety; but we imperil our own mental equilibrium, our sanity, when we breathe the noxious substances from the spiritual spheres without precipitation to the proper form for appropriation. We can be more spiritual by being more natural; we are safe while we are on the terra firma; but we are in danger if we leave the premise and endeavor to breathe the poisonous elements from the mental spheres of hades!

We must make the intellect supreme, and subdue the perverted will; we must make the will the servant of the intellect. The world is in bondage because the intellect has been enslaved by the sensual will. Koreshan Science has come to conquer the will and enthrone Reason; to prepare the way for the divine baptism, the divine influx, and to destroy the noxious elements of fallacy. KORESH began his System of education with a demonstrated premise; it appeals to the rational mind; it must be accepted from a rational basis; it is natural; it is scientific and sane, rational and reasonable.

* * *

The Age of the Earth.

Astronomer Young Reviews Some Theories, and Suggests a Thorough Reinvestigation.

One of the most interesting recent events in the astronomical world, is the reopening of the discussion respecting the age of the earth, as determined from the so called "temperature-gradient" near the surface. As we penetrate deeper and deeper, it is found that, on an average, the temperature rises about one degree (Fahrenheit) for every fifty feet of descent; and if we assume that the earth was once at a high temperature, uniform throughout, and that its material was also homogeneous throughout, and everywhere alike in conductivity, it becomes possible to compute roughly the length of time occupied in reaching its present condition. Some thirty years ago Lord Kelvin (then

Sir William Thomson) worked out the problem by a very ingenious method, and concluded that, starting with an initial temperature of six or seven thousand degrees, the necessary time-limit would be between twenty million and four hundred million years. He thought a hundred million years the most probable value. The mathematical work was unquestionably sound, and the result has ever since been almost universally accepted by physicists and astronomers, though vigorously protested against by certain geologists who could not content themselves with "so restricted a limit." It seemed to them that the processes of rock-building and the evolution of species demanded a vastly longer period.

Now comes Professor Perry, a pupil of Lord Kelvin's, already well known for his fine electrical work, and points out that the result will be greatly modified if we repudiate the assumption of "homogeneity," and substitute what is much more in accordance with known facts, the hypothesis that the hot materials within the globe conduct heat far more freely than the surface-strata. He shows that in this case the time occupied by the earth in reaching its present state would be much nearer fifteen hundred million years than a hundred million, and that three or four thousand million years would be quite possible.

Professor Perry's reasoning is accepted by the highest authorities as mathematically sound. Lord Kelvin himself admits its substantial correctness, (though with some reserves as to the probable amount of the difference between the conductivity of the internal and exterior rocks,) and has undertaken an experimental investigation of rock-conductivity under varying conditions of pressure and temperature which ought to throw much light upon the subject, and furnish trustworthy values of certain fundamental data which hitherto have been little better than guessed at. As a writer in the *Nation* observes, "nothing more forcibly" (than this incident) "illustrates the caution with which the mathematical interpretation of certain problems in terrestrial physics should be received;" nor, we may add, the extent of the change in a numerical result due to what might seem a rather unimportant modification in the data of the calculation.

Perhaps some similar conclusions (as to the age of the sun for instance,) may be modified by a thorough reinvestigation. —C. A. YOUNG, in *Cosmopolitan*.

* * *

The Impending Revolution.

Calamity and Catastrophe Result from Competition; the Reign of Terror at Hand!

Competition is now everywhere of the keenest, and cheapness of production the primary object. The result is a race in which no competitor can absolutely win, but one in which all must, in process of

time, become exhausted. For there is no fixed goal to be reached; the goal flies before the runners; and the first in the race cannot avoid ultimate collapse. In each country manufacturers compete among themselves, while they compete also with their foreign rivals. Constantly improved machinery enables a larger output at less cost to be thrown upon the market, with the obvious effect, now distressing everybody, of a well-nigh universal glut, and a growing cheapness never before witnessed. In the meantime, profits on capital and wages of labor are tending to the vanishing point; and the only question is, how long will it be before that point is reached? . . . Any industry may be killed, as it were by enchantment, by the discovery of new means of cheaper production. The instability of industries is frightful. The commercial atmosphere is more uncertain and capricious than the physical atmosphere, though that is generally taken as a symbol of uncertainty. . . . If it be asked what inference I draw from such facts, the answer is, that it is a melancholy one. I believe we are approaching a great catastrophe in our industrial system, that will be a calamity without precedent since the black death of the fourteenth century.

In referring to the same thing, another writer has remarked that while in former periods society was tormented with such plagues, caused, as we now know, by ignorance and consequent violations of the laws of health, our era has been cursed with financial crises, occurring far more frequently than plagues, and causing with each occurrence as much, if not more, misery. These seasons of business depression bring ruin to capitalists and distress to laborers, and are inherent in the capitalistic system. During a crisis, the smaller capitalists are swallowed up as if by a veritable maelstrom, itself the direct result of private enterprise and unrestricted competition. The mischief wrought during one of these periods, both to capital and labor, and through them to all the interests of society, is appalling.

When mills shut down and warehouses filled with goods are locked up; when mines are idle, ships laid up, money stowed away in bank vaults, trades paralyzed, and multitudes of workmen forced into idleness, to starve in the midst of plenty, or to recruit the ranks of vice and crime, it becomes a matter of the deepest concern, not only to political economy, but to the state and society generally. —JAMES COTTER MORISON.

* * *

The World's News.

June 13.—No results from last conference of Chicago labor factions.—Secretary Japanese legation reported murdered by Chinese Boxers; threatened massacre of all foreign residents of Peking; 6,000 Boxers attack convent at Po Tung Fu; 2 American

and 2 Russian warships arrive at Taku.—Excitement at Washington over Chinese affairs; soldiers to be sent to China from the Philippines.—Gen. Buller reaches Laing's Nek.—Japan and Russia still quarrelling.—June 14.—Situation in China grows more serious; government favors the Boxers, and diplomats and missionaries are menaced by Chinese troops; American consul appeals for troops.—Battle in progress east of Pretoria; British advance checked.—Ohio democrats instruct delegates to vote for Bryan.—20,000 newsboys attend picnic at Washington Park, Chicago.—June 15.—Excitement over republican convention begins; speculation concerning vice-presidency.—Report that Chinese have murdered French minister at Peking; battle between Chinese soldiers and international marines; 4,000 Russian soldiers reach Peking city gate; alarm in Europe over Chinese situation.—Mrs. Gladstone dead.—Labor organizations favor abolition of sympathetic strikes.—June 16.—Exciting news from China; nearly 2,000 native Christians murdered by Boxers; communication with Peking cut off; Tientsin in the hands of mobs, and native officials are burned at the stake; nations hurrying relief forces to the capital.—Chicago contractors and union men fail to agree, and strike continues.—8 Filipino officers with men surrender to Americans at Tarlac.—June 17.—German minister at Peking reported murdered by Chinese; engagement between Boxers and marine guards; 10,000 Chinese troops disband and join the Boxers; empress dowager refuses to guarantee safety to consuls.—600 St. Louis strikers return to work at old wages.—Gompers threatens to wage bitter war to win St. Louis strike, with funds from 2,000,000 members of American Federation of Labor.—Big Hanna banquet at Philadelphia.—June 18.—American soldiers ordered from Manila to China; threatened outbreak of Boxers at Shanghai.—England unable to send relief forces to China; tied up in South Africa.—8,000 Indians in Arizona on the verge of starvation.—President Harper, of Chicago university, returns from Europe with Russian professor.—Republican delegates gathering at Philadelphia.—June 19.—China begins war against the powers; Chinese guns at Taku fire on allied fleets; city bombarded by 32 foreign warships, and forts surrender.—Chinese magazine blown up, and 400 Chinese soldiers killed. Gas trust wins fight against the people at Chicago.—Million dollar fire at Bloomington, Ill.—Republican convention opens auspiciously; fight centers over vice-presidency; committees at work on the platform.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—Of special interest is the convention number of *Leslie's Weekly*, containing a double-page picture of President McKinley standing at his desk in the White House; also views of the convention hall and of the enormous cheering crowds at the nomination; one being a double-page picture of the vast assembly at the time the Presidential candidate is officially

announced. Other illustrations include the Boxers' outbreak in China, the St. Louis strike, and other subjects. The letter-press contains articles of current interest on great questions. The convention issue will be eagerly sought and widely read and admired.

Health Culture.—The June number contains a number of interesting articles, among which we may mention: Physical Culture for Boys; and Practical Dietetics, by the editor, Dr. Latson; also, Physiology in Pulpit and Pastoral Work; False Chemistry of Food; Sleep—Its Effect on Health and Beauty. This is a medical journal in the language of the common people, and contains many valuable hygienic hints. Its matter is contributed by leading Physicians. Monthly, \$1.00 per year. Health Culture Company, 503 Fifth ave., New York City.

The Hesperian.—A western quarterly magazine devoted to original ideas in literature. The endeavor of Dr. DeMenil is to get modern literature out of ruts and to purify its spirit. Bees and their Habits, in July number, is of interest to Koreshans; and the Real Christopher Columbus is good, and so are other articles and departments. 50 cents a year. 7th and Pine streets, St. Louis, Mo.

Human Faculty.—The June number is the best yet published. The article on the reading of character by the lips is interesting; other articles of value are: Elements of Human nature; Human nature Exposed; Man versus the Animal; and Held to the Earth. 10 cents per copy; \$1.00 a year. 317 Inter-Ocean Building, Chicago.

The Home Crusade.—A monthly reform journal, advocating home ownership, and the abolition of rent, interest, and profits; edited by a Chicago attorney. 50 cents a year. 3145 Rhodes ave., Chicago, Ill.

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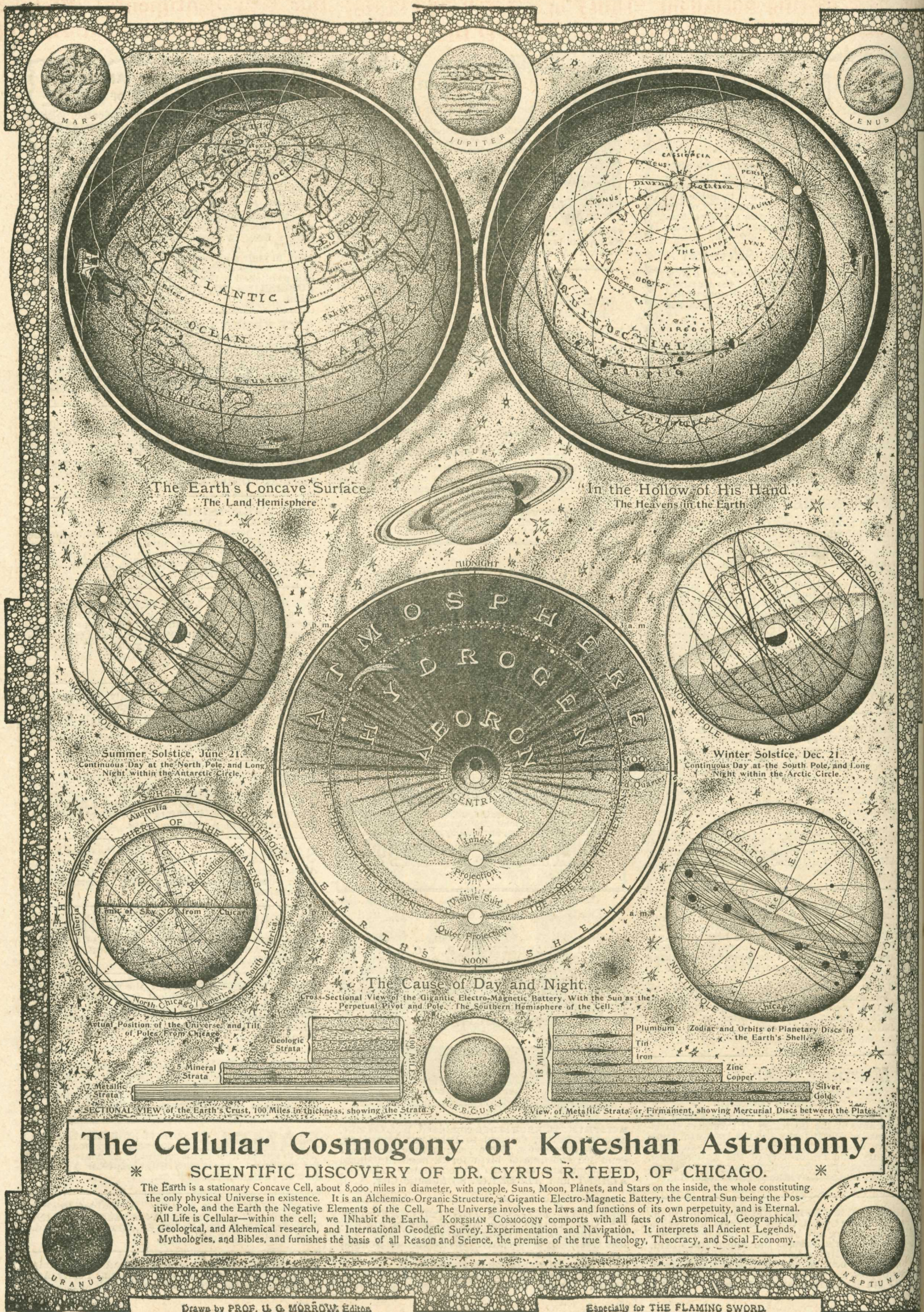
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The Cellular Cosmogony or Koreshan Astronomy.

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

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