


SPECIAL FEATURES OF THIS ISSUE:

Animus of Our Enemies.—X-Rays on Sensualists.—If Koresh Believed in Competism.—World's Greatest Issue.—Natural Symbolism.—Secret of Messianic Power.—What is Existence?—Editorial Topics.

A hand holding a flaming sword, with the words 'THE FLAMING SWORD' written in large, stylized, flaming letters across the center. The background is dark with radiating lines, and the entire scene is framed by a decorative border of white, flame-like shapes.

THE FLAMING SWORD

July 6, 1900.

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sions and Miscellany, World's
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Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

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THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

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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CHICAGO, ILL., JULY 6, 1900. A. K. 60.

Whole No. 396

The Animus of the Enemies of Koresh.

Spirit of Hatred Aroused Through Promulgation of the Doctrine of Celibacy; an Instance of Vice and Venom; the Koreshan Spirit of Martyrdom.

WHEN THE TRUTH came into the world in the beginning of the Christian dispensation, its enemies were numerous, and were numbered mostly among the good and honorable of the age. The gospel of the Christ seemed to the orthodox church members diametrically opposed to the doctrines of the Jewish church. The Lord was hated and murdered because he presented views in contrast with the sensual tendencies of the age. The Christ came to honor the law of God, and he declared to the pious Jews that they had made the law of God of none effect by their traditions.

The church of today has departed, in its traditions, further from the law of God than did the Jews. This is not strange, for it was declared of old that that time should not come except there be a falling away first. The church has declined, the abomination of desolation has been set up, and the time has come to introduce the everlasting gospel. Will the world be any more amenable to the truth now, than in the beginning of the Christian era?

In another column of this issue, will be found a complimentary letter from one Mr. Thacher, who is a self-confessed, inveterate enemy of the Koreshan Unity. This enmity is engendered from the following related circumstances:

One of the fundamental doctrines of the Unity is that of celibacy. It is maintained that there is no possibility of attaining immortal life in the body except through the application of the celibate life, which is the stepping-stone to incorruptibility. This is also one of

the doctrines of the Roman Catholic church. Mrs. Thacher accepted the Koreshan doctrine, including the doctrine of celibacy, and with the consent of Mr. Thacher came with him into the Order. He says: "I spent nearly a year in southern Florida, in close proximity to a sect known as Koreshans." Why was not Mr. Thacher honest enough to say that he was nearly a year in the community with Mrs. Thacher, and that he so thoroughly disgusted Mrs. Thacher, who by the way is a very refined lady, with his sensuality, that she could not endure him?

Why did not Mr. Thacher say that Mrs. T. married the ingrate on the promise that he become a sober man, abstaining from the use of intoxicants, and that if he at any time should return to the foul habit of disgracing himself with liquors, the marriage contract would be broken by mutual agreement? Why did he not tell his Catholic friend that while he was in the Koreshan Unity at Estero, Florida, he went up to Myers and became so beastly drunk that he was picked up from the street and cared for until the influence of the whiskey he had in him could be worked off? Why did he not say in his communication, that on a time in Chicago he violated his pledge to his wife, and that Victoria Gratia, the Preëminent of the Unity, saved him from the separation which his wife, at that time, was determined to enforce? Why does he not honestly and openly avow the cause of his malignity? Thacher says: "This man is eternally emitting a tirade against Catholics and their religion. He is bitter in his accusations against the clergy. I

became so thoroughly disgusted with his incessant raids on the good Catholics in the neighborhood, that I wrote to Father A. M. Fontan, S. J., Tampa, Fla., and he wrote me a very beautiful letter." This all sounds very funny, coming as it does from an avowed atheist.

We have never had any fight to make on the clergy of any denomination. We believe the clergy of the Christian pretension to be generally sincere, the Catholic clergy equally with the Protestant clergy. When Mr. Thacher makes the statement that the Founder of the Koreshan Unity is ever tirading against any clergyman, he knows that he is a consummate liar. We do declare the modern system a falsification of genuine Christianity. We are at war with the so called Christianity of today. It is not the Christianity of the Lord and his Apostles, and of the primitive church. It is responsible for every drop of liquor manufactured in the world today, and only awaits the day of reckoning to show it wherein its responsibility is apparent. While we are willing to admit the sincerity of the clergy, generally, we know that the church is blinded to the truth, and that there is an eye-opener in the world, and that the modern church will come to perceive it—not, however, as a church body.

The said Mr. Thacher has for the last few years been collecting the statements of the enemies of the Koreshan Unity, from all kinds of uncertain sources, among which are the lies of a certain, publicly known convict. This woman came to the Unity under an assumed name, stole a number of things, including a valuable diamond ring and other valuables. This same "angel" tried to steal some of the young girls of the Unity for the purposes of prostitution, and because discovered in time to frustrate her evil designs, attempted to ruin the work of the Society. An affidavit of this woman is about the heaviest gun Mr. Thacher can train upon the Koreshan cause. We have heretofore paid but little attention to his efforts to bring us into disrepute; but our friends have urged us to answer some of the calumnies of this man and others who are worried at the progress of the Koreshan cause. We do not care a trifle for the concentrated effort of our enemies against us; our literature speaks for itself, and will make its own way in the world.

A man who signs himself A. L. Bristol, writes as follows to the President of our Society in Springfield, Mass. (We had already notified the President and Secretary that they would receive these communications.)

"Mrs. J. W. Russell:—I wish to state to you my exact position relative to Koreshanity. I believe Koresh has discovered the true shape of the earth, and using this as a vantage-point, has constructed a new system of religion, all other doctrines of which are false, and which have been added to from time to time as occasion required. I have taken great pains (not sparing expense) to investigate the history of this man. Since I was in Springfield, I have secured a mass of damning evidence against him. He is earthly, sensual, devilish; a veritable fiend incarnate. It would make your heart bleed to read some of the pitiable letters I have received from men and women who have lived in the Koreshan Home. I beseech you, by all you hold dear in this world and the next, to have nothing further to do with this monster of iniquity. I shall be glad to furnish you with detailed information, and the names and addresses of victims, if you wish. Hoping to hear from you, and trusting you will receive this letter in the same spirit in which it is written, I am yours sincerely,—A. L. BRISTOL."

In response to this one-sided rubbish, we will say that in 1870 the Lord revealed to us a true knowledge of the form and function of the universe. Included in this revelation was a new religion and a new social system. It was revealed that the time was at hand for that final revolution which should inaugurate the kingdom of righteousness in the earth. It was revealed, also, just what this implied as to the reputation we should make for ourselves when we were bold enough to go against the world. We knew that when the pure and holy Savior proclaimed his anathemas against the corruptions of the church in his day, he made himself of no reputation. He did not falter; he said to his disciples: "They have persecuted me, they will persecute you. When men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name sake, rejoice and be exceeding glad; for great is your reward in heaven."

It is as easy to suborn men and women now as of old, to declare against the truth. We look upon the efforts of our enemies as so much gratuitous advertising, and thank them accordingly. The concentrated efforts of our enemies are as essential to our success as the efforts of our friends. We could not thrive without persecution. We will thrive in proportion to the amount and venom of it. We thank Thacher and Bristol and all the rest of the fools for the time they devote to us.

We call attention to our literature as the representation of the character of the promulgator of it. We are teaching the science of immortal life as revealed from heaven, and because it demands sacrifice it goes against the grain. This is the secret of the opposition. We have entered this warfare under the direction of the Almighty. It is His power that impels us forward, and we have no fears of the final outcome.



The desire to live so long as possible actuates the human thought, but the expectation, coupled with the desire to live, is, that death is to be looked for and expected as the final limitation of man's mortal existence in the earth. Man is destined to obtain what he longs

for, through orderly channels. He has an inherent longing for life,—a life free from pain, sickness, and death; but he is educated the reverse of his longings. His desires and his education must be in harmony, and he must then apply the correct principle of the higher physiology.

What I Would Do Did I Believe in the Competitive System.

DID I BELIEVE in the competitive system, the commercial agony which actuates the struggle for pre-eminence throughout the world, I would endorse the trust. I would endorse it because I would so much believe in it as to constitute myself a part of it, and not the small part, had I my way. I would do all in my power to promote the interests of what is called protection, because I would want to protect myself against the working-man and all his machinations. I would endorse the republican party and support it with all my might, because the republican party has shown that the trust thrives better under its fostering care than under the uncertain legislation of democracy.

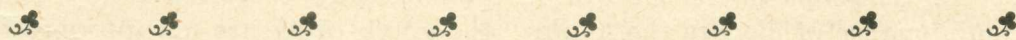
Did I believe in and endorse the competitive system, I would advocate expansion, because to be a great nation upon the basis of a false commercial system, and exert an international influence, and grow in commercial power with other nations, the commerce of the world should be controlled. This means great navies and a commensurate military organization and equipment. Did I believe in the system of competism, I would demand the gold standard because the money-power can better control the money of the world when reduced to the greatest possible diminution. The rich can the better control the poor when they can control all the money; and they can do this in proportion to its minimization. I would endorse Wm. McKinley, because he has shown himself a better tool for the trust than any other president except Grover; he can't discount him.

I would insist on retaining the Philippines, because they were obtained by the United States on the identical plan that all the land has ever been obtained—world without end. It has ever been purchased or stolen from those who have stolen it or taken it from others who had stolen it. The Philippines belong to the United States by virtue of two principles: They were owned by Spain and taken by conquest—as much of the country of the United States has been acquired. We whipped the Spaniards for blowing up the Maine, then *paid* them

for what belonged to us by conquest. We first purchased them by blood, then with money. They belonged to Spain on the same principle that any country belongs to any people. They belong to the United States, because this government has shown itself the best competitor.

The Republic of the United States has demonstrated the futility of attempting to perpetuate a republic on the basis of the competitive commercial spirit. Then why should we—as a nation—interest ourselves in the independence of another people, when we have enslaved ourselves? George Washington, the Father of his country, advocated the Empire—the logical outcome of the competitive system. Did I believe in the competitive system, I would advocate the propriety of exerting the greatest influence of any nation. This means that we must be prepared to whip the world, for there is no honor among thieves when these thieves have conflicting interests. So long as the world runs on the basis of commercial greed, and we are upholding the principle, it is commercial suicide to put other competitors into the field; therefore, did I believe in the competitive system, I would destroy, wherever possible, every attempt of any power to arise and enter the competitive arena.

The democratic party would prolong the agony by just doubling the money. It would place another set of thieves in power on the same competitive basis, and take away the principal advantages of the laws of competism. I do not believe in the commercial system of the world, and therefore, as the republican party is the surest means of running the old ship to its inevitable destruction, I would advise the continuation of the republican party in power; and should the democratic party, by any contingency, gain the election, I would advise the gold monopoly that controls the present administration to employ the military and the organic force of the country to preserve the nation, calling to our support Lombard St. and the British nation, whose monopoly enslaves America.



As seen from the human side of life, the Order of Melchizedek is that which unites the Son with the Father. The Order of Levi is that which conjoins the whole humanity with the Son who has become the Father; or in other words, that which conjoins humanity with the Father through the Son. Intrinsically, the Levitical Order conjoins, puts together, or binds to each other, what was separated or apart; while the Order of Melchizedek holds together through all ages that which

must remain united to constitute it an integral being. In the Order of Melchizedek, the sacrifice is a living (never dying) sacrifice; a willing, obedient, joyous one, for through it come the beatitudes of eternal life. In it is that persistent love of God as manifest in the continual performance of use to the neighbor. The Levitical Order is the dying system, and its sacrifices are dying sacrifices. It is the continual destruction of the life of one domain, whereby may be insured the life of another and higher one.

The World's Greatest Controversy.

Confronting the Issues of the Ages; Most Potent and Important Factor of Progress; the Greatest Crime and Greatest Crisis; Coming Tragedy and Triumph.

PROF. U. G. MORROW.

THE ANTHROPOSTIC UNIVERSE is the world of man; it embraces and involves all human life. Humanity is a world, a universe, because it produces its Seed, its Cause and Creator, just as the physical cosmos continually produces and maintains its central sun. Humanity constitutes a great system of relations; every man is related to every other man, as every part of the physical universe is related to the whole. There are ties of consanguinity which relate the civilized and the savage; and there are political, social, and religious bonds which hold in sympathy and union the individuals, communities, and nations of the world. There are no chasms to cross between the strata of humanity; but it requires all kinds of people and degrees of mentality to make a world. There is the lowermost plane of human life, and there is the Most High in the world of man; there is the limit of descent, and the climax of progress. We cannot escape the conclusion that somewhere in the great living world of man, there is the persistent and ever operative law of progress, which makes history and moves the peoples of nations to different heights in the scale of development. There is something that registers human experience through the centuries, and focalizes the lines of progress in the framing of great issues which concern the millions.

When we enter into consideration of humanity as a whole; when we discuss the great questions which concern the entire world of man, we go beyond the questions, problems, and issues under agitation in individual nations. Universal problems are as much greater than national issues, as the world of humanity is greater than any part of it. The affairs of a nation are of more importance than the affairs of the individual; and the great questions of universal economy are prior in importance to the political issues of any division of the world. Crises occur in every nation; there are times when issues must be met and settled in order to secure peace, and quiet public agitation. In the great American crisis of 124 years ago, it was declared that governments were instituted to insure "life, liberty, and the pursuit of happiness." The founders of the American republic entered at once upon the work of securing the right to life and liberty for the people of the new world.

Involved in the maintenance of life, are the affairs of commerce. There are no great national issues which do not bear directly upon the secular commerce of the world. The cause of the great American Revolution centered in industrial and commercial oppression; and the first significant and overt act of defiance of Great Britain, by the revolutionary patriots, was the throwing of hundreds of chests of tea overboard into the Boston harbor. If there were no higher plane of commerce than that which constitutes the secular world, then the greatest questions of reform would be concerning the world's secular affairs. The governments of the

world have deteriorated to the plane of regulation of the outermost domain of commerce only. If this were the only plane of human relations which requires the application of scientific principles and the restraints of law, then the political problems would involve the greatest issues which man could be called upon to face. But if there are other planes of commerce, there are questions and issues involved in them which are prior in importance to the questions and issues in the secular domain; and if there are other domains of commerce, they correspond in every particular to the external, secular commerce, and scientific law must be obeyed in them the same as in a just and equitable commerce of the products of industry. We contend that the true form of government would involve at once and in unity all human relations,—specifically, society, church, and state.

If we would appreciate the subject of the world's greatest controversy, we must look back upon the world and observe humanity as it has progressed from the dim horizon of the past, to the present; we must analyze the processes of propagation of life, and the laws of perpetuity of man and cosmos. Without question, if man lives, he must subsist upon the products of the lower domains; if humanity continues its existence, it must do so through a system of exchange of the very elements of life itself; and if humanity exists as a whole, as a unit, as a universe, coördinating with the physical cosmos, it must exchange mental substances as star exchanges substances with star, and as the earth exchanges substances with the sun. In short, we must reach a comprehension of the fact that there are three great domains of commerce which belong to the order of life and progress: Secular commerce, sex commerce, and church commerce. The products of industry, life, and religion are the prime essentials in the perpetuity of humanity. In the first, men are related on the basis of production of that which sustains life; in the second, on the basis of exchange of the substances of life itself in its propagation; and in the third, on the basis of the religious bond of unity, the exchange of the substances of truth and good, intellection and affection. These three great domains are perverted today; energies are perverted, the goods of life are misappropriated; life is dissipated, and fallacy and evil obtain in the religious and moral world.

Observed through the history of its past, the world manifests great struggles in each of these three domains of human relations. We have seen nations enter crises and revolutions; we have seen political boundaries change, and new governments formed, that better commercial relations might result. We have seen the great religious struggles and wars of centuries past. Hearts have throbbed in unison as the strongest bonds of human mentality enabled the masses to move along the

line of projected desire and determination. We have witnessed human proliferation during the past 2,000 years; we have seen coördinated progress and corresponding crises in each domain of commerce, hastening onward to a culmination. The influence of religion in propagation of life and in the development of a people, is observed in the great ethnological scheme of Abraham of Chaldea. He began a new race, and infused into that race strong religious sentiments and fraternal bonds which directed the mind of that entire race toward a focal point in humanity. Abraham projected his line of transmission through the age, and through it was resurrected in the personality of Jesus the Messiah.

We are approaching, in the consideration of this subject, the point of the world's greatest controversy. That which concerns the mind of Deity throughout the ages; that which engages his attention; that which he persistently guards through the involution and evolution of himself, is in reality the greatest problem of the universe, and in it are involved the greatest issues—the issues of life and death! If it is of greatest concern to God Almighty to perpetuate man and cosmos, then that which seeks to prevent that perpetuity is His greatest enemy; and the endeavor to block the progress of divine truth and life in humanity, constitutes the greatest crime, the greatest conspiracy; while the conservation and appropriation of life itself, in obedience to immutable law, bring the inevitable rewards of destiny!

The greatest controversy, the greatest issue in all the world, is the great controversy between God and the devil, the issues of truth and fallacy, good and evil, in the world of tangible human experience.

The great controversy is Messianic. The great battle of Armageddon is the conflict of the Messiah of the age with the forces of fallacy, the energies of evil. The greatest revolution of the cycle is at hand; it consists of the three great woes, the ultimates of the three great curses pronounced upon the world, covering the three domains of commerce. The science of the world's progress is the beaming Light from the face of Deity; it comes in open conflict with fallacy; it exposes the anti-Messianic and antichristian elements which would subtly turn aside the mind that would find the truth and merge into the central nucleus. The great conflict is to be fought in each of the three domains; there must be a revolution in the conduct of secular commerce, in the sex relations, and in the religious world. The unity of these three domains, when the curse is removed, will constitute the long-promised Kingdom of God in the earth. The central figure of the ages appears on the scene; the majestic Messianic personality comes to settle the greatest controversy and fight the greatest battle; to face the greatest tragedy in his war with the elements of hades, and to enter triumphant in the ultimate freedom of humanity from oppression and prostitution in the commerce of life.

The Natural World as a System of Types.

L. E. BORDEN.

THE PHENOMENA of the physical world are wonderful even when they are viewed, simply as material facts. None of them are small and none of them are unrelated. The study of an earthworm may lead the mind to the discovery of a principle whose activities embrace the stars. But the materialistic concept represents but one pole of the axis of truth. It contracts the world to one half its measure. The idealistic concept, which reduces all phenomena to spirit, is a measuring rod of the same length.

The universe appears in just proportions only when spirit and matter are recognised as coördinates; when the visible world is seen to be a system of types wherein every moral law is exemplified, the least part sometimes setting forth the highest truth. Thus the law of metamorphosis appears especially in the insect world, which is a low stage of being, and one of the meanest creatures, the caterpillar, illustrates the doctrine of the resurrection. Shell-fish like the mollusks, clams, and oysters, on the contrary, show the principle of degeneration. They developed a protective skeleton that gave them safety and a large surplus of food for nutrition and reproduction, but prevented locomotion. As they multiplied, the higher forms became extinct, and self-preservation led straight to stagnation. They saved

the lesser activities of the lower life at the expense of the greater.

In its broadest aspect, the Cosmos, as the very word implies, meaning the harmonious order of the universe, illustrates the truth that all things work together for good. All the sterner convulsions of nature are regenerative and act toward a sanative end. The tempest sweeps away disease germs and purifies the air; the volcano is a safety valve to permit the escape of surplus energies in the earth's crust. Even the loss of human life which thus accrues and is so often mourned as irremediable, simply maintains the balance between natural and spiritual spheres, and, the law of reëmbodiment being understood, proves itself gain in the widest sense.

The Cosmos maintains its harmony and permanence, in the long run, because there is no waste. Anxiety in the mental sphere corresponds to waste in the natural. It is a dissipation of energy that depletes the system, and is exactly opposite to that assured trust in the divine goodness which brings the soul into rest. The word anxiety springs from the same root as anger, both terms coming from the Latin *angor*, which means compression of the neck or strangling. The physiological effect of intense anxiety written upon the body, is to contract the muscles, particularly those of the neck,

thus choking off the flow of energy between the brain and the body. When this orderly communication is checked, neither brain nor body has any power.

Psychologically, the two emotions are identical in origin: Anger, like anxiety, is fear—selfish fear of losing some fraction of a desired good through the agent who excites the feeling. I am angry with my brother because he robs me of that portion of material substance or of respect, esteem, love, which I fancy my desert. I am full of anxiety for the same reason. "Fancy thou deservest to be hanged, which is more than likely," says Carlyle. "Thou wilt feel it a luxury to be only shot."

But how about an unselfish solicitude for the interests of our friends? Surely this is permissible. Law never varies, and anxiety is everywhere waste. It acts precisely in the same way toward others as toward ourselves, choking off the forces of supply. Work for their welfare in calm assurance that no wind can drive their bark astray or change the tide of destiny, is effectual, but solicitude always defeats its own end.

Every human being, yes, every atom, marches to fulfil its destiny with the same unerring certitude that guides the progress of humanity as a collective whole, from the forlorn fragment of consciousness instinct in the mineral, through all degrees of animal vice up to the glorious liberty of the children of God.

The Copernican cosmogony does not account for the sun's enormous loss of heat through radiation. It does not really eliminate the idea of waste, though it professes to do so. It naturally prevails during a period mentally characterized by restless anxiety. As a system of types it is wholly unsatisfactory, and with its theory of an illimitable universe where neither center nor circumference can be fixed, presupposes by correspondence, countless millions of human souls without a God whom they can know and love. The Copernican system keeps all the world upon the anxious seat, searching for God.

The Koreshan System, by giving a clear and definite knowledge of God, frees the soul from every anxious fear. This is the rest which remaineth for the people of God. All through the Golden Age men will know God, and

wrangling and controversy over the divine nature will cease. Looking at the physical world as the perfect cell, with an orderly interchange of energies between the sun and the earth, the idea of waste is eliminated, the interdependence of God and man becomes apparent through analogy, and the mind enters forthwith into a state of rest. Spiritual truth shines through every scientific principle and glorifies it as of old, the perception of divine wisdom lighted up the face of the great Lawgiver upon the holy Mount.

"The union of gravity and levity produces light." This is one of the laws of the new science. An energy of a certain kind goes down from the sun by the law of attraction, until it meets a corresponding force on its upward way, and in this meeting light is born. It does not set out from the sun as light, neither is it generated upon the surface of the earth, but in an intervening medium—the air. God said, "Let there be light, and there was light." The secret of his process stands confessed—a secret within a secret, for the spiritual is the content of the natural. Light is evidently the correspondent of truth, and the law of the creation of natural light involves that of the creation of spiritual light or truth from the Lord.

Here again light is generated neither in the people who are the earth which is without form and void, wrapped in gross darkness of error, nor in the sun—the celestial world of angels, but in the air, that is, in and through the man who constitutes the intervening medium, or the mediator between upper and lower spheres. The love of God reaching down to save the earth—his people, is the gravic force which meets the aspirations of humanity for truth, and the Messiah is born, the Light of the world, the Mediator between earth and heaven. This is the central truth of the universe and it is the most interior or celestial content of every natural law. Not one can be found that does not hide this secret in its heart.

Koreshan Science never talks of natural law in the spiritual world, which is an inversion of facts. It reveals the spiritual as inresident and expressed by correspondence in the natural world.

In the Editorial Perspective.

THE EDITOR.

THE PHENOMENAL SUCCESS of the primitive Christian church startled the civilized world 1800 years ago. From Palestine there went out an impulse that was irresistible; the fire of enthusiasm spread throughout the Roman empire, and finally to all the known world. In the promulgation of the system there were manifest rare courage and fortitude—courage to press into dangerous fields, and fortitude to endure the consequent persecution, even to the death! Uneducated men touched the hearts of thousands by their magnetic appeals, and surprised the multitudes with their oratory. At the very beginning of the movement, a new spirit was manifest in an order of life; it was the spirit of communism, which expressed itself in a genuine religious fraternity, with a bond of unity, an element of cohesion, that marched its people forward through the centuries. The secret of the astonishing success of primitive

Christianity has been lost to the world; the mystery is not satisfactorily explained by the modern clergymen; and the facts of the rapid development of the movement are not accounted for by those who deny that religion is a factor of progress. There was a Christian church because there was a Christ who founded it—a Man who discovered the great secret of life and applied it to himself and to those who followed him. He spent years teaching a few disciples; and during the time he moved as a Man among men, there was no marked progress of his system; but immediately upon his going away, thousands felt his power and flocked to the nucleus he had established at Jerusalem. What did Jesus the Christ accomplish? He formed a powerful biological battery of disciples and devils, and utilized the substances of love and hate. Through the conflict of these forces he reduced himself to energy, to vital force, which he con-

municated to his disciples; and from the disciples, the pure spirit of the Christ was communicated to the thousands. From the central personality, the pole and pivot of the movement, the rays penetrated to their limit in the circumscribed sphere of civilized humanity. During the age the progress of the church has been in the line of the movement of civilization, until it ultimates in the greatest nation of the earth, in America, where the fruit of progress is borne, and where the world's destiny will be reached in all lines of progress. The church has grown old; the garment of the dispensation is worn out, and the body is corrupted, ready to pass away. A new Man appears at the crisis of the age, with the same secret that Jesus possessed, with the same power to create a new church, to found a new order. The world again faces the great Messianic issues, and will soon witness the phenomenal success of Koreshanity through the irresistible impulse about to be communicated from the personality of the triumphant Messiah and Messenger to his people and to the world!

The modern world is wont to look upon the work of the ancients as rude and crude—and this is in keeping with the thoughtless, dashing spirit of the times. The modern man has imitation largely developed; but for that, the world would not so rapidly display itself in things which startle the masses; for the past is imitated, with little show of originality. Men go into the past for fragments of religious systems; for information on astrology, astronomy, and alchemy; for the curious and useful in architecture—for the ancients not only had the ideas, but the ability to embody them in the works of their hands and minds. Who today could construct the Great Pyramid of Gizeh, whose chambers manifest skill beyond compare? Where are buildings and monuments that will stand as long as the work of the ancients has stood? We hold that this is an age of deterioration and of imitation, rather than of originality. There has been a declension during the past several centuries. In the past there were the original Norman towers, the Gothic portals and belfries; and today they serve as patterns. Harriet Monroe, in the *Atlantic Monthly*, writing of the Spirit of the Past, says: "I feel abased almost to self-contempt under the tall, gaunt choir of this ruined abbey, whose mighty columns and arches our awakening era so violently swept away. We cannot carve such capitals as these, nor set the vaulting of those cloisters, nor shape those lofty windows, nor fill their empty spaces with pictures wrought in gleaming jewels. We have lost this instinct for architecture, this sense of direct connection between the mind and the uplift of stone on stone. We are separated from it by centuries of imitation, of affectation, of cheap meddling with a great art." Koreshanity brings the past down to the present and will project it into the future, in the restoration of all the glories that the past contained. It is a constructive system; it begins with the laws of construction of the universe, and translates the language of the cosmos into forms of social architecture. Who else than He who moves along the central persistent lines of divine progress in humanity, is able to give to the world a form of government which shall exactly co-ordinate with the great cosmos in which we live?

The men who founded the American Republic had no conception of the principles of scientific government. They took a premise which they made no attempt to prove: That all men are created equal, and endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. How did they propose that these rights should be secured? They proposed and undertook "to establish a new government, laying its foundations on such principles and organizing its

powers in such form as to them seemed most likely to effect their safety and happiness." What has been the result? Men have pursued happiness—a will-o'-the-wisp which has never been reached. We may conclude from results observable by all in every community of the Union, that the government is not scientific, because it does not insure to the people the very rights which it declares in its first document should obtain. The political power has resolved itself into two or more parties; and the fight is between the majority and the minority. The democratic mind pledges itself to abide by the will of the majority; but the usual conclusion reached by the defeated party in great political contests, is that the majority is wrong! Government by parties is unnatural; but parties must exist in republican forms of government. The natural order of adjustment of things in the physical cosmos obtains by virtue of the reciprocal relation which exists between center and circumference; and the natural order of adjustment of human affairs in the scientific government, must be between the Imperial Head and the masses of the people, in the planes of equitable administration, without the battle-ground of political issues under agitation by fighting factions. There are no factions in the government of the physical cosmos; and there will be none in the government that succeeds in securing "life, liberty, and the pursuit of happiness" to the people.

Another journal, the *Open Door*, has made its appearance for the purpose of advocating a theory of immortality in the flesh. Its editor begins an article with the assertion that "I have found the open door to eternal life;" while in another presumptuous production is the following: "No one knew and none know [the true God]; therefore, possess your souls in peace, for no one can give you the secret. Life simply is; from whence it comes, no man knows. The universe is here—that all men knew; but of its origin, the origin of 'God,' no one knows; so let us live the life we have as grandly, as nobly, and as God-like as we can, and not worry over the 'he,' 'she,' or 'it' of it." Very consistent, that! We have seen the suggestion that there is no reason why God should be called "he," because it is inconceivable that universal force (which is substituted for God in the minds of thousands) can have any sex! Koreshanity declares and demonstrates that God is not only knowable, but that he is Man; and that because he is a Man, possessing form and functions, he has power to reproduce himself, and therefore the power to create himself and the universe. He has formative functions and powers, because he has form! Jesus was the personal God and Godhead nineteen hundred years ago; and that Man was the Door to life, just as the seed is the door to the life of the plant from one season to another. The God-man is the created and the Creator, the seed of perpetuity of life; and whoever discovers the Door to life, discovers also the Source of life. The substances of the soil enter the plant through conjunction with the seed when it is planted in the soil. Any teacher who claims to have found the door to anything, and confesses his inability to locate that door, may be marked as a man who does not know what he is talking about!

Who has not been impressed with the sublimity of Nature, with its shining orbs and aurora's flash, rippling stream and billowy sea, mountain side and verdant field, prairie's plain and forest shade, bow in cloud and waterfall? It is easy to admire that which the hand of man has not touched and desecrated. That which is artificial seems corrupted; art has been prostituted for gain; and man himself, in his present plane of natural products of the universe, is mortal and marred, and his form is not admired. Why may not man be as sturdy as the oak, as graceful as the willow, as fair as the lily, and as pure as the

sunbeam? Why may it not become as easy to love and worship man as to worship the sublime in the kingdoms beneath us? When there is no inhumanity in man to make countless thousands mourn; when there shall stand before the world the Man that is perfect, he will express all the beauties in himself that the universe contains; his countenance will glow as the sunrise; his eyes sparkle as the diamond and the dew; his body will teem with life, fresh as the rose; his touch will be as soothing as the balm, as thrilling as the electric stream. The perfect Man is coming, and is at the door. It will be a privilege to look upon him and breathe his pure atmosphere; it is a greater privilege to become like him. The greatest love that has ever swelled the bosom of man, is that love of man for man—when man is pure, the living, tangible embodiment of humanity's ideal. Then, man will be attractive; and it will be as easy to love the neighbor as it is to admire the rose, as easy as to love one's self.

The following is an agnostic argument against religion: "The sciences are not sectarian. People do not persecute each other on account of disagreements in mathematics. Families are not divided about botany, and astronomy does not even tend to make a man hate his father and mother. It is what the people do not know that they persecute each other about." Modern science is not only sectarian, but it divides families occasionally—vaccination, for instance! Then political "science" not only divides families, especially at election riots, but agitation of questions of political economy almost succeeded in dividing the United States of America, because the people disagreed about the mathematics of slavery. So other things than religion have played havoc with humanity, sometimes. But what makes religion so important and potent a factor in stirring up trouble? Because religion belongs to the very heart of humanity, and is as essential to human progress as breathing common air is essential to human life. If religion when it is perverted is so potent in severing human ties, in creating discord, in engaging armies in conflict, in separating nations, and in dividing asunder the great body of humanity, the logical conclusion is inevitable that the true religion will produce opposite effects in the world. The Koreshan Scientific religion will unite human hearts, create harmony, return armies from the field, bring universal peace, unite nations in the new kingdom, and make humanity one great Brotherhood!

Dr. Parkhurst wants a new creed—one that will meet the necessities of the case, one that "gives us the doctrine of God's unlimited love, human guilt, the divinity of Christ, salvation through Christ, faith in Christ, immortality, every word Saxon, three-quarters of the words monosyllables, profound enough for any elder, simple enough for any four-year-old." A rubber creed, now, is just the thing! The church needs something elastic—something that will stretch with the rubber conscience; it needs something that can be used for anything, by everybody, at all times; it can be a conception that fits any sized brains, a pane that fits any window to the soul; it can be a gospel vehicle that will run on narrow-gauge and broad-gauge tracks; it can be a garment that will fit large and small, a coat of asbestos in the flames of the nether regions, or the zephyred gauze under angel wing; or it may be a crown that will fit any head in heaven, from the infant to the Infinite! But there are conditions expressed in the above that would be hard to meet for all peoples. Think of a creed in monosyllables for the Welsh, Bohemians, and Hawaiians; and written in Anglo-Saxon for the Chinese, Filipinos, and Spaniards! A vessel that could safely sail in all waters, from the rivulet's span to Pacific's expanse, would be little more than a toy; and a creed on which all religious factions could stand would be of no use.

The Apostle Paul foresaw and foretold the fall of the church, because he knew that immutable law necessitated that the seed should fall into the ground and die in order to fulfil, in its domain, the purpose of its coming—the regeneration or reproduction of itself. The secret of the fall of man is involved in the fall of the seed. The law of apostasy, operative during the dispensation now passing, has been fulfilled in the utter declension of Christendom. Clergymen everywhere are bewailing the condition of the church; it has fulfilled its mission, and has become a mere shell. We see in the churches an utter lack of that Spirit which actuated the primitive church; there is no longer any genuine fellowship; no brotherhood; no enthusiasm; no communism; no power; no influence; no unity; no high moral standard. The purity of the church is no more; its life is gone from the old body, the old plant; and that life is now in the Seed it has borne. The Jewish church was but a shell when Jesus came, because he involved its life; and the present Messianic manifestation is the focalization of that life which was imparted to the apostles and disseminated to the thousands at the beginning of the dispensation. Dr. McGiffert declares that the modern church is a mere cult; and KORESH declares that that cult is fallacious in the extreme!

The daily press suggests that the greed of powers is responsible for the crisis in China; while a Chicago clergyman asks, "Who has entangled us in the present war with China—who but the Almighty?" These expressions seem contradictory, but perhaps they are not; for the almighty of the modern world is the almighty dollar, and the preacher may have meant that. The money god is named and acknowledged on every gold and silver coin in the American republic: "In God [the money god] we trust." It is the name in which all business is transacted. PROOF: If you have no money you have no credit, no trust!

"The Fourth of July is a day of freedom. Not every man who lives under the folds of the union jack or stars and stripes is free," exclaims Rev. White, of Chicago. Not every man? Are most men in the United States of America so free that we can name the minority as comprised of the not-everys? If so, in what does the freedom of the majority consist, and what constitutes the slavery from which the people of the majority have been delivered? We would say that not every man in America is in the kind of bondage which envelops the masses; millions are under the oppression imposed by the wealthy, whose money makes them free to rob and plunder the people!

In the United States of America there are 42 great states united under one great federal government. We contend that if it is better for 42 states to unite under a single Constitution and comprise a nation, it is possible to unite 42 nations in one great universal Empire.

The political bosses make platforms, but the people can never stand on them, because they are asked to support not only the platforms, but the bosses and the candidates as well!

It is not patriotism to love one's country and hate all the others; if it were, we could point to China as the world's great exemplar!

That man is fit to govern others who has learned to govern himself; he only is free who would not be a despot.

Striking figures are found in careful estimates of damages caused by labor riots.

The system of spoils in politics spoils politics and the politicians.

A man cannot always foot his bills by kicking against them.

Editorial Discussions and Miscellany.

THE EDITOR.

Seven Questions Concerning Existence.

EDITOR FLAMING SWORD:—Please answer the following questions *briefly*: (1) What is existence? (2) What are the laws upon which existence depends? (3) What is the great purpose of existence? (4) What is the Creator? (5) How does he create man? (6) How does "the Creator express himself in the cosmos"? (7) Is it possible for any person to obey the law, "Love God with all your heart, and your neighbor as yourself"? If your answers are satisfactory to the millions of inquirers, your subscription list will be rapidly increased, and your influence for good greatly extended. As a starter, I will send you \$10.00 for ten new subscribers immediately after publication.—S. A. G., Denver, Colo.

(1) Existence is the projection of being, the expression of life in form. Being is that which was, is, and always will be. Existence is the perpetuity of being; the modes of existence are the laws of perpetuity, the laws of the extension of being through the cycles of eternity. The universe is a system of being and existence; the universe is perpetuated through the activities of life, through the laws of relation of mind and matter, through the coordinate poles of impression and expression.

(2) Existence depends upon the laws of perpetuity, the *laws of propagation* through the involved seed of the universe; the laws of relation of form and function, of spirit and matter. The central law of life is that all energies must return from all circumferences to one center for metamorphosis and revitalization, for the renewal of life.

(3) The great purpose of existence is the satisfaction, joy, and happiness derived from constant change. The universe is one great system of life, being, and existence, a gigantic system of co-operation and mutual relation of part to part, for the fulfilment of desire, the satisfaction of all aspiration, with constant change; there is the continual school of experience, the effects of attraction and repulsion, the stimulus of hope and joys of realization, death and resurrection, obliteration and recurrence of memory, etc. God himself grows old and becomes young again, to fulfil another cycle of existence, to pass through all the experiences in all planes of the universe. The purpose of all mutations and experience of humanity is to perpetuate the universe. The object of the existence of creation is *to perpetuate the Being of the Creator*; he is the destiny of all, the climax of all progress. To fulfil the purpose of the universe is to exist, to be; to learn, to know, to use and enjoy all things in all planes, through all cycles.

(4) The Creator is the *perfect man*, the unity of spirit and matter in the Seed of the universe. The creative functions inhere in the perfect form of Deity, when he stands forth as a tangible man in the human world. Every kind of life is propagated *through its seed*; creative functions inhere in the seed only. A seed is the unity of cause and effect. Jesus was the Creator, the promised Seed; he was sown in humanity for the purpose of reproducing himself.

(5) God creates man by reproducing himself. He is the perfect man which he makes in his own image; he perpetuates his own kingdom; all other kingdoms are but the embodiment and expression of the debris or waste resulting from the activities of life and mind in Deity. He sows himself in the corrupt soil of his own waste; and from the corruption he reconstructs himself as the seed constructs the plant and the seed again.

(6) God expresses himself in the cosmos through precipitation and metamorphosis of the substances of his life; and that life, through transformation, descends through all planes. Law in all planes is uniform; and hence all kingdoms express in their own symbols the language of cause. God impulses humanity; he rejuvenates the world by precipitations from divine mental activities; and the impulse extends to the outermost plane through the laws of relation of kingdom to kingdom. God does not operate directly upon the animal, vegetable, and mineral kingdoms. The field of his operations is the world of man.

(7) One person in every dispensation overcomes death through obedience to law; at the end of every 24,000-year cycle, through a scientific baptism from the personality overcoming at that specific terminal point of the cycle, thousands are enabled to keep the law and enter into life. That man keeps the law into whom God enters; none others can. Every one who fulfils his destiny in immortality, *must* fulfil the law.

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Mark of Divine Animals.

EDITOR FLAMING SWORD:—We are glad to learn through THE SWORD, that Dr. Teed is ready to enter upon the work of Elijah. No doubt he is ready also to consider what will be the consequences to himself—that is, his dignity, his reputation as a smooth talker, his assumed pre-eminence, his sham Messiahship, his brawling vanity, and all his air-castles. Christ cast all these aside and assumed the office of a servant, and in turn received the credentials of the resurrection. * * The sons of God cannot and do not receive

the mark of the beast, of which Koreshanity is its filial. Brands are only for beasts.—P. P., Colorado.

Now, here we have some advice as to how a Messiah should do his work; the advice is gratuitous, and so is the bit of information, entirely new to us—that is, that the Christ of nineteen hundred years ago "cast these all aside"—namely, "his dignity, his reputation as a smooth talker, his assumed pre-eminence, his sham Messiahship, his brawling vanity, and all his air-castles"! Now, when did Jesus make such a reformation in himself, and renounce his claims to Messiahship?

Brands only for beasts? Why, the Almighty is made up of animals, and he brands himself! Jesus was lion, lamb, and serpent in one. The lion and the lamb nestled together in him. When Ezekiel saw God, he saw *animals*. Now, it occurs to us that the sons of God must receive marks of *some* of these animals. We think the Lambs who stand on Mt. Zion will be *marked in their foreheads*—the mark of the animal, the Lamb, who is their Father. Indeed, here is wisdom—in the Man who fulfils the number of the Beast, which is the complete number 666. But there are antithetical brands for perverted animals; one of them is money, without which you can neither buy nor sell; Koreshanity is opposed to this brand. Jesus was opposed to money. The Lion was branded as a liar, and he was opposed to *that* brand also; but he is going to brand every one of his offspring, his Lambs, more distinctly and unmistakably than any ranchman ever branded his cattle!

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Jews Looking Backward.

Eminent Rabbi Honors Jesus As a True Prophet, but not as the True God.

I can find nothing in the utterances of Jesus, which bear the stamp of authenticity, and which can be harmonized with the most rational view of his life and work, which could not be accepted by an orthodox Jew of the most rigorous type. We are often told that the main purpose of his teaching was to spiritualize religion and impress his disciples with the conviction that its chief tenets were the love of God and the service of man in righteousness and loving kindness. Herein he is in perfect accord with the Pharisee of the New Testament who interrogated him; herein he agrees precisely with the religious ideal of the olden prophets of Israel, who condemned all ritualism and sacerdotalism that would displace the essentials of a living faith in a living God, that would substitute form and ceremony, feast and fast and all the appurtenances of outward

religion, for the faith of the soul, manifesting itself in a life of goodness and purity. Though the teacher of Nazareth seems to have belonged to no school or sect, he certainly followed in the footsteps of men like Hillel, whose golden rule he adopted and proclaimed as the essence of the law and the prophets. * * *

Jesus was born in a Jewish home, and the unbiased student of the N. T. and of Biblical and post-biblical literature must admit that he and the rabbis lived in the same religious instruction and inspiration. According to the tenets of our faith, there can be no saviour from sin, no vicarious atonement, inasmuch as every man must work out his own salvation; nor did the people of Israel look forward to a Messiah, other than one who was to redeem them from the yoke of foreign oppression and give them back their national integrity and independence.

As such the prophet of the captivity, the great Unknown, hailed Cyrus, the Persian king, because he regarded him as the instrument of God toward effecting the political restoration of Israel. Whether Jesus ever proclaimed himself the king of the Jews or permitted others to do so, is a mooted question; but there can be no doubt that the Romans regarded him as such, and for that very reason they conspired with the high priest and his party, who were the hirelings of Rome, to remove him, in order thereby to quell the national uprising which actually came about one hundred years after his death, and resulted in wiping out every trace of Israel's national existence forever. All modern Jewish historians—Jost, Geiger, Graetz, Derenbourg, are all agreed in their estimate of Jesus, and the blessedness of the mission which he undertook.

The oldest and the newest traditions of Israel look with favor upon the man of Galilee, who, as the prophets of old, was willing to give his soul unto death that his ideals might live after him. His noble and exalted aims have not been fulfilled. What ideals ever were? But we who are Jews today certainly have no cause to regret his coming into the world, and every reason to look forward to the time when the message of this hour will find an echo in the heart and life of mankind. The gospel of Jesus was the glad tidings of Israel's own universal truth. The teacher of Nazareth was our kith and kin, both in the flesh and in the spirit. We revere his memory, claim him as our own, and gladly accord him that high rank which he deserves as one of the greatest benefactors of the human family.

How absurd and silly it is to expect us in this age of enlightenment and growing religious fellowship, to mourn on this day, to shut our eyes to the light like wilful and wanton children, and see only the shadows of our past. If we who are the children of the house to whom the prophets belong, and whose mission it is to proclaim peace to them that are far and near, strew the seed of discord and resentment among our own, wherein are we better than those who persecuted our ancestors for wrongs which they had not committed? Shall we hold him whom the millions of our fellowmen commemorate today, and through whom, according to

the unanimous opinion of our best and profoundest scholars in ancient and modern times, Israel's divine truths were carried out to the nations, shall we hold him responsible for the crimes that were perpetrated in his name? Nay, we do not mourn, but we rejoice that Jesus was born, and that through him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without him. We would not conjure the dread specters of the past; we thank God that we live in the present with its wider liberty, its nobler humanity.—RABBI SALE, in *Jewish Voice*.

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Thacher and the Priest.

The Priest's "Beautiful Letter" in Reply to an Atheist's Malicious Charges Against Koresh.

EDITOR *Catholic Standard and Times*:—I spent nearly a year in Southern Florida in close proximity to a sect known as "Koreshans." The leader of this order is a "bad man;" in other words, a "wolf in sheep's clothing." This man is eternally emitting a tirade against Catholics and their religion. He is bitter in his accusations against the clergy. I became so thoroughly disgusted with his incessant raids on the good Catholics in the neighborhood that I wrote to Father A. M. Fontan, S. J., Tampa, Fla. He wrote me a very beautiful letter. I would like you to publish the letter in your paper. I wish to preserve it, as I highly prize its beautiful sentiment. Truly yours.—SAMUEL A. THACHER, Montgomery County, Pa.

MR. SAMUEL A. THACHER, DEAR SIR:—Your letter reached here in due time and its contents were duly noted. I regret that circumstances did not permit me to acknowledge it sooner. It was, indeed, a surprise, coming from such quarters where, you tell me, men of my cloth receive such "gracious treatment." It matters little, however, to us how we may be spoken of and against, so long as we are not conscious of giving cause thereto. In fact, it is rather a motive for comfort, for vituperation coming from a certain class of people is the highest kind of praise. Moreover, we are quite prepared for that sort of thing; it was foretold more than 1,800 years ago by the Divine Founder of our Church, who was not proof against it Himself, and declared that "the disciple was not above the Master." Hence it is that those who, not through any merit of their own, but in answer to the merciful and gracious calling of the Saviour and Lord of all, have left everything to try, as much as human weakness may permit, to follow in the footsteps of the Master, need not lose their equanimity when men, through ignorance or malice, or both, choose to revile and say evil things against them.

A history of well nigh 2,000 years is guarantee enough and proof abundant that the Catholic church has nothing to fear from such things and such men, and that as it has triumphed in the past over all false christs and self-styled prophets that have arisen against her, according as it had been foretold it should come to

pass, so it is not likely to be annihilated or even injured to any very apparent and real extent by the lilliputian christs of today or those to come; but rather, that as it has endured so long and is today more glorious than ever, so it will endure a little while longer, that is to say, according to the express promise of its Divine Author and Head, "till the consummation of the world," and that "the gates of hell shall not prevail against it," built as it is, on the solid rock, and hence beyond the reach of the foaming, raging surge, and proof against the combined attacks of the ignorance, passions, prejudices, and malice of men and the spirits of darkness. The Catholic church is a divine institution, and hence, unlike all purely human institutions, indestructible. "Behold I am with you till the end of the world." That is the key to her past history as well as a guarantee of her future. Put away that key, and you have in the church, in its foundation and progress throughout the world, a most astounding riddle. Without the promise of Divine assistance, she would have succumbed a thousand times under the repeated onslaught of persecution, schism, and heresy. With it, she will in the future, as she has in the past, survive all her enemies and see them laid low in the grave, not with joy or bitterness in her heart, nor imprecations and uncharitable words on her lips, but with the prayer: "Father, forgive them, for they knew not what they did."

You will excuse, dear Mr. Thacher, this lengthy writing. It is meant to let you know how the few Catholics that have heard of "Koreshanity" feel and think about this very novel system which, on the face of it, is too far-fetched and absurd to be long-lived. It will die most naturally by letting it alone. The wonder is that it has made any dupes at all, and these are sincerely to be pitied, so much the more, indeed, as it seems that it is not the heart that is wrong with most of them, but the head. May God bestow his light upon them.* * * With sincerest regards, yours truly,—A. M. FONTAN, S. J., Catholic church, Tampa, Fla.

* * *

Contrasts in Human Society.

The Classes and Masses; Man's Inhumanity and the Mourning Millions.

Is it possible that these are human beings, and these also? On the one side a crowd gorged with money, considering what merest trifle it may buy, what faintest want it may gratify—if only a scarf to adorn the drawing-room mirror with, or a pair of kid gloves to match its bonnet; and on the other side a crowd pining, perishing, for want of the most imperative necessities of life—physical, mental, and moral—and the two crowds close together, staring, within a foot of each other! What a sight! "For mere sheer cruelty," says a friend of mine, "there's nothing like Respectability;" and as I gaze at this spectacle I think I understand what he means.

It is not that these delicate bred women (and men) have no hearts. But their cardiac ganglions are torpid, quite torpid. Bred in luxury and ease, they have seldom been called on to make sacrifices for each other; physical deprivation is a mere name to them; the life of human toil and human fellowship has passed them by; their affec-

tional natures have become dwarfed; their power of sympathy contracted within the four walls of a stuffy respectability; and so the one thing which might at the same instant deliver them and the gutter things, and give them both a reasonable interest in existence, is, alas! as matters are, quite impossible. A gulf is fixed; the policeman walks with his truncheon along the curb. A brougham drives up and scatters the ragged ones. A footman obsequiously opens the door; and another leaden-eyed lady wrapped in furs disappears into "Barker's."

It is all very strange. I walk up and down and wonder if it is a dream—some quite solid and indigestible nightmare. Supposing (I think) it were some tribe in the interior of Africa, of which we heard that the natives had these customs. That a certain class among them was in the habit of walking up and down a shady promenade, on one side of which were heaped great stores of bananas, mealies, dates, cotton-cloth, beads, and Sheffield knives—from which heaps said promenaders helped themselves freely to all they wanted; while on the other side, in the burning heat, stood a row of poor creatures (of the same tribe) in continual torture for want of food, waiting for hours and hours and hours, and all their lives, for bits of refuse to be thrown to them. What should we say to that? And yet, whatever plentiful villainous cruelties of burnings and other torments savages (chiefly under the influence of superstition) do perpetrate, I doubt whether any traveler has yet told us of such a scene of sheer cold-blooded indifference as that which I am describing.

And yet it goes on, and will go on—till the frame of this present anti-social "society" is rent in twain. The beggars still stand, offering their ingenious trifles in the gutter; the shops spread their piles of goods (grapes at 5s. 6b. to 7s. a pound, bonnets at 27s. each) in the windows; the policeman and the footman still marshal the show—and between goes the weary stream of stony faces whose aspect chills one to the bone. And this is High Street, Kensington, or "that part of Heaven which is called Hell."—EDWARD CARPENTER, in *The Conservator*, Phila.

* * *

The Poor Who Became Great.

Ex-Senator Ingalls Tells of Noted Men in the Public Life of America.

"The story of the ancestry of Lincoln, of the revolting hardships and privations of his childhood and youth, of his squalid environment, almost shock the sense of natural justice," says ex-Senator John J. Ingalls, in *The Saturday Evening Post*. "We feel instinctively that destiny was unnecessarily cruel, harsh, and severe. His great spirit bore the deep scars of those early struggles to the grave. Scarcely any man in the country had a past more depressing, or a future more hopelessly gloomy, desperate, and unpromising than Grant at the outbreak of the Civil War. Henry Wilson, the 'Shoemaker of Natick,' Senator and Vice-President, was born in a va-

grant community of basket-makers and tinkers, of unknown paternity. His real name was Jeremiah Colbath, and he took the patronymic of his patron, General Wilson, who, discerning the waif's powers, set him in the pathway of preferment and renown. Morton, the War Governor and Senator from Indiana, told me the proudest moment of his life, up to the age of twenty-one, was when he marched into his native village at the head of a band, playing a key bugle, while he was a hatter's apprentice. Garfield and Sheridan, the barefoot boys upon the towpaths of the Ohio canals; Andrew Johnson, the tailor; Blaine, the country school-teacher, McKinley and Bryan, of humble origin—these and many others of smaller fame refute the instruction that the ambitious youth must put money in his purse before entering public life.

"Another remarkable illustration is afforded by the life and career of Samuel Jackson Randall, of Pennsylvania, whose extraordinary qualities and achievements should have given him more conspicuous renown, but whose fading fame gives new pathos to Jefferson's mournful ejaculation, 'So soon forgotten when we are gone!' He died in possession of an estate valued at less than \$1,000, after thirty years spent in legislation.

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* * *

The World's News.

June 27.—Chinese uprising rapidly spreading throughout the empire; excitement at Shanghai and Canton; missionaries warned to leave Chinese cities; anarchy seizing the dragon.—Gen. Chaffee ordered to China to command American forces.—Meager news from South Africa; British making little headway.—Bricklayers' union decides to withdraw from labor organization.—Tennessee supreme court bars women from the bar.—Alaskan steamer lost at Cape Nome.—Warship Brooklyn sails from Manila for Taku, China.—June 28.—Admiral Seymour reported safe near Tientsin; false report as to his captivity; battle at Tientsin; Chinese troops and Boxers defeat allied forces.—Germany, Italy, and Austria reported to be planning for general war against China.—Boers trick Gen. Rundle's army and escape to the south.—9 Filipino leaders take oath of allegiance and are released from prison.—Hot wave strikes Chicago.—Forest fires in Wisconsin and Minnesota.—National prohibition convention at Chicago.—June 29.—Dewey cannon unveiled at Three Oaks, Mich.—Powers rushing troops to Pekin; serious fighting is looked for at Pekin.—Fighting continues in South Africa.—Hawaii becomes a territory of U. S.—Woolley and Metcalf nominated at Prohibitionist convention.—China asks powers to send no troops to Pekin; wants no obstacles to wholesale murder of defenseless foreigners!—Chicago bricklayers return to work after long strike.—June 30.—Diplomats and

foreign residents and missionaries at Pekin reported in prison, surrounded by infuriated mobs; London believes the greatest war of history has begun.—Battleship Oregon runs ashore on coast of China; may be damaged beyond repair.—English troops attacked at many points by Boers; English loss in three days amounts to over 100.—Danish West Indies ask to be annexed to U. S.—Pure food commission begins a crusade against adulterations in Chicago.—Carnegie and Rockefeller make a treaty of peace.—Netherlands begins crusade against anarchists.—France proposes to send 8,000 troops to China.—July 1.—Steamships Saale, Main, and Bremen, of Lloyd line, burn at Hoboken, with docks; 300 perish, and 200 injured; loss of property over \$16,000,000.—Roosevelt a guest in Chicago.—Little hope for saving the Oregon.—Boxers revolt spreading in China; Shong-Tung province takes to arms; German coal mines set on fire.—Delegates gathering at Kansas City for democratic convention; Hill visits Bryan; wants 16 to 1 plank dropped from platform; Bryan refuses.—Powers admit that general war is on against China.—English hospital scandal in South Africa; War office under fire; Britain chagrined over results of Boer war.—Indian outbreak on Canadian border.—Foreign powers watching America's movement in China.—July 2.—German envoy at Pekin reported murdered, and others threatened; all legation buildings except those of England, Germany, and France, are burned.—Rev. Sheldon preaching to big crowds in England.—Foreign diplomats at Pekin ordered to leave China, but they refuse to go.—Position of foreigners in China considered desperate.—July 3.—Emperor of Germany decides to prosecute vigorous war against China; will dispatch large army at once to avenge Ketteler's death.—D. B. Hill begins fight against Bryan at Kansas City; Hill's attitude same as four years ago.—U. S. will hurry troops to China.—Washington monument unveiled at Paris.—St. Louis street-car strike declared off; strikers gain nothing, but lose much.—China reports available army of 1,752,000 men.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—Following close upon the appearance of the unique picture of McKinley last week, in *Leslie's Weekly*, is the picture of Wm. J. Bryan, drawn on same plane—one continuous line in spiral form, shaded to represent the face. This picture is a campaign souvenir. The democratic national convention at Kansas City is profusely illustrated this week; also the Chinese war; the welcome of Gen. Otis at Rochester; latest photograph of Roosevelt. Another feature is comprised of two photographs of Bryan showing physical changes in four years. Chas. M. Harvey writes an article on Bryan; and the usual departments are full of interest.

American Monthly Review of Reviews.—The political situation can be impartially studied from the *Review of Reviews*,—through editorials and cartoons; the republican campaign has opened, and the national convention at Philadelphia, with its unprecedented harmony, is discussed by the Editor in July number, together with other political questions in the field. Excellent sketches of McKinley and Bryan appear, and are of timely interest. Indus-

tries for Young Men and Women, by Mrs. Helen R. Albee, is a good article; also review of Australian Constitution, by Mr. Hugh H. Lusk. Cotton-Mills and Cotton-Fields are subjects discussed by two writers acquainted with the cotton industry. The political candidates and issues are caricatured in the usual amusing style in the cartoon department. 25 cents a copy, at news-stands.

The Cosmopolitan.—Sixteen splendid views of the Paris exposition accompany an interesting article in the July number, on the Fair, by F. A. Kidder; the article is short, but the pictures tell more than a volume. Henley Week will attract every Englishman; it is superbly illustrated. Is Russia to Control all Asia? is discussed by Alexander Hume Ford, who shows that Russia has excellent opportunities for controlling the entire empire. Women in Turkey, and The Central City of the West—Kansas City, Mo., are two other illustrated articles. Modern College education and Organized Thrift will interest every reformer, while the fiction department will entertain many, and Hiprah Hunt's Journey Through Hades will amuse all. Get the *Cosmopolitan* for July. 10 cents a copy.

Mind.—The general character of *Mind* improves as the months pass; and it is now more interesting than ever. The July number contains a number of well-written articles by advanced minds. We mention a few of the principal articles: What Should the Preacher Preach? The Mystery of Sleep; The New Thought of the Christ; Law, Will, Desire, and Aspiration. Its several departments are interesting. 20 cents a copy; \$2.00 yearly. Alliance Publishing Co., Life Building, New York City.

Secular Science.—Its subhead is *Common Sense*, and is supposed to radiate the light of reason; at any rate, it is interesting,—we like its tone. Remarkable Powers of Memory, Twentieth Century Problems, and Evolution of Self, are main articles. Its policy is liberal; edited by a woman—Grace B. Moore. 10 cents per copy. 35 Randolph street, Chicago.

* * *

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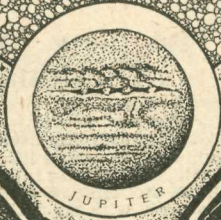
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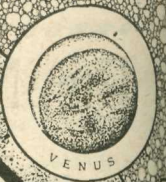
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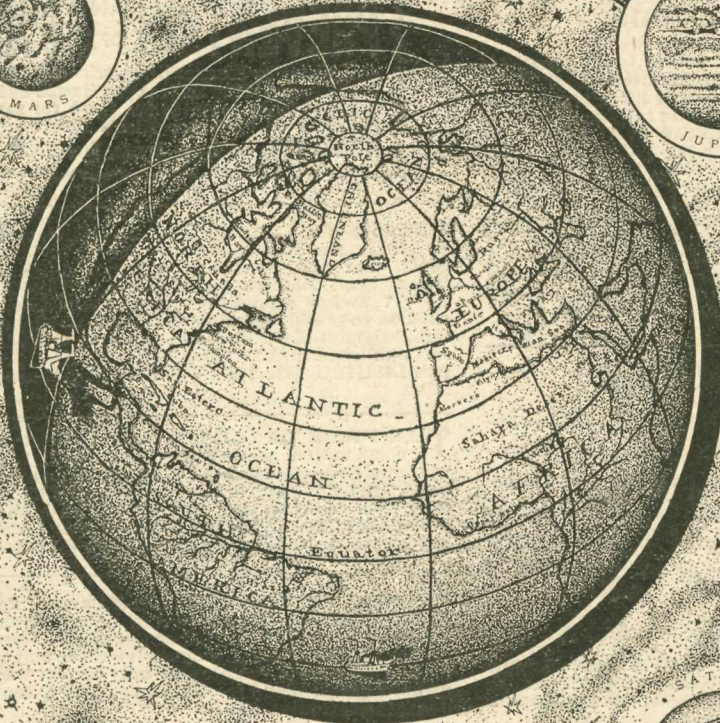
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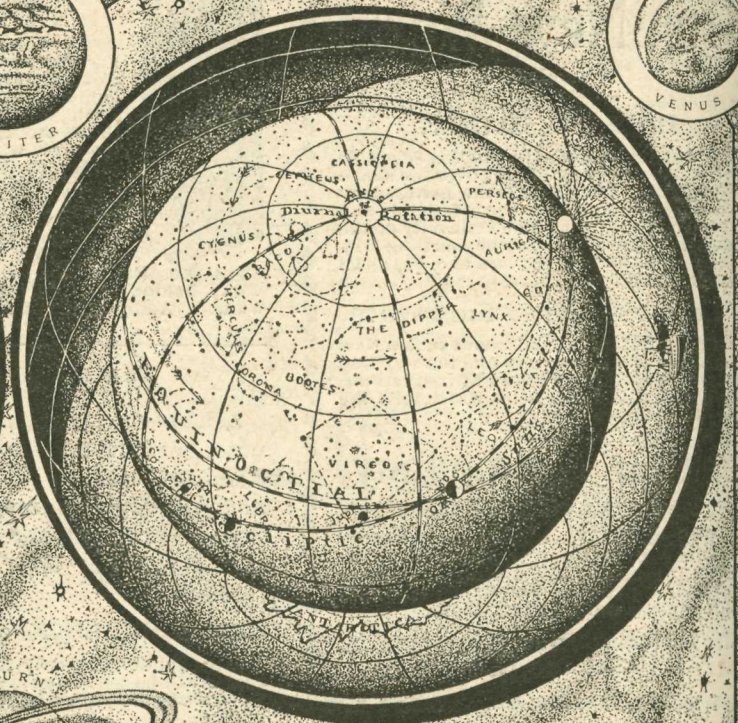
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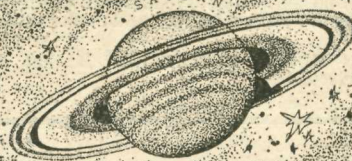
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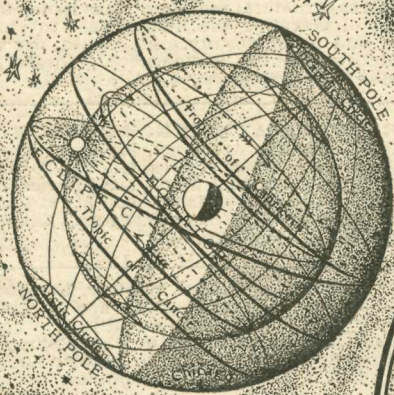
The Earth's Concave Surface
The Land Hemisphere.



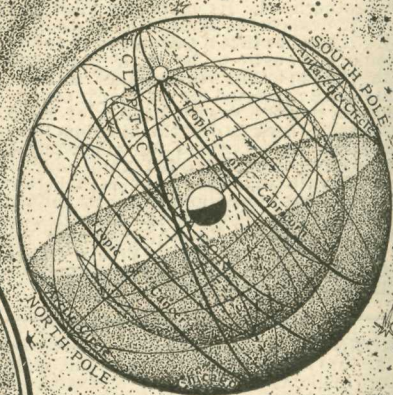
In the Hollow of His Hand
The Heavens in the Earth



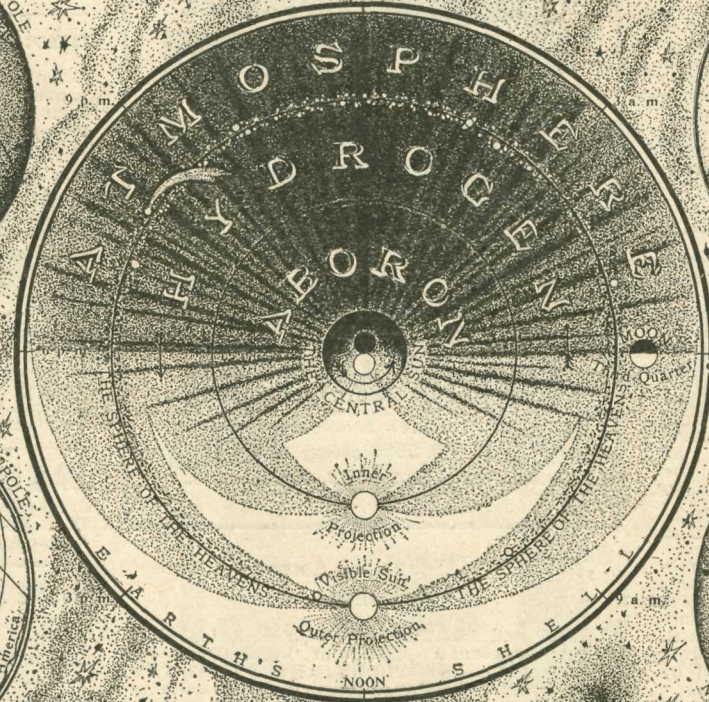
AUBNIGHT



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

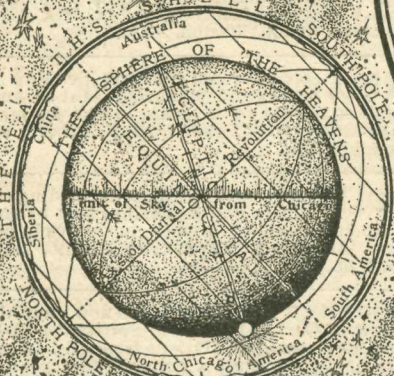


Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.

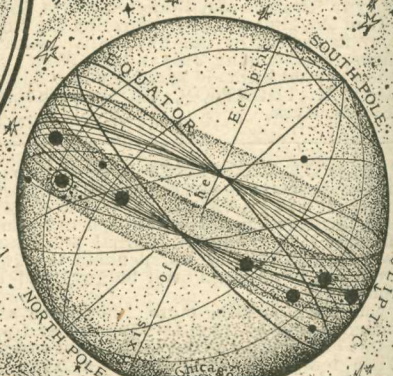


The Cause of Day and Night

Cross-Sectional View of the Gigantic Electro-Magnetic Battery, With the Sun as the
Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



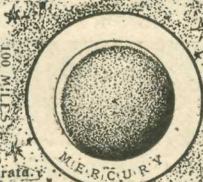
Actual Position of the Universe, and Tilt
of Poles, From Chicago



Zodiac and Orbits of Planetary Discs in
the Earth's Shell



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



M.E.R.C.U.R.Y

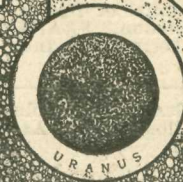


View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.

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.



URANUS



NEPTUNE