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visions of John the Revelator.—Lord's Coming in Clouds.—Plea for Free Culture.—Chaos of Society.
Modern Exploitation.—Contraction of Currency.—The Resurrection of Egypt.—Editorial Topics.

THE FLAMING SWORD

November 2, 1900.

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KORESH.

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In Editorial Perspective, Editorial Discussions, 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 univesal 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 Communist. 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 Book of Revelation.

Part V.

The Affliction and Waiting of John; the Culmination of the Kingdom in an Earthly Theocracy; Significance of the Isle of Patmos; the Seven Churches.

I John, your brother and copartner in the affliction and Kingdom, and waiting for Jesus, was in that ISLAND which is called Patmos, on account of the Word of God, and the TESTIMONY of Jesus.—Rev. i: 9.

ST. JOHN PLACES SPECIAL EMPHASIS on the ego, because he was conscious of the fact that his authorship would be questioned in generations succeeding his intromission and the declaration of the Word communicated to the world through his inspiration. The affliction referred to does not merely include the time during the early period of Christian persecutions, but that entire period of evolution in which the church has been passing through its regeneration. He declared himself not only the copartner of the disciples and followers of the Lord, in their affliction, but their copartners also in the kingdom to come, for which he and they patiently waited.

God's kingdom has never been set up in the world, though it is a part of the divine economy to establish a kingdom here in the earth. The Lord was the germinal beginning of the kingdom of righteousness, and the dissemination of the Holy Spirit—which was his own substance, and therefore himself—did inaugurate the spiritual kingdom, or that process of spiritual evolution which would culminate in the involution of the New Jerusalem, to finally appear in the manifest Messenger of the Covenant at the end of the age. The New Jerusalem, however, which John saw coming down

from God out of heaven, is not the final earthly and material kingdom to be evolved in the spiritual descent. There is to be evolved and inaugurated an earthly Theocracy, of which the Lord Christ was the seed. It is this kingdom for which the Revelator patiently waited. The waiting for Jesus was the conscious knowledge of the fact, that as the seed of the Christ was planted in John, as in other disciples, so the Christ of God would develop in him by the process of regeneration only to be completed at the end of the age. It was this John who said: "But to as many as received him, he gave power [authority] to become the offspring of God, even to those who believe in his name." John was conscious of the fact that if the seed of God was literally planted in the soul of the individual, it would be followed by regeneration, and finally the new birth; that is, the resurrection at the end of the dispensation.

John was on the island which was called Patmos. This does not signify that he was on any natural island. He was in the spiritual state corresponding to such an island. He was there because of the Word of God. We will analyze this quality of state, for it is an important factor in the communicated Word. It means literally, a state of conjunction. The root of the word patmo, this is the word employed, is the root for Father. John was impregnated in the feminine center of his mind, by that seminal essence proceeding from

the dematerialization of the Lord's body, and called the Holy Ghost. This was the Logos planted in the Revelator, by which he began the process of regeneration. His condition was that of the relation of male and female, or of the Father-Mother. He was there to testify, or for a witness of the things that the Lord would reveal to the world through him.

That John was in a state of mind corresponding to an island, is known by what follows in the manifestation to him from the Lord. He says: "I was in the Spirit," therefore he was in a spiritual state, and what he saw was with his spiritual eye. The things that he saw were viewed from a spiritual island—that conjunctive condition, or state called Patmo. The meaning of island is, separated from other lands by water. As the waters which he saw from this state of insulation were peoples, multitudes, nations, and tongues, and these were in the spirit, it follows that the island was merely that state of essential insulation necessary to accomplish the work of the revelation to be made. The Revelator was in an insulated state. He was there for the Word of God; he was there that he might become the Word of God. "To all that believe in his name gives he power to become the sons of God."

It is not known in the church today, because the church has fallen away from its first estate as predicted, that God Jehovah was planted in his church at the inauguration of the Piscatorial age. The fact, however, remains that the Logos was sown in the church. It was accomplished by the operation of the Holy Spirit. This Spirit was the Logos; it was the Lord; it was God the Almighty. Because the Almighty was sown, that is, the Word, the Logos, therefore the product of that sowing will be the Sons of God. Let the student of Koreshanity follow out the lines of propagation in any given field of sowing and reaping, and observe if the product does not correspond to the seed sown. God was sown; What will be the product of that planting? The sons of men will become the Sons of God. This will be done by the process of regeneration.

"*I was in the Spirit on the Lord's day, and I heard behind me a loud voice as of a trumpet.*" Rev. i: 10. John was in the Spirit, hence what he heard behind him was in that quality which corresponds to things behind. There is no behind in the spiritual world or state, but there is its correspondent. Why did John hear the voice behind him? Merely because, in the Spirit, things that are behind are in the natural. He heard the things that would have a natural fulfilment. What signifies a loud voice? The Lord, the incarnate Logos or Word, (Logos is from *legein*, to speak,) was the Word at the mouth of Deity. Jesus was the speech of God; he was the Word in its least degree. At the end of the age the Son of God will have multiplied, by regen-

eration, into the thousands of the Sons of God. This is the voice of thunder; it is the voice of many waters; it is the trump of God. The Son of God in the mouth of God is spoken down through the ages, through the spirals of time, and comes out of the trump—the large end of the trump of God. Loud is predicated of the multiplication of the Christ into the many Sons of Deity. There is nothing loud in the spirit, but only that which corresponds to loud.

"*Saying, what thou seest write in a scroll, and send to THOSE SEVEN ekklesias, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.*" Rev. i: 11. John was to transmit through the scroll of time, as the church passed along through the dispensation, the life of the Logos, to ultimate at the end of the age in the seven divisions called the seven churches. These seven natural divisions of the new race are the people born under the seven distinct influences of the planetary spheres, therefore they constitute the seven planets, and correspond to the seven planets in the alchemico-organic heavens. These are the seven churches, the angels of which are the Pleiades, the seven stars in the constellation Taurus.

The reason that there shall be only seven distinct nations called the new church in earth, is because, when the heavens descend from the spiritual into the natural, the twelve functions of the head are transposed to seven functions in the body. In the cerebrum of the organism called man, there are twelve distinct cortical areas, into which, and from which there lead twelve lines of fibers. As these pass down into the body they form, in the spinal cord, six distinct motory spinal centers, with a union of a motory and sensory force through the central canal. This makes seven powers of distribution to the various parts of the body. The universal man is like the vidual. In the head of the Grand Man, there are what correspond to the twelve tribes of Israel. In their descent they will pass into the natural world as the seven churches. These divisions will comprise the primary groupings of society at the end of the dispensation. The first church literally signifies horsemen. This is because the horse, in the language of symbolism, implies restraints, liberties, adjustments, and appropriations of commerce. The office of the church is to specifically regulate the heart functions of the new body; that is, to govern commerce. The function of this church opens regularly into the functions of the immediately succeeding church.

It must be understood that the mission of the Revelator was primarily to the people of these seven divisions, before they had become perfected in their final organic grouping; hence his injunctions to them, and the charges of dereliction made to this branch of the seven divisions of men.

Coming in the Clouds of Heaven.

Clouds or no Clouds, Which ?

"There can be nothing more absolutely abominable than the absurd belief that the Lord went up into the physical clouds, and that he will descend through these clouds in his coming in the kingdom of righteousness."—THE FLAMING SWORD, March 9.

There can be nothing more absurdly untrue than the absurd belief that the Lord did not go up into the physical clouds, and that he will descend through these clouds in His coming to usher in the kingdom of righteousness.

The one who records the facts of His ascension says: "As they were looking on he was lifted up; and a cloud [*nephelee*] carried him away from their sight." Perhaps DR. TEED knows better than those who actually witnessed the ascension, and who saw Him enter the cloud which concealed Him from their view.

But the narrator continues: "And while they were fixedly gazing toward the heavens, as he was going up, behold, two men [*angels*] were standing by them in white raiment, who also said, 'Men of Galilee, why do you stand looking toward the heavens? This Jesus who is taken up from you into the heavens, shall so come in THE MANNER in which you saw him go into the heavens.'" Acts i: 9-11.

This inspired penman affirms that Jesus was lifted up from the disciples with whom he had been conversing; that they saw him ascend until a cloud hid him from view, and they continued fixedly gazing up into the heavens where the clouds were located, and into which Jesus had entered, when two angels accosted them, and affirmed that the very same Jesus whom they had seen go up and enter into the cloud would return again in the same manner, in the clouds of heaven.

Jesus himself had previously affirmed the same thing when prophesying his return. He said: "then . . . they will see the Son of man coming in the clouds of heaven, with great majesty and power." Matt. xxiv: 30.

In Rev. i: 7, also we read: "Behold! he is coming with the clouds and every eye shall see him, and those who pierced him."

The language is so plain in all these and many other texts as not to need any interpreter, especially one who seeks to cloud the clouds so heavily with his mysterious explanations as to drive them out of sight altogether. No, no, we will continue to believe the plain word of God, even at the risk of having our belief pronounced "absolutely abominable" by men like DR. TEED, whose foolish, man-made theories have no place for Christ's literal ascension, or literal return in the clouds of heaven. Come, Lord Jesus, come quickly, and end this strife of tongues and foolishness of men.—*The Last Days*.

BECAUSE it does not know enough to make one part of Scripture comport with another, *The Last Days* thinks it has made a point. It is plainly enough written: "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. * * * Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at

the last day. For my flesh is meat indeed, and my blood is drink indeed." Jesus was *eaten* by his church, or he was *not*. If He was not, then he was a liar. If He was, then it is plain to be seen that the clouds which took him out of sight were not the physical clouds of the physical heavens. We do not deny that He was taken up in a cloud; we maintain that he was. We do not deny that He will come again; but we declare that when he comes he will be born in sin and shapen in iniquity, and that when so born he will overcome and will have a new name written, precisely as John predicts. He will have the new Name; he will have the name of God, and the name of the New Jerusalem, precisely as John has declared: "I will write upon him my new name."

The Lord said, "I proceeded forth and came from God [the Father]. * * * I came down from heaven." We know He was born down, and he will be born down (or up) again. No Christ will ever come down from the physical heavens or from the physical clouds. It is about time the Adventists ceased prophesying falsely. There can be no doubt of chronological data. The most material and least spiritual of men can follow Biblical and astronomical chronologies, because they are simple and coördinate factors in chronological progress; but it takes a prophet, *the* Prophet, to hit upon the facts to which these chronological data point. The Advent world has been dancing upon a hot gridiron to the music of the Advent tambourine for over sixty years, and the physical clouds show no indication of anything more than wind and rain; nor will the Adventists ever see their expectations realized, because the expectation is in contradiction to everything, both in Nature and in the Bible. In that day "shall the children of Israel return and seek the Lord their God, and David their king, * * * whom I will raise up unto them."

The Lord is in the world and is building his Kingdom; and when the new dispensation is full-fledged, and the inhabitants of the New Jerusalem are basking in the sunshine of deliverance and the prosperity of the Sons of God, the Adventists will be gazing up into the physical heavens—for clouds and moonshine.

The truth as truth is acceptable to some, but the life which the truth inculcates seems to be hard to acquire. "Love God with all the heart" is good for a theory, but when it comes to practice, earthly ties are the most binding, and people are not willing to sever one jot or tittle of the relations begotten in sin for the more enduring affinities which alone can establish the kingdom of heaven.

There is unquestionably a divine order in process of organic construction, which will be established though all the forces of hell conspire to thwart the purpose and end. The office to which the few who shall be accounted worthy are chosen, is of sufficient honor to warrant the greatest sacrifices on the part of those who shall constitute the firstfruits of the resurrection.

Modern Education and the Money Curse.

A Plea for Free Culture Addressed to Colleges and Universities ; University Training at Public Expense Without Endowment of Private Capital.

LUCIE PAGE BORDEN.

"Money is the chief instrument for doing good in the world and advancing the kingdom of our Lord. Its power of purchase is not limited to material good; it buys also training, education, reading, travel, works of art, social advantages, even the privileges of the gospel."

THESE SENTENCES are quoted from the opening paragraph of an article written by an evangelical clergyman honored with the title of Doctor of Divinity,—an article which is published and endorsed by the *Watchman*, the leading organ of the Baptist denomination in America. It is fairly representative of the thought of the church in the present year of grace, nineteen hundred. Does it present to a reflective mind ideas in conflict with the teachings of Him whose followers—those who were near him daily and caught the words that flowed from his lips—learned to hold all things in common? He set no price upon truth but commanded: "Freely ye have received, freely give."

The Lord Jesus was poor; his disciples were poor. If money is the chief instrument for doing good, it is strange that He did not wait to accumulate a small capital, or address himself particularly to rich men who could start a subscription list to help the new gospel. But He did not adopt such methods to convert the world; he was not careful of the feelings of the rich; he showed no anxiety to conciliate them. He simply went out in his poverty, and offered the Water of Life freely, that whosoever would might take the cup and drink and become revivified. He did not argue after the fashion of many: "Now I am giving my life to this work, and the laborer is worthy of his hire. Peter shall stand at my elbow with a plate and beg for a small donation from all my hearers." He never placed a monetary restriction upon the privileges of the Gospel.

The sun pours forth its glorious rays, flooding the world with light and warmth. The sunlight is God's best gift, and it is the freest. The natural sun is but a type of the interior spiritual sun, whose divine radiance streams forth in beams of Truth. Shall the ministrants around the altar of the Lord sell Truth for money?

Two years ago, the trustees of the University of Rochester voted to admit women on condition that \$100,000 should be raised. Last spring the sum was lowered to \$50,000, and all summer the women of Rochester were trying to raise this money, before the meeting of the board on the eighth of September. It was found on the seventh that eight thousand dollars were still lacking, but through the exertions of Miss Anthony, the full amount was subscribed in time. The women of Rochester have paid a heavy admission fee to enter a university which should have flung wide its doors to receive them, as if honored by their presence.

Why is it that the price set upon culture is increasing, although the higher education of women was never so loudly proclaimed? The expense of a year's train-

ing at Vassar or at Smith has always placed the enjoyment of their instruction beyond the reach of the great middle class. But there was a college designed by the thought and purpose of its noble founder to help those who need culture most. Wellesley College was founded with a larger aim and a broader scope. By the most careful and judicious planning, it was placed upon a basis to prove itself the true fostering mother of its students. One hour of the lighter forms of domestic service, exclusive of cooking, required of every pupil made it possible to reduce the price of board and tuition to a minimum. Here the aspiring and intellectual girl of slender means might come to fit herself for a career of definite use. Here she might dress as plainly as necessity demanded, sure of the hearty esteem and recognition due to her character and attainments. And the girls did come. From east, west, north, and south they flocked to the College Beautiful on the shore of Waban Mere. While the spirit and the presence of Mr. Durant pervaded her corridors, the daughters of poor clergymen and missionaries, the ambitious girl of struggling parents, the child of the mechanic and the laborer were welcomed to her class rooms, and to every degree of college fellowship.

Why has Wellesley advanced her board and tuition fees to \$400 a year, thereby shutting out the very class of students for whom her foundations were laid? Christ said: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Within the corner-stone of the great building a Bible is enshrined, bearing upon its first page these solemn words of dedication, chosen and inscribed by the direction of him who planned the whole: "*Christ first in everything.*" What provision is Wellesley making for these little ones, the poor of this world whom Christ hath chosen for his own? There are sixty-five scholarships to be distributed to applicants under the auspices of the Student's Aid Society. Surely this seems a liberal number; but consider for a moment that the institution of scholarships is utterly wrong and false in principle. It places the students who receive this aid upon a different footing from the other members of the university. No matter whether such students are generally known among their companions or not, they enter college on the basis of charity doled out as a special favor to them, not as free heirs to the glorious inheritance of learning, not as equal sharers in the light and the warmth and the beauty there collected, the art treasures, the laboratories, the magnificent library, and the charming grounds.

Every college and university in America ought to abolish its scholarships and lower its prices, granting justice and not charity to all those who desire earnestly the joys of the intellectual life. Voices full of tears are begging for justice in every sphere of life. Society is

permeated by false notions of reform and charity. The competitive system, directly opposite to the divine principle of love to the neighbor, is shedding blight and poison and corruption over the whole world.

Oh! the shame and the disgrace that a price is set upon culture! that instruction must be sued for as a boon! that money buys training, education, reading, travel, works of art, social advantages, even the privileges of the gospel! They ought to be the birth-right of every child that comes into the world. Culture should be as free as the blessed air and sunshine. The college and the university should be endowed by the state, not by private wealth acquired by false competitive methods. The early church was communistic so

long as it was pervaded by the pure spirit of the great Master. University training should be placed upon the same basis as the public schools, and maintained at the public expense. Thus it will be when equitable commercial relations are established, and the will of God is done in earth as it is in heaven.

The object of the Koreshan System is to destroy competition and to institute a divine system of uses. When the kingdom of righteousness, embodying the principle of love to the neighbor, is set up, the curse of labor will be removed; industry will be substituted in its place, and industry is a delight. All classes will have time for reading, travel, artistic and religious enjoyment.

The Chaos of Modern Society.

Social Differences, Contrary Interests, and Prejudices of City and Country; Prostitution of Social Functions; the Constructive Work of Koreshanity.

AMANDA T. POTTER.

A POPULAR CONTRIBUTOR to a prominent Chicago publication waxes generously indignant upon the severity of woman's strictures upon the unfortunate of her sex, and concludes by resting the burden of narrowness upon countrywomen. Our sister of meadow and mountain is narrow, too narrow to permit us the pleasure of wielding in her behalf the cudgel of contradiction; but we may drive a nail in the wall of human inspection and hang thereon a few facts and questions.

Companioning our thought is the recollection that the Boxer disaffection is largely due to the emperor's wish to introduce innovation upon established customs, one of which is to plough the land with a forked stick, one prong ringed with iron. There is no danger that the Boxer will fall upon us, though he be over-head; but before the path which leads from country-bred narrowness opens upon larger vista for the urban dweller, there will be some energetic boxing, and each particular strata of society will furnish its own boxer.

The world was created by man, for man (or Scripture is false as per Colossians i: 16). Genuine government is an instrument for ennobling the race, and endowing it with the fulness of earth's material riches. The world in its mad career verges upon an administration which will uplift impartially, for that which ill affects any, reflects prejudice on all;—there is never the narrow, uncultivated rural population as environ of a broad-minded urban center.

In the ordinary procedure, if two natural sisters marry, the one a well-to-do farmer, the other a flourishing city resident, their lives tend to apartness; the consanguine tie sometimes fails to maintain the old affectionate interest: The one feels the embarrassment of her relative's lack of up-to-date attributes; the other resents an implied superiority; if they do not drift into contempt of each other, their children at least will be apt to exchange the appellations: "stuck-up thing;" "perfectly horrid country dowdy." There are excep-

tions. We speak of an extreme which has no business to exist.

In many respects the advantage obviously lies with the country, for nowhere in man's heritage is a cleaner, sweeter spot than a well kept farm. From congested haunts the student flies to this wider world, where Nature opens to him the very heart of her secrets. Avarice exists here, but less menacingly; there is less broad-day-light vice; squalor and want are less omnipresent and rasping; the beak of concupiscence less surely rends the life of innocence. But here is the ever-present lack of those conditions sprung from art set in continual contact with various minds. True, a perfect culture exists not at all, but such as it is, it is the just heritage of every son and daughter of the universe, whose minds are open to the desire for it. Its withholding is a crime against combined humanity.

City and country are fraught each with its own quality of life, or rather of experience. The city resident considers his the favored condition; but he must grant that were he supplemented with the life and experience of that outlying world inarched by an uncontaminated sky, smiling by stream and grove, by God's eternal hills and ceaseless sounding sea, reveling in music and color as unstinted and harmonious as it is untrammelled and unstudied, his existence were more fully rounded out, his estate more complete. If the addition of an un-lived life would well serve the city-bred, it would equally well serve the country-bred. The comingling is wholesome, desirable, attainable; *it will obtain.*

As compared with the old, the day of rapid transit is here; as compared with the present, the day of rapid transit approaches. A locomotive upon an Illinois railway has accomplished one hundred and thirty-five miles in sixty minutes, which to the future is possibly as the tortoise to the hare; but as regards the effect in point, its speed meets the need; for if the world would

sleep in the city, its waking hours could still alternate between city and country avocations.

Perhaps the world will elect, for six months in the year, to sleep in, perform use, and engage in the culture and recreation afforded by the country: Is there any reason why the rural home should not overflow with the opulence that creates life a pleasure to the combined senses? Who should enjoy the riches of the earth, if not the man whose good sinews create them? Do

not the wealthy few, supported by the impoverished many, constitute two direfully wronged classes?

The Koreshan movement is not iconoclastic. Its mission is to rear goodly structures upon the waste places. The world of competism will prepare the sites thereof. The old has already begun crumbling; and we reiterate that, before the alleviation comes, competism will have prevailed in devastation far beyond the Boxer's dream; and before the builder builds, the Koreshan will have put his hand to the plow with an earnestness that knows no turning.

In the Editorial Perspective.

THE EDITOR.

MODERN EXPLOITATION in the fields of research and investigation has excited the world to wonder; there is manifest an impulse in the direction of discovery of the new and of the restoration of the old. The opening of the great West has prepared the way for the wonders of the nineteenth century; the hand on the dial of progress points to America, and it is here where the greatest results are being achieved. The modern scientist staggers in the attempt to explain the rapid acceleration of mental energy during the past quarter of a century; he simply realizes that it is significant—he cannot discover its cause, nor interpret its meaning. The conclusion is obvious that the cause of all the startling phenomena of the mental world is something more profound than the scientific world has been able to penetrate. Does this cause live and move in the field of *human* activity, or is it something apart from man? During the last decade of the century, the spirit of Emperor Napoleon has been revived in American literature; and with its revival, there develops the shadow of imperialism. Has Napoleon come upon the scenes of external human activity again? We have observed the plans of the Zionist movement looking to the restoration of Palestine to the Jews, and to the rebuilding of Jerusalem—a movement which is but the reflex of the greater gathering of all Israel and the building of the New Jerusalem in America. We have witnessed the achievements of men of genius—inventors who have produced the mechanical marvels of the age; and we have perceived the tendency toward the development of projects on the universal scale. Pre-historic man and primeval forms have yielded their records and relics; the archæologists have exposed to view buried Pompeii, and tablets have been resurrected from the tombs and temples of Egypt, and writings from the ruins of the cities of Assyria. Men are endeavoring to make the past live again, to penetrate the mysteries of the present, to forecast the future; they have searched for the Garden of Eden, and they are now endeavoring to reach the north pole. All these great movements are significant; they are tokens of something stupendous which the world does not yet recognize; they are factors which prepare the way for the accomplishment of things undreamed, of wonders which transcend the modern world. But the Twentieth Century opens with something more than mere indications; for that which they signify has developed and moved from the old century into the new contemporaneously with its reflexes. The cause has produced the effects which fill the world with wonder; it is the Man of Destiny, the Messenger of the Restoration, the Messiah of the Resurrection; it is Koreshanity in tangible form, in a living personality, the resurrected Egypt, infolded Israel, the world's Focus, the anthropostic North Pole, the twentieth century Napoleon, the Sun of the Golden Age. Who is he? Ask who

were the great men of history—the stars of the past which twinkled in humanity's night; then he will be known, for he is all these in his composite greatness, risen from the tombs of the ages!

"If man has not proved his superiority to and independence of his mortal environment, then logic has no existence, and all science is vanity," exclaims a writer, in exultation over some fancied successes of the modern astronomer. In other words, the ability of man to originate hypotheses to account for phenomena which stagger his logic, proves that man has absolutely *no use* for a material body, and that his fancy transcends his reason! Prof. Campbell, of the Lick Observatory, presumes to have discovered that the stars have tides which ebb and flow, and it is supposed that this is the climax of astronomical wonders. It is this great "achievement" that calls forth the expression that "Surely, such science is the most convincing of all proofs of man's divinity and immortality. There is no part of the universe that is really strange to him. He finds the language of radiant energy—of light, of electricity—equally intelligible, whether it comes from a gas burner at his elbow, or from the tide-distorted orb in the region of distant space, to which the wings of steam could not bear him in a billion ages." This is but an example of the kind of praise the modern press gives to a fallacious science which has proven nothing and accomplished nothing. It seems to us to require a long stretch of the imagination to reach the conclusion that the astronomer is able to discover the cause of tidal waves quintillions of miles away, when he is unable to explain the cause of the tides which sweep the bosom of the seas at home; that the scientist is able to prove man's immortality by means of the telescope pointed in the direction of principal stars, when around him is a world of dying humanity; that the spectroscopist should talk of proving man's divinity, when he is unable to define what divinity is; that he should conclude that there is no part of the universe really strange to him, when he admits that there are hundreds of unsolved problems, and that there is much in infinity that man can never know! There are some facts within the sphere of human research right here on the surface of the earth; some phenomena for explanation; some problems for solution; some mysteries to be revealed, which, if investigated from the standpoint of known premises, bring logical conclusions to the front, and relegate modern astronomical fallacies to oblivion!

England has destroyed the two South African republics by an unjust war waged for gold and diamonds; and now thousands of victorious imperial troops have returned to be greeted by the citizens of the capital of the British empire. London is the largest city, the world's metropolis, the center of Christian civilization; and one would expect that its people, under the

influence of a great ecclesiastical system, would be able to manifest their joy over imperial triumph in a manner compatible with the dignity of their national religion; but the London reception developed into a day and night of debauchery and lawlessness, bloodshed, and death. 4,000 policemen and 22,000 troops, on duty along the line of march, were unable to control the crowds. Women and girls fainted and were trampled upon; more than 1,000 people were treated by the ambulance corps; over 200 were badly injured, and a number were killed outright. It was a night where bedlam reigned; the disorderly mob, composed of hundreds of thousands, surged in the streets for many hours. A telegraphic despatch comments on this upon the scenes of unchecked saturnalia: "London was turned over to the worst elements of its population. Women were insulted, kissed, or thrown down with impunity in the street fights. Pursued at the sweet will of the inebriate brawlers from the sidewalks, they streamed along the historic thoroughfares, shouting, sobbing, and brandishing peacock feathers with insane depravity. Many of them offered no exception to the rule of drunkenness. Babes in arms could frequently be seen. Countless different uniforms of soldiers of the empire—regulars, volunteers, and colonials, added vivid colors to an extraordinary spectacle." It is fitting that modern civilization should express itself in such demonstrations and disgraceful orgies; they tell the true story of its character in unmistakable terms. They are repetitions of the scenes of Babylon and of Rome; the spirits of Belshazzar and of Nero re-manifest in modern paganism; and again, unbridled debauch foreshadows the ruin of powers—and the handwriting on the wall declares the end of the age!

A short while ago, we made the statement that "There can be nothing more absolutely abominable than the absurd belief that the Lord went up into the physical clouds, and that he will descend through these clouds in his coming in the kingdom of righteousness." The *Last Days* takes exception to this, and quotes a number of texts of Scripture, in which it is emphatically stated that the Lord will come in the clouds of heaven. Why, we know that these texts are contained in the Bible, and we hold it to be a scientific fact that the coming of the Lord is not possible through any other processes; He *must come in clouds*! But are they the clouds from which only rain, hail, and snow can come, and out of which only lightning can shine? Do the Scriptures refer to no other kind of clouds than those which fly overhead? Do they mention no other sun than that which brings physical day? Do they refer to no other seas than those on which ships sail? Do they describe no other kind of earth than that upon which vegetation grows? If not, there can be no other kind of a *heaven* than the heaven of the physical world! But there are the seas of humanity which John saw (Rev. xvii: 15); the Sun of Righteousness which is to come; the earth in which Jesus planted his Seed; and the clouds which produce the seas of humanity—the swift cloud upon which the Lord rides (Isa. xix: 1); the clouds which contain the Lord's strength (Psa. lxxviii: 38); the cloud of witnesses which encompassed the Apostles (Heb. xii: 1); clouds that are carried with the tempest (2 Pet. ii: 17); and clouds without water (Jude 12); and then there are clouds which befog the mind of the editor who can disagree with THE FLAMING SWORD, and at the same time publish extracts from our editorial pages without credit!

Ruskin observed that that man is great who, after exerting his energies to the utmost, continues to live through the generations. When we contemplate the fact that all energy is substance, and that mind is the most refined, subtle, and potent

force in the universe, the problem of mental influence resolves itself into the question of the transmission of actual substance from personality, and the action of that substance in minds receptive to its specific influence; and there is no escape from the conclusion that the ego of an influential man must move as an orb in the sphere of its creation; and if his influence extends through the generations, the man necessarily embodies again and again in the natural along the line in which his influence moves. Every generation has its men of influence; they come in mortal environments, accomplish their work, and finish the career of a single embodiment in the catastrophe of death. They are able to project only a part of themselves into the coming generation—the mortal man leaves his body behind to go to corruption. The climax of mental attainment is not reached until the man is able to impart all of himself—body, soul, and spirit, in the line of his determinations. Koreshanity maintains that that man is greatest who, through the processes of overcoming death, is able to dissolve his body, reduce the whole of himself to energy, baptize a following, and express himself as to both thought and life in a great circumference of humanity. These processes are distinctively and specifically Messianic. The mental substance from such a Center is as much more potent than the energies exerted by great men of history, as the rays of the sun are more powerful and penetrating than the forces from the stars. Such is the magnitude of the Man, in his relation to men.

When Jesus said, "If a man keep my saying he shall never see death," his critics affirmed that the assertion of the Christ was proof that he was possessed of the devil, because they considered it conclusive that Abraham was dead, and likewise all of the prophets; but Abraham projected his life and mentality through the Jewish dispensation and stood forth in his perfection in the personality of Jesus the Messiah—even Moses and Elijah were in him, and appeared to the disciples when Jesus was transfigured. In feigned loyalty to the great Hebrew father, the Jews rejected the resurrected Abraham when they talked with him face to face nineteen hundred years ago! They did not know that if the Almighty was the God of Abraham and at the same time the God of the living, that Abraham was necessarily alive! When KORESH declares that if a man shall keep the law he may avert the common catastrophe of death in the natural world, the modern Christian critics, while professing loyalty to Jesus, cling to the idea that the way to immortality is through the cemetery! The fruit of the Christian dispensation is natural immortality. Jesus sowed the Seed at the beginning of the age, and inspired the hope of its final attainment—in the putting on of incorruption, in the redemption of the physical body, in the tangible manifestation of the Sons of God in immortal flesh. Koreshanity is the legitimate evolution of the primitive Christian system; it is the science of the philosophic truth taught by Jesus; the central ideas of the two systems are identical, and in this way we are enabled to identify the Man who now confronts corrupt Christendom!

Prof. Serviss enlarges upon Bishop Berkeley's famous expression, "Westward the course of empire takes its way!" and observes that "all history shows the absolute truth of this poetical statement. Put in another way, it may be said that the course of empire follows the sun. As the day breaks in the east, and closes in the west, so the march of civilization is always from east to west." And he concludes that "man proves by the ceaseless tread of his tribes and his empires in its track, that he is a true child of the sun." From Orient to Occident civilization has come, and from Occident to Orient it will stretch again. China, India, Persia, Palestine, Egypt,

Greece, Rome, and Western Europe have been but steps toward the geographical goal of civilization—the coming American center of Universal Empire. The question, “Why does the course of empire follow the sun?” is suggested by the obvious analogy between the movement of the physical sun and the progress of the nucleus of civilization; but was the Professor conscious of the fact when he hit upon this idea of the correspondence, that the Copernican system of astronomy does not supply the basis for a scientific answer? Why not? Because it *denies* that the sun has any motion from east to west. Let any one endeavor to find any analogy between the revolution of a globe from west to east, and the course of empire from east to west! If the correspondence is worth anything, it rests upon the conception that the sun’s diurnal motion is not merely apparent but real.

Nearly one hundred prominent politicians in the United States are millionaires, and about one half of this number are democrats, whose aggregate wealth is about \$1,000,000,000; while that of an equal number of republicans reaches \$1,500,000,000. Both of the old parties are said to be nearly equally represented in the trusts and corporations; and it is a notable fact that there are more democratic millionaires in the Senate than there are wealthy republicans. It is not likely that any attempt will be made to weed the millionaires out of the democratic party; and when we contemplate the situation in the Senate, it looks as though the trusts would suffer as little punishment at the hands of democracy, in case it wins at the national election, as they have under the present administration. The chairman of the republican national committee is worth a quarter of a million dollars, but on the other hand, Chairman Jones is worth his millions also. But if Bryan, in the event of his election, is able to hold his party to the trust plank in his platform and strike a blow at the money power, votes for him will not be entirely thrown away. We believe that Bryan has the courage of his convictions; but it will be difficult for the man at the helm to accomplish much if contrary minds fill the sails with contrary winds. The elephant, the golden calf, and the gigantic octopus stand fortified and challenge attack; but if Bryan has the proper stone for his sling, give him plenty of elbow room and time to take his aim at the modern Goliath!

We have come to the end of another great national campaign, nearing the day of contest of the parties at the polls. A vigorous fight has been conducted in the doubtful states, and all the political machinery has been running for months under full head of steam. The agitation has extended beyond the borders of American territory—the nations of Europe have watched the progress of the American campaign with interest, for the issues concern them as well as us. 15,000,000 voters are asked to decide the issues for another four years—to say whether the present policies shall still be pursued, or whether the government shall be shifted to other shoulders. There are millions of people who are satisfied with the present condition of things; there are millions of others who feel the power of oppression. If a unit, this latter class is able to produce an unparalleled landslide in favor of democracy; if not, it is but a question of how large will be the majority that will place the republicans in power again. The nation—and even the world—waits to hear the results; but whichever way the political tide sweeps, the majority will rejoice, while others will attempt to brave the effects of defeat.

The modern system of human relations is all wrong; all its great successes are gigantic evils. It compels the ambitious man to rob his neighbor and wrong his brother; his rewards are the curse of his fellows. Grit and greed embodied together

constitute a power of oppression. Evil is the unavoidable result of the manifestation of the wisdom of the false serpent, while good is the inevitable result of the manifestation of the divine serpent, in the three great domains of commerce. Koreshanity has come with its gospel of performance of use and equitable relations in all planes of human activity; and under its government the successful men will be the servants instead of the oppressors of the millions.

“The sovereignty of God is a very easy and transparent principle, but the incarnation, while simple, is weighty and unfathomable.” Then how does the Christian expect to incarnate in the perfect body of God’s image and likeness? Knowledge is as useful and as absolutely necessary in the construction of the great temples of immortality, as it is in works of art. The immortal forms will not embody the ignorance of the modern clergy!

Dr. Henson wants more millionaires in the church—more Wanamakers to reduce the church work and business to a practical basis—perhaps the church is short of money. But it is not short of preachers, for the reverend doctor says that “we do not need preachers; we have preachers *to burn*”—a suggestion that the Christian hells are becoming overcrowded with members of the cloth!

The church endeavors to Christianize the heathen in order to obviate the horrors of the sacrifice of a few human beings upon the pagan altars; but Christendom has become heathenized through the sacrifice of millions of human lives upon the altars and under the wheels of the competitive system of industry and commerce!

An Episcopal clergyman of Boston makes the declaration that “the church can have no specific solution of the labor problem.” We agree with him, and further affirm that the modern church has no specific nor even general solution of any other problem now before the world!

Does Koreshanity believe in the hereafter? Certainly; humanity will still be here after the present generation has passed away. The spiritual world is not exclusively a future state; it is the correlate of the natural, and exists contemporaneously with the external.

The bankers and the bondholders necessarily take great interest in the business of the people, because their interest is profitable.

When Jesus chose his disciples he made some close calls, that they might “draw nigh unto the Lord;” he was their magnet.

He that gives to the poor lendeth unto the Lord; but he who lends to the poor fills the coffers of the devil!

It requires a wise man to answer the world’s questions; but any fool can question his answers.

God Almighty is the world’s great Hero, while the devil is the notorious knave of the universe.

The Tree of Life grows in human soil, and bears its fruit in the natural world.

The laws of mortality must be fulfilled before man can be filled full of life.

The voter is lucky if he is able to discover the candid candidate!

Duplicity is the father of dupes, and credulity is their mother.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

The Freedom of the Human Will.

EDITOR FLAMING SWORD:—A dispute as to the freedom of the human will arose between a friend and myself. I hold that every act of man is the necessary product of two factors: viz: his character and the motive for the act. Not being free to choose either of these, but both actuating him from without, his actions are consequently determined by them; or which is the same, his will to act is determined by them.

In corroboration of this argument, the writings of Hume, Hobbes, Spinoza, Priestley, Voltaire, and Schopenhauer afford abundance of material. Shakspeare in "Twelfth Night," at the end of the first act makes Lady Olivia say:

Fate, show thy force: *ourselves we do not owe;*
What is decreed must be, and be this so.

Would you kindly devote a little space in THE FLAMING SWORD to the refutation or corroboration of my argument, and thereby greatly oblige a little circle of your St. Paul admirers?—L. G. B.

The will must be either the servant of its own intellect, or the servant of foreign influx. The intellect is the light of the mind. If it is in the true light, that is, if the intellect of the mentality knows the truth and can discriminate between truth and fallacy, it is the true guide to the will, and then the will is subject to the intellect,—it is the servant of the intellect, and is absolutely free, because it inclines to be guided by the intellect. The will would then be in perfect freedom, because it is in the performance of its own love.

This, however, is not the case as humanity exists today. The human intellect is universally in the darkness of fallacy; but further than this, the will—which is in evil and in the operation of the lusts of evil—draws the intellect, which follows blindly. The present will of humanity, which is wholly in the state of perversion, is only subject to the influx of the spiritual forces of the mass of mankind, and is not, therefore, primarily originative and independent. The states of perversion and perversity will be overcome when the same laws of order operate in man that operate in the functions of the alchemico-organic (physical) cosmos.

Every star in the physical heavens moves in its orbit, as related to all other stars in their orbits, in perfect freedom. There is no inclination to get out of the orbit, nor to encroach upon the orbit of another, nor to reverse its motion and revolve inversely. Its freedom is absolute, but it is not free to violate any of the laws of its function. The corresponding freedom belongs to the will of every individual when, in the completion of generation and regeneration, man is reborn into the science of his life.

Specie Base.

The Money of Roman Prosperity and Modern Hard Times; Effects of Monetary Contraction and Expansion.

When the foundations of Rome's power and greatness were being laid, her money was discs of bronze metal bearing the impress in relief, of oxen and sheep, (hence our word pecuniary,) her principal wealth, which they represented and had the legal power to transfer with other commodities.

As her principal business was war, and she had little foreign commerce, and exacted tribute from other nations that she conquered, the base of her currency never fell out, and from its nature could not be hoarded or sent to other nations to pay adverse balances of trade; hence she knew no money panics and her prosperity was uninterrupted. Not only was this fiat currency so based as to be secure, but its quantity was uniform and adequate to her needs, having been at one time two billions in amount. Besides this, like the Jewish land system, established by God himself, her lands were a common possession in which every citizen was entitled to a share. While this state of affairs continued Roman freedom continued, and the subjects of such a government can always be depended upon to protect it and increase its power.

It was an evil day for Rome when she adopted gold and silver as a commodity currency, which has ever been the means of making the few very rich and the masses poor. As the few became rich by cornering this commodity money, they, as did the nobles of England in later times, seized upon the lands and dispossessed the rightful occupants, buying up in some cases whole provinces. The result was the shameless luxury and attendant vice of which Horace, Juvenal, Tacitus, and most of the Roman writers loudly complain. Although she had no *Pall Mall Gazette* to reveal the nameless vices of her wealthy nobles, her poets and historians have left us abundant evidence that they were fully the equals of their English, and, if the facts were known, their American successors, in heartless vice and cruelty.

The report of the "Silver Commission of the 42d Congress," page 49, graphically depicts the result of the shrinkage of this commodity currency:

"Population dwindled, and commerce, arts, wealth, and freedom disappeared; the people were reduced by poverty and misery to the most degraded condition of serfdom and slavery. The disintegration of society was almost complete. The conditions of society were so hard that individual selfishness was the only thing consistent with the instinct of self-preservation. All public spirit, all generous emotions, all the noble aspirations of man shriveled and disappeared as the volume of money shrunk and as prices fell! History records no such disastrous transition as from the Roman Empire to the dark ages.

"Various explanations have been given of the entire breaking down of the framework of society, but it was certainly coincident with a shrinkage of the volume of money, which was also without historic parallel. The crumbling of institutions kept even step and pace with the shrinkage in the stock of money and falling prices. All other attendant circumstances than these last, occurred in other historical periods unaccompanied and unfollowed by any such mighty disasters."

Not only this, but the same results have always followed the same cause. Alison shows by Horne Tooke's "Tables of Prices," that a shrinkage of one fourth in the volume of currency in 1825 in England was followed by a one half fall in prices, and distress which it is even now painful to read of,—the majority of real property holders losing their property. The shrinkage of our currency since 1865 to one quarter of its volume, as every one knows, resulted in a similar fall of prices and a like distress. Let the same process continue as that did for centuries, and only a few rich men of the creditor class would be left, and most of the few others still alive, would be wretched peasants and paupers sunk in superstition and vice.

What a terrible comment is this upon the Savior's words when he said, "Ye cannot serve God and mammon." With the shrinkage of money and men, Christianity and morality dwindled till its few real votaries were constrained to live in poverty and obscurity, while the priest of the great apostasy, to secure ascendancy of the nominal church of Christ, winked at the vices and pandered to and shared the dissolute pleasures of the corrupt nobility. Why cannot reformers see by this that the way to destroy Christianity and temperance, and every virtue in both classes, is to make one class of men very rich and another very poor, while the way to promote these is to secure, so far as possible, the equality of human conditions?

When the life blood of commerce began to flow into the old world's veins in consequence of a vast influx of the precious metals from the new, and as a result men began to rouse themselves to a greater activity, they found themselves bound hand and foot by kingcraft and priestcraft. Mind first cast off its fetters, and in course of time began snapping the gyves that bound the body. When body and soul were measurably free, it was found that property too had its despot, whose rule was more disastrous than that of king or priest. In their blindness men have enthroned him by law, and imagined their goods secure. Always, when financial gales have arisen, if they were long continued, his throne has toppled, and like a coward he has fled the realm and left his poor subjects to the mercy of their enemies, after being sorely depleted and

ruined by the effort to hold up his sinking fortunes. When his stout-hearted but much abused subject, National Credit, has—so far as possible—repaired the loss and made it possible, foolish mortals again, mid great rejoicings, bring back and crown the renegade and traitor, [gold] and say, ‘now at length our fortunes are upon a secure foundation.’”

So said they in England after his restoration in 1823, and yet before three years had elapsed, half his subjects were stripped of their property and made laborers and paupers, while a few saw their coffers filled to overflowing. The same thing happened again several times before 1844, when the younger Sir Robert Peel, as he boasted, by reorganizing the Bank of England rendered his throne secure; but scarce three years saw it again reeling, and his poor foolish subjects suffering untold distress. Only the suspension of Peel's act and the issue of £8,000,000 of inconvertible paper averted its inglorious fall. But for the stupid law that prevented it, Alison says, this might have been done a few months before and saved the ruin of thousands. The same thing has been repeated in England every five to seven years since, and in this country about as often.

No commercial country now pretends to adopt a pure commodity currency as did Rome, but at the suggestion of bankers,—the only class that is benefited by it—they have adopted a still worse one. It is well known that there is not enough of the precious metals in existence to form the currency needed by two of the present great commercial nations, and if there were enough they are too slow for the age of steam and electricity.—From “National Suicide,” by Prof. O. F. L'Amoreaux.

* * *

The Resurrection of Egypt.

Discovery of Evidences of the Superior Civilization of the Ancient Land of the Nile.

A peculiar fascination surrounds every detail of life in early Egypt. For all other empires, except perhaps the Babylonian, can be assigned with more or less certainty some point of historic origin. The days of the founders of Rome or of Athens are but the middle ages of history, when compared with the days of Khufu or of Mena. India does not claim for her earliest Vedas an antiquity exceeding four thousand years. The sacred writings of China count less than a thousand more. A thousand years earlier still, the beginnings of Babylonia become very dim. On the banks of the Nile alone do we find, centuries before the date of the Acadian Sargon, a settled monarchy and a constituted state, an elaborate ritual and organic hierarchy, a specific architecture and a copious alphabet.

Hence it is that the principal anomaly which usually blurs our conception of antiquity, namely, the interference of an element alien to the environment, in the

formation of the customs of a race, more particularly when that race has been transplanted from some wholly diverse soil, is absent from the horizon of Egypt; and the picture which we may draw of Egyptian civilization has its source, its development, and its consummation in the conditions of Egypt alone. No feature of attraction is wanting in that remarkable scene. The stately river, the source of perennial life and freshness to the entire land, the long line of majestic temples crowning the banks, the laughing population crowding its waters, the dances, the games, the songs, the wrestlings, the perpetual feasts, the boats of pleasure jostling with the sacred boats of the dead,—all these things make up a picture which, set in the dazzling clearness of the cloudless sky, leaves a charm that can neither be rivaled nor forgotten.

That picture, too, demands no painful effort of the imagination to fill up for our-

Scientific Lectures by Koresh.

The Founder of Koreshanity is delivering an interesting series of scientific Lectures Thursday evenings, 8 P. M., at Koreshan Hall, 316 West Sixty-third street, Chicago. Much interest is manifested at these Lectures. A short time is devoted each evening to answering questions.

The regular services of the Koreshan Ecclesia are now held every Sunday, 3 P. M., at same Hall. Interested friends of Koreshanity in Chicago and vicinity are invited to avail themselves of these opportunities to hear the Founder of the System.

selves from broken and disjointed details. We are not called upon, as in classic writings, to piece out into such consistency as we may, the fragmentary hints of social life laboriously gathered from chance allusions hidden in a score of different writers. Nor need we content ourselves with descriptions of events written centuries after their occurrence. We can go straight to the fountain head, and consult the original records. On the huge gate-towers of the temples, on the walls, on the enormous sarcophagi, on the architraves, on the pillars of the immense buildings, we find the deeds of the princes set out in the sacred hieroglyphs. For the battle of Lake Regillus we must trust to the traditions preserved by Livy. For the first great battle of Megiddo, which preceded by hundreds of years the famous encounter wherein Josiah perished long before ever Regillus was fought, we have

the cotemporaneous account of the conqueror Thothmes and the lists of the spoils drawn up by royal officers. Nay, more, the monuments of Egypt give us not descriptions alone, but actual representations of the scenes.

Of the triumphs celebrated by the renowned Julius, what trace is left for posterity to gaze upon? But the triumphs of Rameses and of Seti, which took place well-nigh as long before the time of Cæsar as Cæsar's day was before our own, live yet in every detail. The garments, the ornaments, the countenances, even the color of the hair of the different races which took part in those processions, all may be seen today upon the walls of the palaces which witnessed them. Of Moses and of Solomon, of the founder of Rome, nay, of the great apostle of the Gentiles, we possess not even a traditional likeness. But the features of Pharaoh may be as familiar to us as they were to his adoring subjects. A triple enclosure formed by massive columns, of infinite pathos in their lonely grandeur, is all that is left to tell us how the earth-shaking Poseidon was worshiped in his home at Pæstum. But every feature of the procession which trod the long aisles of Karnak, the vessel of purification, the wings on the sacred scribe, the company of the singers, the quadruple ranks of priests, the sacred ark borne upon their shoulders, the cherubim with outstretched wings shadowing the Deity enthroned between, have all been preserved for our inspection, no less than the words of the solemn litany which the worshipers addressed to Ra, the unseen Light.

Nothing is more striking than the knowledge of science which the priests of Egypt are more and more generally admitted to have possessed, in proportion as the facts are more carefully investigated. What architect of the present day would undertake to erect a building more than four hundred feet high, full of chambers of the most elaborate description, which should never need repair for six thousand years? What other nation not only discovered the transcendental relation between radius and circumference—the foundation of all curvilinear measurement—but utilized it as a principle of architectural construction? Where else shall we find a building oriented with such perfect accuracy that, if Mr. Flinders Petrie be correct, the minute displacement wrought in the course of ages represents (and consequently measures) the secular variation due to a recondite cosmical force? Where else shall we find an antique kalendar based on a correct knowledge of the motion of the earth? [NOTE.—The ancient Egyptians did not believe in the orbital motion of the earth; they taught the Cellular Cosmogony, as demonstrated in the Great Pyramid.—EDITOR FLAMING SWORD.] What other people knew, as Dr. Brugsch and M. Maspero aver, the proper motion of the

sun in space; or who devised the lovely cycle of the herald star, which measured whole ages by the rising light as it dawned for a moment on the eastern horizon?

From every portion of that country the past has yielded up its records. Egypt, for so many centuries the land of the buried, has suddenly become the land of the risen, dead; and the message which the long-silenced voice proclaims as with a tongue of fire is the primitive belief in the divine origin and end of man. Everywhere and always throughout ancient Egypt is heralded the same doctrine of eternal Day. From the orbit of the earth [sun], from the pole-star of the heavens, from the dawning of Sirius, from the radiance of the sun, from the renewal of the moon, from the waters of the river, from the palaces, from the temples, from the very cere-cloths of the rifled dead, comes forth a voice which for ages has been hushed in the grave; and that voice with startling clearness bears testimony to a judgment beyond the tomb, and the Fatherhood of the unseen God.—W. MARSHAM ADAMS, in the *Sphinx*.

Spain's Victory Through Defeat.

We are doing business with Spain once more, and our trade with that country is greater than it was before the war. In 1897, the year preceding the conflict, exports from the United States to Spain footed up \$10,912,745. This year the total is \$13,399,680. The United States has bought goods from Spain to the value of \$5,950,047 this year, against \$3,631,973 in 1897. The business men of the two countries are trading away as if nothing had happened and Spain is beginning to think it is better off without those islands than it was with them. A very pleasant war, indeed, is one that is satisfactory to all parties concerned.—*Minneapolis Times*.

Of course, Spain is better off. She made a mighty good trade when she sold her equity in an endless war for \$20,000,000. But how is it with us who bought that long-winded war? We have fought for 18 months; we have killed thousands of the poor natives; we have lost 4,000 valuable lives; we have sent home thousands of invalided soldiers; we have spent \$200,000,000; we haven't pacified an island except the Sulu group, and we did that by bribing the sultan with money, after we had granted him the right to keep slaves and concubines. Fortunate Spain—unfortunate America!—*The Hustler*, Needham, Ind.

* * *

Emblems of Imperialism.

Napoleon's Golden Bees and Scepter of Universal Power.

In his assumption of the Golden Bees as his emblem, Napoleon acted under an almost prophetic influence. The incident is thus narrated:

In 1653, the tomb of Childeric, the father of Clovis, was discovered. In it were found the skeletons of a man, of a horse, and part of that of a youth. These were concluded to be the remains of Childeric and his horse and page; the custom in France during the barbarous ages, and whenever a monarch died, being to kill and bury with him his favorite steed and his page, that they might be in readiness to attend him in the next world. A gold signet-ring was taken from the finger of the larger skeleton. It had engraved

upon it a head, with long flowing hair, coming down to the shoulders. Around it were the words *Childerici Regis*. Several buckles, some massive gold bracelets, and the head of an ox, in gold, and supposed to be an effigy of the idolatrous worship of the deceased, were also found in the tomb. On further search there were discovered a purse, containing above a hundred pieces of gold and two hundred pieces of silver, stamped with the heads of different Emperors of France; also a crystal ball or orb; a girdle; a battle-axe; the handle, mounting, and blade of a sword; gold tablets and a stylus; the bit and part of the harness of a horse; a few fragments of a dress or robe; and lastly, more than three hundred little bees of the purest gold, their wings being inlaid with a red carnelian, or some stone closely resembling it.

When Napoleon the First was about to assume the imperial purple, the appropriation also of the Charlemagneian emblems was suggested to him by the learned in French heraldry, and those emblems were adopted by him. The bees of gold were hence sprinkled over the imperial mantle, and the orb was placed on top of the scepter; the latter as emblematical of universal power, the former of enterprise and activity.—*The Sphinx*, Boston, Mass.

Educated Ignoramuses.

Take the old system in its most monstrous form,—take learning Latin grammar by heart before translating any Latin author, says Dean Briggs of Harvard University, in the October *Atlantic*. Nobody now defends a practice so stupid; yet that wonderful feat of memory strengthened many a memory for other wonderful feats. The boy who mastered Andrews and Stoddard knew the power of patient effort, the strength of drudgery well done. Through a natural reaction, memory is underrated now. Education at the time when memory is trained easiest and best must be saved from the barrenness of memory work and must be "enriched." Even the multiplication table is threatened with banishment. We leave the straight and narrow way, and wobble all over the flowery meadows. We are held down to accuracy so little that it is next to impossible to find a youth who can copy a list of printed names without misspelling. We have boys who cannot spell, men who cannot spell, teachers who cannot spell, college professors who cannot spell and have a mean opinion of spelling.

* * *

The Cellular Cosmogony.

Editor of *Equity* Commends Koreshan Astronomy as Worthy of Careful Investigation.

CELLULAR COSMOGONY, or the Earth a Concave Sphere, by KORESH and Prof. U. G. Morrow, published by the Guiding Star Publishing House, Chicago, Ill., is certainly a most unique and thought-provoking work. Its leading premise—that the earth which we inhabit is a hollow globe, and that the sun, moon, and stars, and all that we know of the universe are on the inside of the concave shell—is so unlike the teachings of modern science, that the average reader will be much inclined to reject it without a moment's consideration. But it is unwise and unfair not to give the results of every honest investigation at least a courteous reception. Do not condemn without a candid examination. So we would bespeak for CELLULAR COSMOGONY a careful examination. If true, it revolutionizes all of

the teachings of modern science; and if false, the error can only be shown by a fair and impartial treatment.

The volume before us contains a concise statement of the evidence which is relied upon to establish the major premise that the earth is concave. The survey on the coast of Florida, by which it was intended to establish a line that was mechanically straight, if absolutely correct, may well be taken as a demonstration of the earth's concavity. But if not correct, that fact might be brought out by a new survey, but cannot be by a wholesale denial. If the earth is convex, an absolutely straight line would demonstrate the convexity; and if modern science is not willing to make the test, it must rest under the imputation that it is afraid to do so, lest its theories be overthrown. In the meantime, the world has only the Koreshan experiments—and they are worthy of careful investigation.—*Equity*, Topeka, Kan.

* * *

The World's News.

Oct. 24.—Chinese representatives in conference with the powers; admit responsibility for Boxer movement; offer to pay indemnity; leave its commerce to the nations, and ask the powers to declare an armistice and withdraw troops.—New Spanish cabinet installed.—Teller of First National Bank, N. Y., steals \$700,000.—\$12,000,000 furnace trust formed in Pittsburg.—Race riot at Hyndman, Pa.—Oct. 25.—Republican harvest home festival of the Marquette club held in Chicago Coliseum.—Police defend Dowie from London mobs.—Boers occupy Colesburg again, and cut off telegraphic and railroad communication.—Large British military post at Victoria West, South Africa, destroyed by fire.—Danish Antilles protest against purchase of Islands by U. S.—British cable company, operating in Cuba, presents McKinley with \$41,000 war claim.—Oct. 26.—Pennsylvania coal strike officially declared off; length of strike, 39 days; number of men out, 140,000; total loss to miners, operators, and railroads, \$10,000,000; strikers gain point of 10 per cent advance.—Boxers in southern China promise further massacres.—King Menelek, of Abyssinia, seizes all tobacco stocks in his kingdom, and forbids use of it.—Kaiser refuses wine at banquet.—Oct. 27.—Armour company forms a \$35,000,000 corporation.—Boers capture Jacobsdal; British lose 35 men in skirmishes.—Gold in U. S. treasury amounts to \$451,477,404.—Big republican parade in Chicago; 40,000 men march; great democratic demonstration of fireworks at night.—Oct. 28.—Great Bryan pyrotechnic display in New York.—Dowager empress reported ill.—Chinese emperor decides to return to Pekin.—5 Detroit manufacturing concerns close down, and throw 3,000 men out of employment.—Oct. 29.—Last week of campaign begins; parties resort to final strategic moves.—Max Muller dies at Oxford University.—Chicago horse show begins at Coliseum.—Boers report 15,000 men still in the field, with immense quantities of food and ammunition.—Labor convention in Paris; British and French representatives of labor declare for arbitration.—Oct. 30.—Fire horror in New York; ten big structures wrecked by explosion of chem-

icals; 30 persons killed; loss may be millions.—Sophomores and freshmen fight over flag at Chicago University.—Drunk-
 enness and debauchery characterize London's reception of imperial troops from South Africa; hundreds injured by mobs, and many killed.—Powers name eleven Chinese Boxers for execution.—15 people killed in an earthquake at Caracas.—President of Hayti is dead.

* * *

The Flaming Sword's Exchanges.

The Cosmopolitan.—The Special Fiction Number for November is very fine; its stories—Fall from Grace, by Morgan Robertson; The Way that He Took, by Kipling; and The Last of the Smugglers, by S. R. Crockett, are interesting and entertaining. H. G. Wells begins a serial, The First Men in the Moon, in this number, which promises to be a fine thing. Then we see the ruins of Thebes, by description and photographs; the Galveston Tragedy; Fishing with the Camera, with reproductions of photographs taken under water; Cape Nome; and Army Transportation. 10 cents per copy, at news-stands, or from Irvington, N. Y.

American Monthly Review of Reviews.—The November number contains general reviews of presidential campaign, as well as political contests in Canada and Great Britain; it is a study of the political situation on the eve of the election; besides this, the Editor and others discuss current questions—the Chinese affair; the Paris Exposition; the careers of John Sherman and Charles Dudley Warner, etc. 25 cents per copy; at news-stands, or from 13 Astor Place, N. Y. City.

The Saturday Evening Post.—The College Man's special number appears in beautiful colored covers, representing a game of football. The contents consist of a number of special contributions concerning modern educational institutions, with the usual excellent collection of stories; and all the editorial departments are represented. This is the regular monthly double number—32 pages, finely illustrated, for only 5 cents, at news-stands.

Frank Leslie's Popular Monthly.—With the change in management, *Frank Leslie's* improves in appearance and tone; the November number is an excellent issue of an ideal and excellent magazine. The articles, Election Day; the Great Coal Strike; By the Pagodas of China; The Immigrants—all illustrated, are excellent, with the usual accompanying collection of short stories. 10 cents per copy. 141-143 Fifth Ave., New York City.

Leslie's Weekly.—This week's issue of *Leslie's Weekly* is of special interest to sportsmen, for it is the sportsmen's special edition. A large number of fine photographs of hunters and game appears—a pleasing and interesting collection of marksmen, deer in forest, fish on line, birds on wing. Another feature is a collection of photographs of the Forbidden City, in Pekin.

The Brahnavadin.—This is a 72-page monthly magazine of the Hindu philosophy and religion. Its motto is: "That which exists is one; sages call it vari-

ously." The September issue contains a number of interesting productions; The Faiths of Ancient India; the Vedanta and Personality; Modern India, etc. \$2.00 annually. Address, Bramavadin, Triplicane, Madras, India.

Mind.—The principal articles of the October number are: Will the Church ever Become Rational? by Hon. Boyd Winchester; The Prophet an Apostle of Progress, by B. O. Flower; and The Dynamics of Thought, by Axel E. Gibson. But these are but a part of the contents—all of which are interesting and instructive in lines of liberal thought. Alliance Pub. Co., Life Building, New York City.

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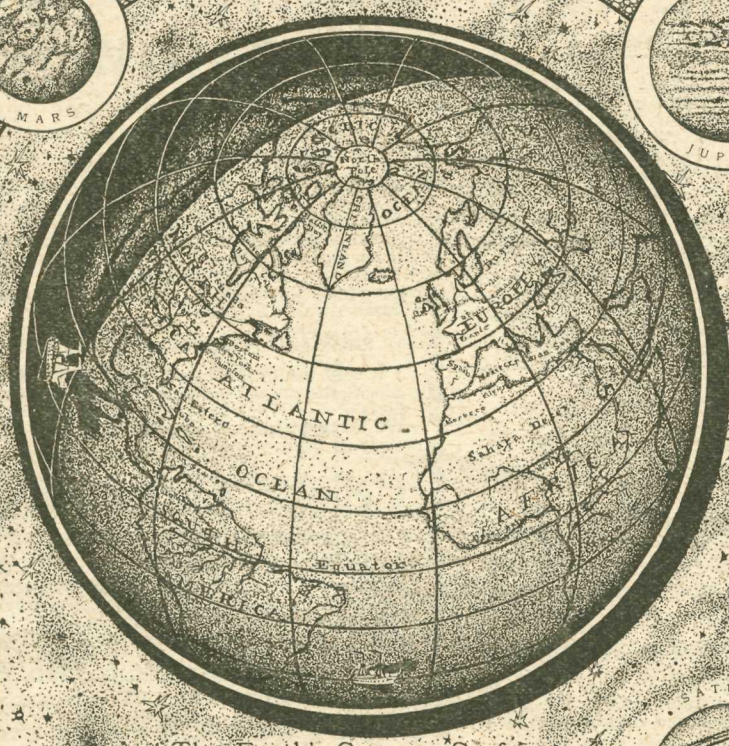
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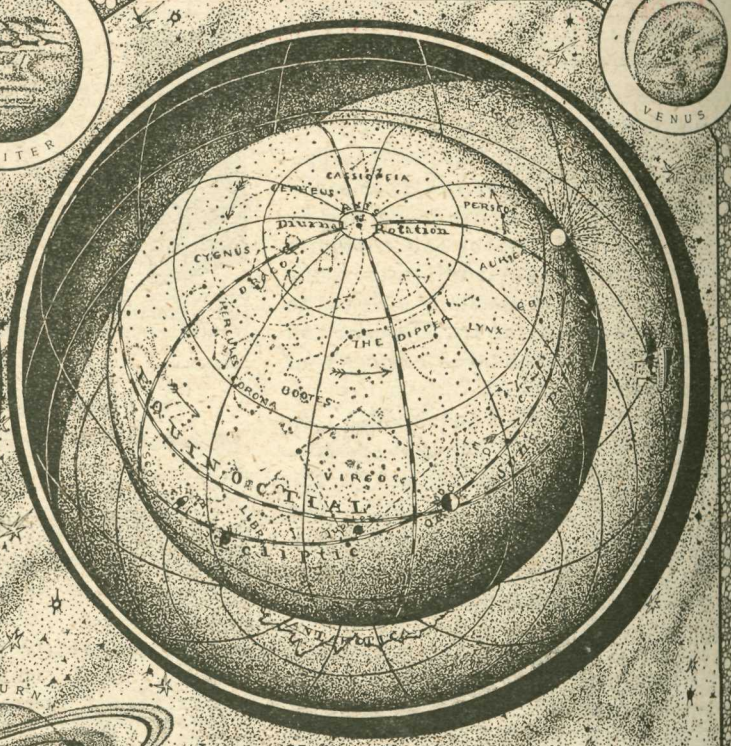
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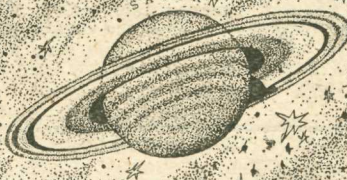
VENUS



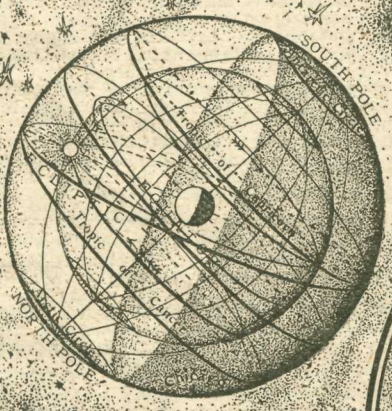
The Earth's Concave Surface.
The Land Hemisphere.



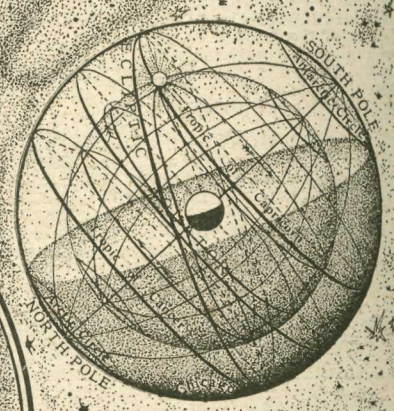
In the Hollow of His Hand
The Heavens in the Earth.



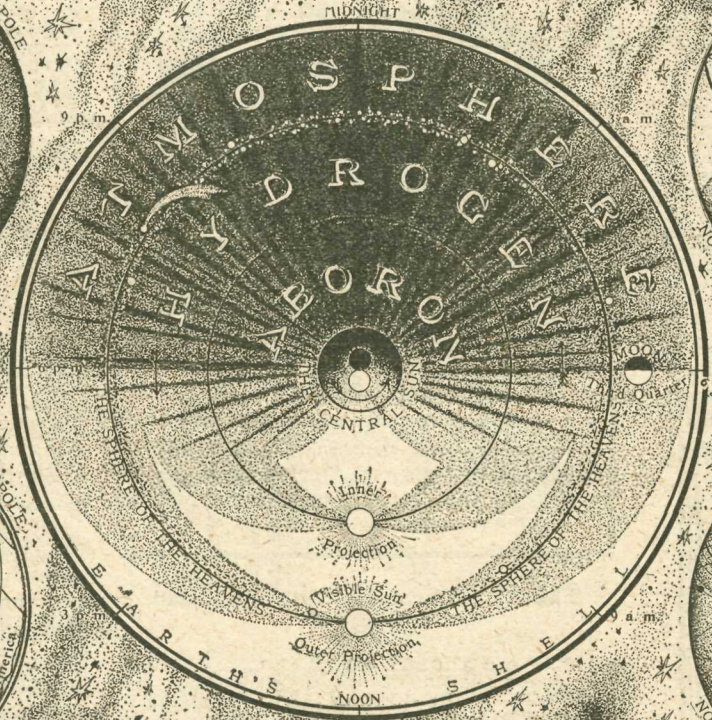
SATURN



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

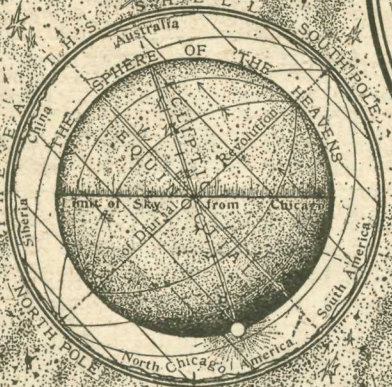


Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.

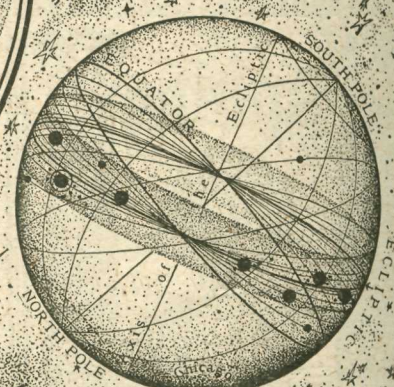


The Cause of Day and Night.

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



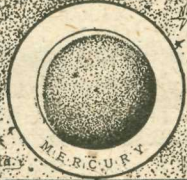
Actual Position of the Universe, and Tilt
of Poles, From Chicago.



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.



MERCURY



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