

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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What Constitutes New Thought?

Obvious Inconsistency of the Fallacious "New Thought" Movement; Its Differentiation From the Genuine New Thought of Koreshanity; What True Mental Science is.

KORESH.

WE ARE HEARING a great deal of late about the so called mental science more recently dubbed the "new thought." The foundation principle of the "new" fallacy is, "there is nothing within but God." We have to smile; but it appears to us that this is the reason why everything is so clean on the outside. Just now upon our desk lies one of the productions of this "new" divinity—the inside god, in the form of the *Chicago Examiner*. Of course, if there is nothing within but god, then nothing can come out but the manifestations of god; and as this must be true, according to the "new thought" doctrine, the cartoon before us must be a natural, truthful, but forceful representation of what god is doing with the people.

The cartoon consists of an overgrown, fat, and ugly boy called the trust. He is a pugilist, up to the most perfect standard of the art. The "common people" are represented by a small boy being shamefully but scientifically "bocksed" to smithereens by the trust. Knox, the "pleeseman," stands copper fashion, club in hand, but at a safe distance, watching the performance of wrecking the common people. On the belt of Knox are the letters "Att'y. Gen'l." In the background are Rockefeller, Morgan, Havemeyer, Gould, Baer, Flagler, Vanderbilt, and Frick. Rockefeller wants to be second

in the ring, to punch the common people; he says: "I'm next." Then comes Morgan. Havemeyer says: "He'll be a world-beater if he lives," speaking of the trust.

The cartoon is entitled, "The Diary of a Bad Boy." Under the cartoon is this explanation: "Tuesday, May 12.—Us fellers shode that boy that wares glasses how to bocks. I gave him a few lessons, and then we had him meet all cummers. There was lots of cummers. When we got through he was a wreck. Phil. Knox, the pleeseman, seen it. He was most tickled to death." Now the god within that can get up a cartoon like that, expressing as it must, from the very nature of the case, per the "new thought" doctrine, the veritable truth, as there is nothing but truth, is a good one.

We notice that this "new" god is keeping up a lively time, and among the uncertainties of his disposition is the fact that just at the present time we can't get a clean shirt in Chicago if we depend upon the laundries, for he has the laundrymen all on the strike. What he will express next of himself it is hard to tell; but we must say as did Elijah of old: Keep up your courage, gentlemen; he's a god, but may be he has gone fishing, or become nervous and has taken some anti-kamnia. There is nothing like the "new thought"—if you do it justice and keep at it. It is better than

Perry Davis' painkiller, or the "Kill-more" kidney remedy. How a grist of people apparently possessing common sense on most subjects, or on subjects of every-day life, can be ground through such a mill would seem incredible but for the fact that it has been prophetically declared of old that this very condition should be brought about by the devil within, who is a liar and a deceiver, and that if possible he should deceive the very elect.

The Universology of Koreshanity is the only real New Thought. In this new thought it is declared that in the human race there exists a devil with great power, and that the world today is under his influence; and the cartoon in the Chicago *Examiner* well represents the system under which he works to accomplish his ends. It is the system of competism which the modern world commends and operates, and which the Chicago *Examiner* advocates. There is the God who will reappear in power, but he is only within the truly righteous man; for "God is in the generation of the righteous," and manifests himself in the Prophet of the Lord, in and through whom alone he can work until through him he has baptized such as shall become the fruit of the dispensation now consummating.

That there may be no confounding of the doctrine of Koreshanity with that of the so called "new thought," we desire to present a few distinguishing points of doctrine. Koreshanity defines the universe as a composite whole—one and integral; it has its center and its circumference. The persistent creative power

and product of this integralism is the humanity in which the God centrally resides, not in every man, but at the center of all men. At the point where the God resides and presides, there is also an antithetically coördinating power which is the immediate source of evil and the origin of the doctrine that all within is god. This power is the devil and satan. The whole world at the present time is under the power of this false god. The competitive system from whence arises all the troubles in the commercial and industrial world, and the constant turmoil and uncertainty in the affairs of life, has its origin from this devil, and there will be no change until the one and only true Elijah exerts his power to utterly annihilate the competitive world.

Mental science is the science of the mind. There is no mind outside of and independent of the human brain. There never has been mind, nor will there ever be, aside from the organ of the mind, the human organism, at the pinnacle and apex of which is enthroned the brain. Mental science means a perfect knowledge of the human structure, an analytical and synthetical knowledge of all the organs of the human brain, and the functions of the will and intellect residing therein. Nothing short of this can in any sense comprise what can be called mental science. Mental science, therefore, is the science of the laws and principles of the origin of mentality; this mentality being God in the good man, and the devil in the bad man.

O God! please deliver us from that kind of mental science which calls evil, good!

The Power of False Commercialism.

The Evil Works of the Modern Money God; Basis of Outrages Against the Jews; Scientific Communism as a Remedy for the Evils of Competism.

KORESH.

WE ARE PAINED at the reports concerning the persecution and massacre of the Jews in Russia. Christian nations declare war and sacrifice millions of dollars and hundreds of thousands of lives on trivial occasions, where some question of honor is involved, but when it comes to the matter of the religious rights of men, not specifically under the national guardianship of any one great power except the power which is inaugurating and sustaining the persecution, it is "hands off." What constitutes the basis of this great prejudice which so animates and enrages the barbarians responsible for this terrible crime? It is the commercial spirit which actuates both the Jews and the people with whom they come in competition. There is no class of people in the world but the Anglo-Saxon, capable of competing on the lines of commerce with the Jew; and if they come into immediate competition they necessarily come into

conflict. The spirit is identical with that which governs labor-unions of the United States. Commercial prejudice and commercial conflict between organizations and nations will continue so long as the antichristian, competitive system is operative in the world.

No truer statement was ever made than this: "The love of money is the root of all evil." Yet the love of money is the actuating motive of all the activities of the world. The love of money lies at the bottom of this latest massacre of the Jew, for it is his successful efforts at money getting which inspires this tremendous opposition to his citizenship, manifest in this latest exhibition of inhuman and barbaric animosity.

There can be no remedy aside from the power of the Lord as instituted at the beginning of the Christian dispensation. The entire world, including the Christian church, is rapidly departing from the true conception

of the purposes of the Christian life. The Christian world and the Christian church are but nominally Christian. Modern Christianity is purely pagan. The competitive system is not Christian, nor has Christianity any part in it; nor will the world be better until the system is absolutely and totally annihilated. The Lord Jesus inaugurated communism. It was the fundamental principle of the Christian system, because it furnished the only basis for the exercise of the commandment: "Thou shalt love thy neighbor as thyself."

The impulse toward expansion, which now dominates the United States, is the spirit of commercialism; and the power of its momentum and protection is the increase in the efficiency of the military and naval power of the Government. Commercialism and armament go hand in hand. To insure the success of the one, its concomitant must keep pace in the display of force. The world may settle down into the permanent assurance of the fact that the spirit of the Christ is not the actuating force of the human race, and that the world is not augmenting in genuine moral and religious potency so long as hundreds of millions of dollars are expended in the creation and support of armies and navies for the purpose of warding off encroachments upon the commercial rights of nations. The true purpose for the discussion of the problems which confront the world in the spirit which pervades the race, to culminate in such an exhibition of injustice, is to ascertain the causes and to be able to define and apply the remedy. If the cause be the competitive system, which is antichristian, the remedy is the destruction of competition and the substitution of a system which will obviate the necessity for one class to come into commercial competition with another class. The remedy can but reside

in the reformation of the human heart. This will be brought about through the principles laid down by the Lord in the beginning of the Christian dispensation, and according to the prophetic declarations regarding the coming of the Lord and the kingdom of righteousness at the end of the age.

As the New Jerusalem, which John saw coming down from God out of heaven, prepares for her descent, the old Jerusalem will, by a reflex action, begin to aggregate; and many of the Jews throughout the world will gather into an organic body, and there will be a combination of forces to bring about the result. The power of antichrist and the false prophet in the Christian church have defined a method for the coming of the Lord. Involved in this false interpretation of the Scriptures, and for the purpose of deceiving the world, the devil will carry out all the combinations of the antichristian deception. The false prophet of adventism has declared the regathering of the Jews into the old Jerusalem, as one of the essential purposes of God in the manifestation of his coming.

The Lord will not come to the old Jerusalem as prescribed by some who falsely look for his appearing; but the devil would have it that way, and the Jews will gather there. They will not meet the Lord, because they did not receive his planting when, in the operation of the Holy Spirit, his life was disseminated in the race. None will see and accept the Lord who did not receive his spirit nineteen hundred years ago. Let us assert again that the remedy—and the only remedy—for the difficulties of the age is in the Lord's coming and the establishment of his kingdom, with the institution of communism, and the overthrow of the churches and kingdoms of the world, and the destruction of competition.

America the Chosen Nation.

Significance of the Proclamation of the Scientific Gospel in the West; Transformation and Exaltation of the Nation Through Application of the Science of Equity.

BERTHALDINE, MATRONA.

THE PROMULGATION of Koreshanity in America is the grandest recognition on the part of the Almighty, of the spiritual maturity of a nation that has ever been granted one within the limits of known time. The voice of Eloah sounds out the gospel of the divine kingdom in America, because in this country of magnificent resources have been gathered the most progressive elements of all nations—men and women who believe that the voice and life of humanity may be made to express in its completeness the spirit and life of God in the flesh. The will of God accords with the science of the laws of his being. The science of these laws constitutes the truth in ultimates, the love of which means salvation into the divine image and likeness, and salvation from all that constitutes us the

mortal images of sin, sickness, and death, which the devil recommends us to increase and multiply.

Love of that which is above our present attainments implies the love and application of the means of its attainment. The richest resources of earth and that treasury of heaven, the mind of God which was in Christ Jesus, are brought together in our country for their united states in the people through and by whom the Almighty proposes to reconcile the world unto himself as the head of an age-lasting kingdom in earth, for whose dominion all nations have been taught to pray. America has suffered an era of wanton waste and riotous living within her borders—an era of free plunder. Thieves and robbers of her rich estates have made of themselves gods and lords many, and have surrounded

themselves with pensioners on their bounty to whom they begrudge and defraud of even the wealth produced by their own labor.

The earth is the Lord's and the increase thereof, and he has not leased it to any; it is his to share with the law-abiding. The Lord confesses but one will; this he has expressed in ten categories as the laws of his being, and this law he delights to fulfil. His joint-heirs in his inheritance of the earth are such as keep his commandments to do them. The Lord's one aim in the life of this passing age has been to reproduce from himself "that Prophet" who can teach his body (the church) the science of the law, and impulse its every member to obey its behests for the common wealth or weal of humanity, in which he glories and is glorified. The university—the combined schools of a nation—is the real foundation of its national life. The promised Prophet of the truth, the science of the laws of universal being, will be found in that country in which can be found a people wise to understand and willing to apply the laws of the Lord's own being to the practical government of church and state.

A university, in order to be the foundation of a nation—the continent of whose national operations shall be limited only by the confines of the universe,—must have as the head or governing power of its chief corner-stone, a mentality that is a peerless scientist of the form and functions of the universe and the laws of their being. From this university the new world's citizens must be brought into the control of universal form and function by the science of self-control. Loyal to all truth in science and art, they may become political economists in a form of life that is life indeed. The Koreshan University rises in earth as the day-star of the Golden Age. It is a rising sun destined to flood the earth with light. It points to the physical sun and says, "Behold the center of the universe, the focalization of its most circumferential energies;" and to the moon, the outermost precipitate of their radiations, and says to them, "Behold the reflection of your golden confines, the limit of your material span which restores them to the God of day in response to his call." "Day unto day uttereth speech, and night unto night showeth knowledge." The God-ordained University is the restorer of the *state* of righteousness; and the Church of the living God, the Court of Equity.

"There's a kindness in his justice
That is more than liberty."

It is the direction of discretion, the counsel of one who knows, the authority of the Most High. All men bow to some authority; when they are wise enough, they will question the legitimacy of the authority to which they bow; they will "judge messengers" as a jury before the throne of God, called by him who is the Judge of all, to do justice and love mercy.

The poor of all nations flock to the shores of America, hoping for a state of justice which will enable the poor to become rich, the weak to become strong, the lowly to be exalted. "Righteousness exalteth a nation;" and men who would become the factors of

a righteous nation that can do justice and show mercy to the poor of all the world, must become students of the science of righteousness, and its living exponents. One who has the mind of God and the science of the laws of his being to communicate, and the art of applying them for the restoration of man to the being of God, must speak to the many. Only the bravest of men can vindicate his claim to the wisdom of God and establish her authority in the land. Her gauntlet is thrown down. Who will take it up and and provide her a Knight worthy of her cause? The Rider on the white horse is fearless—he goes forth conquering and to conquer; and on the basis of genuine science, he will build the Temple of wisdom, the State of righteousness. There shall be a solar center of divine-human government and rank upon rank of stars in the firmament of heaven above a structured earth, to reveal the orderly combinations of her regenerating forces. Out of heaven's own laws of being applied in earth for the kingdom of heaven's sake, shall come the glory of heaven in earth, conceivable by God alone and wrought by him alone who embodies God's power and great glory, in the order of law, that he may speak with the authority of God to men,—as the "sinner's friend" that "sticketh closer than a brother"—to bring men into the genuine science of the Fatherhood of God and the brotherhood of man.

Men talk idly of becoming Godlike without a God to pattern after; of becoming scientific without a Master of science in ultimates from whom to learn. We must find our God and ask wisdom of him if we would know to do his will. "Seek ye the Lord while he may be found; call ye upon him while he is near." The Lord has become Master of Israel, a Prophet of God, "For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that Prophet shall be destroyed from among the people." The Lord comes as he wills—and the order of the law of his being is his will; and as he is the supply for all the needs of men, he comes in this age, at this time, to meet their present supreme need—the need of the knowledge of the Lord. The promise is that it shall "cover the earth as the waters cover the sea." The people's constitute the sea, and are one with it. So the knowledge of God shall be our knowledge, and we shall be one with the fruit of it, which constitutes the origin and destiny of our being.

The doors of the Koreshan University are open to the poorest student, and to the richest man who would become but a poor student in the College of Life through endowing his chosen Alma Mater with the wealth of the world that belongs to it by the right of heirship to do the will of God in earth, in making known its Lord to men. Its students shall come from afar like the wise men from the East, bringing every variety of treasure with them, that the Temple of Wisdom may be all beautiful from its innermost to its outermost court. So shall the knowledge of the Lord convert men to God, and the Gods to men who walk with God in earth, to give it form and comeliness to speak his praise.

Modern Methods of Mental Healing.

The Conflict Between Regulars and Mental Healers; Both Schools Ignorant of the Means They Employ; the Brazen Claim of "Christian Scientists."

AMANDA T. POTTER.

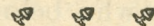
THERAPEUTICS in relation to mental treatment, has furnished a well-tilled field of petty commercial activity. It has seldom lacked the brand of so much spiritual output for so much material return. The return has been sufficiently large to excite the jealousy of the regular practitioners, who sequently stir up litigation.

The "regulars" cannot claim complete knowledge of the use of the drugs they administer. The use can only be known through the ability to perfectly sound the character of the drug. The character can only be determined by a power able to relate the potion to every constituent element of the universe. Ergo, the medico is ignorant concerning the tools of his trade. But the mental scientist, the christian scientist, *et al.*, cannot, for reasons obvious, cry out on these benighted; for not one of the horde of them who extend the palm for remunerative dole, has an understanding of the means he uses. He does not deal in material antidotes, and sometimes he does not know that there are material things; but through material voice-box of a material body he denies the existence of the material. Through his material being his immaterial or spiritual man operates upon the spiritual being of the afflicted; and the relief manifestation is principally traced upon the body or material portion of his patron. The regular physician also practices to a large degree the mental tactics, but he talks only of material medicine and understands as little of the other or unseen potency, as does this pseudo scientist who talks of obtaining his unseen power direct from God. He is well aware of the antithetical results of the cheerful and the dolorous countenance, and governs himself accordingly. Unless he has a well-digested reason for a contrary course he slips from his tongue only words of hopeful assurance; and when he is reduced to less confidence in drugs than in cheerful environment and beneficent attention, dough pills and distilled water have their uses in conscientious and successful endeavor to alleviate suffering. When he has thus resorted, he is fully committed to the use of mental treatment. The deception of his practice is harmless in compare with the brazen falsehood which declares that no disease is present.

The ordinarily practiced *regime* of denying the presence of disease may prove efficacious in banishing the specific attendant suffering. Years may multiply with no return of the exiled malady; but the difficulty has only been shifted. Disease is but evolvment from corrupt spiritual being. The means taken to dislodge the spirit of pernicious issue emplaces one of equally evil character. A truthful sphere would not, no, could not, make partnership with falsehood. The method is not of the Lord Christ; the Christ abominated liars; naught of his was tainted with them. He was the Truth; he was

the Life. The issue of the brazen falsehood called christian science is of the devil; its ultimate is death. Suggestion involving hope and confidence, is a mighty panacea. It goes far toward establishing change in physical condition; but to what good purpose is falsehood its jointure? Acknowledging the axiom that truth is mighty and will prevail, why not strenuously adhere to the truth,—admit the presence of the disease, and bid it depart? Since christian science claims Christ origin, why not practice as did the Christ?

"And He called his twelve Disciples together, and gave them power and authority over all devils, and to cure diseases." But what says the "scientist" in the face of this? He amends the declaration of the Lord—he declares that all is good; that all is from God; that all is God; that his "science" power is good, for it is from God. If all is good and all is God, there is nothing but good and God upon which to exert the power of good and God. But why, if all is good and all is God, does one combat good and God with good and God? Good is good; but ah! by the law of inflection we may add: "better, best." That is reason sufficient for considering the malleability of good into betterment. But unless the scientist shall prove the right to inflect God through the degrees, and utter God, Godder, Godderest, we shall remain unable to see why the "science" attacks God with God.



The Renovation of the Human Heart.

FROM THE WRITINGS OF KORESH.

IF there be any question of the impropriety of supporting the variously devised plans of public effort and tendency to revolutionize the principles and modes of administration, examine the rank and file of the material out of which the new combinations must be formulated. With such an examination by the candid, scrupulous and unbiased judgment, it will be impossible not to conclude that some radical transformation must obtain in human actuation and purpose before mankind may be depended upon to execute just judgment and formulate the equitable kingdom. Men are gross animals at best; they are actuated by base impulses, the foundations of which are sensual pleasures and the love of money. These inclinations have increased with the progress (march, at least,) of so called civilization. Can these underlying impulses to active purpose become our sure dependence for an undefiled, integral, and equitable system? Rather, is not God's plan the only one, and a revolution having its foundation in the renovation of the human heart, our only hope? A fiery baptism for the world must comprise the basis of reconstruction. This baptism we are promised, and though the would-be reformers ignore it, its factors are in rapid preparation; by it the sons of Levi (conjunction) will be purified for their unity with Deity. God's holy temple, the human form and function restored and made perfect in the image and likeness of God, his holy humanity—constituting the firstfruits of the resurrection, the Bride and Bridegroom, reunited in the Sons of God—must constitute the central and integral unity whence must emanate the perfect laws of all human government.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE ENLIGHTENED INTELLECT.

Its Value Resides in its Power to Perceive and Reveal External Truth.

THE ENLIGHTENED INTELLECT has the power of seeing things in the abstract, and is able to relate the truths it thus perceives to their concrete expressions. The purpose of the enlightened intellect is to lift men up to the status of Godhood through the revelation of truths so grand they claim the immediate assent and allegiance of all who are in any degree ready to accept them. The "new thought" is a current phrase peculiar to the times. The term implies the new flesh, for the human body is the concrete expression of the thoughts of the mind. If man be indeed in the exercise of new thought powers, he should come by that means into the exercise of better and stronger bodily powers.

The enlightened intellect in its effulgence shines out in solitary splendor. It is the correspondent of the physical orb in the heavens, which lights the whole earth by its rays. In its shining it is let down through three degrees. The outermost is the natural, where all things reach their ultimate and culmination. In this degree of the Word there is a constant interchange of the substances of life—love, will, affection—between members of the new order. Those who belong to the same group or order react upon one another with a reciprocal blending of mutual desires. How essential, then, that no cloud or shade of difference be allowed to interrupt the serene and orderly flow of substance!

The value of the enlightened intellect is in its power to adjust and harmonize in accordance with the laws of Deific construction. Hence it is said: "Except the Lord build the house, they labor in vain that build it." Without a knowledge of the mental qualities and essences requisite to bring forth the immortal flesh, it could never obtain in its integrality.

The joy of the enlightened intellect is in its ability to impart the truths of the Word. It finds in this sustaining power to face a world of contumely. "My meat," said Jesus, "is to do the will of him that sent me." The correct interpretation of the realm of Nature is a never-failing source of delight, bringing one into harmonious concord with the universe. Instead of looking upon the world as chaotic, even its cataclysms and upheavals are seen to form part of a well developed scheme where order reigns.

In its tendency to impart itself to the world of humanity, the enlightened intellect finds its full value. To reserve gifts and powers for oneself is the characteristic of the dark system of magic instituted by the Egyptian priests and used by them to thwart divine ends. Intellect apart from love would reserve for itself certain rights and privileges. Intellect with love will fling wide its doors with royal bounty that all may enter and be fed.

The supreme delight of that mental realm where angels dwell is in the impulsions given to the lower

spheres. Creation is a unit. The activities of the Gods renew the human field of life.

The new thought is not in itself sufficient to secure the redemption of the body. It may and does institute a progressive revolution of substance leading to the final transformation. Thought must be married to act. The will in action is a necessary concomitant of change.

"The value of all things exists, not indeed in themselves, but man's use of them, feeding man's need."

There is a constant exchange of substance—intellect and affection, the real goods of life, between the Lord and his church which he loves as his own body. Thus he communicates to it the impulse to higher living and to nobler ends. He wills to present it pure and holy, without blemish, an acceptable offering for the service of humanity. The value of the enlightened intellect is in its ability to serve.

Practical Education of the Negro.

THE NECESSITY of educating the Negro into his civic functions is becoming every day more apparent. More and more the leading men of the North and South are coming to feel that the only solution of the race problem is to bring the Negro into the exercise of the rights and privileges which the Constitution of the United States guarantees to all her citizens. There is no discrimination in regard to color among the qualifications requisite to enable a man to go to the polls and cast his vote. He is not required to submit to any test regulating the precise shade or tint of his complexion. It is, however, indispensable that he be an honest, God-fearing, law-abiding citizen of this great Republic—that he should be in harmony with its institutions and abide by its principles. Otherwise, he will stand in danger of the penitentiary or the gibbet. He cannot be permitted to lapse from citizenship after all the precious blood spilled in his behalf. The lives lost on both sides in the struggle to redeem him from slavery forbid it.

There is, however, a bondage which is worse than that of the past. The Negro is in danger of falling under the dominion of vice and ignorance; of being the means of bringing into the world children who shall grow up idle and illiterate. Such will not be the case if he is given the advantages which it is in the power of this Government to bestow upon the black race. There should be in every state a free, endowed school of academic training, presided over by the best educators and devoted to the culture of the colored population. There should be established, also, throughout the country, institutions where the Negro may be taught agriculture and the practical arts. He should learn how to be provident and thrifty in order that he may come by degrees to stand on an equal footing with his white neighbors in point of independence. When he is able to provide for himself, and the terms "shiftless" and "lazy" are no longer applicable to him in justice, then

it will be time to talk of giving him the franchise. The emancipation proclamation did not render him one whit more literate, but it threw upon the Government the responsibility of providing for his rescue from the thralldom of ignorance and vice. Let the Government appropriate large sums of money for the education of this great and increasing element in her population, that it be no longer a factor of discord, but the promoter of peace and harmony. Let the vigilant fathers of our Republic who are zealous to cleanse the public morals, take immediate measures to prevent the increase of a population destined to become a bone of contention among all parties.

It is more important to educate the Negro than to send missionaries to China where they are not wanted. The principal duty before this country at the present time is the care of its civic wards. The Negro is destined at no distant day to play a very important role in the coming civilization. How essential, then, that he be ruled and guided in the best manner compatible with his own interests as well as those of the nation! He will never be happy until he is free from the hardest of all taskmasters—ignorance and penury.

The Way of the Transgressor.

THE TRANSGRESSOR in the domain of psychology is the man who *steps across* from the realm of matter into that of spirit without the ordinary intervention of death. In this sense the term is not wrested from its true meaning, but redeemed from the error of popular usage. The transgressor is supposed to be the sinner who breaks God's law and renders himself amenable to divine justice. God himself becomes the sinner when he plants himself in the wills of sinful men. In order to do this, however, he is obliged to cross from one domain to another. The Word which was made flesh, in the theocrasis of the Son of God is transformed to spirit. Jesus went over from the realm of matter to that of spirit without the corruptible dissolution of his body. In this change He was the transgressor. In this change He passed into the church composed of his Disciples.

Every atom of matter must obey the same law and be transformed to spirit of its own quality. By this law the ascent and descent of every form of life from Deity to the mineral is assured. The matter which goes down becomes the means of regeneration to all planes below its own. That which ascends mounts in the scale until its final transformation to the substance of the Gods. This is Jacob's ladder which the patriarch saw in his dream, with angels going up and down. Thus he saw in symbol the unity of life and its successive stages as rounds of the ladder.

The law of the cross is the way of the transgressor, and the one who steps across carries the germs of life into the sphere he enters. The only means of transition is theocrasis or combustion. In his ascent to the throne of Deity, man passes through every stage—not one can be skipped. There is no short cut to Divinity. Im-

pressed upon every atom is its soul quality, and the atoms of the perfect body will be transformed to pure or holy spirit.

In the lowest realm of Nature the influx of Divinity is attended with the same kind of transformation. When Jesus was theocrasised the atmosphere felt the vibration and quivered. The impulse was communicated to the lowest strata of the physical earth. Everywhere it produced agitation leading directly to combustion of atoms. "The earth saw it and trembled." The vibrations of the physical cosmos are indicative of the vibration of humanity—the metaphorical earth.

"In the beginning God created the heavens and the earth." He did not make them out of nothing, but he gave them new life when he became a quickening spirit. The universe produced its own seed. This seed was the Lord Christ. He was the impregnator not only of the church but of every domain in creation. It is such a wonderful thought, such a beautiful thought, that the mind in pursuing it loses itself in an immensity of joy! To see how He who was wounded for our transgressions—that man might *go across*, too, into the spiritual realm without corruption—is the animating cause of all things, visible and invisible, is in itself an ecstasy.


The Era of Koreshan Literature.

IT TOOK TWELVE YEARS to sell five hundred copies of Emerson's volume entitled "Nature." Now it is recognized as marking the epoch when America began to develop a literature peculiar to herself. Herbert Spencer says that during the first twelve years of his literary career, not one of his books paid for its paper, printing, and advertisements. His first work, "Social Statics," was refused by every publisher and issued at his own cost in an edition of seven hundred and fifty copies. It was fourteen years before all of the books were sold. Today, no name in the literary world is better known or reputed among publishers than Herbert Spencer's.

It is not easy to discern when a new star arises in the literary firmament. The publication of THE IMMORTAL MANHOOD has not made a perceptible stir among reviewers, but in the estimation of competent judges it is the epoch-making book of the hour. Lord Bacon says that new eras are always ushered in through discontent with old ones. The Koreshan era will be no exception. As the discontent engendered by the competitive system reaches its maximum, people will begin to look about for the true solution of the social problem. They will find an exposition of the laws of life set forth in this volume, together with an explanation of the causes of social discontent. It has originated in a departure from the methods of primitive Christianity. Before the world is ready to embrace those methods, it must be baptized by the spirit of Christ.

Truth's Struggle for Recognition.

WHENEVER a new teacher comes into the world he is head and shoulders above his fellows. His writings are not understood, therefore they are not immediately appreciated. It requires a certain length of time for him to create his public. People are accustomed to think in grooves. When a new line of thought is started it is a difficult matter for many persons to switch off the old tracks. Actual geodetic measurement has determined that the earth is concave, yet the minds of those who are opinionated, resist the proof.



In The Editorial Perspective.

THE EDITOR.

THE END OF THE WORLD is a subject which agitates the mind in both religious and scientific circles; it is a subject of prophecy, but one concerning which such gross misconceptions are entertained as to lead the mind of the modern world to dread instead of to welcome it. When the unenlightened mind reads the Bible, the conclusion is reached that it presents prophetic forecasts of the utter destruction, at some period of the world's history, of the earth and the entire solar system, and possibly the entire physical universe. The end of the world has long been connected with the subject of the second coming of Christ; hence, the desire is to have the culmination postponed as long as possible. The entire world of Christendom is under the delusion that the physical world is to be destroyed by a terrible conflagration which shall wipe out of existence all the race of humanity except those destined to be saved and made inhabitants of a renewed earth, or a spiritual sphere located somewhere in space. The idea that the world is coming to an end is obviously derived from the Bible. Notwithstanding the fact that the scientific world pretends to reach its conclusions independently of the Bible, or independently of the doctrines of the church, the fact remains that the minds of scientists are filled with conceptions concerning the destiny of the world which are in keeping with the conceptions entertained by the church. The idea that the universe was evolved from a state of chaos in space, and that it will ultimately return to the same state, is analogous to the common theological conception that God created the universe out of nothing and will ultimately destroy it. In the current number of *McClure's* is a contribution entitled "The End of the World," by Professor Simon Newcomb, of the Naval Observatory at Washington. The contribution is designated as "a powerful story, yet a scientific prediction." The time is set about 3,000 years hence, when mankind is supposed to be reduced to clock-like order; a dark star falls into the sun, much to the alarm of the astronomers, and burns with intensity and rapidity; the intense heat resulting destroys every combustible thing on the earth, except a few persons hidden in an underground steel vault in the city of Hattan, in America. Telescopes, apparatus for signalling to Mars, astronomers, and a prominent professor of physics and his family, figure conspicuously in the great catastrophe. In the order of evolution, another world starts from the ruins, after the fashion of the supposed new beginning after Noah's flood. Doubtless such is the conception of the author of the story concerning the end of the old order of things. The outlook from the Koreshan point of view is quite different. The universe is eternal; the earth has always existed, and millions of people have always inhabited it. A correct interpretation of the prophecies of the Bible concerning the end of the world, leads to the most hopeful view of the destiny of humanity. The world is the present order of society, of church and state; the fire with which the age or world ends, is the fire which burns or translates those who are to enter the new order of life or immortality. The universal catastrophe is

the revolution, the conflict between capital and labor. Humanity continues to exist; the Golden Age begins, in which the world enjoys universal peace and happiness. The astronomical order of the world changes; the solar and lunar systems become one; the visible sun disappears, succeeded by a brilliant annulus encircling the heavens and producing universal day, the light of which co-ordinates with the divine intellectual lumen which shall extend throughout the world. The end of the world is to be welcomed; the old ends that the new may come; the coming of the new is a time of rejoicing, when the Morning Stars of humanity shall sing the new song of redemption from the curse.

Physicists have had a great deal to say concerning ether, because it is supposed to be the universal miracle worker; it is necessary to all modern conceptions of an infinite universe. It bridges the chasm between the mythical worlds of infinite space; it is neither too thin to transmit light, nor too thick for the rapid velocity of whirling worlds without friction. From the standpoint of the modern scientists, ether is a most wonderful substance; it is the mysterious ground on which the phenomena of matter are supposed to be explained; the basis of all explanation of mental activity—from the standpoint of mental scientists. It is the common ground on which materialists and mental scientists meet in harmony; it is the *infinite deity* of the agnostics. According to the common view there may be nothing but ether; if energy is but a mode of motion, energies may be mere modes of motion of ether—the result being the appearance of matter, in the human conception or consciousness. But the kind of ether which opposing schools accept as a basis of explanation of the motions and sensations of things of life, is but an abstract; it is purely hypothetical. Webster gives as the definition of the word ether, from the standpoint of the physicist: "An *hypothetical medium* of great elasticity and extreme tenuity, supposed to pervade all space, the interior of solid bodies not excepted, and to be the medium of transmission of light and heat." This is quite different from the genuine ether, which is a subject of Koreshan Physics. There is an ether which fills the limited space of the physical universe; it is substantial, and has a central point of generation. The process of generation of ether is indicated in the meaning of the word, which is from the Latin *æther*, or the Greek *aither*, from *aithein*, to light up, to kindle, to burn or blaze. Universal ether is generated in the central fire or sun of the physical world, and pervades the great cellular sphere through radiation.

Professor Babcock, of the Wisconsin State University, has evolved a new atomic theory with which he threatens to overthrow all conclusions of modern physics and chemistry; and yet, strangely enough, his first premise is the premise of the modern chemist—that all atoms are unchangeable and indestructible. The chemist holds that there are about seventy-five different primary elements of matter, or so many different kinds of matter; but Professor

Babcock endeavors to maintain that all atoms are alike in shape, size, and kind. The theory of chemistry is inconsistent with the nebular hypothesis; the new theory is in harmony with it. But at this point arises the question, if all atoms are of the same shape, size, and kind, what is it that makes bodies of the same mass possess different weight? The new hypothesis answers that any substance is affected by the molecular changes which it undergoes, or in other words, "the weight of a body is inversely proportional to its inherent energy." Now, it may not have occurred to many who are puzzling their minds over problems in physics, that the weight of an object depends upon the medium in which it is weighed. For practical purposes we refer to that weight of an object which is ascertained through measurement of its gravic impulse in the atmosphere; but any object which has a given weight in the air, weighs less when weighed in water; and most material substances weigh less than nothing when weighed in mercury. Every substance in its own static plane weighs nothing; it is at rest when it is at the end of its own gravic ray or impulse. For instance, water weighed in water weighs nothing. We ascertain the weight of water by placing it in relation to the air. Hydrogen weighs considerably less than nothing when weighed in the air, in which it has no gravic tendency, for its tendency is decidedly levic. In view of the numerous changes which modern conceptions are undergoing, and in view of the irrefutable science of Koreshan Alchemy, we assert that not many years hence, Newton's idea that "every particle of matter attracts every other particle in proportion to its mass, and inversely as to the square of the distance," will become wholly obsolete.

The baneful influence of the modern college is strikingly set forth in a recent work by a Chicago author, who contends that the college graduate is handicapped instead of helped by his education; that he cannot earn as much money as the non-collegian, and is not so useful in a commercial establishment. "The whole tendency of so called higher education is to puff up the young man with vanity, causing him to look with contempt upon labor. I take the ground that a young man who goes to college not only is not benefited by it, but is most decidedly and positively injured, since he comes out so conceited that he is at great disadvantage in getting into any business; and it takes years, sometimes a life-time, to get his head back to a normal size." The success of the non-college man is a subject of discussion since the appointment of George B. Cortelyou to the new secretaryship at Washington. It is well known that the most brilliant and powerful men of the present and past were educated through strenuous and personal effort outside of educational institutions. But education is not detrimental if it is true; it is not only the kind makes the difference, but the character of that which is taught. Fallacy can never make a true man.

We believe in the coming of a great brotherhood to bless the world, but we do not agree with many modern sentimentalists who claim that the brotherhood already exists. We are living in a time when "man's inhumanity to man makes countless thousands mourn" through various deeds

of cruelty, and general disregard for the neighbor's interests. Brotherhood does not obtain today even in the greatest centers of civilization—where teamsters may drive wagons over children and never stop to ascertain the extent of the injuries; where young men and women are ruined by the thousands by those who prosper in maintaining dens of vice; where men are beaten to death for seeking employment without a permit from the labor-unions; where ingenuity is employed in defrauding men out of legitimate earnings; nor where great preparations are made for war. The competitive system, with all its concomitants, is incompatible with the spirit of true brotherhood—a relation which can obtain only through a radical transformation of the very heart and soul of man.

A naturalist, who is also an agnostic, reaches the conclusion that man's knowledge is the result of experience; he therefore holds that it would be impossible for man to attain to perfect knowledge and consciousness of the nature of the universe without experiencing all possible stages and conditions of universal existence; but in conformity with the usual conception that man has but one lifetime in the natural sphere of existence, he concludes that man can experience but an infinitesimal part of the sum total of universal conditions, sensations, and motions. With the first part of the proposition we agree; we further hold that man's attainment to perfect knowledge of the universe is possible, because through the ascent of life, through man's development from beneath, and through his continuous embodiment through cycles of time, he finally reaches the highest point of universal impression, which is the climax of all experience.

That which exists is ultimately discoverable and knowable; that which does not exist, that which is not possible to exist, is not a subject of knowledge. The universe exists; it may be understood. Universal cause is real; therefore, it may be discovered through scientific analysis of universal effect. We may "look up through Nature to Nature's God."

In our issue of April 24, KORESH announced his intention of employing the drama as a means of promulgation of Koreshanity. On May 7 following, the daily press announced that Herbert Booth, of the Salvation Army, had decided to use the drama in his religious work in New York City.

Genuine science is the true interpretation of Nature as to its character, origin, and destiny; the genuine Scientist must therefore be the only true interpreter.

Thingsequal to the same thing are equal to each other. The doctrine of human equality would make all men alike—but Nature has not made them so.

Many modern conceptions are deadly and destructive to the moral and intellectual nature of man.

The standard of human perfection is the perfect Man—not a mere ideal.

Truth is the most refined solution of universal substance.

Mental capacity does not involve spatial relations.

The Open Court of Inquiry.

THE EDITOR.

Facts and Assumptions Distinguished.

EDITOR FLAMING SWORD:—The booklets on Koreshanity arrived a few days ago. I have read some of them, and think both the facts and the sentiments therein are of a very high order. As to the Koreshan theory of the world being concave, and that we are on the inside of it instead of on the outside, I must confess that up to the present I do not see it. I am more liberal minded than to condemn any man because he teaches what is dead against the orthodox notions, and I presume you know more about this subject than most of us; but how do you get over the following? The earth has been sailed around now many hundreds of times, and its diameter is about 8,000 miles. This is stated as a proved scientific fact. The sun is about 93,000,000 miles from us. The stars—many of them—are millions of miles farther away still. This is also stated to be a proved scientific fact. Taking these two facts together, how do you reconcile them? You have requested your readers to send in their opinions; the above short one is all I have time for at present.—R. J. R., Survey Office, East Maitland, N. S. W., Australia.

Like the world in general, the people of Australia accept the assumptions of modern scientists without question; but doubtless many on that distant continent are ready to welcome the demonstrated science of Koreshanity, interest in which is increasing even in the most distant parts of the world. We are glad to note that the character of our work is considered to be of a very high order. The longer the System is studied from the standpoint of its fundamental principles, the more beautiful and consistent it appears. Gradually the mind of the investigator is led to comprehend these principles; and when the System is seen as a whole, separate and apart from all modern conclusions, no discrepancies or missing-links are fancied to exist.

The Koreshan Cosmogony comports with all facts; but in studying the System it is necessary to distinguish between actual facts and numerous conclusions arrived at by the modern mind from the basis of assumptions. The earth as a concave sphere accounts for all phenomena and has place for all facts of the universe. The earth is about 8,000 miles in diameter; ships sail upon the concave surface—the globe is circumnavigated on the inside. The facts of navigation, geodesy, and

astronomy, as set forth in popular scientific literature, simply prove that the earth is spherical, but they do not prove that we are on the outside surface of the earth. The Koreshan Geography does not differ from geography as commonly taught, except in regard to the direction of the earth's curvature. The continents sustain their known relation on the concave surface. In addition to the usual facts which go to show that the earth is a sphere or a spheroid, we have demonstrated by the most direct and conclusive methods that the earth is not a convex body, but a great concavity. When we put fact with fact and evidence with evidence, and omit all fallacious conclusions founded upon false premises, there is no conflict at all.

Now, while it is a fact that the earth is a sphere about 8,000 miles in diameter, it is *not* a fact that the sun is 93,000,000 miles distant. Such a conclusion, with others which belong exclusively to the Copernican system of astronomy, rests entirely upon the primary assumption of the earth's convexity. The calculated distances to the heavenly bodies are reached from the basis of the *supposed convex arc* with perpendiculars extending outward into space; it is assumed that the earth rotates on its axis diurnally, and revolves annually about the sun. Now, it is obvious that if the earth is concave and comparatively stationary, the relations of the solar and stellar systems are not at all what they are assumed to be—the angles which the astronomers project in their diagrams outside the arc of the earth's curvature are purely fictitious and have no existence in fact.

The earth is the basis of all astronomical observations; the shape of the earth, or the character of the surface from which observations are made, must be known before the distance of a single orb in the physical heavens can be determined. From the basis of the *concave arc*, and in accordance with the facts of astronomical observation, we compute the distance to the sun to be about 900 miles from the surface of the earth. The sun, moon, planets,

stars, and comets are all within the globe. The continent of Australia is more distant from the city of Chicago than any orb in the sky.

It is simply a question of first premise. If the premise is assumed, every conclusion that rests upon it is an assumption. If the premise be demonstrated and logic be applied correctly, the conclusion must be as true as the premise. No one has ever demonstrated the foundation of modern astronomy to be true—no one ever can demonstrate it, not because the facts are inaccessible, but because there are no facts to support it. A critical study of the principles of perspective and geolinear foreshortening, the facts of our ocular and mechanical demonstrations and surveys, as set forth in the CELLULAR COSMOGONY, will show conclusively that the Koreshan System is the true interpretation of the cosmos and all its relations, forms, and functions.

Koreshan Colors and Symbols.

EDITOR FLAMING SWORD:—(1) Please give the meaning of the Koreshan colors—red, green, and gold. Does the wearing of these colors have any material effect on the wearer? Is it advisable for one not able to profess complete acceptance of Koreshanity, to wear them—in such case would the effect on the wearer be bad?—INTERESTED READER.

EDITOR FLAMING SWORD:—(2) I have had several requests from members desiring to know the symbolism of the Souvenir Card used at the celebration of the Lunar Festival. Will you not give it in your columns shortly, so that many may be benefited by the information?—SEC. K. U.

(1) The colors that are designated as distinctively Koreshan are red, green, and gold. These colors appear on the Koreshan flag, and constitute the colors in our decorations on public occasions, and also the colors of the Koreshan badges. The colors are appropriate symbols of great things in relation to the new order of life. They are the colors of Joseph, as shown in the breastplate of the Jewish highpriest; Joseph's coat of colors was red, green, and yellow or gold.

The special color of the Persians was red; and red is the appropriate color to represent the ultimate embodiment of Cyrus as God insanguinate, who "treads the wine-press alone" in his work of

overcoming. Red is the symbol of royalty, fire, divine love, and creative power. The word Adam means red earth. Red symbolizes truth applied to the most external things of natural existence.

Green is the symbol of immortal life. It is the color of verdure, and hence fitly represents that life which comes in humanity's springtime, after the winter of our discontent. It represents divine jealousy, which is the energy of conservation, the substance of righteous desire which ultimates as life. It is a common thing to refer to green as the color of jealousy, as "the green-eyed monster;" this is perverted jealousy, which is destructive. Green is the central color in the solar spectrum, and fitly represents the central desire of Koreshans for immortal life. Green is central in the order of the Koreshan colors—red, green, and gold.

Gold is the symbol of good, purity, and nobility. The gold of Havilah was good. Truth and good are co-ordinates—that is, good is the product of the divine will, as truth is the product of the divine intellect. When the Almighty completes his work of creation he calls it good. When truth is manifest in the external or scientific degree, good is operative in the earth as a result of the application of truth to all planes of human relations. The natural order of the colors is the order of relation of the things symbolized: red, green, and gold—truth, life, and good. Truth is applied that life may obtain, and that good may come as a result of the life manifest.

The wearing of the Koreshan colors manifests the mind's approval of or sympathy with the objects and aims of Koreshanity. With the consent of the mind to wear them, love for the things symbolized by the colors may be increased as one progresses in the study of the System. It would have required bravery and patriotism to wear the colors of the American flag in Latin countries during the Spanish-American war. The symbol of temperance used by the noted Francis Murphy some years ago was the blue ribbon. Many persons took their stand for temperance by pinning on the ribbon; to wear it was to remind oneself and others that the stand was against intoxicating beverages. The Koreshan colors have a

deeper significance, and with an understanding of what the colors mean the wearing of them results in good, whether one is a full member of the orders or not.

(3) On the Souvenir Card used at the last celebration of the Lunar Festival appear our colors, as well as a few symbols, which we will explain briefly. There is a representation of the dragon, which is an important and prominent symbol used in Koreshanity. The dragon has a two-fold significance—the true and the perverted. When the modern Christian thinks of the dragon, the perversion is present in the mind. The dragon power is that power which causes the life of an age or dispensation to drag on.

The red dragon is the symbol of the perpetuity of God's animal life in man, hence, it is that which swallows up the descending life and transmits it to the end of the age; it is that principle by which God arises from humanity in his own personality. Jesus was sown in the church to be raised at the end of the dispensation; he was the "man-child" which was devoured by the dragon. The head of the dragon was the Catholic church in its inception at the beginning of the apostasy; the tail of the dragon is Swedenborgianism. The dragon or serpent is the symbol of commercial wisdom—both the divine and the perverted order.

The Souvenirs contain the words: "Hail to the Fowls which Fly in the midst of Heaven," followed by an earnest injunction by the Messenger of the Covenant. Birds symbolize knowledge, the entities or spirits of knowledge; also those who are receptive to them. Flying birds represent the exercise of the rational faculties, or progress in the attainment of knowledges. Wherever the embodiment of truth appears (the carry-case), there the eagles will be gathered together—that is, those able to reason. The eagle has the ability to perceive objects at a great distance; perception is the mental vision—the ability of the intellect to see things. To progress in truth is to fly in the mental atmosphere of truth—the atmosphere of heaven or illumination.

Question Concerning the Baptists.

EDITOR FLAMING SWORD:—I enclose texts of Scripture cited by a Baptist preacher to prove that the Missionary Baptist church is the only true church. He says that Jesus the Christ was a Missionary Baptist preacher. For the benefit of some of your readers I am requested to ask you to give your solution of these Scriptures, in the Open Court of Inquiry. —W. P. B., Berryville, Tex.

Our correspondent has sent us one hundred citations, which the preacher referred to fancies are in agreement

with the doctrines and claims of the Baptists, and which he designates as the "Foundation of the Missionary Baptist church." It would be impossible for us to take up a line of detailed explanation of these texts in any one number of THE FLAMING SWORD; but we can get at the root of the matter more directly by showing, contrary to the claims of those who are eager to be known by the name of Baptist, that John the Baptist was neither the founder nor the foundation of Christianity. Neither the followers of John nor of Jesus were known as Baptists, but the Disciples were first called Christians at Antioch.

After John the Baptist passed from the scene of action in the natural world, Jesus himself founded the Christian church in accordance with his declaration: "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." It is specifically stated that Jesus himself was the head of the church; he was the head of the dispensation, and the church he instituted was the true one because it contained truth and life. In six months after John the Baptist baptized Jesus, he lapsed into a state of doubt as to whether Jesus was the Messiah, or whether he should look for another. If the least in the kingdom of heaven is greater than John, John could have no part in the kingdom; he was but a transient vessel, a medium of transmission of the spirit of Eloah to Jesus. The Christian church did not have its origin in John, but in the Christ.

It matters not which sect of the church of this age is able to trace the most continuous line back to the days of the Apostles. The Greek church, the Roman church, the English church, as well as the Presbyterians and Baptists, claim direct relation with the primitive organization, and each claims to have historical and other evidences of its direct descent. We may prove by the fact that a dead tree exists that it once contained life; but the fact that it is dead proves that it is useless; the true tree is the one that is living. We may find the origin of Protestantism in the Roman church, and the origin of the Roman church in the first series of declensions of the age. Whatever church or sect has constituted the

central line of descent of that substance imparted by the Messiah at the beginning of the age, must now, through metamorphosis and vitiation of that substance, be a corrupt body, a dead tree, because it has borne the seed of the dispensation.

Every Jew in the days of Christ could trace his natural lineage back to Abraham, and the Jewish church could trace its origin to the real founder; but that availed nothing for the vidual Jew, nothing for the church as a body; these facts did not make the Jew the true Israelite, nor the church as Jesus found it, the true exponent of divine truth and life. The church proved itself false by rejection of the Messiah. It had fallen away from its original purity. So it is with Christianity; the church of the age was destined to fall, and fall it did.

The facts of the present condition of the modern church in general, as represented in the various sects of Christendom, both great and small, both old and new, prove that the church has declined—it has fallen away in both doctrine and life. The apostasy was in and of the church itself, not something outside of it. The primitive Christians were communists—they had all things common; that was when the Holy Spirit was operative in the hearts of men, when they were of one mind and of one spirit. Now it is different; the truth once possessed by the church became vitiated in the soil in which it was planted; the corruption of the seed was inevitable. The fall of the church was the fall of both head and body; the members of the church had to die with Jesus in his descent through the age in the processes of regeneration, that they might live with him when his life comes forth in the resurrection.

Neither the Baptists nor any other sects of modern Christendom conform to the doctrines and customs of the primitive Christian church; hence, no matter if a sect can trace its origin to the very headquarters of divine impartation, that sect cannot be true if it has lost the truth. The true church is one which contains and promulgates the divine truth and life in its purity. A new church must succeed and supplant apostate Christianity, just as primitive Christianity succeeded and supplanted Judaism. The true church at the end of this dispensation must be the fruit of the dispensation, founded by the head of the new orders of church and state.

Thanks to Subscribers.

With Suggestions Concerning Subscriptions and The Immortal Manhood.

We have a number of inquiries regarding a systematic study of the Koreshan System. Many of our readers have all our publications, but some have not. The pamphlets include the CELLULAR COS-

MOGONY, which demonstrates our premise, of which thousands of copies are in circulation. But comparatively few have ordered the superb volume, THE IMMORTAL MANHOOD.

We cannot too forcibly impress upon the mind of students of the System, the necessity of obtaining this first volume of the Guiding Star Series, for it contains the very germinal principles of the solution of the problems of human life and salvation. Every reader of THE FLAMING SWORD, every one at all interested in Koreshanity, should obtain a copy of this great work and study it as one studies a text-book in school. Read it, thoroughly digest it, and impress its truth upon the heart and soul. It contains much that is new even to those who have read THE FLAMING SWORD for years.

Subscriptions and Renewals.

We desire to express our thanks to those who have promptly renewed their subscriptions at the time of expiration, and otherwise favored us with orders. Our subscription list is in better shape than ever before, because the interest of readers is increasing in our work. Still there are many who are in arrears. We have esti-

LECTURES BY KORESH.

We are glad to announce that after an absence of several months in the South, the Founder of Koreshanity is again in Chicago, where mail intended for him may be addressed.

Services of the Koreshan Ecclesia on Sunday afternoons, 3 o'clock, at our Hall, 315 Englewood Ave., are resumed. First service, Sunday, May 17.

Koresh lectures also on Tuesday evenings, 8 o'clock, at same Hall, before the Society Arch-Triumphant. The public is cordially invited to attend all our meetings.

mated from data contained in our books, that there are some 360 subscribers to THE SWORD whose subscriptions are in arrears from a few months to a year or two, or now due for another year. In the aggregate, subscriptions due make an item of something over \$400.00, which we should have in hand to meet the demands of our work. The number in arrears is comparatively few in view of our large list of readers—still the item is one of importance to us.

It is our custom to continue sending THE FLAMING SWORD after subscriptions have expired; we do this because the majority of those not able to renew at once, desire it. But in some cases we do not receive advice, even where persons have no intention of renewing. We cannot always tell who are interested sufficiently to continue reading. It should be a rule among subscribers, therefore, to advise us promptly upon expiration of subscription, whether they desire the publication continued to their address. Many have not the funds in hand to remit at once at the time of expiration; we do not object to this—we gladly extend the favor; but we should have advice from all those whose subscriptions are due.

The date on the printed tab on the wrapper is the date of expiration. If our

readers would kindly notice the date on their paper, they would never be at a loss to know how their account stands. We suggest that each one examine this date, and if it is in the present or past, to send renewal with arrearages at the rate of \$1.00 per year. Let us hear especially, and as soon as possible, from those who are as much as one year behind. We cannot afford to carry subscriptions indefinitely without special request.

Terms for Clubs.

We have inquiries concerning club subscriptions. Some of our friends do not desire to retain the commission we usually allow, but want to give the benefit of reduction to those whose subscriptions are solicited. In clubs of five, we will make reduction of 25 per cent, if sent and paid for in advance at one time; this is for full yearly subscriptions. Clubs of 10, 30 per cent reduction; in clubs of 20, 40 per cent reduction.

Summary of the World's News.

AMANDA T. POTTER.

May 6.—Chinese flock to Chicago to take advantage from laundry strike; advance rates of washing.—Tammany preparing to capture city and state of New York; good prospects for success.—Chas. M. Schwab and other officers re-elected by United States Steel Corporation.—President Roosevelt visits Albuquerque and Santa Fe, New Mexico; proceeds toward Grand Canyon of the Colorado.—King Edward returns from visit to Italy and France; London gives him enthusiastic welcome.—May 7.—Dismissal of two engineers at Swift's Chicago packing-house precipitates sympathetic strike of 300 men in eight plants at stockyards.—Long sought and often promised concessions to Americans secured from Turkey by American Minister; Professor Banks is thus enabled to pursue his archaeological explorations at Ur of the Chaldees, the birthplace of Abraham, and in other parts of Babylonia.—Federal Judge Munger of Omaha issues sweeping restraining order against striking teamsters; action by employers said to be forerunner for call for troops.—Financiers of New York believe in J. P. Morgan's prediction of continued prosperity.—Mrs. Eddy gives \$100,000 for new christian science church in Concord, N. H.—May 8.—Children in two Omaha parochial schools strike for shorter hours.—Armed and masked men, under threats of death force a negro rural mail carrier near Gallatin, Tenn., to resign his position.—British government announces terms of \$150,000,000 Transvaal loan.—Wall street grumbles at President Roosevelt; he is charged with playing politics at expense of country's business interests.—Army board pronounces new army musket the most powerful of its kind in the world.—115 Moros slain in Mindanao; two U. S. soldiers killed and seven wounded.—Booker T. Washington deals with Negro problem before a full house, Auditorium, Chicago.—May 9.—Chicago laundry owners capitulate to demands of employees; name committee to arrange for arbitration of differences with workers', drivers' and shirt ironers' unions.—President Roosevelt witnesses flower parade at Los Angeles; addresses students of Pomona College at Claremont.—Russia reoccupies New Schwang with large force; making warlike preparations in Manchuria.—May 10.—Infernal machine containing 100 pounds dynamite found in baggage of liner Umbria at New York pier; set for action but not sprung when discovered; letter of warn-