



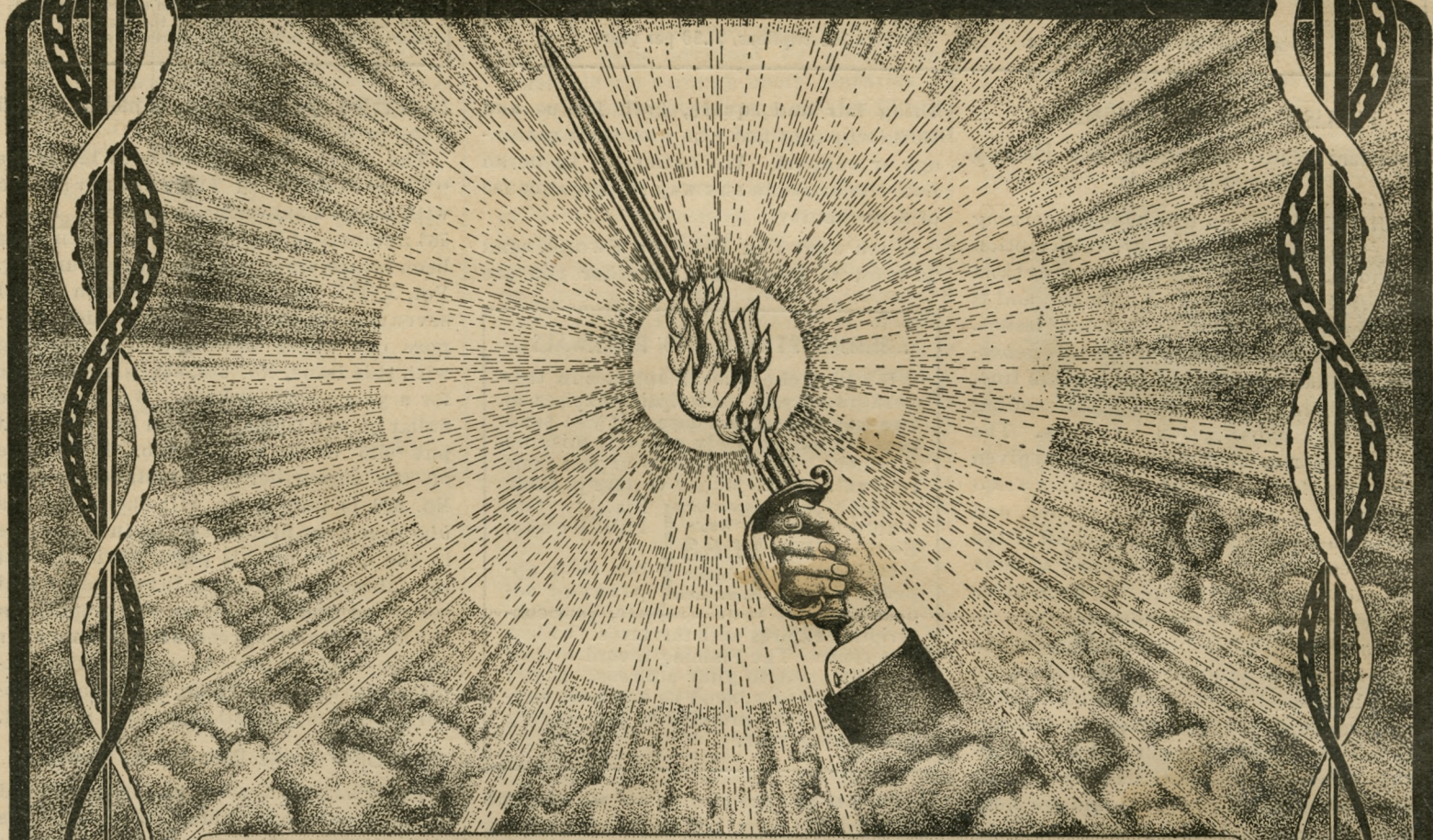
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., JULY 19, 1904.

NUMBER 6.



CONTENTS

THE WORLD'S MORAL AND MENTAL DEGENERACY.—THE BASIS OF KORESHAN THEOLOGY, KORESH

STUDIES AND REVIEWS.—A View of the Colorado Riots.—The Failure of International Arbitration.—The Intellectual Stimulus Furnished by Koreshanity, L. P. BORDEN

DEPARTMENT OF ASTRO-BIOLOGY.—A Visit to the Regions of the Underworld.—The Action of Formative and Destructive Forces, RABON ADONOSEPERI

EDITORIAL PAGES.—Retribution and Labor-Unionism in Colorado.—Rational Sympathy for the Oppressed.—Habits as an Index to Character, THE EDITOR

COURT OF INQUIRY.—The Story of Adam and Eve.—Viewing the Physical Heavens.—A Lesson in Auto-Suggestion.—Extracts from Letters, THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PROF. U. G. MORROW, Editor.

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PUBLISHER'S ANNOUNCEMENTS.

Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. The Postal Department at Washington has given authority for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

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able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 563 numbers of THE FLAMING SWORD have been issued since the time of its founding. Vol. XVIII, No. 1, was 558, though issued seven months after date of suspension. Suppose one whose subscription is expiring with this issue, No. 563, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 563, and put "615" on the address tab. In the case of the subscriber here instanced, when No. 613 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number in the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

Our Offer to the Poor Hereby Revoked.

THE FLAMING SWORD has been entered at the Estero post office as second-class mail matter. The postal authorities at Washington consider that our offer to the poor will lead to prohibitive results—that of obtaining names not legitimate subscribers within the meaning of the law.

We therefore announce that our offer to send THE FLAMING SWORD free to a limited number too poor to pay, is hereby revoked. No more names will be received on that basis. We would suggest that perhaps those whom THE FLAMING SWORD is likely to benefit are those who have sufficient tact, courage, and love of the truth to make personal sacrifices to the extent of at least \$1.00 annually, and thereby be enabled to subscribe for THE FLAMING SWORD on a basis acceptable to the Postal Department at Washington.

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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ESTERO, FLA., JULY 19, 1904. A. K. 64.

Whole No. 563

The World's Moral and Mental Degeneracy.

Perversion of the Function of Legislation; the Dangerous Medical Fraternity; the Cure for Modern Perversions is the Science of Righteousness.

KORESH.

THERE IS A LONG LIST of flagrant violations of the laws of moral obligation which might demand the virtues of the pen of the ready writer, embracing volumes of literature and columns of the noted periodicals of the day, but which—though expositing the iniquities of the times and the degradation and degeneracy of the human heart—could not reach the seat of the malady nor suggest the remedy for the crying evils of our times. One of the functions of THE FLAMING SWORD is to probe the great contusion which has wrought the moral degeneracy of church and state, and brought into disrepute the principles of religion, morality, and justice which the Christ of nineteen hundred years ago instituted, and which were given as the standard for all future generations, to not merely diagnose the disease which threatens the integrity of the social fabric, but to designate the only remedy that can meet the condition and furnish the resource of integral recuperation.

While we attempt to indicate certain perversions of the functions of legislation and the means resorted to for the accomplishment of specific ends in special legislation, we trust that the reader will give due weight to our argument bearing upon the character of the essential remedy for the universal spread of fallacy and evil. Two of the glaring evils of the times are the tendency to the corruption and corruptibility of legislatures and legislators, and the tendency of special combinations to utilize these possibilities for corporate and private ends. One of the emergencies which the liberty-loving citizen of what is called the land of the free confronts, is the great trust of medical imbecility called the "regu-

lar" fraternity of medical and surgical delusions denominated science and art. We would almost naturally suppose that a profession of advanced science, with all of the accessories of modern progress claimed for it, could depend for its endorsement and support upon its ability to satisfy its patrons, rather than upon the enactment of special laws in the interest of the medical profession, not for the good of the general public. Thousands know of the empiricism of the medical profession, and would rather risk their lives with Nature and the God of life; but they are compelled to depend upon the uncertain skill of pretenders, whose only claim to the right to murder is the protection of the law in its special concession to their demands.

Dangerous Blunders of the Medical Profession.

Not long since, it was our fortune to observe the manipulations of one of the great surgeons of America, in his effort to demonstrate before his diagnosis class of Post Graduates, the negative and positive symptoms of distinction of appendicitis from any other disease. The eminent gentleman talked and cut before this same class, in the presence of the writer, for one long hour, with all the technical grandiloquence of the learned apostle of Æsculapius, both for the purpose of restoring a sick man to health, and of defining symptoms in such a way as to preclude any possibility of mistake in diagnosis with the class he had the honor to instruct. When the learned doctor reached the place which he thought to be the seat of the malady, he found, rather than any defect in the function of the appendix, a perfectly healthy condition of that organ. No wonder that such pretension should seek for its countenance

and support, the functions of special legislation, contrary to the fundamental principles of our Constitution! While we have cited this case in a number of instances, we have not publicly stated the name of the learned professor, but now we have no hesitancy in proclaiming the name. The professor in question, whose tenure of reputation must be sustained by laws regulating the practice of medicine and surgery, is none other than the eminent surgeon, Professor Murphy, of the great city of Chicago.

If the above were not a common practice and the repeated result of pathological ignorance and technical disability, we would be slow to place before a deluded public so delicate a subject as the mere inadvertency of an honorable man. The discussion of the subject of the liability of the appendix to abnormal conditions, is now so common as to frighten the unsuspecting regarding the ignorance of the empirical profession, into the belief that any little pain or irritation in the region of the ilio-cæcal valve is a sure indication that the person is the subject of the dread disease. Not one case in five hundred called appendicitis is actually that disease; but it is as possible for a susceptible and negative person to be "suggested" into the condition, as it is possible for one in a diseased state to recover through the suggestive method. A friend of ours is now in the hospital trying to recover from two operations,—one for appendicitis, which was found to be absent when the operation was performed, the other to relieve abdominal tension by an incision on the opposite side of the abdomen from the incision made for appendicitis,—and waiting for some expert medical support of the same kind for rebuilding to a condition in which he may be operated upon for cancer of the rectum, which it is now decided is the final malady.

The profession called "regular," noted for its ignorance and its empiricism, is adding to its notoriety through its special influence upon legislation (its main dependence for perpetuity of its power) to compel patronage by debarring the people from the right to choose their means of treatment and cure. We must look for some other means of relief from the oppression of every kind of trust, as well as the medical and many other special evidences of the trust evil, than the channels of legislation. The possession of money has become the test of any claim to public confidence and support; and as the love of money, the root of all evil, awards the premium to what the world confesses to be the standard of virtue, some force in opposition to the prevailing potentiality of the world's momentum must constitute the means of a monumental revolution.

The Remedy in the True Recognition of the Lord Jesus as the Source of Righteousness.

The church and the world underestimate the character of the Lord's mission in the earth. They have

departed from a knowledge of God in their departure from a knowledge of Jesus the Christ. That portion of the world the most under what is supposed to be a nominal Christianity, and representing, possibly, the most advanced state of progressive civilization, is divided between the conviction of the truths of Christianity and the conclusions drawn from the deductions of a spurious science, all of the tendencies of which are atheistic and antichrist. Even our theological Christian universities are pronouncedly sceptical regarding the divine authenticity of the Christian's guide—the Bible. The Chicago University, the legitimate representative of modern religious growth, has developed from what was once a purely Baptist Christian institution. It has for its greatest patron John D. Rockefeller, the Baptist John of modern times. Its students are between two fires, or, we might say more accurately, three; namely, the professors who believe in the Christian idea modified through the delusions of a degenerate Christianity; the "higher criticism," (whose interpretations of the Bible and Christian principles depend upon the influence of modern science upon the statements of the prophets of old, the Lord Jesus and his Apostles,) and the apostles of absolute atheism. If in one of the great American universities—in which theology constitutes one of the most pronounced factors of its curriculum—there is so much uncertainty, what can we expect of the status of religious conviction dependent upon such a source of Christian culture?

All modern "scientific" thought is predicated upon the deductions of those scholastic edifices built upon the fallacies of assumptive speculations, which the most advanced advocates admit to be uncertain and delusive. No one can reasonably dispute the fact that what is called modern science is altogether atheistic in its tendencies, and that it is gradually but surely undermining Christian belief. This is not because there is anything weak in the formulas of primitive Christianity, but because the interpretations put upon its doctrines are dependent upon the scholasticism of atheism and the influence of modern so called science as the basis of interpretation.

The Need of World-wide Revolution.

It would be absurd for us to imagine that anything short of the final fruition could be instituted, wherewith a reformation could be expected or initiated. Were there any possibility of reform in any of the lines of public agitation, we would be foremost in the ranks of the reform elements of the world. We cannot be named in the catalogue of civic or social reformers; we do not believe the world is evolving along the lines of political, social, and scholastic progress. It is approaching the great revolution, a revolution dependent not merely upon the exposition of the science of life, but upon the development of life itself comprising an evolution of the

Sons of God, multiplied from the planting of *the* Son of God in the Garden of Eden at the inauguration of the Christian system.

If Christianity be true, as founded upon those laws of life claimed to be ordained of God, (the confirmation of which may be found in the Lord's own declaration that he came not to set aside, but to fulfil the law,) then it constitutes the basis of the final source of all knowledge, rather than that the lines of modern speculation and empiricism should be regarded as the source of ultimate scientific conclusion. There is no middle ground between genuine illumination and the spurious enlightenment of assumptive speculation. The system called science—founded upon the speculation of presumptive testimony—must give way to a scholasticism founded upon rational processes grounded in a demonstrated, not a speculative premise. The strength of Koreshanity and the promise of its final triumph reside in its resource and power of demonstration, in contradistinction to the confessed speculative character of modern pretensions to scientific knowledge.

Were we Christian in the modern sense of that term, believing in the power of what the Christian world now believes to be regeneration, and working along the lines of political metamorphosis, we would be compelled to work with the prohibition movement for the political salvation of the nation, for no party can be true that upholds the liquor traffic; and were the possibilities of reformation on the lines of political power, no man could be true who could endorse any party that would or could encourage such traffic as a means of replenishing the national treasury.

The Christian world has reached the limit of its degeneracy; the love of money is the dominating influence of momentum throughout the world. The power of money is felt in all of our legislative halls, and the Christian church with its ministry is controlled by this mighty force. Shall we deprecate the condition into which the declension of the church has led the nations? Or shall we regard it as the fulfilment of the prophetic declarations made concerning the church at the beginning of the age?

Mental Force and Physiological Operation.

WHERESOEVER there is an active mental force there is a corresponding physiological operation. There is a cortical center for every organ and muscle of the body; that is, for every physiological operation. Corresponding to this there is a mental operation—the mental function having its source at the cortical area where the physiological operation takes its rise. For instance, the organ of conscientiousness is the center for a man's moral walk, and is specifically located in the cortical area. His physiological walk has its origin at the same center. This is true of all the organs and faculties of the cerebrum.

THE BASIS OF KORESHAN THEOLOGY.

The Scientific Conception of Deity as Opposed to the Orthodox View; the Personal Origin of the Holy Spirit.

KORESH.

THE KORESHAN THEOLOGY is founded upon absolutely scientific principles. The term theology means, literally, a discourse upon the character of Deity, and in the highest sense, human relationship, the obligation of God to men, and man's obligation to man as predicated upon the basis of a true conception of the divine character and our true devotion to those conceptions. The theology of the Universology of Koreshanity differs widely from the theology of every other cult. It differs from what is called orthodoxy, in that it is triunitarian instead of trinitarian; its basis of triunism being in the cognition of the personality of the Lord God as the man Jesus—he being the fulness of the Godhead bodily, as the Scripture declares him to be. Hence our theology centers around the conception of a recognized Messianic law, perpetually in force, through which the invisible Divinity (who is in character a man) becomes incarnate for the purpose of perpetuating his own being and that of the human race which, in the regenerate state, is the offspring of the visible Godhood.

Modern theology of the recognized orthodox type describes the Godhead as being an indescribable, inconceivable, noncomprehensible, eternal something without body or parts; in reality, a spiritual nonentity. The Koreshan theology defines the Godhead to be endowed with a certain form, and with functions of manifestation which do not belong to the caprice of any voluntary fiat, but to the inevitable and eternal law of periodicity, involved in which is the forever recurrent Messianic increment of personal incarnation. We therefore hold that a genuine and true conception of the character of Deity and a proper discourse upon his nature and character define him as the visible and tangible human, and that in the revelation of God to man, no other manifestation than the human could be a full revealment of Divinity to humanity. From those misleading vagaries involved in what is falsely denominated "the new thought," we differ radically and necessarily in that, with the so called "new thought," which is but an outgrowth of a spurious orthodoxy, God is an inherent nonentity as indescribable as the orthodox Christian's deity.

The false conception of the so called christian and mental science has for its foundation the false conclusion of modern physics—that energies or forces are but mere modes of motion and belong to a sphere which is beyond the ken of any rational analysis and synthesis. If we ignite or destroy matter in any process of combustion, whether in the ordinary reduction of common fuel to flame, or elements in electro-magnetic combustion, there is obtained a certain amount of physical spirit.

This has been called energy, under the supposition that it is not a substantial thing. The so called scientific world is rapidly departing from its former conclusion concerning energy, and is beginning to hold to the idea that force or energy is, after all, a substantial *something*, yet distinct from ordinary matter. Involved in the so called "new thought" conception, there is also a modification of the original nonentific vagary.

If we take a piece of zinc as an element in the common galvanic battery, with other elements, it is reduced on the line or order of physics to a certain amount of energy, we may call it the spiritual ether of physics, and on the line of elements, to the regular precipitate, that being determined by the character of elements in combustion in the cell. The elements being uniform and of the same kind, the results will be invariable. The destruction of a certain kind and quality of element will produce a certain kind and quality of spiritual ether, in given amount proportionate to the amount of tangible matter destroyed. We employ the term destroy, because the elements are destroyed as to their material substance, but transformed to spiritual substance. They are no longer matter, but they are the coördinate concomitants of matter, and as substantial. Inasmuch as it requires the destruction of matter to produce what the physicists have persisted for many years in calling a mere mode of motion, in the characteristic called energy, in one instance, we aver that it requires the destruction of matter to produce the effect in all instances; and we therefore declare that there is no spirit in the universe that is not the result of the destruction of matter. We maintain this in so far as it pertains to that spirit endowed with intellectuality and related to the organic existence which we call man and God, or to the spirit of ordinary matter, which we have denominated the spiritual ether of physics.

The spirit of any process of combustion partakes of the simplicity or of the complexity of the elements in the processes of combustion; the spirit partakes, also, of the organic or inorganic character of the process. There is no spirit without its concomitant—matter. With the ordinary parlor match, there must first be the material of which the match is composed, then there must obtain the necessary friction, after which we obtain the flame, comprised of light, heat, electricity, magnetism, and other physical results. The flame must depend upon the material basis as the first substantial factor in the phenomenon. So with that manifestation called spiritual influxion or pneumatic and psychic phenomena, there must be, first, the substantial basis of whatsoever phenomena might be expected or desired. It is upon such a basis that the spiritual phenomena depended in the beginning of the Christian dispensation; for then all those phenomena called the op-

erations of the Holy Ghost, depended upon the fact that there preceded it the manifestation of the personal Messiah. The subsequent phenomena were the sequences of as much physical organic perfection, in the form of the Man-God, the Lord, as were indicated in the power and character of the operation which proceeded from that personality.

Our contention is, then, that had there been no Son of God as the one personal fulness of the Godhead bodily, there could have been no corresponding spiritual manifestation. As the flame is the result of the burning of the match, so the flame called the Holy Spirit was the result of the combustion of the Lord, personally manifest—and made manifest for this very purpose. The throne of God, which is the central throne of the universe and focalized in its specific pivot, in the humanity, can only be perpetuated through the rejuvenation of that throne, by the raising up of the everlasting Son from the human race, a function of organic life which belongs to the operation of a perpetual law of Messianic decree. It is, then, the characteristic of Koreshanity to predicate its reasoning upon the demonstrated premise of the tangible basis of a material foundation of organic life. It is the definite unity of a central to a circumferential relation, making the center the first origin of power, and the circumference the second resource of power. Such a relationship constitutes an orderly reciprocity in the conduct of the principles and affairs of government.

The human body does not control the head, except where the animal propensities have gone wild; but the head does control the body when all things are normal. The head is the governor in all normal conditions, hence the universal man should possess its power in the head, but contributed through the powers of the body properly delegated. It will be seen that the Koreshan conception of organic unity is predicated upon the basis of centralization, but not a centralization according to the present two distinct forms of government, namely, the monarchical and democratic, but a government in which there is a divine relationship because of the powers of the higher regeneration having entered into the life, both of the individual and the universal humanity.

Cortical Centers and the Conarium.

EVERY cortical center derives an influence from the conarium, either through the distribution of fibers or through the currents of the blood, which impart their influence through their specific channels; and through a more subtle channel the conarium derives from all these centers the spirit which is here recreated for the uses of the general body.

The government of the universe is an empire.

New Century Studies and Reviews

Lucie Page Borden

A VIEW OF THE COLORADO RIOTS.

The True Constitution of Society Will Provide for the Individual in Equity; the Futility of the Effort of Strikers.

THE FUTILITY of any attempt on the part of organized labor to force the great corporations to yield to its demands has been demonstrated in two notable instances. Despite certain concessions to the dissatisfied miners, the mine owners themselves have been the ones to profit from the enforced cessation of activities in the coal mines. Another great struggle has been going on in the mining districts of Colorado, where society has been utterly demoralized by the encounter between the two forces—wealth and the producers of wealth. The latter class has in every case been defeated by the capitalists. The justice of its demands for an eight-hour day in the mills and smelters has been conceded by an overwhelming vote of the citizens of the state, who declared their will in no uncertain tones at the polls. And yet, in the face of the state's declaration of its will, the mill owners and those who carry on the smelters have proved strong enough by an iniquitous coalition to prevent the state legislature from enacting any law to this effect.

Organized labor may resort to violence, but it is not strong enough to fight the great corporations because they have the money, and money is power under the present system. The dethronement of the money power may be accomplished far more successfully and in a righteous way. It is not necessary to resort to anarchy and bloodshed in order to bring the union men into the enjoyment of their share of the products of labor. The ballot has proved a failure, and this fact may well be noted by socialist leaders who assure their followers that they can obtain redress by this means. The will of the majority has been set aside in Colorado by a minority of wealthy men strongly entrenched in their position, and actuated by their desire to make more money for themselves at the expense of the lives of their employees. It is destructive of life to force men to work for twelve hours in a poisonous atmosphere; but the heads of the milling and smelting works, already rich men, say they cannot make enough money under the eight-hour law.

The enforcement of this law would protect the workers of Colorado, but it would only leave them in the same position as wage workers. The adoption of the sliding scale has only ameliorated the Eastern miner's condition in a slight degree. It has not changed his relation to society. The only way to redeem the American workman from his condition of servile defenselessness before the great money power, is to give up the use of money and make labor the unit of value.

This seems to some like an impractical scheme, but a little consideration will show that it is no more im-

possible to accomplish such a reform by peaceful means than it was to issue greenbacks at the time of the civil war. However, it is by no means probable that the men who hold the balance of power in the nation today, would consent to such a course. It would destroy what they are endeavoring to hold, and change the constitution of society. Even a man so desirous of the public good as President Roosevelt, seems so thoroughly imbued with the idea of the continuance of the present evils as to write: "I believe in corporations; I believe in trade-unions. Both have come to stay, and are necessities in our present industrial system."

It does not require the prescience of the prophet to predict that the two competing factors are to last only long enough to destroy one another. Then upon the ruins of the present conflicting powers will be built the nation which loves righteousness. The impulse of the Christian world today, wherever Christianity is taught and the doctrines of its Founder are preached, is supposed to be love for the neighbor. The impulse of the business world is not the same. Here, the only principle that rules men is the desire to make money, which must be done by competing with the neighbor. This puts business and religion at variance; it makes hypocrites. The financial system of the country ought to be the outcome of a society organized according to the laws of order.

Socialism is the remedy proposed by many, but the past record of socialistic communities is not a guarantee for the future. There has never been an instance where a community founded upon the doctrine of a strict equality has met with any measure of success that was enduring. Socialism is not the model to follow, for Nature, by creating such diversity of tastes in man and by endowing him with such variety of talents, has forever set her hand and seal upon the doctrine of an equitable provision for the individual. His share should be proportioned to his needs and tastes, and should reward him justly for his services rendered to the state.

The perfect system must provide for all in equity, and this implies pure wisdom in the regulating body. When the state owns all the public utilities, together with the land, then each citizen can work for the state and in the interest of the whole mass of citizens. That functionary who performs the most efficient service will receive the greatest compensation. The state will have its head, one who will rule divinely because impelled to choose that course which shall conduce to the elevation of the whole body.

The Colorado riots carry their moral, and they are a sufficient reminder of the instability of organized labor as well as a prophecy of the conflict to come.

A large share of the misery in the world is caused by the fact that we make our claims too large. We demand of our friends not only those virtues which are theirs by nature, but all other gifts as well. It is perhaps an indication of our instinctive faith in human development—this perpetual demand for symmetry.

The Failure of International Arbitration.

UNDER A TRIUMPHANT heading, the tenth annual conference in behalf of international arbitration has been reported. The claim is made that during the past year arbitration as a principle has been upheld in the settlement of international disputes. A special point was made of the Venezuelan affair, and the treaties concluded between several European nations were cited by the orators of the day. It seems that these nations have made alliances, binding themselves to submit all cases of a specified nature to The Hague court for five years to come.

This is well, but the past year has witnessed also a most signal defeat of this principle in the case of a war begun and carried on by two nations without recourse to The Hague tribunal, although the head of one of these nations was the prime mover in the establishment of an international court of appeal. The same issue of the press which gave an account of the Lake Mohouk convention in New York, detailed the fearful charge of the Siberian Cossacks armed with lances, as they bore down upon a detachment of Japanese calvary which in a few moments was literally cut to pieces, many soldiers being impaled. The wholesale slaughter of human beings which has been going on in the far East during the progress of the fight for supremacy between Russia and Japan, does not seem to warrant any flourish of trumpets on the part of the peace promoters.

The Hague tribunal has not been patronized by the Czar, its most strenuous advocate. The fact is humiliating to those who believe that the dawn of universal peace has been announced by the institution of this court. It is humiliating to those who have fondly dreamed that by due process of evolution, man had reached too high a plain to kill his brother in the open field as beasts fight, snarling to divide the prey.

The true hope for the world would seem to lie in the transformation of the animal qualities by a sudden and overwhelming baptism, rather than in the slow fulfilment of evolutionary processes. Scratch the skin of the civilized man never so lightly and one finds the savage. What does this prove, if not that what is now termed civilization does not consist in a radical change of the primitive instincts, but in a mere surface gloss?

The whole march of civilization could not prevent Bull Run and Gettysburg; nor has it been able to prevent the invention of every form of defensive and offensive armament, growing more and more deadly as skill in mechanics and command over natural forces increase. The true civilization will do something more than gloss over the brute. It will change the inherited instincts derived from the lower nature into desires of another quality.

The Intellectual Stimulus Furnished by Koreshanity.

THE INTELLECTUAL POWER gained from a knowledge of the Koreshan scientific departure, together with the logically consecuted arguments which rest upon its main premise, is sufficient compensation for the effort to understand the Cellular system. If those who are searching for truth would apply their rational faculties to the task of estimating the number of miles a lighthouse of a certain elevation should be visible according to the calculated ratio of curvature on a convex surface, and then compare these figures with the statements made by mariners and many unprejudiced persons, they would be forced to make deductions favorable to the concave idea. It is not neces-

sary to make any abstruse calculations, nor is it incumbent upon those who desire to learn more of Koreshanity to study profoundly the systems which it comes to replace. By a conception of the truth of the new system, one is led to appreciate the errors of the old. For example, no one who is at all anxious to investigate Koreshan Science, need concern himself to calculate the distances of the stars. Knowing the principle upon which these calculations are founded to be false, he is certain that all computations upon the basis of a stellar universe without limits or bounds must be erroneous.

The more one confines himself to fundamental principles, the simpler and easier it becomes to account for many phenomena otherwise unaccountable. The more men study the heavens under the spell of the old thought, the more difficulty they find in reconciling discrepancies and the more they lose themselves in abstruse calculations.

Another reason why the new scientific views taught by Koreshanity are more of an inspiration to the mind, is because they do not befog the brain and bewilder the intellect by too much cramming. It is much better to understand clearly a few principles and be able from these to deduce laws, than to be obliged to learn long lists of unverified conclusions drawn from false premises. The beauty, simplicity, and dignity of the Koreshan exposition of the universe will commend it to those persons whose minds are open to conviction—that is, to those whose intellectual faculties have not been paralyzed by too much work in the dim and misty borderland of the "infinite."

The difficulty in understanding the Cellular constitution of the universe will vanish with a little patience, and the searcher for truth will be rewarded beyond his expectations by an insight and a foresight gained by diligent effort.

 Department of Astro-Biology

Rabon Adonoseperi

A VISIT TO THE REGIONS OF THE UNDERWORLD.

The Action of Formative and Destructive Forces; the Waters Beneath and the Treasures of Darkness.

IN THE PREVIOUS ARTICLE, a comparison was drawn between the Language of the Star of Life, and of Necrology, the Book of the Dead; between that force emanating from the center of Light and its reflections as circumferential darkness, generally known as satan. There is another ray or force which stands in spiral relation to the satanic. This is of an opposite but not a coördinate nature, and therefore crosses it. These two forms are as necessary to each other's existence as mind or spirit is to matter; and together they form that cross which is so necessary a formation in all organic framework and structural mounting.

The exact nature or character of this force can only be understood by a still further consideration of the satanic element. We have seen that in his circumferential capacity as an angel of light and darkness, he forms the bound. It is obvious, therefore, that his superficial expression is the effect of the rebound, for he has become the inversion of his original nature. Satan is thus the

double binder, the *inverse* beginning and the end, the first and the last; concave circumferentially and originally, and convex superficially and ultimately—hence the strength of his bondage; for he is the *cup* that holds the waters into which the fatal plunge must be made, and also the *locked* lid that prevents man from gaining access to the contents. The box is securely locked and the key is inside. To force the lock, then, becomes an absolute necessity, and in order to accomplish this, cold steel must be called into requisition; and it is here that the aforementioned opposing or crossing force comes to the rescue.

The light projection of the central sun has been termed the universal pen, and is active. Its dark projection is therefore the wiper-out, or the force that cancels, and which may be termed passive. Both projections possess a central and a direct, as well as a spiral and an indirect force; the former corresponding to the axis of a cylinder, and the latter to its sheath or the insulator of the nerve. The force that has been termed satanic is the spirated dark projection, and winds like a serpent's body. It is the container and insulator, while its opposite is direct, the axis of the nerve and animator of the serpent's body. This latter force also has its bound and rebound—or rather, its version and inversion. In the former case, as director he becomes superimposed on the spiral force and thus beats it out—or better still, irons out its creases, giving it a circular form; and if a conception be formed of a serpent lying head to tail, a fair idea of this principle expressed in its converted but not preverted sense, will be obtained. Now, as the indirect force has been termed the binder, so may the direct force be called the loosener; and the two—although of such opposite natures, are necessary to each other's existence, for apart from them there can be neither form nor function; and while as the former when preverted has been termed the satanic, so may the latter be called *diabolic*, a word which means thorough, right through.

It has been shown that these two forces, when in harmonious relation, are productive of poetical form—the circle. It is obvious, then, that their prosaic and superficial expression must be chaotic; the creative, animating, impregnating force becoming destructive, death-dealing, and volcanic. The containing, gathering, and binding force is suggestive of continence, industry, patience, and thrift, which when superficially expressed becomes greed, covetousness, and selfishness. The impregnating force indicating activity, strength, and potency, when inverted becomes violence, passion, lust, and death. Mankind, as being superficial expressions, are generated by the crossing of these two forces, and may be termed the spawn of satan. The satanic cup of water is the ink-well into which the penetrative pen is plunged, and which from beneath transcribes words of so terrible an import.

Thus far we have dealt only with the external, material, and formative word, the sun's dark and inverted expression, the penetrative rays. The impenetrative mental rays, the single pen and serpent of truth, come

thus in direct contact with this hydra—or water-serpent with many heads—the face of the earth, whose head becomes so filled with fallacy that it reflects, bends back, or refuses the light of truth. Hence the necessity of the conversion or the turning-back of the inverted rays to the original Source of light; for as has been demonstrated, at the back of her head lies truth. The pen of truth has, after long years of patient endeavor, succeeded in writing a number of lines expressive of reality. This pen is the bar of steel, the outer key that has forced open the box that contained the key that has lain so long in the dark waters. Having obtained the true keys, all that is necessary is to apply them; and with the sheath or shield of industry and patience in one hand and the penetrating sword of activity and perseverance in the other, press forward into the depths, explore them, and pass by the guardian of the path of light.

The student of Astro-biology may now consider himself as one already let down below the earth's surface or natural world, into the watery, subterranean depths. He is in a dark cave below the superimposed necropolis or graveyard, in the valley of death itself. All is dark, gloomy, and obscure. Before him lies a huge labyrinth, a maze, whose windings and turnings at first confuse him greatly. At each step he is confronted by some spirit of the dead confined in this cavernous underworld, whose roof is the graveyard, the chaos of past lives, the relinquished body. Lower still, in the far depths below, stands satan, the guardian of the path of light, who denies the way to all who lack the magic pass-word—the one Word. The chaos of material words lies above and below their spirits or dead meanings, which seek to express themselves once more above, to bask in and yet refuse to assimilate the light of day. As the student advances, these mock at him when informed of his mission, of his search for the light of truth in the realms of darkness, and of his voluntary entrance into the underworld. "We are but newly arrived from the light above," say they; "we have seen it, and have but descended for the moment and through force of circumstances. Follow us, and we will lead you upward by paths that are easy and sure." These are the voices of the children of satan who, when thrust aside, give expression to wailings and lamentations, for the devil is the master of all who involuntarily enter his abode.

Is there distrust in the heart of the neophyte? Is there fear lest the terrible cross-bars should prove unbreakable; that the darkness be impenetrable, and that satan with the iron sword should, after all, prove impassable? Then let the neophyte grip his trusty sword of steel and raise his golden shield, hold the keys entrusted to his care, and listen; for down the path of light, past the sentinel, and through the dark and labyrinthine channels, echoes the faint yet sweet voice of the little Song Bird, held fast in the golden cage. It is the voice of the Star of Life, the fair Princess, who offers herself as Bride to him who succeeds in opening the door of her golden chamber and effecting her delivery from the cavernous jaws of the old dragon—the jaws of death.



In The Editorial Perspective.

THE EDITOR.



THE HISTORY OF LABOR-UNIONISM is punctuated with deeds of blood. The records of the ascendancy of organized labor is emphasized by columns of smoke rising from factories, depots, and railroad cars set on fire by the union torch; by the crash of car-windows broken by stones thrown from union hands; by the groans of non-union victims ambushed by union conspirators; by explosions of dynamite and infernal machines placed intentionally in buildings and mines; and by insurrection against government. These thoughts press for expression upon our being asked to give our view of the Colorado strikes and riots. For seven months past, martial law has prevailed in the Cripple Creek district, the county of Teller being declared by the Governor of Colorado to be in a state of insurrection and rebellion. The strikes involve about 145,000 union miners, and their organizations stand, in sentiment and overt act, as opposed to the military power in charge of that part of the State. The action of the State is endorsed by the Citizens' Alliance, organized to put down lawlessness in the mining districts. This Alliance is composed of 39,000 business men of Colorado, not including mine owners. Besides the Citizens' Alliance and the mine owners, there are thousands of unorganized independent miners who insist upon their rights under the rules of competition and the laws of the United States, regardless of the will of the unions. We cannot here recount the facts nor discuss the issues related to the labor situation in Colorado. We see the riots and strikes in Pittsburg, Chicago, Homestead, Hazelton, and other places, for the most part duplicated. Property and life being in imminent danger of destruction by the strikers, and violence already in progress, troops were called out, in December last, and have since remained on duty in the endeavor to suppress the lawlessness of the strikers. Publications advocating and favoring unionism have had a great deal to say concerning the abuse of the strikers by the military power. They have endeavored to create public sentiment against the martial government, by publishing alleged cruelties imposed upon unionists by the soldiers, and by charging that the officers are dominated by the Citizens' Alliance. It may be that there have been cruelties. Cruelties in times of war are as inevitable as the heat of a conflagration or the roar of a waterfall. But the union press forgets the fact that cruelties have been, in hundreds of instances, inflicted upon non-union workmen by members of organized labor. We believe in the validity of the old law, "An eye for an eye, and a tooth for a tooth." Retribution is certain. There is a power that cries out against the flagrant abuses of the rights of the non-unionist; and if the authorities now declare that unionism in Colorado is a criminal organization, and proceed forthwith to put it down at the point of the bayonet, it must be taken as a punishment for present insurrection, and retribution for lawless sentiments and lawless acts of the past. The laws of the nation, not the theories of agitators, should be enforced. Belief that the mines do not really belong to the thieving capitalists gives the miners no right to endeavor to control

them by establishing armed camps around the mines to prevent their operation by non-union miners. If charges of general corruption and questionable motives may be brought against the Citizens' Alliance, the Governor of the State, and officers of the army, it must be remembered that the heads of the labor-unions, and the walking delegates especially, are subject to similar charges. If the soldiers are tools in the hands of the trusts of capital, maybe the members of the unions are the tools of designing leaders and agitators; maybe the unionists are as subject to the dominating forces of delusion as are those who are under pay to carry rifles and wear uniforms. The labor-unionists may have rights not conceded to them; but if so, that fact grants them no right to infringe upon the legal rights of others. The labor-union and socialistic publications have theories to advocate; they are freely permitted by the Government to do so. But when and where a state of war exists, it should be expected, as a matter of course, that the Government will deal summarily with publications which give aid to the enemy. There are limits to free speech; the border-line is the verge of sedition and treason, and attempts to incite resistance to forces sent to enforce the law and restore order.

It is sometimes said that inasmuch as we are opposed to labor-unionism, our sympathies cannot be for the working-classes, but that our sympathies and influence must be entirely on the side of the money power. In the first place, frequent articles show that our sentiments and conclusions are decidedly opposed to the present money power. We are alike opposed to the tyranny of capital and the tyranny of labor-unionism. We believe in law, in government; and we are opposed to any phase of oppression, as well as to any phase of anarchy. If we favor the enforcement of existing laws, the laws of the most progressive nation of the world, we are placing our influence on the side of a nearer approach to order and righteousness than if we favored the misrule of the misguided mob. Koreshanity contains the key to the correct analysis of all economic evils. If the laboring man is under bondage to the money power, so is the millionaire; the one is driven onward under the whip of his master, while the other is under the influence of the powers of the spiritual spheres. All men are alike under the curse and subject to visitation of culminating woes. If one class is compelled to work with its hands and another with its brains, it is but the inevitable and unavoidable selection of Nature. The feet sustain the weight of the whole body, but that is their function; they would be of little use in any other position. It would militate against the usefulness and activity of the man to undertake to change positions of head and feet; our sympathies with the feet do not extend so far as to advocate such misplacement of bodily members. In contrast with the ideal and perfect conditions of the new order, the lot of American working-classes is a hard one; but in contrast with the conditions which prevail in other countries, we believe that the laboring-classes in America enjoy great personal liberties, privileges, and ad-

vantages. Our sympathies go out to the oppressed of every class; but our sympathies are subject to the control of reason. We cannot let sentiment carry us into endorsement of organizations which constantly manifest the spirit of insubordination to government. We see manifest in labor-unions the elements of anarchy—and we notice that the anarchistic press extends a great deal of sympathy to the labor-unions in their deeds of violence. If it were in our power to manifest a great degree of sympathy for the working-classes, without actually revolutionizing modern industrial methods, we should endeavor to rescue them from the tyranny of labor-unions—and we would just as quickly endeavor to rescue the millionaires from the overwhelming influences of greed. However, it is destined that there should be a great conflict in the industrial world; no power can stop the sweep of the great vortex of revolution. We do not wish to be lost in the whirlpool; therefore, our position is neutral. From such position there will develop the power of final reconciliation.

The force of habit is universally recognized. Habits are formed in the doing of things. Where voluntary actions are repeated many times they become more or less involuntary, and a habit is acquired. If it were not possible to form habits we should be constantly burdened with *conscious* effort of doing everything we do, and the mind would be weighed down with little things. The subject possesses a psychological phase, but it is not our intention to discuss the psychology of habit in these lines. We wish to consider the possibilities of attainment through methodical methods, the wise direction of the mind in control of mental departments or faculties. From the Latin *habere*, to have, we have such words as able, habiliment, habit, habitation, and habitat. Habits are *customs*; habits are also *costumes*. While it is true that clothes do not make the man, they generally constitute an index to the station he occupies in life. So may personal habits constitute an index to one's character. There may be externals worn which may show forth our fitness or unfitness; in the characters of men we may see good fits or misfits. The habiliments of righteousness possess whiteness. We may be "clothed with humility," and our humility may be shown in every act of life. One may be clothed with "filthy rags;" one's personal habits may be repulsive to the refined mind. Even dispensations and ages have garments which distinguish them one from another; so may societies or organizations possess habiliments by which they may be known. Persons of similar habits will associate, because they are of the same plane or sphere. The elements of such distinction or affiliation are not at all arbitrary, but natural. A parallel force of distinction is seen in the fact that persons who dress similarly—that is, who are able to follow the changing fashions, belong to given social planes. But the tendency of most people is to retain their old personal habits—that is, they wear the same old character clothing from year to year, and seem to conclude that habits are never to be changed. Habits *can* be changed; mental faculties may be restrained or cultivated. The limit is in unwillingness or ignorance. But what does the overcoming of one bad habit prove? It proves that *all* bad habits may be overcome. If we knew how to make all

the changes of character from bad to good, and possessed the ideal "fashion plate" of righteousness, what might be accomplished? Why, perfection of character and perfection of life. Every effort for good is in accordance with the great momentum toward the final goal. We may begin *now* to make the change from the "filthy rags" to the pure raiment of human perfection.

The field of speculation is subject to considerable fluctuation. It is interesting to note the temporary successes of theories and fads as they ride on the waves of public sympathy or curiosity. We believe the signs indicate the approach of a terrible storm in the mental world, which will render all craft not constructed after the scientific pattern, entirely unseaworthy. The progress made in the field of speculation is thus summed up by a recent writer: "Our theories are like so many boats, our arguments, the waters on which they float, and we their passengers. Up and down our little craft bob among the ripples of debate, until along comes a mighty wave, and the one in its course shoots high above its neighbors. * * But the wave passes, and the exalted one falls to the common level and no longer attracts our attention, which turns in a different direction where another little boat is rising toward the sky—another theory coming into prominence. And so we go, up and down, up and down, until there comes a calm, and we find we are just where we were at the beginning."

THE FLAMING SWORD has received information to the effect that it has recently been discovered that the surface of Lake Tahoe, between California and Nevada, is *concave*. Our informant does not possess particulars, but promises to get them. If the report is true, the facts relative to the discovery will be very interesting. We suggest, however, that the discovery is a little late, owing to the fact that we have many times demonstrated the concavity of larger bodies of water than Lake Tahoe. If these recent discoverers make bold to declare the facts, on what grounds do they expect the people to believe their testimony? If they *localize* the matter—that is, apply concavity to Lake Tahoe alone—the people will wonder; but if deductions are made, so that it is apparent that all waters are concave, the mental labor involved will be too much for the unthinking masses.

The tendency of the modern world is to centralization. The greater nations have all the lesser ones under various degrees of control. The United States dominates almost the entire Western hemisphere. England acquires territory in Africa and Asia, while Russia covets China, Korea, and Persia. The truth of the saying that "Coming events cast their shadows before," is perhaps no more signally demonstrated than in the general effort to centralize government. Like the peace movement, this tendency to centralization is reflexive, the mere shadow of the coming reality.

All the virtues of the Gods are required in the enjoyment of true freedom.

Vitality is not a mere physical force; it is the persistent interaction between living energy and its living organism.

The Open Court of Inquiry.

THE EDITOR.

The Story of Adam and Eve.

(1) If the Golden Age is ushered in when the Sons of God appear, how long after their appearance will the story of Adam and Eve be applicable? (2) Are we entering the time of the flood now?

(1) Perhaps it might be more appropriate to ask how long *before* the manifestation of the Sons of God is the story of Adam and Eve applicable? They are more closely related in time in this order than in the other. We might ask, How far *west* of Chicago is New York? The distance is about 18,000 miles, starting from Chicago and going westward around the world to New York; whereas, a line extending *eastward* from Chicago to New York would be only about 750 miles in length. It is more convenient to think of the shortest distance between points on the earth than the longest distance "all the way around." Generally speaking, it was 2,000 years or one dispensation from Adam until the manifestation of the Sons of God, and about 22,000 years from the beginning of the past Golden Age, until the coming of Jesus. Jesus was Adam—both first and second Adam; for he was first the natural man, and then the "quickening Spirit."

The manifestation of the Sons of God is a sequel to the gospel of Jesus Christ; so, in the great cycle past, the career of Adam and Eve was directly related to the great sequence of that cycle—the coming of Adam in multiplied form. Adam was Jesus, or, as expressed in the natural, he was a personality which corresponds in mission and function to the personality of Jesus. The Garden of Eden was the soil in which the divine seed was sown; the "rib" was the strength of Adam from which the woman, the church of the Adamic dispensation, was developed.

The fall of Adam and Eve was the fall of the head and body of the church of that age. They partook of the forbidden fruit by becoming obedient to the laws of death, through which they became wise, knowing good and evil. The death of Adam and Eve preceded the manifestation of the divine Sonship of that cycle. Every seed which per-

forms its function is Adam in its plane; every seed is biune, and through the death of the seed there is manifest the feminine or gestative principle, which brings forth the blade, then the ear, then the full corn in the ear. To every seed it is said: "Be fruitful and multiply." A single grain obeys the laws of reproduction and multiplies itself in the harvest; but it does so because the feminine element becomes active through the dissolution of the seed; the strength or rib of the seed becomes the element of maternity.

(2) In one sense, the flood was an inundation of the world with the waters of fallacy. Every time fallacy prevails, therefore, there is a flood; and it requires the winds of the divine atmosphere to dry the waters up. In another sense, the flood was a flood of divine truth, the letter of the law, which destroyed the flesh with which the Almighty entered into *conjunction* or covenant relations; and inasmuch as they were saved who were destroyed in the *higher* sense, the promise was to them that they should be no more destroyed by flood. The great distinctive characteristic of the termination of the Noatic age was that of the flood; the Christian age will terminate in a conflagration, the fires of which will burn up those who are destined to enter the divine Sonship. In a subordinate sense, the fires of revolution will destroy the old order.

We desire at this juncture to observe a few points: There is a tendency in the mind of students of Koreshanity to undertake to make the timic relations and events of one cycle fit in another cycle; and when an apparent discrepancy is found, the mind is puzzled—and it sometimes happens that they conclude they have discovered an argument against the Koreshan System.

The order of events following the Adam of one cycle is not necessarily the same in another cycle; nor is the order of the Messianic manifestations in a given cycle exactly repeated in a following one. The order of conjunction of the planets in the physical heavens is different every year, every century, and every cycle of solar preces-

sion for a given number of cycles. The student of Koreshanity should not expect that the order of planetary conjunctions and astro-biological events are necessarily the same for closely related cycles.

However, they are generally analogous; but without the key to the order of planetary progress and precession, the student can only view the subject in a general way—and he must be content with this until he learns the general laws of correspondence, and then details will become less confusing. It would not be well for a student of the lower branches of mathematics to undertake to enter into the *details* of integral and differential calculus. Basic principles of mathematics must be patiently and carefully mastered. So it is in the study of Koreshanity; there are basic principles, the mastery of which is absolutely essential to a comprehension of the higher branches of interpretation of the divine language.

Viewing the Physical Heavens.

As we are taught that we *inhabit* the earth, please explain through your columns how it is that we can see the North Star and the Great Dipper any hour of the night or any night of the year. Can they be seen from any part of the concave globe? And can we see other stars both north and south the same?

If we look out into the physical heavens any clear night, we see practically just *one half* of the sphere of the heavens at any given time; this is partly because the heavens constitute a sphere, and partly because of foreshortening, which makes the convex surface of the heavens appear *concave* to us.

If we were at the north pole we would see as far south in the heavens as the celestial equator; and we would see all the stars of the northern hemisphere at all times during the long polar night. All of the stars seen would neither rise nor set, but would go round and round in circles parallel to the horizon. If we were at the equator we would see from pole to pole; and in the course of 24 hours, the entire surface of the heavens would be exposed to our view.

The cut on page 24, CELLULAR COSMOGONY is for the latitude of Chicago;

but it shows that from latitude 42° north, people see 42° beyond the north star, and 48° south of the equator, or within 42° of the south pole of the heavens. There is, consequently, a portion of the southern heavens, within what is called the "circle of perpetual occultation" (which circle from Chicago would be of 42° radius), that the people of Chicago do not see at all.

On the other hand, to people living in southern latitudes the case is reversed; they see the southern stars, and to them the stars around the south pole of the heavens never set, while those around the north pole are invisible to them. Referring to the illustration or diagram, let the observer be located at Chicago. From there one half of the heavens is visible at any given time. Let the heavens revolve on an axis extending between the poles. If the diagram is studied in connection with these suggestions—with the position of the observer and the rotation of the heavens in mind—it will be seen why a portion of the southern heavens is invisible to people in northern latitudes.

A LESSON IN AUTO-SUGGESTION.

A Psychological Treatment Conducive to Order and Facility.

Some of the Epistles of New Testament writers contained suggestions stimulative of the faculty of memory—as, for instance, "To stir up your pure minds by way of remembrance;" and, "We should therefore give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The people to whom these words were addressed had been told many important things which they had evidently forgotten, and their non-observance of them doubtless caused the Apostles much anxiety.

Many of our readers forget the instructions on page 2 of every number of THE FLAMING SWORD, relative to Money Orders, to whom they should be made payable, to whom they should be sent, and to whom letters should be addressed; and some of them, when they have occasion to communicate with us or send remittances, get something wrong, which causes us trouble. For instance, if one forgets our instructions regarding Money Orders, and has one made payable at Estero

instead of at Ft. Myers, Fla., we have to return the order and have another issued.

If remittances are sent to the Editor instead of the Guiding Star Publishing House, the Editor gets mail which does not belong to him; and if questions or other matter intended for the Editor are mixed in with business letters to the Guiding Star Publishing House, the Editor must either copy the matter or wait until the letter completes its routine in the offices of the Publishing House. In such cases the matter for the Editor may be entirely overlooked and remain unattended to, because, in the first place, it was not addressed to the party for whom it was intended.

If remittances for THE FLAMING SWORD are sent in private letters to friends in the Koreshan Unity, a phase of disorder ensues. We may give proper credit on our books, but we have nothing to show the postal authorities that it is a bona fide order, because the friend retains the private letter, which may not be desirable to keep on file. Where clubs are made up, money can be paid to the one getting up the club; but otherwise it would better if remittances are sent direct to the Guiding Star Publishing House, with clear statement as to what they are intended for.

To the end that our work may be facilitated and all orders properly and promptly entered and filled, and everything done in business-like and accurate manner, we subject our readers to the following lesson in auto-suggestion:

"I will at once read page 2, and see what is on it. I will learn where and to whom to make remittances payable. Now I have one important point clear in mind: "Make Money Orders payable at Ft. Myers, Fla., to the Guiding Star Publishing House, but address letters containing the same to Estero, Florida." If I cannot obtain Money Order, I will register my remittance. Sums less than \$1.00 I will send in stamps.

"I will not send remittances intended for the Guiding Star Publishing House to any one else. I will not send business letters to the Editor. He belongs in another department, and business letters do not belong to him. To send them to him is a bother; besides he has no business with the mail that is intended for the Manager of the Publishing House. I will not send questions or other matter intended for the Editor to the Guiding Star Publishing House, nor will I mix business matters with matter for the Editor. I will write each department separately in separate letters. I will remember to address all inquiries concerning the Koreshan Unity, membership, etc., to the Secretary of the Koreshan Unity—and so on with all the other departments.

"Since I come to think of it, I do not

think I should trouble the Founder of Koreshan Unity with orders for literature or THE FLAMING SWORD, when he visits our city. I will not bother him with such small things. I think I should send directly to the Publishing House in a letter which costs me only 2 cents. My order will go through directly and immediately, and will not be overlooked. I will learn, too, to distinguish between KORESH and the Editor of THE FLAMING SWORD. They are not one and the same person. If I write about the first Department of THE FLAMING SWORD, I will write to KORESH, FLAMING SWORD, at Estero, Fla., as directed.

"If I change my address I will promptly advise the Publishing House. Then I will not have to write to inquire why I do not receive the paper. If I want a reply by mail, I will always enclose stamps. I will read the matter on page 2 another time to make sure that I have overlooked nothing; and then when I have occasion to write to any of the Departments of the Koreshan Unity, I will read the matter over again carefully, and send my letter directly to the party with whom I desire to communicate. Then my orders, requests, and questions may be attended to right away, without any trouble. I will try to be more careful in all other things, too."

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$.30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

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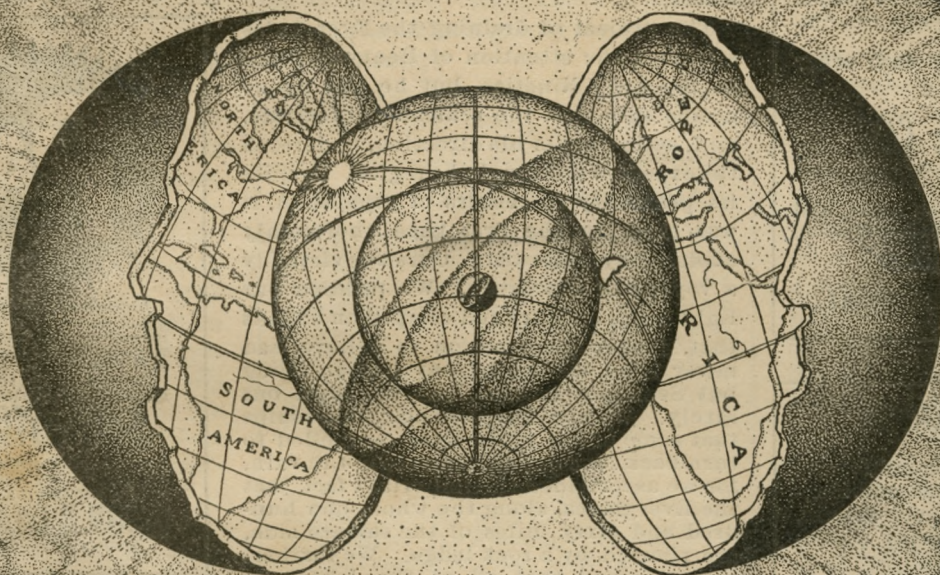
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