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THE FLAMING SWORD



May 27, 1898.

* THE * CONTENTS. *

Organic Life Essential to Genuine Reform.

U. S. Naval Strategy Board a Nuisance.
On the Point of the Sword.
KORESH.

Receptivity to Higher Mental Vibrations.
Lucie Page Borden.

A Glimpse of the Cellular Cosmogony.

PART IV.

Prof. U. G. Morrow.

Names and Vicissitudes of Deity in Personal Manifestations.
Amanda T. Potter.

Editorial.—Editorial Perspective, Interrogation Points, Chat, World's News, Reviews, etc.
Prof. U. G. Morrow.

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The Flaming Sword

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

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CHICAGO, ILL., MAY 27, 1898. A. K. 59.

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Organic Life Essential to Genuine Reform.

MR. BELLAMY is given the reputation of projecting a new system of socialism or nationalism, a claim which cannot be substantiated by testimony regarded as of any special force. His work has aided in the general disruption now in progress in the preparatory disintegration of a social monstrosity. He has been a pronounced factor in urging forward the condition of chaos which inevitably precedes the organic unity about to mature into fruitage. There is to come an absolute disintegration of the secular and ecclesiastical governments of the world. He has contributed his mite toward its accomplishment. It will not result through processes of quiet dissolution. Organic unity will be the product of unfoldment from the nucleus of organic life involved in the Son of God, the archetypal germ, who was planted for the development of the kingdom to come.

There is no sign of organic life in the vague theories put forth in fiction, by the deceased author. The natural Theocratic kingdom will possess a distinctive form, and will be endowed with commensurate functions. Its form will be that of the Grand Man, the macrocosmic *theo-anthropos*, humanity arranged in the structured organism of a universal empire, the head of which will be the inherent Godhood. There will be planted a central city, to be the wonder city of the world, the material glory of which will surpass any other metropolis of the world's history. From it will emanate the laws of secular and ecclesiastical supremacy, for the world is

not to be deprived of government. All the nations and kingdoms of the world shall bend the knee to the supreme potentiality of its majesty. It will unfold in the natural order, from the descent of the New Jerusalem already structured in the invisible but substantial world.

The twelve tribes are already aggregated into what is now the invisible Head of the new Order, to descend in the application of life in obedience to the ten principles of the Decalogue, the science of which is the absolute science of immortality. As the germ of a tree contains the form and function of the unfolded tree, so the Lord Christ was the germ of the coming kingdom, and as such, contained that kingdom in its least or microcosmic form. It is not a question of argument, but of fact. We annunciate the fact dogmatically, of what is to come, because we know. We say as positively what will not be, as we enunciate the character of what God has purposed in the inevitable consequences of the operation of the laws of organic life and order.

God will create and command a new natural kingdom, and he will set it up through the instrumentality of a man, that man being none other than Elijah the prophet, of whom it is prophetically declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." That day is here; already the forces are in operation through which the abomination of desolation will accrue. These are the warning notes, and the instrument is THE FLAMING SWORD.



The object of all truth is to demonstrate the processes of life. All truth points to the one central and final truth,—the Philosopher's Stone, which is the great truth and law of immortality.

Evolution and involution are co-ordinate and co-operative factors of being, and every involved germ in the universe reaches "its fulness, its sanctity, and its power in ultimates" or last things.

U. S. Naval Strategy Board a Nuisance.

THE CONDUCT of the war against Spain has thus far been a disgrace to the nation. One of the supreme factors in great military achievement, is in celerity of action. The great Napoleon thought quickly, devised his plans, and acted with extreme rapidity. Delay on the part of an aggressive force gives courage to the enemy and dissipates the enthusiasm of the army of offence.

The United States claimed a regular army of at least 25,000 men. This army should have been dispatched with the American navy to Havana, and within two weeks of the declaration of war, Havana should have been in the control of the United States. One man with brains could have directed such a movement successfully. If it be contended that the regular army was not prepared to move, so much the worse for the men in control of our national affairs. Every available man in the regular service should have been sent to the front, and the militia called into immediate service to afford any internal and coast protection necessary.

The "peace policy" in time of war is anything but

creditable to a people conducting such a double and conflicting program. The strategy board that has the honor of conducting the Spanish fleet safely into the harbor of Santiago de Cuba, has at present acquired all the glory that the American people can well afford to confer upon that body. We write this May 20. Something may occur before our next issue to modify our opinion, but judging from the past few weeks, there is no promise of any decisive activity so long as our navy and army operations are directed by the "peace-at-any-price" civilians at Washington.

The handicap of our army and navy by the bond brokers of the world is a lamentable circumstance; and the only consolation we have, is that whatsoever catastrophe befalls the nation through the international complications growing out of this present crisis, is merely in the order of those events conspiring to hasten the universal crash which must inevitably come before the kingdom of peace can be inaugurated. The great battle of the great day is at hand, and the United States as well as the other nations of the world will fall in the crash!

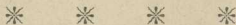
On the Point of the Sword.

"There Was War in Heaven."

"MICHAEL and his angels fought against the dragon; and the dragon fought, and his angels." The conflict ends in the discomfiture of the dragon. John saw this conflict, looking down through the age, for he saw things which were to come to pass. The dragon was cast out of heaven. When he was cast out of heaven he came down to earth and engendered a corresponding conflict in the earth. The first conflict is spiritual; the later conflict is material. War is coming. The skirmish line only is thrown forward. The Latin race is in its death grapple; it will die hard. We are at the beginning of the end. Out of this struggle will arise the Theocracy. Kingdoms and republics will totter and crumble, but the kingdom of righteousness will succeed. Communism and co-operation will take the place of the present competitive system. God will inaugurate the great day of rest, and the inhabitants of the world will enjoy the fruits for which the Lord Christ gave himself in the beginning of the dispensation. The Lord was the seed, the archetype, of the kingdom to be established. The fruit of that planting, coming at the end of the age, will be the amplification of that

one Son of God into the many sons who shall arise as the firstfruits of the resurrection,—the Head of the coming government.

Koreshianity is the outcome of Christianity. It is the product of the planting which took place in the beginning of the age. The seed, the personal Lord, was planted through the operation of the Holy Spirit, in the church, where it died. "Thou fool, that which thou sowest is not quickened except it die." The Holy Ghost died, precisely as wheat dies when planted to bring forth the blade, the ear, and the full corn in the ear. After the death of the Holy Spirit in the primitive church, the church declined into a paganistic system, departing from the communism of the early church; then proceeded the dark ages, during which time the seed sown is passing through the stages of regeneration (re-production), to mature at the end of the world (kosmos), which is the termination of the age or dispensation, in the firstfruits of the resurrection. The resurrection of the sons of God out of the grave of human darkness and chaos, will inaugurate the Head of the new church. The descending spirit of the Lord was planted to die, otherwise the Christ could not arise in the resurrection as the sons of God.



We are not in favor of the masses as against the classes. The wage system is a curse equally upon the wage earner and the wage robber, and the punishment

for this crime of the ages will fall with equal weight upon both, when the cataclysm is urged to its culmination.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Receptivity to Higher Mental Vibrations.

BY LUCIE PAGE BORDEN.

IT IS often queried why the Koreshan System gains ground so slowly when it is the expression of absolute truth, exclusive of fallacy; when it is so grandly comprehensive as to include every department of knowledge, its establishment implying a revolution in every line of thought,—in sociology, in psychology, in theology, and in science, since it is the only system whose social order is predicated upon a radical change in the hearts of men through a divine baptism, to occur in the present age; whose psychology is grounded in a scientific exposition of the nature and location of the spiritual world and the character of the soul; whose theology reconciles religion and science, giving a logical interpretation of the Scriptures; and whose Cellular Cosmogony presents to all investigators, two distinct lines of proof, the one natural, the other spiritual, corresponding to the two opposite poles of being which are spirit and matter; the first method appeals to the senses, pointing to a demonstrated geometrical premise as the basis of argument; the second proof is the proof from analogy, and appeals to pure reason in the proposition: All life develops in an egg or cell; we cannot, therefore, reasonably suppose ourselves upon the outside of one. Why should not such a system, elaborated in all its parts, instead of gaining slow credence, rather burst upon the gaze of an astonished and delighted world, like the sun at midnight?

In this case, the appeal to history constitutes the best method of reply to such questionings. Nineteen hundred years ago, a man appeared whose advent changed the calendar of the world. Every time the date 1898 is written or printed, it bears witness to the force of his personality. Every church spire that points skyward mutely testifies to the new religious life infused by him. It is commonly agreed that he supplanted pagan beliefs by purer ideals and a nobler system of ethics. Those who reject the Divinity of Jesus, pay him a tribute of homage as the greatest teacher that the world has seen,—greater than Socrates or Buddha or Confucius. Why did not the benighted pagan world welcome with joyful acclamations the light of truth manifest in the philosophy of Christ?

There are certain vibrations of light and sound too fine and subtle to be appreciable to the ordinary organs of sense. By observation, mechanical experimentation, and deduction, scientists predicate the existence of such vibrations. Persons lacking the intellectuality requisite to scientific discovery, naturally deny the possibility of these finer currents and the truth of these deductions, unless they have reached a plane of mental comprehension that enables them to respect the researches of science and put faith in its con-

clusions. We are not here considering the fallacies of modern science, but simply using this particular point, in which it happens to be correct, as an illustration. The scientist, then, acts as a mediator between nature and the people. Just so far as his deductions are correct, he figures as nature's priest, the interpreter of her hidden mysteries.

Light and heat in the natural world correspond to intellect and love in the mental domain, and analogically, there are, in this realm, thought-vibrations too delicate and spiritual to meet the ordinary apprehension. Is it strange that the subtle energies of supreme, spiritual truth should require a pure crystalline lens or medium? Jesus was such a lens or mediator, and the rays of his divine philosophy—now lost by inversion—were imperceptible to minds accustomed to the gross darkness of paganism. There is a deep spiritual significance in the fact that the natural eye in passing from deep gloom to a brilliantly lighted apartment, requires time to refocalize. There were only twelve men in the world, with spiritual perceptions fine enough to enable them to recognize, in a slight degree—so slight that in the hour of trial they all forsook him—the transcendent superiority of the philosophy of Christ. Not until they were baptized by the impartation of fresh spiritual life, could they figure worthily as media for the transmission of his doctrines. Nor did these doctrines in their pristine purity and loveliness appeal to great numbers. It is rather as the church has declined that the world has accepted views but nominally Christian. A general and widely extended baptism is in order only at the end of great cycles, when a radical change may be expected, permeating and uplifting all classes of society.

History always repeats itself; this is a truism. Periodical recurrence is the order of the cosmos. Surely it requires no clairvoyant vision to discern the need of the world. Every system of astronomy has recognized a cycle of time defined by the precession of the equinoxes. Is it not reasonable to conclude the close of such a cycle will be marked by extraordinary events? Is it not just the epoch when an integral system would be likely to appear?

"I can understand Koreshan ideas so much better through a third person. I cannot follow KORESH," remarked an investigator recently, after expressing her appreciation of every department of the system, so far as explained to her in detail. This is a common experience with investigators who too often arrogantly conclude that there is nothing in Koreshanity. If, like the lady in question, they possessed sufficient patience and humility to submit their difficulties to minds nearer their own intellectual range, they might come to per-

ceive the sequential logic of the Founder of Koreshanity, and understand that while he compliments his auditors by an assumption of their ability to bridge the gulf from one epigrammatic statement to another, minds focalized in error are rarely able at first, to respond to his stimulating method. It requires careful and persistent study of all the literature of KORESH, together with concentrative energy and logical continuity of thought, to arrive at any true conception of a system as complex as this infinite universe. Reference has already been made to the fact, whose application is obvious, that in passing suddenly from darkness to light, vision is blurred; no outlines are distinguishable. From the basis of this momentary experience, an impatient and bewildered subject might exclaim: "There is nothing in this place! I saw better outside!"

There are two requisites to the intellectual reception of higher truth, and their combination is rare. First, the child-like mental attitude, which, conscious of its

own limitations and the vanity of all human wisdom, still trusts a Guiding God willing and able at the appointed time, to gratify that hunger for truth, implanted as His own image and likeness within the soul of man. Second, keen logical ability to discriminate by the force of pure reason between genuine, scientific truth and the thousand and one vagaries emanating like the hallucinations of an opium smoker from a diseased imagination. Should our position as Koreshans be thought egotistical, in claiming the honor of perceiving higher thought-vibrations, we frankly quote as applicable to us the declaration that "God hath chosen the weak things of the world, and the things that are despised." There is no quality but is balanced by a certain defect. The twelve disciples were neither great, nor mighty, nor esteemed. There was strife among them who should be greatest; one of them denied the Lord with an oath; one of them was a devil; nevertheless they were chosen instruments in the divine economy, as all Christendom now acknowledges.

A Glimpse of the Cellular Cosmogony.

Explanation of the Sixteenth Page. Part IV.

BY PROF. U. G. MORROW.

HEMISPHERED on the great circle extending through Chicago and Calcutta, India, and the Poles, known as the Solstitial Colure, we have the earth represented in the diagram showing the "Actual position of the universe and tilt of the Poles from Chicago." The cut shows the eastern hemisphere, with the heavens as a sphere, not hemisphered, but complete for the purpose of illustrating the rotation of the star-strewn globe. The diagram, which is not a transparency like the last two explained, is a miniature of the larger right-hand cut at the top of the page, but in a different position.

Considered from the standpoint of the horizontal at any given point in the earth, that point in its relation to every other point on the surface of the cell would be the *lowest* point. Chicago, then, is at the bottom for any observer at that point, with the great arc of the concave sphere gradually sloping up on all sides. The diagram gives the actual position of the continents considered from the standpoint of their angular position from Chicago. To the south extends the continent of South America, away out on the great arc of the earth—away under the great sphere of the heavens. Facing the north, North America stretches almost to the pole, while beyond the pole are Siberia and China, and almost directly overhead, as it were, is the continent of Australia, instead of being almost directly beneath our feet, as in the old system. For any other latitude than Chicago, turn the cut so as to place the point at the bottom, and the actual position of the poles and continents, as well as the position of the heavens, will at once become apparent to the eye.

We may profitably entertain you with a paragraph

or two concerning the physical heavens, as shown in the diagram we are considering. The heavens are by no means solid, but on account of refraction, the large sphere is comparatively opaque. The sphere of the heavens is the outermost limit of spheres of energy in which the stars and planets are strewn; generally speaking, the sphere of the heavens is at the bottom of the sea of hydrogen, from 900 to 1,000 miles from the earth's concave surface. The heavens revolve once in 24 hours; the axis of revolution extends from pole to pole. Every eye in the northern latitudes has observed in the north, one star which is comparatively stationary, about which hundreds of stars seem to revolve; and in the general revolution, thousands of stars rise in the east and southeast, and set in the west and southwest, while others rise up in the south a few degrees, and soon disappear at the terminus of a short arc. There is the appearance of the great vault above us, strewn with brilliant gems twinkling in their glory. Directly above us is the zenith; there are 90° of arc from the zenith to the horizon all around. A great scope of 180° of the great sphere above us is exposed to view at any given time. Look at the diagram: the line, the "Limit of Sky from Chicago," shows the distance vision reaches, north and south, in the heavens from the latitude of Chicago. We see 42° beyond the North Star, and the South Pole is consequently 42° beyond the southern horizon. Perspective vanishes the space between the heavens and the earth, making the heavens appear to curve downwards. Now if you have a little mechanical ingenuity and vivid imagination you can understand the phenomenon of the circumpolar motion of the stars within 42° radius from the North Star,

night after night. An ingenious school-boy would make a model, and soon become able to explain it, and thereby become an amateur astronomer.

A number of our readers who have seen frequent references to the planetary or mercurial disci in the earth's shell, may not have been able to locate their paths; and for that reason we have endeavored to map out their courses in the diagram now remaining to be explained, showing the Zodiac and Orbits of the Planetary Disci in the Earth's Shell. The equator, it will be seen, lies midway between the poles, while the ecliptic cuts the equator at an angle of $23\frac{1}{2}^{\circ}$. The line of the ecliptic extends farthest north and south on the solstitial colure; north of the equator its highest point is Calcutta, India, while at about 20° off the west coast of South America, $23\frac{1}{2}^{\circ}$ south of the equator, it extends farthest south. With reference to Chicago, the diagram shows the ecliptic in its proper and actual position.

The ecliptic is the middle line of a belt 16° wide, known as the Zodiac in the earth; there is a corresponding Zodiac in the constellations in the physical heavens. The earth's shell is thicker in this belt, forming a sort of ridge on the outside like a great vein. In this great belt between the plates, the mercurial disci are moving in their orbits or paths beneath us. The interstices between the plates are filled with mercury, and the contraction and expansion of the plates force the disci of mercury around in their channels. Notice in the diagram, there are seven larger disci, representing the seven planets; there are smaller disci representing the secondary planets or satellites, and tertiary disci or planetoids. Over 300 planetoids have been discovered in the physical heavens, but only a few of their basic disci are represented in the picture. A few of the planetoids are extra-zodiacal,—their orbits extending outside the zodiacal belt.

The path of every planet crosses the ecliptic; the crossing point is called the node. These disci are the real and material planets. The planets in the physical

heavens are reflections from these disci or mirrors, of specific energies generated in the plates between which a particular or given disc passes. The explanation, or rather the demonstration of the energies which move the planets in their orbits, is simple and rational, in the Koreshan System. The material planets or disci belong to the great system of the alimentary canal of the universe; the "bowels of the earth" perform functions exactly corresponding to the functions of the alimentary canal of the human system. The great track of the Zodiac beneath is the belt of the greatest activity of the great battery, and determines the limit of the solar gyrations north and south alternately, every six months. In the cut before you, the great shell alone is pictured; the circumference is presented to the eye as a transparency, and as viewed from the outside. The paths of the planets in the physical heavens by means of this diagram of the orbit of the disci in the shell, can be traced.

The Koreshan System being the exact reverse of the popular system of astronomy, explains every phenomenon from the reverse standpoint. Students of the old system can arrive at Koreshan conclusions by applying the principle of *inversion*. This principle is applicable even down to the last analysis of any subject which has been darkened by the fallacies of modern times! With this Sixteenth Page and the facts of observation in the field of astronomy—in all the departments of astronomical, geologic, and geodetic research, the student can study Koreshan Cosmogony, explain all the usual astronomical phenomena, calculate eclipses, demonstrate circumnavigation, measure the distance to the sun, moon, planets, and stars, and solve a thousand other things. The world will soon awake to a recognition of the truth of Koreshan Universology, and will begin the study of nature in a natural and rational manner, from rational and demonstrated premises; and then once more the mind of the world will become enlightened, and the mental darkness of the nineteenth century will be no more!

Names and Vicissitudes of Deity in Personal Manifestations.

BY AMANDA T. POTTER.

THE CLOUD and the sea possess a recognized interdependence; the God and the man sustain an unrecognized analogous interdependence.

Divinity undergoes recurrent changes, occurring at recurrent epochs in conformity to and established by law; such mutations being correlatives of changing humanity: "God looked down from heaven upon the children of men. * * * Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one" (Ps. liii: 2, 3). From a state of perfection, man is here shown to be changed as much as is God's manifestation as between his hiding and his visibility; as between his status as a dweller in the mor-

tal Saul, and his status as a dweller in the Lord Jesus, the Immortal.

God in his invisible and eternal throne is changeless. He is eternally pure Love and Wisdom; but since he is dependent upon human forms of varying degrees of perfection for his instruments of revelation, or his *personality*, when man reaches the lowest ebb in the retrogressive scale, God is unable to manifest, but in such persons he is in hiding: "Verily thou art a God that hidest thyself, O God of Israel, the Savior." Job, in chapter xiii: 8, proves himself conscious that during this hiding, man establishes within himself the belief that God is without person, so Job demands: "Will

you accept his person?" and in the tenth verse he warns that the person be not *secretly* accepted; that is, *spoken out; be not ashamed.*

Psalms lxxviii: 65, announces that "the Lord God awaked as one out of sleep;" while Psalms lxxviii: 4 bids to "extol Him that rideth upon the heavens by his name *Jah.*" Exodus vi: 3 declares: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." This trio not only bespeaks vicissitude, but he who reads from knowledge, herein comprehends that the Supreme ever bears a name in consonance with the *time* and the *principle* of his manifestation. From the time of Adam, the "Son of God," God did not appear as Jehovah outwardly, until his revelation in the Lord Jesus.

Our Lord, in his unity with the Father, was the "true Vine," "the resurrection and the life." Where abides the life of the vegetable or of the beast? In the form of vegetable or of beast, or out of it? The life of man, "the true Vine," *dwells in man.* "And the Word [God, who is Spirit] was made flesh;" then God's personality was God-flesh, pure, undying (immortal). The Father was the "true Vine." "Believe that the Father is in me, and I in him." In the Lord Jesus the Vine was fully rooted from the spiritual down into the divine natural flesh. "I and my Father are one," is the terse definition of a perfect conjunctive unity. The degree of perfection of the human tabernacle decides the depth or shallowness of the rooting down of the Vine the quality of conjunction and the sequent quality of manifestation.

John the Baptist was a revelation of God the Lord before the Christ, was the full revelation of the Lord God. The Christ is on record as teaching his disciples that Elias (Elijah—Eli, God; Jah, the Lord—God the Lord) had already come (Matt. xvii: 12): "Then the disciples understood that He spake unto them of John the Baptist," who had proclaimed that "He must increase, but I must decrease." When the Spirit (Elijah the prophet, God the Lord) passed from John to the Christ, John *ceased to be Elijah or God the Lord.*

Isaiah ix: 6 says: "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." The angel said: "Thou shalt call his name Jesus," and this it was until there came upon him the name mentioned in Isaiah, which was accomplished at the baptism of John, when the Father passed into him and possessed every corpuse of his flesh ("The Father that dwelleth in me, he doeth the works"). The personality—the *tangible flesh*, is God's name. The Lord Jesus became God's name when he became God's flesh.

In 1 Samuel xvi: 13, 14, David is anointed, and upon him "the Spirit of the Lord came;" "but the Spirit departed from Saul" *when it went to David*, and Saul ceased to be God's personality; and in 1 Samuel xx: 12, we find Jonathan addressing David as "Lord God of Israel."

"My flesh also shall rest in hope. * * * Thou wilt

not "Suffer thine Holy One to see corruption" (Ps. xvi: 9, 10). David aspired to the flesh which is alone possessed by the perfect personality—incorruptible, immortal. His promotion from the sheep cote to even a mortal personality of God, was a mighty step, but David knew his advancement was not to cease until he reached the apex of progress, the throne of the Eternal, for in Psalms lxxxix: 27, God says: "I will make him [David] my first-born." Colossians i: 15 announces the promise redeemed in the words: "The image of the invisible God, the *first-born*"—the Lord Jesus Christ. The psalmist had become the "Holy One" whose flesh did not see corruption. Coupling Psalms xxii: 18 with Matthew xxvii: 35, discovers the prophecy and fulfillment of *David's crucifixion on Calvary.* "They part my garments among them, and cast lots upon my vesture." "They crucified him, and parted his garments, casting lots." And again: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." "They gave him vinegar to drink mingled with gall" (Ps. lxxix: 21; Matt. xxvii: 34).

"How amiable are thy tabernacles, O Lord" (Ps. lxxxiv: 1). "I have not dwelt in a house since the day that I brought up Israel [from Egypt] unto this day; but have gone from tent to tent, and from one tabernacle to another" (1 Chron. xvii: 5). As relating to the humanity or personality of God, tents and tabernacles were *men* of the orders prophet and priest. Moses was the *house* of God at the time He rescued the children of Israel from Egyptian bondage. A house was a man who could be brought to such state of perfection as to admit of translation. Moses was translated. Exodus vi: 3, in its mention of Deific names, is introductory to the sixth verse of the same chapter, in which Moses is required to announce that the Lord has taken the name Moses: "Say unto the children of Israel, I [Moses] am the Lord."

Ament of Moses as Biblical proof that God is man, reminds us of the ignorance and skepticism of a prominent student and teacher of Holy Writ. For sixteen years she had served as instructor in the classes of the evangelist Moody, and for many additional years her lady's devotion has extended to a present and parallel line of Scriptural exposition (?). Our assertion that Moses had declared himself to be the Lord God, startled the lady—she is a lady, sweet and courteous—into an unmodified contradiction: "He never said it!" quoth she. We ventured to cite Deuteronomy xxix 2-6 as authority. To it she turned to read: "And Moses called unto all Israel, and said unto them, * * * Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I am the Lord your God." She closed the book and remarked in a the-subject-is-concluded style: "That will do to think about."

We hope she is thinking about it, and that she will not be required to meet a repetition of the discipline required to bring the Jew to the consciousness that his God tabernacled in Moses. That the Jew became cognizant, is evidenced in Numbers xx: 11, reinforced by Psalms lxxviii: 19, 20: "And Moses lifted up

his hand and smote the rock twice; and the water came out abundantly." "Yea, they spoke against God; they said, can God furnish a table in the wilderness? Behold, he [Moses—God] smote the rock, that the waters gushed out."

"Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. xvi:21). "Behold, I will send you Elijah [God the Lord] the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv:5). Elijah the

prophet will manifest in and through a human form, in which will be involved all personalities, names, and vicissitudes that have gone before.

"Him that overcometh will I make a pillar. * * * I will write upon him my new name. To him that overcometh will I grant to sit with me in my throne, even as I also overcame [became able to keep the law] and am set down with my Father in his throne" (Rev. iii:12, 21). He who overcomes shall be a unit with the One who was two, and all the names of Deity shall be his, and also a "New Name."

In the Editorial Perspective.

BY THE EDITOR.

UNIVERSAL WAR will close the present dispensation. The old cycle is nearing its end, and the light of the morning of the New Era will break upon the world when the storms of revolution are over. The nations are restless for fear of what is coming upon them. International complications are increasing; the equipments of war have never been so formidable as at the present time. The war has already begun, and the guns of all nations are being charged and pointed at a dangerous angle. Every power under the sun is being organized for the greatest conflict known to man! It will not be confined merely to conflict of nations, but will involve the battle of the classes and the masses. Men of all trades and vocations are forming unions and alliances, arraying themselves against the money power. The great battle of Gog and Magog will engage all the forces of the universe in one stupendous work of destruction. The old order must be wiped out by the forces of its own disintegration; the old church and state must pass away and chaos prevail. Out of the chaos will arise the New Order, the great Theocratic Kingdom of the Golden Age. There can be no peaceful adjustment of the millions of inharmonious elements of the old cycle. The world must be reformed; reformation is re-formation, and the re-formation of the world is the recreation of all things. It is a fact susceptible of alchemical demonstration, that there can be no formation of a new substance or a new material without the complete destruction of the old elements which are desired to be united to form the new. This is in accordance with the declarations of Scripture: "Behold, I make all things new."

Mr. Edward Bellamy, the man who has been engaged in "Looking Backward" for the past ten or twelve years, has passed into the invisible. His book has perhaps had as large if not larger circulation than any other published in modern times. It has become popular in some circles, and thousands are familiar with his chimerical social scheme. Mr. Bellamy has done some good in awakening the public mind to the evils of the competitive system, but nothing to cure these same evils, for his theory, which was intended to bring happiness to the world, did not bring happiness to him. He was unable to apply the principles which he advocated, to himself, or to others; for some of them were absurd and unscientific. It is impossible to establish a system on the basis of "equality," for there is no equality in the universe. Hundreds of men in the so called field of reform are engaged in breaking up the old system, but they will contribute nothing to the construction of the new order; for the coming government will be a Theocratic Kingdom, the antithesis of social democracy. The visible kingdom of the Almighty here in the world will not fit Utopian schemes which

ignore the very heart of all true social life, the religion of communism.

The church looks with horror upon the ancient doctrine (now patched up by some modern Buddhistic factions) of the transmigration of souls—the idea that the souls of evil men descend in the scale of being until they enter the animal kingdom. Well, some men do dislike to face the facts of their own destiny! It is a scientific fact that life ascends from kingdom to kingdom; mineral substances enter the vegetable; vegetable life ascends by appropriation, into the animal, and the animal is appropriated by man; and men are finally converted to Gods. The perpetuity of the universe depends upon the descent as well as the ascent of the energies of the life of the universe. In the order of existence, the wastes of one kingdom is appropriated by the next lower kingdom until the lowest is reached. The existence of the mineral and vegetable kingdoms is just as necessary to the perpetuity of humanity as the existence of the Almighty is. The church has forgotten the doctrines of Jesus the Christ. He not only taught transmigration of soul, but actually demonstrated it in the instance of the expulsion of evil mental entities, which were immediately attracted by a herd of two thousand swine.

It is no use to deny that the churches are inspired from above; we are not questioning that. Every church has a god of its own that keeps up the supply of just the qualities of mental force that is required to perpetuate the body; each sect receives its energies just in proportion to the devotion of its people to the cause to which they adhere. Each church has a source of enthusiasm, with which its members are inspired. Every church has a heaven of its own—an organization in the spiritual world for the purpose of taking care of the souls of those of its members who are granted leave of absence from the visible world. The nucleus of each religious body in the spiritual world is the source of its power; the central ego of that nucleus is the god of the denomination. There are as many of this kind of gods as there are churches. The spiritual world of a church is in the visible organization of the church itself. This is the scientific solution of the phenomena of church superstition. It is obvious that one god does not teach, guide, and answer the prayers of all the religious bodies under the sun.

It is the general impression the world over, that schools are the lighthouses of nations. So much has been said about western civilization and its institutions of learning, that it is believed by millions that a few hundred years ago the people

were grossly ignorant, indolent, and barbarous. There is nothing in modern education except a mere semblance of progress. The methods are fallacious, and what is taught in the schools is a mess of useless and impracticable stuff to be memorized. Colleges starch the mind for society, as laundries starch shirt fronts for the drawing room! Modern universities are now being attacked by men of ability; practical men of the world are beginning to ask for the benefits of the academic stuffing. Who are the authors of today? Who are the artists? Who are the men who make their mark in the world, and manifest intellect in statesmanship, invention, and discovery? Are they men whose powers were developed in the schoolroom? Never!

It requires but little thought to reach the conclusion that America has had such a rapid growth it must have a remarkable destiny. During the past four hundred years, the primitive population of North and South America has almost wholly disappeared, and the entire character of the western world has been changed by the westward march of civilization. The progress of America has been unparalleled; nothing like it can be found in the history of the world. In the territory of the United States alone, are people from every nation in the earth. Does this portend anything? The world itself has *focalized* in America; the pivot of progress is located here; and when the climax is reached America will return to the world, through the evolution of life, all that has been contributed to it, touched with the wisdom of the gods who are preparing America for the blessing of all nations.

The spirit of communism was manifested nineteen hundred years ago in the practice of its principles by the early church. Then communism was connected with the church, and remained a part of its economy until the church apostatized. The modern church repudiates that which was the natural result and expression of the spirit of Jesus the Christ; therefore, the church has not the spirit of the Christ. A church conducted upon competitive principles is no better and no worse than a so called system of communism promulgated independently of that which necessarily constituted the bond of unity nineteen hundred years ago—the true religion of communism.

The possibility of metempsychosis, the transmission of soul, is denied by the modern church, although there are a number of instances of it recorded in the Bible—practical demonstrations of the passing of the soul from body to body. Elijah, when he was transmuted in the chariot of fire, entered Elisha the prophet; Jesus, when he was transfigured in the presence of his disciples, manifested both Moses and Elijah, and finally Jesus "poured out his soul unto death"—he went into the mortal bodies of his disciples; he not only transmitted his soul, but all of the substances of himself, spirit, soul and body, which comprised what is called the Holy Spirit.

We not only denounce modern educational methods, but also that which is taught in the so called great institutions of the world. The virus of fallacy inoculates the blood of millions, and renders them incapable of progress. America is the land of schools; India is supposed to be a heathen nation, where missionaries are sent to teach morals. Of all the nations of the earth, the United States has the greatest number of criminals, and India the least!

With the Christians of America praying for the victory of the United States, and the Christians in Spain praying for the destruction of America, the Almighty must have a perplexing time of it—that is, if he owns the people of these belligerent nations as his children at all.

We think that the naval board of strategy has board (bored) the American people long enough with its blunders. Let the Admirals meet the emergencies; by the time they ask the Board and get returns, the opportunities are gone!

The present war, though sensational and exciting, and causing increased activity in many circles, is giving the people a rest—from harangues on the money question.

The Cubans will be free only during the period of time elapsed between the surrender of Spain and the bonding of the new Cuban government; it may be but a few days of freedom!

To save himself from obscurity during the war sensation, Bryan becomes captain of a Nebraska regiment in the American-Spanish war.

Query, Chat, and News Departments.

BY THE EDITOR.

The Astronomer's Reply.

Admits that he Cannot Explain the Difficulties Urged Against the Copernican System.

* TO EDITOR OF THE FLAMING SWORD:—Thanking you for your courteous reply to my queries in your issue of May 6, I beg leave to discuss the matter a little further. (1) You confine your illustration to the sun, while my query included also the moon and the planets; but that is immaterial except so far as your explanation depended on the irradiation of bright objects causing them to appear larger than they would if less bright. But the astronomer (globular) is never deceived by irradiation. My study of the sun has been through a telescope, with sun diagonal and shade glass, by means of which his brightness is reduced to less than that of the moon equally magnified, under which conditions (2) irradiation cuts no figure. It is a very familiar optical illusion susceptible of easy optical correction.

"The laws of perspective" apply just as

well and accurately to luminous as to non-luminous bodies, (3) provided that in the former case we use a shade glass to cut off the excess of light. (4) The filament of an incandescent light looks to be over one-sixteenth of an inch in diameter to the naked eye, though not the same to all observers, for different eyes differ in sensitiveness; but interpose a shade glass of sufficient density to make it look feeble, and its hair-like dimensions are at once apparent. If you will get such a glass (a smoked glass will answer), and look through it down that "long avenue," at the lamps, you will find that they at once assume their proper relative perspective dimensions. "Its all in the eye."

(6) You say: "Considering the subject from the standpoint of the old system, our astronomical friend assumes that the diameter of the sun should be less at setting than at noon." You have got it wrong end foremost. (7) Under your system such a phenomenon *should* and *would* appear. Under the Copernican system, sun, moon, and planets *should* all appear just as they

do, exactly the same size at all points in their passage. And this is no mere "assumption."

(8) As to the alleged magnifying effect of the greater amount of atmosphere through which the setting sun must be seen, that may be much more properly called an "assumption;" for no such effect can be detected experimentally. If it is sufficient to magnify a heavenly body just exactly enough, and no more, to counteract the diminishing effect of distance, some slight effect of it should be noticeable in a case of objects whose size and distances are known; but so far, the law that the projected dimensions of objects are inversely as their distances or areas, inversely as the square of the distance, holds good exactly.

In respect to your counter questions, let me here plant myself squarely on what I consider correct ground in such cases. (9) My inability, or that of any one else, to answer any question places us under no obligation, moral or logical, to accept any one's else answer or explanation unless it answers and explains rationally and intel-

legibly, and to our satisfaction. There are hundreds of unanswerable questions presenting themselves to astronomers and other scientists, but that fact in no way or degree impairs their right to explain whatever they can, satisfactorily. The phenomena presented by comets, of bodies composed partly of matter attracted by the sun, and partly of matter repelled by it, yet both parts strongly attracted to each other, is a mystery to the ablest scientist, that may never be explained; but let them have an opportunity to make three different observations of its position, and they can tell whether its orbit is elliptical or parabolic, and map out its future path among the stars for weeks to come. And by the way, (10) where in your little shell can you find room for the many comets that have appeared and disappeared in the centuries past, some of them proven to return periodically?

But I must notice in passing, the assumption that I accept unqualifiedly the formula "that an object disappears at a distance from the eye (whose eye doesn't matter), equal to about 3,000 times its diameter." I never heard the proposition before, but I presume that a dark balloon projected on a bright sky might disappear to many observers approximately, according to the rule. If I had not known it before, I would have learned from your article, that irradiation from the surrounding sky would close in onto it and obliterate it at a moderate distance, though a telescope would bring it into view again. (11) But let a bright or luminous object be projected on a dark sky, and then how far could it be seen? The answer to that depends in no degree on the diameter of the object, but on the amount of light emitted. A strong arc of light emanating from a point of scarcely any dimension, might be seen farther at night than a ten-foot balloon in the daytime.

(12) In conclusion; if, as appears, the explanation sought hinges on the alleged but absolutely unproved theory of the exactly balancing atmospheric magnification, I am constrained to say with all due deference to your evident abilities, that my questions are still unanswered.—Prof. J. W. T., Salem, O.

(1) The principles to which we referred in our previous article, are applicable to the moon and planets as well as to the sun; we took the sun for simple illustration.

(2) In the case of the sun, we had no reference to the glare to the naked eye as being irradiation. The sun's disc measured by means of a very dark glass will appear to be of the same diameter as when viewed through one not so dark. The irradiation to which we referred and illustrated does make a difference, whether the dark glass is used or not. This may be clearly seen in the case of the moon when it is about 45° after new moon, moving to the eastward, when it presents a crescent, in contrast with the paler disc of the moon; the crescented segment appears larger than it would if it were a dark instead of a brilliant crescent. The difficulty in measuring the exact parallax of Venus at time of transit, is due to the fact that the dark body on the bright disc appears smaller

than the apparent size of Venus when it shines as the evening or morning star. This difficulty is appreciated by all astronomers; and the dark glass will *not* correct the optical illusion.

(3) The dark glass will not reduce the apparent size it would appear to possess if the sun were a dark body; for cannot you see that through the dark glass the relation of the luminous disc to the dark sky would be exactly the same? Through the dark glass the sun would appear less bright, but the surrounding sky would also be made proportionally darker! There is all the difference in the world in cutting off the excess of light from the sun with a dark glass, and viewing a dark body at the same distance.

(4) The phenomena of luminous objects in a medium to which our sense of vision is accustomed, cannot apply in the same way to luminous bodies in other media.

(5) The apparent size of the gas-lights will not be reduced in the same ratio as the space or width of the street between the rows of lights; for the flame 2 inches in diameter is seen at the vanishing point of 50 feet of space.

(6) We were correct in the statement referred to; Prof. T.'s conclusions concerning the phenomena of the sun in the Koreshan Cosmogony are reached from his standpoint, not ours.

(7) We claim that the earth is a concave sphere, and that in the earth that actually exists, the sun does actually appear as it is, the same dimension all day long.

(8) We mentioned the 5,000 miles of intervening atmosphere as merely one factor. Many factors conspire, and slight change in atmospheric conditions would not cause measurable difference. In this connection, we would call attention to the fact that the sun is not within the atmosphere of oxygen and nitrogen which we breathe, but in the atmosphere of the one element—nitrogen, about 1,000 miles from the earth's surface. An element of refraction obtains here, the character of which is different from refraction in the medium with which we are acquainted. Our statements can be proven *experimentally*; before closing, we will point out the *pivot* upon which our demonstrations depend.

(9) You are right; one unsatisfactory hypothesis is no better than another. There are no rational conclusions from hypotheses, because the processes of ratiocination necessitate the application of logic to known premises. The reason the astronomers of the old school cannot satisfactorily explain the character of the universe, its energies, its origin, and perpet-

uity, is because it is founded upon hypotheses. We thank you for the admission.

(10) Comets move in spirals, and originate in the interior atmospheres. The track in which a comet is visible is only a segment of its last evolutionary gyration, before plunging into the sun, to be destroyed; the resultant energies—the energies generated in the combustion—produce another, sometimes similar and sometimes very dissimilar to the comet destroyed. Every comet has a cycle of its own. There are no periodic comets; what appear to be such, are successive comets of the same order. The fact that leaves return on the tree is no proof that they are the same leaves that appeared the year before. Visible comets are lenticular reflections and refractions of solar energies. The real comet is a crystalline lens, or lens of crystalline energy moving in a spiral orbit about the central sun.

(11) We made this point emphatic in our article of May 6, for associated with it is the phenomenon of irradiation. If the distance at which an object can be seen depends upon the amount of light emitted, and not upon its diameter, it follows that the sun's apparent diameter would remain the same regardless of distance.

(12) We refer to our statement in article of May 6, as the summing up of our reply to Prof. T.'s first letter; he has mistaken our point, and magnified a minor factor. Our point made was this: "If perspective apparently diminishes the size of objects where there is no luminosity, it would follow that if there were no perspective, the size of the sun would appear to increase proportionally as the distance to the sun increased. The two factors of irradiation and perspective are operative at the same time in the case of observation of the sun, and irradiation very nearly compensates for the diminishing effect of perspective."

In the above paragraphs, we have taken up the points one by one and have briefly replied to the same. We would suggest that the conclusions of the Koreshan Astronomy can never be made satisfactory to any mind where its conclusions are considered from the standpoint that the earth is convex. Unless our premises are considered, an understanding of our conclusions can never be reached, even by an astronomer. Prof. T. knows very well what mental pictures he forms in his mind when he undertakes to consider the relations of the earth and the sun. The hypothesis of the system to which he holds, necessitates the mental picture of one standing on the outside of a sphere and looking out into space millions of miles, with orbits of the sun, moon, and stars surrounding the earth. There are long

The Flaming Sword.

lines of conclusions connected with the primary supposition that the earth is convex. None of them will fit the Koresan System, and it is a waste of time to endeavor to make them do so.

When our friend considers the Koresan Astronomy, he does so from the standpoint of many conclusions he already entertains, predicated upon premises which we deny. In order that Koresan conclusions be made satisfactory, or even comprehended, a process of reason must be involved—logic must be applied to the facts of the premise; then and only then will the conclusions be understood to be correct and in harmony with the proven premise. There are no true conclusions that do not depend upon absolute facts.

The form of the earth can never be proven by considering objects in the physical heavens without reference to the earth itself. We might discuss with astronomers for years about the sun, exclusive of facts as to the character of the surface of the earth, with no definite or beneficial results. Conclusions concerning the character of the sun, its size, its distance, etc., must be referable to some *tangible* evidence. We are not in the heavens, and we cannot take an astronomer up into space to show him that what we have to say about the sun, moon, and stars is correct; but we can show him tangible facts right here upon the earth's surface! The Koresan System pivots upon a single point, as the last, ultimate, and most external form of evidence. It is the fact that the earth's surface is *concave*. That surface is tangible and can be tested, as it has been tested in nearly a hundred specific experiments by our Scientific Staff during the past two years. The fact of the earth's concavity is the pivot of all the conclusions of the entire System, and if that pivot could be overthrown, the whole system would be demolished; on the other hand, acceptance of all the conclusions which depend upon that premise necessarily follows recognition of the truth of the premise itself. We have demonstrated our premise, and can demonstrate it again. The only way in which the Koresan System can be made absolutely satisfactory to the astronomer, is to prove to him absolutely that the earth's surface curves concavely at the ratio of about 8 inches to the mile. What does Prof. T. say to investigating, not merely the conclusions of Koresan Astronomy, but the facts of its premise, which are written on the tangible surface?

We are always glad to answer questions for our friends, and have taken pleasure in discussing a few points with Prof. T., hoping that he may come again, with any

scientific points he may wish to discuss or question.

The \$1,000 Reward Claimed!

Providing Claimant Can Prove His Premise and Propagate Sunlight in Straight Lines.

EDITOR OF THE SWORD:—The \$1,000 reward is soon mine! It is well known (?) that light travels in straight lines. Upon this premise alone I am able to overthrow the entire Cellular Cosmogony. I have seen the sun shining against the ceiling of my house both morning and evening. Now I would like for any one to tell me how this can obtain on any but a convex surface, if the rays proceed from that luminary in straight lines.

But before I am ready to claim the \$1,000, there is just one little difficulty regarding my premise, which must be removed in order to make it clear to your mind. Here at 40° north latitude the sun is now shining in my north windows in the evening; it does the same in the morning this time of year, when really old Sol is away down in the tropics. Now, I am afraid you will say that if it is able to shine in the north windows when the sun is so far to the south of the house, it might just as easily contrive to reach the ceiling when it is high above the roof. As soon as I can get this light question straightened out I shall claim the reward. Yours truly,—M. G. W., Terre Hill, Pa.

P. S.—You can send one half of the \$1,000 to Mr. Blodgett; I think he has really done as much toward this refutation as I have.

The above points are well taken, because we know the purpose of them! Before we go any further, we will say at once that if light were propagated from the sun in absolutely straight lines, so far as phenomena now observed are concerned, there would be an end of the Koresan System; but as it is, from the standpoint of demonstration, this is only the beginning of it! The premise referred to above is a fair sample of the very best that any one can do toward refuting the Koresan System; it involves assumption just the same as the foundation of the old system, and illustrates how absurd it is to undertake to combat the Koresan premise with conclusions reached from hypotheses. The above premise is a conclusion from a false premise, and is therefore a false premise offered in refutation of our System.

If the writer of the above claim gets rays of sunlight straightened out from orb to earth, we will turn over the \$1,000—\$500 to him, and \$500 to Mr. Blodgett. To demonstrate that rays of light are straight for 1,000, 6,000 or 92,000,000 miles, an airline would have to be extended to the sun. This would be a little difficult to do; if any one has such a line in view, we would invite the prospective demonstrator of photorectification to begin a little practice here in the earth, in the survey of a chord of arc upon the earth's concave surface, to settle the question of the direction and rapidity of light propagation. It would be a repetition of

what we have already accomplished in demonstration of the Cellular Cosmogony. Next!

Too Dazzling for Weak Eyes.

Please do not send your paper to my address again. I have received three or four copies of it, and I don't ever want to see it again.—Wm. M. B., Natick, Mass.

A strong light will invariably hurt weak eyes. Truth angers where it convinces but does not convert; it involves more principles than some can apply, and more evidences of its truth than can be overthrown. It is a good thing for those who do not want the truth to refuse to receive THE FLAMING SWORD. THE SWORD is published because the people need it more than it needs them!

The Flaming Sword Warmly Welcomed.

Please send me one copy of the NEW GEODESY, as advertised in THE FLAMING SWORD; enclose 25 cents. Send it as soon as possible, as I wish to use it in a debate, and as I know nothing of its principles as yet, or very little, I desire to get posted as much as possible.—Rev. W. A. B., Forest River, N. Dak.

The Society has received from you the following gift to its library: THE FLAMING SWORD, vols 5, 6, 7, 8 and 9, for which I tenders its sincere thanks. Acknowledgment will also be made in the next Annual Report.—J. S. Bradley, Librarian Historical Society, Madison, Wis.

I am so thankful to get even one to investigate this most glorious truth; I am so pleased to do a little to help in the great cause. I wish I might send you a dozen names instead of one. I am hoping for more next time.—Mrs. O. A. L., Atlantic City, N. J.

Chat With Readers.

You will now desire to obtain a few glimpses of the NEW GEODESY; you will soon see the work itself. We are pushing the work right out. The entire work is now in the hands of the printers; the cuts are completed, and the paper in our establishment, and now nothing hinders its rapid progress toward mailing day. When the work comes to you it will have a new name, as per advertisement in this issue. The first part, by KORESH, is alone worth a thousand times the price of the work, because it presents so clearly that for which the world has searched for thousands of years—the key to the relation that exists between man and the physical kosmos. It reveals just how man, the Man, is the creator of the world. Have you not wondered at it? The world is a cell, and man lives on the inside; there is a relation between the kingdoms of the world and the physical kosmos. Just what that relation is, many of you will be glad to know. If thought is the progenitor of all things, how do the energies

reach the orb above us and move them in their cycles? The new work, THE CELLULAR COSMOGONY, or THE EARTH A CONCAVE SPHERE, answers the question explicitly.

This week finishes the series of Glimpses of the Koreshan Cosmogony, the explanations of the sixteenth page of THE FLAMING SWORD. We trust that you have been profitably entertained by our pointing out to you the meaning of some of the intricacies which the page involves. There are hundreds of things in it yet which we will leave for your study, as your opportunities and experience may from time to time bring to your notice. You should no more expect to grasp the entire Koreshan System of Astronomy through a few illustrations, though they involve much, than one could expect to understand the old school astronomy from reading a single text-book. In this week's issue we suggest a method of study on points not yet touched upon in our literature—that of taking the conclusions of the old system, and arriving at the Koreshan conclusions by application of the principles of inversion. If you would understand the Koreshan System you must study—we cannot do that for you; we do our part when we publish its principles, and from time to time illustrate and explain its various features.

We are pleased to announce that we have received the first article of Mr. Blodgett, attempting to show that the Koreshan Geodetic Survey on the Florida west coast does not prove that the earth is concave. This article will appear next week with our reply. Of course you will be interested to know what his points of attack are, and how far he succeeds in failing! He has begun the battle, and cannot well back out. We trust the controversy will interest you, and prove to be of profit to Mr. Blodgett. This controversy is the shadow of the New Geodesy; the shadow comes first, and then the book! We desire all of you to study his article carefully in contrast with the general character, tone, and force of the long line of arguments and proofs that have appeared in THE FLAMING SWORD in the past.

Do you wonder why, if the Koreshan System be true, it does not carry the world by storm, as it were? It appears to some that everyone should be ready to accept the truth when it is proclaimed, and this sometimes leads to great disappointment for those who possess more zeal and impatience than knowledge. Study Lucie Page Borden's article in this issue, and contemplate the world's faculty of "Receptivity to Higher Mental Vibrations." History repeats itself. The name of Jesus, on the lips of millions today, was despised at the time he personally announced his truth.

We have on file the names of all those who have written to us regarding agency for the new Astronomical and Geodetic work, THE CELLULAR COSMOGONY, OR THE

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The World's News.

Wednesday, May 18.—Admiral Sampson's fleet still in search of Spanish Armada; now off coast of Jamaica.—Schley's flying squadron en route to Havana; naval authorities expecting reports of great battle soon.—Revenue Cutter Gresham, on the way to join Sampson, sunk in St. Lawrence river.—Dewey reports in harmony in ranks of Philippine insurgents.—Gen. Merritt criticises for talking too freely to reporters.—W. J. Bryan will organize a Nebraska regiment and take charge of it as captain.—Attleboro, Mass., burning; entire city in danger.—Gladstone very low.—Row at the Methodist conference in Baltimore.—Wheat going down.

Thursday.—Board of Strategy changes naval plans again; new flying squadron forming.—Spain preparing to send 11,000 troops from Cadiz to the Philippines.—Oregon safe; may join Sampson's fleet.—Illinois volunteers moving south and west.—Charleston starts with aid for Dewey.—Gladstone dies at Hawarden Castle at 5 a. m. Cyclone passes through Texas, Kansas, Illinois, and Wisconsin; great destruction of life and property.

Friday.—Spanish squadron arrives at Santiago de Cuba; causes great enthusiasm in Spain; Queen Regent cables congratulations to Cervera.—Schley and Sampson may be nearing Spanish fleet.—More warships preparing to leave Cadiz.—American navy may be reorganized, with swiftest ships in pursuit of the enemy.—The Montgomeri chased two gunboats near Nevias, on its way from Porto Rico.—Crusier Charleston, with troops for Dewey, returns to Mare's island, California, for slight repairs.—Insurgents preparing to besiege Santiago de Cuba.—Prince Albert of Belgium visits America.—Shameful treatment of an insane soldier at Camp Mobile.

Saturday.—News of great naval battle hourly expected; Cervera's fleet leaves Santiago de Cuba; it is expected that he encounters Sampson.—New Spanish Cabinet favors vigorous war.—Sagasta may be negotiating with the powers for help.—Polo ordered out of Canada.—Explosion in dynamite works at Carthagena, Spain, kills a number of Spaniards.—Austria finally declares neutrality.

Sunday.—Spanish fleet reported destroyed by Sampson in Windward passage, off coast of Hayti; 12 vessels sunk; no damage to American fleet; great excitement all over the country.—Terrific cannonading heard since Thursday.—No news given out

by officials at Washington.—More bread riots in Italy.—Anglo-French trouble regarding Hinterland, settled.—Blanco sends false report to Spain that some American vessels enter Cuban waters under Spanish colors.—France friendly to America.

Monday.—Further reports concerning Sampson's battle; officials in Washington confident that Sampson has destroyed the enemy's fleet.—Bombardment of Havana expected soon.—Spanish reserve fleet preparing to reinforce armada in the West Indies.—Vessels sail at last for Dewey's aid.—Spanish strategy may order enemy's guns to bombard U. S. coast cities.—Nineteen vessels at Tampa to carry troops to Cuba.

Tuesday.—Continued persistent reports that enemy's squadron is destroyed; met by Sampson in Windward passage; Cervera in a trap and unable to escape, and met his doom.—Spain now threatens to begin privateering at once.—McKinley decides to call for more volunteers; war growing to enormous proportions, far in excess of expectations; orders 20,000 troops to Cuba this week.—News received at London that Sampson wiped out the armada.—All cables now cut at Santiago de Cuba. A man reported captured by the Spaniards.

In Reform Journals.

The People's Mock Battleground.

Every city bristles like a porcupine with church spires, yet in the shadow of those spires men struggle and scheme and strive to capture money from their fellow-Christians. Our cities are not built to live in, but to fight in. Every street is a battlefield; every office and store is a fort; every newspaper is a war bulletin. Every storekeeper sets his trap in his window and baits it with cheap and flashy goods; every banker lies in ambush behind his wire screen and pulls the trigger of a mortgage. The people on our streets hurry and scramble along as if they were a defeated army, fleeing in terror from a pursuing foe. And yet there is not now, and never has been, any need to rush, or worry, or snatch, in this fertile country. There has been no famine, no war, no earthquake, no plague, no drought—nothing but stupidity and cowardice.—H. N. Casson.

The Millionaire's Prayer.

My Father who art in heaven, hallowed be thy name; my kingdom has come on earth; thy will be done—in heaven; my will be done here. Give me this day all the income I want. Give me my debts in violence against humanity, in foreclosures against my debtors. Deliver us this day from all the isms that destroy our power to enslave humanity. Mine is the kingdom and the power, and thine be the glory forever. Amen.—Ex.

Some men are too small and mean to let the world progress unless they alone can reap the benefit. These are the men who want large pay for what they do and great profit for themselves; they are the same men who are unwilling to pay others any profit whatever, and want those who work for them to do so at starvation rates. If every man were considerate enough to treat his fellow men fairly, the world would make greater progress. Selfishness is the great retarding brake.—The Socialist.

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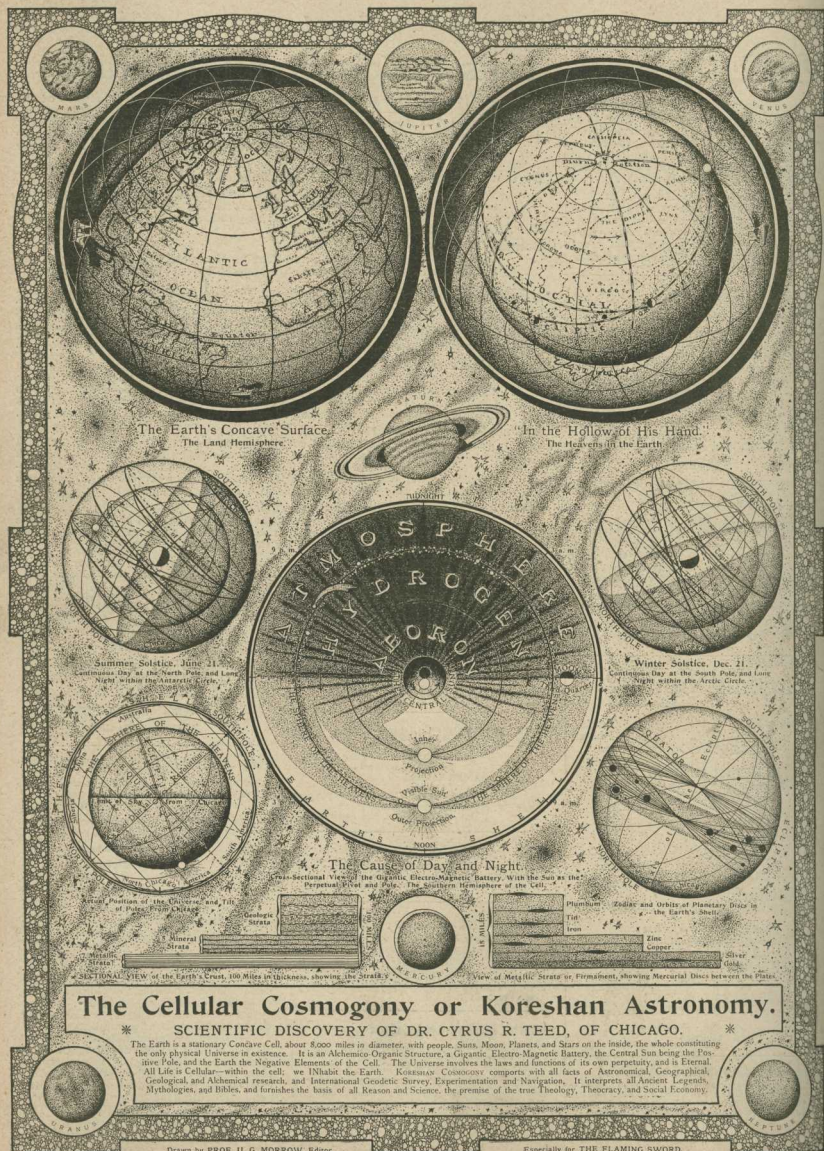
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