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the Divinity of Jesus the Christ.—Koreshan Theology Contrasted with Modern Vagaries.—The Plumb-Line of Koreshan Science.—Failure of the French Revolution.—Current Events and Topics.

JULY 7, 1899.

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THE FLAMING SWORD

July 7, 1899.

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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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Whole No. 344

The Divinity of Jesus the Messiah.

The Theology of Koreshanity Proven by Positive Biblical Statements, and Contrasted With the Theology of the Modern Church; a Baptist Journal Answered.

THE *Baptist Flag* is heard from again, as another column of THE FLAMING SWORD will testify. We desire to call our readers' attention to two specific statements in the article referred to: First, "Jesus Christ was a manifestation of the Father, God. * * * In him was a divine fulness and a divinity that made him *the equal of the Father*:" Second, "Man never was so manifested as to be truly God." It follows, then, from this, that the Lord Jesus, the Christ of God, of whom it is said "He is both Lord and Christ," is not "truly God," yet he is "the equal of the Father, God." We will attempt, for the benefit of the student of Koreshanity, to shake up this confusion of ideas and bring to the surface, for inspection, the glaring inconsistencies of the doctrines of the Baptist church, providing the *Baptist Flag* is a fair exponent of the Baptist creed. We have no expectation of converting the *Flag* or its proprietorship; we will simply throw a search-light on some dark spots.

We herewith present some quotations from the Scriptures, regarding the humanity of the Lord, with the subjoined gratuitous and emphatic declaration that we challenge our contemporary to produce one passage of Scripture that will contradict the quotations submitted. Before presenting the quotations referred to, we wish to state that if the Bible is a contradictory book, it would not be worth while to spend our time upon it; and if it were possible for the *Flag* to refute our quotations by the introduction of passages from the Scriptures in conflict with the ones we herewith quote,

then the Bible, as a source of argument, would be worthless to both THE FLAMING SWORD and the *Flag*. We will begin our argument in the language of John:

In the beginning was the Word [*not* the Bible], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

We would ask the exponent of "Baptist doctrine," if this refers to the man Jesus, who was the Savior of the world; if not, then to whom does it refer? Does it refer to the visible Lord Jesus, or to something invisible and incomprehensible? He was in the world, and the world was made by him, and the world knew him not. Will the *Flag* please tell us whether the above statement referred to the Word, who was in the beginning and who was God? "And the Word [God] was made *flesh* [does this mean flesh, or does it mean something else?] and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." These are plain declarations directly from the Gospel of John.

Following is a passage which, taken superficially, might seem to conflict with the whole tenor of the preceding quotations. Let us examine this seemingly conflicting statement: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Now, it is a fact that the man Jesus was seen by the natural man,—both by the disciples and the enemies of the Lord; hence, it might be said that he was not God. The Lord Jesus had an

invisible spirit in him, precisely as the spirit of every man is in himself. The spirit of no man is visible to the natural perception, nor was the spirit of Jesus the Lord visible to natural men; but the Lord Jesus declared that he and the Father were *one*, not *two*,—a biunity, *not* a duality,—and that the Father was in him, and that by the Father, *who was in him*, he did the works. Now, the difference between this Scriptural doctrine and that of the *Flag*, is merely that the latter has a Father *outside* of Jesus the Lord, while the Scriptures place the Father *in* him and one *with* him, making the fulness of the Godhead *one* person, not *three*.

The Saxon term God is the equivalent of the word Elohi; and the terms Elohi, Elias, Eli, El, are invariably rendered God, while the word *Jahvah* (Jehovah) is invariably rendered Lord. Elohi is the invisible Spirit, God, and Jehovah is the medium of the Father's (Elohi's) manifestation. The Saxon word Lord is *bread keeper*. Jehovah, the Savior of the world,—for the Scriptures declare there is no Savior but Jehovah,—is the bread keeper; Jesus was the bread keeper, he was therefore Jehovah, for the two words, Jehovah (*Hebrew*) and Lord (*Saxon*), are equivalents, and mean the keeper of the bread. The Lord (Jehovah, the only Savior) said: "I am the living bread which came down from heaven." If any man eat of this bread, he shall live forever. * * * My *flesh* is meat indeed, and my blood is drink indeed." Did the Lord mean flesh, or did he mean something else?

Will our Baptist contemporary please quote some Scripture to contradict the foregoing? But while he contradicts us with Scripture, he will please prove to us that the Scriptures are not contradictory. "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed." Perhaps he will say that we could not eat His flesh, and therefore he (the Lord) did not mean what he said. We prefer to take the statement of Jesus the Lord, rather than that of our contemporary. There are some statements of Scripture that are plain and unequivocal, while others are shrouded somewhat in mystery. Shall we place a human construction upon the hidden passages, and make plain statements conform thereto? Or shall we make the hidden statements conform to the plain declarations?

Perhaps our Baptist friend will admit that the Word (God) was made flesh, and that this flesh (material flesh) was the bread from heaven. If so, then he must admit that while the flesh of God is human, it is not sensually and evilly human; but that the flesh, the human flesh, of the Lord, which is the life of the world, and in which is the capability of making the world alive, is quite different from that sensual and corrupt flesh which is to be made incorruptible through the efficacy of the Lord's flesh and blood. The Lord was born of

God; sensual and corrupt humanity is born of the devil. Both of these statements are purely Scriptural.

Did the Lord, while in the world nineteen hundred years ago, possess the corruptible nature of the corruptible humanity? According to our Baptist exchange he did; according to the Scriptures, he did not. This is what the *Flag* says: "But Jesus was also a man, a real man, with a body like unto his fellows." We admit that Jesus was a man, a real man; but the men whose father was the devil, were the unreal men. The real man, that same Jesus in the flesh, visible and tangible, came forth from the Father. "I proceeded forth and came from God; * * * ye are of your father the devil," said Jesus. Where, we ask, is the similarity? "Ye are from beneath; I am from above." Where is the likeness? In the Lord Jesus, the Christ of God, God was in his fulness. God was the man, and the man was God.

He is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church.

Will the *Flag* be kind enough to tell us to whom this refers? Is it the Lord Jesus Christ? Will it also please inform us why God is called the Father, if it is not by virtue of his power to beget and procreate? And if Jesus the Son of God is "the equal of the Father," as the *Flag* declares, must he not also possess the power to procreate, that is, to beget and regenerate the sons of God? Could He be "the equal of the Father" if he did not possess the same power to bring forth the only begotten Son, or to reproduce himself?

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Is this the one who was pierced? Is this the Almighty, the Lord Jesus the Christ, or did God make a mistake in his Revelation?

I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book and send it unto the seven churches which are in Asia: * * * And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last: I am he that liveth, and was dead: [Was this Jesus?] and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

Here we have a description of the Almighty, by himself, who says that he was dead and is alive. Of this same Jesus, Isaiah said:

Unto us a child is born, unto us a Son is given: the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

We have most emphatically shown, from the plainest kind of Scriptural statements, that the Lord Jesus is Jehovah; that he was God in fulness, manifest in the flesh—not the flesh of sensual humanity, but the flesh of God. It is absolutely certain that the flesh and blood of the Lord Jesus would be of no virtue to redeem the world, if it were the same kind of flesh and blood as that to be redeemed. Mortal man is to become immortal. This mortal shall put on immortality, and this corruptible shall put on incorruption. The flesh of mortal man is to become like the flesh of the immortal Lord.

The Baptist church derives its system of religious doctrine, its creed, and its church discipline from one man's interpretation of the Scriptures, interpreted—like every other so called evangelical denomination—to define a three-headed monstrosity as Deity; an interpretation in violation of every principle of reason, of common sense, and Scriptural truth. God is not three, nor two, but one; and the Lord Jesus is the fulness of that one, he being the fulness of "the Godhead bodily." The same Lord Jesus who was in the world, who died on the cross and was raised the third day, now sits upon the eternal throne and rules the universe, not as one person in the Godhead, but as the eternal God and Father.

The same process of pneumo-psychic combustion which converted the Lord's body to Holy Spirit,—thus making it possible for the church to appropriate (eat) him through the dissemination of the baptismal overshadowing by which the church was anointed,—carried him ascendingly into the throne of God, where he sits as the central pole of universal being. Through the descending life of the Lord into its receptacle, the church,—after his resurrection and theocrasis,—he will "link the natures of God and man together" by transforming the nature of the sensual man, which is mortal and corruptible, to the immaculate and immortal nature of the Son of God; for it is declared that "as many as received him, to them gave he power to become the sons of God;" that is, in the resurrection, at the last day—at the end of the dispensation.

None hath immortality but God. If man becomes immortal, as has been promised, for to all who believe in his name gives he power to become the sons of God, and those becoming the sons put on immortality and incorruptibility, then it follows that they become identical with God—the *Baptist Flag* to the contrary notwithstanding. If none have immortality but God, and man becomes immortal, it conclusively follows that

those who put on immortality are made in the image and likeness of God; and being like God, they comprise God. If God, through the powers of procreative generation, projecting his potentiality into the life of his own offspring, the Son of God, could fall short of bringing forth the Divinity to perpetuate his throne, his dominion, and his eternal Godhood, he would be less in possibility than man; for the offspring of the natural manhood is the reproduction of the natural manhood. Is the Son of God less than the eternal Godhood? According to the Scriptures, He is the Almighty God, he is Jehovah.

The world is surfeited with Catholic, Episcopalian, Presbyterian, Congregational, Methodist, and a hundred other kinds of Christian rot, and it now demands a religion that can benefit humanity in this world; a religion founded upon an exact science; a religion that can give bread and butter, clothing, fuel, and shelter to the industrious poor; a religion that will provide—here, now, in the world in which we live—the necessities, comforts, and luxuries of life to the masses. If we cannot have such a religion, then we are better off without any. It is a notable fact that the religion of the present day, call it Christian or what you will, is an utter and disastrous failure so far as its relation to present human needs is concerned; and because it has utterly failed to provide for the wants of men, it is doomed.

"Behold, I make all things new," is a fulfilment now due, and to be accomplished in the revolution to come, wherein the old will be destroyed. THE FLAMING SWORD predicts the speedy destruction of the old church, with all its creeds and sects; a like destruction of the old governments;—empires, kingdoms, and republics, not from mere Biblical declaration, but from an exact scientific specification denoted both in the physical and spiritual heavens. We not only sound the warning note, but provide the ark of safety for all who look—under the influence of the search-light of illumination—for the Lord's appearing.

Our readers will further bear with us while we emphasize some things regarding the Lord Jesus, which we positively know and are authorized to communicate to this benighted century. The man Jesus, inclusive of his pneumatic, psychic, and somatic being,—hence, the entire man, was the Lord God, Jehovah-Elohi. He was the composite product of human will (desire), projected into material form and manifestation. He was, therefore, the Son (offspring) of man, the composite photograph, so to speak, of the aggregate projection of the spiritual entities of the millions who had died during the preceding centuries, conscientiously looking forward to the manifestation of that specific Messianic, stellar nucleus, the bright and Morning Star. He was the photos (light) of the world; he was the graphos—the written character, written because to write signifies to commit

to posterity, hence he was literally the photograph; and because he was the aggregate mind and consciousness of the human race, he was the composite photograph of man. He was the Son of God because he was the aggregate life of the human race, projected forward and into the supreme Center of universal consciousness. He was the material clothing and outward form of God,

who is the Supreme Man. The Lord Jesus was the person of the Almighty God. The Son of God was the very heart in the bosom of the Father, and the man who denies this honor, this glory, this supremacy, and all authority in earth and heaven, to this immaculate product of the supreme purpose and effort of the Deific consciousness, is antichrist—regardless of profession.

The Scientific Plumb-Line of Divine Integrity.

The Straight Line Basis of Koreshanity; the Great Modern Prophet With the Scientific Perception of All Truth; the Cross of the Perpendicular and Horizontal.

BERTHALDINE, MATRONA.

AMONG the many claimants for the honor of being the prophet or eye of God, for the present age, is one described by a rival contemporary as the man who bases his claims on his ability "to see in a straight line." There are people in the world today, so rational that they would not require a more rational basis of claim. The almost universally defective eyesight of the existing humanity, is an indication of the average condition of the powers of mental and moral perception. People do not see straight, and all sorts of scientifically constructed lenses must be resorted to, in order to enable the organs of physical vision to see things approximately as they really are, so as to avoid destructive collisions and other evil consequences of defective eyesight.

If the mental and moral vision is correspondingly defective, some scientifically constructed mental and moral lenses may have to be introduced to enable poor humanity to avoid utter mental and moral destruction. "A straight line," or the plumb-line of integrity, may not be a bad thing to start with in every domain,—if rectitude is the thing desired. If man and his environment are interdependent, and experience serves to prove they are, then power to determine their correct relations in relation to the line of demarcation between the two, might be considered desirable, if the rest of perfect equilibrium is sought.

The plumb-line is a thing of supremely divine origin, with power to restore to Divinity the very devil himself. The true Bible scholar, as well as the most rational physicist, in contemplating the chaotic condition of human society, with the desire that it shall sometime reveal that divine order which the intuitive knowledge of law gives to the mature intellect, demands intuitively, as an organizer and restorer, *the Man* with the plumb-line in his hand—the plumb-line of social integrity, which will enable him to see straight and relate man to man, and man to his environment, without the possibility of error.

The prophetic spirit of Deity speaks by the mouth of his prophet, using the following language: "Thus he showed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."

Sin is condemned by the law; and in dealing with the typical Israel in his fallen state, the Lord—in speaking of Jerusalem as the church given over to the abominations of sin—says: "And I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." Speaking of the restoration of Israel to the ultimate of antitypical wholeness, the Grand Man of God—the prophetic spirit declares, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." By the mouth of Zechariah also the Lord speaks, and says: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerrubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

However little use the many self-styled prophets of today may have for the straight line, basis for man and the foundation of his kingdom divine, the Almighty seems to so highly estimate its value that he does nothing without it. The science of the straight line belongs to the Eye of God alone. It is the supreme gift of God to men, whose salvation depends upon their ability to appreciate and utilize the gift. The plumb-line of a humble carpenter seems a small thing with which to revolutionize a universe, but it is one of the small things the Almighty has warned us by the mouth of his prophet not to despise,—and this is the day of this mighty small thing, this little one which shall become a thousand, this weak one which shall become a mighty nation.

The plumb-line is in the hands of a Man today, to serve its mightiest purpose,—to give man a knowledge of his God and to restore him to his image and

likeness. This man stands upon a wall, the wall which confines and completes the universe,—it is its firmament, or firm foundation for the saints, the whole, integral, straight, erect ones, the men of God, thoroughly furnished for all good works. This Man with the plumb-line does what no other man has done or can do,—he gives to the inhabitants of the universe a science of its form and functions. With the patience of God, and as his perfect work, he stands on the wall with the plumb-line, and shines as the sun upon the darkness of the world's ignorance and wickedness—for its dispelling. He stands as erect as his plumb-line, as the fulfilment of the central, universal law which perpetuates universal being,—the law of the cross. He stands the one true cross, on which the Lord is lifted for the elevation of a prostrate race to rectitude.

The law fulfilled is the vertical, the prostrate race is the horizontal, the man with the plumb-line is the cross, the sin-bearer, the Rock,—Peter, on whom sin, the burden of the cross, was laid, to be erected in the sight of men. "There is life for a look at the crucified one," if that look be one of recognition of the science of the law; for this science is the light of the world, with power to give life to men. There is no other foundation Stone for the building again of Zion, than this Rock tomb of the crucified Christ. This Rock is the head of the Gentile body, the great tomb of Joseph, whose posterity it is, and in which the Lord God Almighty is buried, and from which he must come forth to his inheritance of power and great glory. This science of the cross, this science of straight lines, is the gospel of the kingdom. Its lines go out to the confines of the earth, in its every domain.

The perpendicular and horizontal lines solve every problem in the universe, every mystery of the kingdom.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

This cross, remember, is made of two straight lines—and the vertical is the plumb-line. Woe to the despisers of its straight lines, and woe to the man who cannot see straight.



The time is upon us, when that which is now a dream will become a wakeful reality, and we shall know as we are known. Man is more than he seems to be. He finds himself in the midst of a vast universe, and the inquiry forces itself unbidden and irresistibly to the mind: "Whence the origin, and what the destiny of the human soul?" And the answer comes: "Man is the offspring of Deity, in process of development toward the life from whence he sprang." In view of the overwhelming truth, as it illumines the spiritual vision and enables one to comprehend somewhat of the relation to God our Father, it looks as if the old Greeks were not so much heathen as the common Christians would have us

The gospel of free grace is the gospel of the science of the law, freely given for the redemption of the sinner. By this science sin is revealed, to be hated and condemned, that the seer may be saved to will and to do God's good pleasure,—to obey the law with gladness and singleness of heart. This plumb-line of moral integrity, the law in its covenant relation to man, is his erection, his standing again, his resurrection in God's image and likeness.

The Lord delights in straight lines, and by the power of the man with the plumb-line of every domain, will he fulfil the prophecy and promise: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "And I will bring the blind by a way they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

The voice of God always, in every age, is the man with the straightedge of the measuring rod, and the plumb-line of integrity. The ultimate domain of the kingdom of God—the Theocracy, is in the earth, God's footstool and material inheritance, in which he is the heir of all things. Wherever God goes in his ascent into the celestial, or descent into the natural, the chief credential of his personality or voice is the plumb-line of integrity for the domain in which divine manifestation is to occur. Without God, every sphere is a waste, a wilderness. Announcing the approach of Deity, a voice cries in the wilderness: "Prepare ye the way of the Lord, make his paths straight;" and for this, the primary essential is a standard of measurement, the plumb-line of integrity. The celestial glory of the Lord ultimates in the natural, creating by conjunction with it, the arch-natural. It is ushered in by the plumb-line, or straightedge of the natural domain in the outermost sphere of natural science, the material foundations of the natural universe, by the *Man* erected by the science of the Cross of Christ—the power of God unto salvation.

believe, in the claim that they were the descendants of the Gods.

Social evolution means nothing less than a new genus or race of beings; and the only obstacle, at least the greatest one, in the way of the adoption by the mind of the fact and law of such an evolution, is the inordinate conceit of the human, which impresses him with the conviction that there can be nothing in the line of development more perfect in organic form than the present genus.

Space belongs to nature, and is a factor of natural and material existence. It comprises no part of spiritual relation and quality.

In the Editorial Perspective.

THE EDITOR.

ONE HUNDRED YEARS ago France was in the throes of revolution and anarchy. Long oppressed by the nobility and the priesthood, the people rose up in revolt and overthrew the kingdom and threw off the yoke of the church. At the time of the beginning of the revolution there were numberless parasites sapping the life of the people: 23,000 monks, 60,000 curates and vicars, and 30,000 nuns. There were 2,500 monasteries, 1,500 convents, and 60,000 churches. In all, there were 130,000 persons in France supported by the people for church work that was utterly useless. Besides these, there were 140,000 nobles; the noble families numbered 30,000; on each square league of territory and for each 100,000 people of the nation, there was one castle; there were thousands of temples of corruption. The territory owned and occupied by the church was one fifth the entire territory of France; the nobility owned one fifth, and one fifth belonged to the communes and the king. The king and his family were objects of support of the nation. 26,000,000 people were not only forced to pay the expenses of the government and support the army, but also support the vast army of religious and noble parasites! The fires of revolution were kindled by the great Voltaire, the apostle of freethought; and after his demise the spirit of agnosticism hovered over the classes, and fanned the sparks of discontent into flames of rebellion. From the kingdom the nation was merged into a reign of terror unparalleled in all history. The great pendulum of the fate of France swung over the fields of chaos, bloodshed, the despotism of the mob, and over the republic, and then the empire. There was ample opportunity for agnosticism to reform not only France, but also the world, if it possessed the elements of genuine reform. The sequel proves that the great forces of organic unity were not operative in the restoration of the peace of France; there was the mere dying out of the fires after the fuel was consumed. Today the church is fastened upon the French nation as securely as before the revolution, and the boasted reform of France has come to naught. Modern socialism can promise America nothing more than has come to France. If the destiny of America and of the world was left to the disintegrating elements now directed against the semblance of order existing in the present governments, the terrors of France would be repeated, multiplied and prolonged beyond endurance. The revolution will come; but order follows, established, not by agnosticism, but by its antithet, the Koreshan System of genuine reform, the science of societal reconstruction.

The great international council of women, at London, again calls the attention of the world to the sphere of woman's influence. We are nearing the time when woman will become a stupendous factor in religious, social, and economic progress and reform; and the present agitation is indicative of the fact that another half of the world is about to enter a conflict—woman, alongside her brothers. The woman's council deals with the questions of woman's rights; but the movement is on too popular a scale to effect any radical reformation in the conduct of man's affairs. Bound up with the world as it at present exists, are conditions—difficulties and oppressions, which the placing of woman on the scale of equal suffrage would not remove. True reform cannot come from simply increasing the voting population of the world, but by the establishment of a system which shall work for woman the same reform that it works for man, through Messianic function and the exaltation of man and woman, not as dual, vidual beings, but in the uniting of man and woman in the single, individual personalities of the biune sons of God.

This is the phase, the highest phase, of genuine reform contemplated by neither man's nor woman's international councils, but nevertheless necessary in freeing woman from her present bondage, and man from his curse. It is the work of the Almighty through the application of the laws and principles of life, the practical science of making all things new.

Modern Christianity boasts of the fact that it goes wherever civilization goes; it seems to the world that it is a mark of progress for the church to keep pace with the western march of empire, and the so called enlightenment of the nations. If it is true of Christianity, it is also true of other things which move contemporaneously with Christendom throughout the world; for what follows as a result of Christianity should be good if Christianity is good. We have before us a well-written advertisement of the beer that has made "Christian" America famous; as an example of progress, it suggests that 219 carloads of Schlitz' beer have been shipped to Manila since the possession of the islands by America. This would make a train a mile and a half in length! Such shipments to different parts of the world have been repeated hundreds of times over. The article says: "Wherever civilization has gone, Schlitz' beer has followed. Agencies for it have for twenty years been established in the farthest parts of the earth. Schlitz' beer has been known in South Africa since the white man first went there. It is shipped in large quantities to the frigid wilds of Siberia. It is advertised in the quaint newspapers of China and Japan. It is the beer of India—the beverage of the Egyptian and the Turk. It is not saying too little to say that the sun never sets on Schlitz' agencies, for it is literally true that it is always noon time at one of them."

The sun-faced angel editor of the Cayster has concluded to bring all things to an end swiftly, and therefore stands upon "sea and upon the earth" at Johnstown, Pa., and lifts his hand to heaven and swears that time shall be no longer; he proposes to make it shorter. "The herald has cried. What next?" He calls upon the Almighty to listen to his instructions concerning how to break up the great ice firmament which he imagines to surround the earth; how to accelerate time by breaking the astronomical clock, and how to let in ether to permeate the atmosphere and produce world-wide anesthesia to revive the sleeping humanity! It would certainly be quite a surprise to the Creator of the universe, to suddenly realize that he had somehow created such a universe as the Castral angel has discovered in his own deformed mentality. "Who should be able to swear that the mystery is soon to be finished, if not the sun-faced angel with the open book? Now that the Voice Angel's oath is sworn, why should not the events that finish the mystery of God soon begin to come to pass?" Because the failure to fulfil the predictions of delirious false prophets and angels is about the only thing that will convince an army of pretenders that they are mere insects before the great Niagara, in their attempts to solve the problems of prophecy, life, and destiny, without the truth!

Aerial navigation and the perpetual motion are subjects of experiment by hundreds of unsuccessful inventors, and in the past, thousands of minds have been engaged on the problems. Now comes wireless telegraphy to claim the attention of men who will not succeed on the basis on which it is at present attempted by Marconi and others. In both the flying machine and the perpetual motion, gravity is the obstacle which the

modern scientist is unable to overcome; there will be no successful aerial navigation nor perpetual motion until gravity is disintegrated in the apparatus. There are specific laws involved in Koreshan Alchemy and Physics, laws of complex polarization of energies in the creation of a vortex, the knowledges of which are absolutely necessary to human levitation and the perpetual motion, as well as successfully telegraphing or telephoning without wires. The law is Messianic; and the scientific world is utterly incapable of discovering the key, and equally incapable of applying the laws in the domain of mechanical and electrical apparatus. The Koreshan System alone contains the science of the destruction of the positive elements of the battery; it alone contains the key to success in accomplishing the world's greatest wonders in utilizing the forces of the physical and the human worlds for the benefit of humanity.

The modern church is reaching a decidedly and confessedly critical period of its history. The great "divines" concede the fact that Christianity is on the decline, and are discussing the causes and the probable results. The alarm is not local; it is as wide as Christendom. Everywhere it is asked, What shall we do to save the church? An important paper has been published by Prof. Hall, of the Union Theological Seminary, Chicago, in which he admits that the church is on the decline. He sees the church as a lost steamship on the ocean, struggling toward the shore through a tempestuous sea and against contrary winds. The outlines of the coast are dimly visible, but no man can identify it nor describe it; it is an unknown destination! Yet he presumes to believe that there can be no permanent decline in the church because of the fact that religion is a permanent factor in human experience. True; and that is all the more reason that apostate Christianity should decline, that a new religion may thoroughly satisfy the religious aspirations of progressive humanity. There must be a new covenant, a new religion; and the revival of religion can only come through a new Messiah. The modern church will continue to decline until it falls utterly, while the Koreshan System of absolute truth will prevail over all the world.

The English language is the philological fruit of a great cycle. The symbols of expression of ideas are almost unlimited—the language contains over 300,000 distinct words. In the English and American peoples there must be, somewhere, corresponding qualities of life and energy. The common people may be proud of English lexicons, while possessing a sense of utter lack of the meaning and use of the words of the language. There are districts in "enlightened" America, where the vocabulary of every-day use is extremely limited; there are people who use no more than 250 to 300 words in a lifetime. Recently, a test was made in Baltimore of the number of words used by a lawyer and a physician; the result showed the use of 573 different words by the lawyer, and 510 words by the physician. There are truths, principles, and laws in Koreshanity which cannot possibly be expressed by any such limited vocabulary. Is it any wonder, then, that thousands of people, with present mental capacities and faculties, are unable to understand the vocabulary of Koreshan Science? Koreshanity involves the elements of progress of the entire Anglo-Saxon world; and in the full and complete expression of the same, the entire language must finally be employed in expressing its Science in words.

The citizens of the United States are without a name by which to designate themselves as a people. The people of England are English; of Spain, Spaniards; of France, the French; but what are the people of the United States? The difficulty is experienced both at home and abroad. At present, they are design-

nated as Americans, but as there are other Americans than those who live in the United States, it is too general. A St. Louis professor endeavors to invent a new name for the United States, a cabalistic affair, *USONA*, composed of the initial letters of the words United States of North America; the people he would designate as *Usonians*. We protest that the name of the great American nation and the name of its people must possess a meaning which in itself shall characterize the nation and the people. An arbitrary name is useless, and it would soon go out of use if adopted. The United States will possess a new name when it becomes a part of the New Order after the revolution; and the name will be founded on scientific Koreshan principles. Until then, no satisfactory name other than America and Americans will be capable of designating the greatest nation and people in the earth.

The Roman hierarchy as well as France must answer for the crime of persecuting Capt. Dreyfus. The mother church has succeeded in imparting many phases of her complex character to her daughters, the Protestant sects of Christendom; and Protestants as well as the Catholics of France are permeated with the spirit of Jesuitism and hatred of the Jews. The clerical party of France is headed by the Catholic priests and sustained by the Protestant clergy; and it is this party that has heaped up the anti-Semitic hatred in France. In it was originated the conspiracy to drive Dreyfus from his position in the French army. Subtle Jesuitism, with its hatred of all people except the Catholics, fulfils the Scripture declaration that hatred is murder; and the entire French army is murdering France and its victims, by its support of the church of Rome, rather than the French republic!

The one hundred and twenty-five American trusts, with a capital of over \$6,000,000,000, absorb all the wealth created by 3,500,000 men. These millions of men are performing no other use in the world than sustaining the gigantic corporations; and the only use made of the capital thus created, is to enrich and gratify a few thousand millionaires. Suppose that the millionaires were left out of the question, and the laborers should receive the benefit of all they produce? Instead of living in poverty now, they would possess not only the necessities, but also the luxuries of life. The only true prosperity is in the equitable distribution of wealth. The trusts are great syndicates of co-operation—co-operation *not* for the benefit of the many, but for the benefit of the few who persistently steal the wealth, aye, the very *life* of millions!

A Cambridge professor makes the astronomical prophecy that the moon, cast off in the remote past, will return to the earth. The rational mind asks how the moon of the Copernican system ever came to be freed from the earth's gravity, and leave the mundane sphere for its long celestial journey. At present, the theory is that the moon has sufficient pull on the earth to raise the waters of the ocean several feet to produce the high tides; perhaps it is not the earth's pull that will cause the moon to come back, but the moon's pull, hand over hand like, on the gravitational rope. The moon has never gone away; the moon is the earth's shell, and the visible moon in the physical heavens is the gravo-photosphere—the picture of the earth's strata.

A man with a will can succeed amid adversities, where men with ample opportunities and facilities, but with less determination, would fail. Thousands of people use the slightest obstacles as excuses for inactivity, but genius attempts the impossible, makes opportunities, and creates success. There have been many noble examples of true heroism in modern times, and some where misdirected personal ambition has led to useless, daring feats;—but the will was nevertheless

a potent factor of success. A crippled sailor minus fingers, dares the sea, and is attempting to cross the Atlantic ocean in a small, five-ton sloop. He is a man noted for his intrepidity and nautical skill; he certainly possesses rare courage which, when associated with noble purposes, makes men that *are* men!

An example of success of the perpetual motion is afforded in the invention of a Pennsylvania man. Two years ago the daily press heralded it as a complete success, a complex wheel with springs and discular weights on arms outside of the periphery. One of the machines was stolen and sent to the patent office, where the energies of motion were traced to concealed clock works in the base of the apparatus. As a result, the *Scientific American* exposes the fraud by photographic and X-ray reproductions, and the inventor languishes in prison for obtaining money on false pretenses.

I. Cant is the name of a persistent devil with a subtle influence which disintegrates mental and moral forces; he operates in millions. He prevents minds from undertaking the study of Koreshan Universology on the ground, not that it is absurd, but that it is too profound for comprehension; and he creates moral weakness in the minds of many who desire to apply the Science of Koreshanity to their own lives. Discharge every entity that belongs to the sphere of the Cants, and employ the potent forces of determination to succeed in intellectually comprehending the Science of all truth.

The peace congress did not even become a newspaper's nine-days' wonder; the news from the Hague has become insignificant. The congress is an utter failure, and has accomplished nothing permanent. The sincerity of the Czar from the broad view of universal peace, is questionable; but it has been conceded that, for the present, he desires absolute cessation of war, and all preparation for war on the part of every nation in the earth—except the Russian!

It is reported that Mrs. Eddy, the supreme high priestess of "christian science," has had a stroke of paralysis. Inasmuch as she affirms that there is nothing in existence but God, she must get as much comfort out of the divine boomerang as her feebleness will allow. Meanwhile, the terrible and startling contrast between "Science and Health" and the condition of its

author, will produce serious reflections in the minds of her following!

The American trusts are a dark reflex of the great system of divine-human co-operation; they are a shadow cast before the real and majestic combination of the forces of labor in the new kingdom. The trusts are now oppressive because they are misused; they will be a blessing when operated in the interests of humanity, instead of for the benefit of unprincipled thieves protected by laws made by the people!

The spirit of missionary work nineteen hundred years ago seemed commendable to the church societies engaged in it; but it was denounced by Jesus the Messiah as a process of making proselytes two-fold more the children of hell. Today the church missionaries are compassing land and sea, bringing converts into the vortex of the terrible vengeance to be visited upon Christopaganism.

It is easy for the faddists to connect the name of Jesus the Christ with their fads, and just as easy to deny his divine mission in the world. Jesus could never have been a great and true teacher unless he was all that he claimed to be; for it is illogical that he should tell the truth about religion, and promulgate fallacy concerning himself!

The Presbyterians are more concerned about getting the word God in the Constitution of the United States than they are about getting the life of God in the constitution of man.

The apostle warned the early Christians against winds of false doctrine; they have now become mental cyclones and tornadoes.

The modern church is a dead body; it is without the works necessary to demonstrate the genuineness of its faith.

The leaders of the trusts have become trustees of the American nation!

Men die because they are too corrupt to live.

The few are wise; the many are otherwise.

Sense and science must go together.

Empty heads are easily sounded.

Prejudice fears the truth.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Jesus the Messiah Was God Almighty.

EDITOR FLAMING SWORD:—I am amazed at THE FLAMING SWORD's unparalleled exposition of the great work which the Christ of God came to accomplish. It gives me a new idea of how the true church was the body of Christ, in which each vidual member was a member in particular of that body.

Your answer to my questions in the issue of April 21 staggers me, and almost converts me to Koreshanity. (1) But when I reflect that Jesus never claimed to be more than the Son of God, it seems to be an insurmountable obstacle to the belief that he was also God the Father. The disciples on the Mount of Transfiguration were overshadowed, and heard a voice saying, "This is my beloved Son, in whom I am well pleased: hear ye him." Besides, there are many other Scriptures which I cannot harmonize with your teachings. Possibly my eyes are not fully opened to

see the spirit of the Word. I am a seeker after truth; I want nothing else, for anything short of that is only chaff.

(2) According to Koreshanity, the 144,000 sons of God must be now walking upon the earth. Please explain your views of that, and how and when (if you know) they will be manifest.—S. L. B., California.

THE FLAMING SWORD contains unparalleled expositions of the divine science, from the simple fact that it is an expositor of the *whole* truth—the system of truth that is entirely harmonious with itself, with the facts of the universe, and with the Bible. If it teaches the truth concerning the mission of Jesus in the impartation of his life to his disciples, as the actual substance of the divine Being, which constituted them the temples of

the living God, it also teaches the truth concerning the nature and character of the Messiah—his Divinity and Godhood. We refer our correspondent to the article in this issue by KORESH, The Divinity of Jesus the Messiah, and suggest a careful reading of the same, as it touches specifically upon the facts of the unity of the divine attributes in the person of Jesus.

We hold that Jesus did claim to be more than merely the Son of God. He taught that he and the Father were one, and that the Father was in him. He was the fulness of the Godhead bodily, the actual, personal manifestation of God, the Word made flesh. He was the supreme manifestation of Deity. He was Father,

Mother, and Son in one. Every seed possesses the attributes of fatherhood, motherhood, and sonship. Every seed has been produced by a previous seed; and the essence of the previous seed is in the seed produced; and that seed possesses the power to beget other seeds. It is an inherent attribute, and hence any seed is father, mother, and son in one.

When Jesus said, "The Father is greater than I," he virtually said, my Fatherhood is greater than my Sonship; it is a greater thing to beget than to be begotten. He said, "He that hath seen me, hath seen the Father," for he was the manifestation of the Father. If the Father was in Jesus, then Jesus was all there was of God; and when Jesus disseminated his life, when he planted himself in the disciples, they became the temples of God, because God was in them—not a part of him, but *all* of him. The entire life of Deity was sown in the church.

More specifically, the Son was the external manifestation of the invisible God, the interior Deity, the supreme ego of Jesus, the Elohi, the invisible. It was the interior of Jesus that was seen by the disciples when he was transfigured, manifest as Moses and Elijah; and it was the interior of Jesus that communicated to the interior mind of the disciples the words, "This is my beloved Son, in whom I am well pleased: hear ye him." The vibrations were from within, and made as distinct auditory impressions, vibrations of the ear-drums, as any sounds from the external world; and to them it seemed to be from the external. Koreshan theology is scientific, consistent with itself, logical, and reasonable. But a thorough comprehension of it necessitates the eradication from the mind of every vestige of modern theology,—every idea of either two or three persons of the Godhead, and every idea that God is external to humanity, in the sky, or atmosphere, or any other place where it is impossible for either divine or human mentality to express itself. God is in man, in the generation of the righteous, and nowhere else.

(2) The viduals who are to become sons of God through processes of overcoming death in the body, are now in the world. They are viduals who have come down through the age in a series of re-embodiments, and who received the divine spirit at the beginning of the age. They are the ones to whom Jesus gave power, nineteen hundred years ago, to become sons of God at the end of the age. We are nearing the time when a great conflagration, the burning up or translation of all who are to become sons of God, is to take

place. This fire is induced through another baptism from another Messiah. The energies generated in the combustion will enter a central personality, whence they will be projected and materialized, or manifest as the biune sons of God. This is to be the greatest achievement of Koreshan Science; and at the present time the gospel of the kingdom is promulgated for the purpose of gathering together the elements of a great human battery, those who are receptive to the message of the Messenger. They will appear when the age culminates—shortly after the impending revolution.

The Tower of Babel and the Confusion of Tongues.

What is your answer to the question, What was the tower of Babel, and what the confusion of language?—E. W. M., Aleppo, Pa.

The tower is the structure or organization of the church. There is a tower in every dispensation of human progress. The church is called a tower, because it is the outlook of the watchman, from which a higher view of the world's horizon is obtained. During the Christian dispensation the tower was the Christian church; and the members of the church at the beginning of the dispensation were of one mind, and contained one expression of the divine Word,—the primitive gospel.

The church lapsed into apostasy; the aspirations became perverted. Jesus was the Word of God; the divine entities sown in the church were the words of the divine language. The death of the seed in the soil of the church resulted in the confusion of doctrine, the language of the church, and the church became Babylon, which means confusion. The history of the Christian church is the history of the tower of Babel and the confusion of language; and when the processes are understood by which the primitive church became Babylon, the meaning of the tower in the land of Shinar is revealed.

In the London Press.

An Englishman Writes a Serio-Comic Production on Koreshanity After Reading One Copy of *The Flaming Sword*.

Has my gentle reader any views about Koreshanity? Now, don't say in your haste that I've been at the Encyclopedia Britannica again, for I believe that useful work makes no reference either to KORESH or Koreshanity. And the odds are ten to one that none of you know anything about either the one or the other, and so I propose to enlighten you. I will be quite candid, and own up like a man that my information has been culled from the pages of a Chicago publication entitled *THE FLAMING SWORD*.

It is only fair to warn the respectable reader that the paper in question makes this announcement: "Koreshanity is

shocking to most people." I have carefully examined the system, however, and I can discover nothing to bring a blush to the blooming cheek of my most sensitive reader. So here goes for a little science: "The Cellular Cosmogony or Koreshan Astronomy is the scientific discovery of DR. CYRUS R. TEED, of Chicago." Let us give his due meed of praise to good Teed, indeed and indeed, and on that we're agreed—but I fear I am unconsciously lapsing into verse.

And what is this Cellular Cosmogony? I rather like the words, and the expectations they raise will not be disappointed, I can promise you. This is how the doctrine is introduced: "The earth is a stationary concave cell, about 8,000 miles in diameter, with people, suns, moons, planets, and stars on the inside, the whole constituting the only physical universe in existence." This is distinctly encouraging. There is only one universe (beware, good reader, of imitations), and we are literally "in it." I have heard people say that the world is a regular sell, and the inspired TEED teaches the same great truth, merely substituting the word "concave" for "regular."

I will return to the cell theory later, merely stating at this point that the word may remind some of you of occasional enforced retirements you have experienced. Many a man has asked, What is the world? It is a question of which notice should, as a rule, be given, but thanks to KORESH and *THE FLAMING SWORD* I can explain: "It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell." So now you know—and the free use of capital letters proves the truth of the assertion. You must accept this, and I warn you not to bother me with arguments or questions or verses on the subject. That remark is intended chiefly for a valued correspondent at Portsmouth, who has views of his own about things of this sort. I openly and deliberately abandon his doctrine and throw in my lot with Koreshanity.

Look at this great truth, and note with what simple grandeur it is expressed: "All life is cellular—within the cell." Many a ruminating philosopher at Holloway or Wormwood Scrubbs will agree with that. From Dartmoor and similar retreats I anticipate a chorus of approval, and if there is one skeptic among my readers, I fling this sentence, worthy of Mr. Chaplin at his best, at his doubting pate: "Koreshan Cosmogony comports with all the facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation, and Navigation." How do you feel after that? Prepared to believe and tremble I should think. It sounds rather like an advertisement, I admit, and one somehow misses the refrain, "but it won't wash clothes." At the same time there is always something convincing about polysyl-

labic words beginning with capital letters.

There is more to follow of an explanatory nature, as thus: "It interprets all Ancient Legends and Mythologies and furnishes the basis of all reason and science, the premise of the true Theology, Theocracy, and Social Economy." Indeed, no well-furnished house should be without a supply of CELLULAR COSMOGONY. It imparts a gloss and curliness to the hair, cures corns, is grateful and comforting, is purely vegetable, used by crowned heads, sold everywhere—though candor compels me to repeat that, in spite of the efforts of the greatest scientists of the day, it won't, simply *won't* wash clothes.

Some may ask for a proof of these glowing assertions, and I am glad to be able to furnish something of the sort. Here is a testimonial headed "Koreshan work in New York; Rev. Mitchell stirring up towns and villages with the CELLULAR COSMOGONY." The Rev. U. Gordon Mitchell writes: "I am getting along very nicely here (Ogdensburg); have sold 27 books in two and a half days, and left fifteen copies in the very best homes in the city; consequently the CELLULAR COSMOGONY is being talked about in the very highest circles." Nor is that all, for the enthusiastic Mitchell adds: "I am hearing from the book all the time. A gentleman told me he heard a heated discussion about Koreshan astronomy on the railroad." I wish the expressions used in the heated discussion had been put on record—but Mr. Mitchell is a reverend gentleman, and naturally draws the line somewhere.

He is hopeful and plucky, too, for he adds: "By next fall I want you to furnish me with a stereopticon outfit; if you will do this I will raise Cain with the Copernican system. Now, plan, by all means, to furnish me with an outfit by the first of September, and I will be your apostle to the Gentiles with a vengeance." There is the true ring about that. U. Gordon Mitchell is evidently the right sort of man to hustle around as an agent in advance. I don't know whether he agrees with the maxim—"Be a crank! It pays," which I find in another part of the paper, but I should think he does.

I leave Mitchell with the hope that he will get his stereopticon outfit, and will raise Cain with the Copernican system, and I turn to a little communication which "Hiram" sends to the same paper. It begins in this way: "A friend who has been investigating Koreshanity visited me recently, and when I asked him what he thought of it he said, 'I don't take much stock in Koreshanity; I can't swallow its Cosmogony.'" I need not inform the reader that Hiram comes out on top in the end. It's always so in these little tales. If you can't smash your opponent and mop the floor with him when you have the statement of his case as well as your own, well, you must be a wall-eyed mule, and paralyzed at that.

Meantime, if the intelligent reader wants to know more about this Chicago philosophy, I can direct him to The Guiding Star Publishing House, Chicago, Ill. There he can get a book, one volume in two parts. "Part I. The Universology of Koreshanity, by KORESH, the Founder. Part II. The New Geodesy, by Prof. U. G. Morrow." THE FLAMING SWORD adds, "This is a book that sells on sight! It is obviously unique!" I am inclined to think that THE FLAMING SWORD is about right in that last remark.—L. L. H., in *The Morning Leader*, London, Eng., June 15, 1899.

The Way to China.

A Canada Paper Contrasts the Balloon Method with the Popular Hole Through Earth's Center.

"CELLULAR COSMOGONY, OR THE EARTH A CONCAVE SPHERE."—The above is the title of a "very peculiar" book now being sold in town by Rev. U. G. Mitchell. The book bears the further title of "Universology of Koreshanity: The New Geodesy," which will no doubt help our readers to a fuller understanding of how modern astronomy is exploded and the Bible vindicated, as is claimed by the back page of the cover. The book consists of two parts: the first written by KORESH, the Founder of Koreshanity, and consisting of a full and particular description of the earth as a hollow sphere and proof of the fact that we live, move, and have our being in the inside of that sphere instead of the outside, as we always supposed. The proof at any rate fully satisfies the author, who, in his introduction, denounces all that is opposed to Koreshanity as antichrist. The second part is written by Professor U. G. Morrow, astronomer and professor of the Koreshan Unity, and contains, among other things, accounts of scientific experiments conducted by him, which go to show the truth of his belief, or rather appear to do so to his eyes. Any who read this book carefully and are persuaded by its arguments, will realize at once that they cannot go to China by boring through the earth, but for a short bee line trip must take a balloon.—Prescott (Ont.) *Messenger*.

* * *

A Startling Revelation!

Facts and Figures From Official Report of the Comptroller of Currency Concerning American Banks.

Before me is Volume I of the "Report of the Comptroller of the Currency for the fiscal year ending October 31, 1898." On page 51 appears a condensed table of the "resources and liabilities of all national banks, other banks, banking institutions, and private banks" of the United States (9,485 in number). Under the head of "Loans," which represents the face of notes held against the people for money borrowed from the banks, the aggregate is \$4,632,632,015. Under the head of "Deposits," which represents the amount of money (theoretically) on deposit in the banks, and subject to sight check by the depositors, the aggregate is \$5,741,023,802. Under the head of "Cash," which represents the total amount of all moneys of every description, down to pennies, in short, all of the actual money in the banks of the country, July 14, 1898, (when the reports were made,) the aggregate is \$687,796,174.

I will ask your readers to review the foregoing figures, and make an analysis of the enormous gulf existing between the "loans" and "deposits" on the one hand, and the actual cash on the other. Right here we note the fact that the total amount of all United States money in existence—gold, silver, gold and silver certificates, greenbacks, national bank notes, fractional currency, nickels, and pennies outside the vaults of the treasury and the legal reserves of the national banks—does not

exceed \$1,250,000,000. How does it come, then, that the bankers of the country have loaned to the people nearly *four times* as much money as there is in the United States? And how does it come that there are "deposits" in the banks subject to sight check, to about *five times* as much money as there is in the country? And how does it come that the money loaners of the nation are drawing interest on *four billions of nothing*, and are literally getting rich on the interests of their own debts?

When the "panic" comes (as come it must) and "confidence" takes wings and flies away, and all the bank depositors rush to the banks to draw out their "deposits," how much will they get on the dollar? If we deduct from the amount of actual cash, the legal tenders which the law requires the national banks to keep intact, with which to redeem their outstanding notes (15 per cent), and make a reasonable allowance for the average limit to which the banks would allow the depositors to draw on their cash before closing their doors, it is not likely that depositors would realize more than 8 cents on the dollar!—CHAS. BONSALE, Expert Accountant, in *Advance Guard*, Findlay, O.

* * *

The Lesson of the Trusts.

Gigantic Competitive Concerns, Nursed and Protected by the Government, Now Beyond all Control.

The present fight against trusts will end in nothing. While high tariff and scarce money have been the feed on which trusts have developed and fattened, it is entirely too late in the day to think of starving them out by withholding former favors. When the alligator is little it can live on flies, bugs, and other insects; but when the alligator is grown nothing will satisfy it but Ethiopian babies; and if they are not served to it regularly, it will find a way to obtain them. The trust is our pet alligator; and we will find when we undertake to tame it with cowhide whips, its hide is pretty tough; or when we undertake to build log fences about it, that they will shatter to splinters at every sweep of its great tail.

The trust is here to stay and to ruin. It is competition gone to seed. Starting with competition, favored by government against other competitors, eating the taxes of the people drawn from them by government, profiting on the wreckage of the country through the contraction of the currency of the country, it has now outgrown every necessity, and can easily dictate terms to its benefactor. No longer a protege of the government, it has become a dictator, and while we proudly boast of our republican institutions, it rules with a despotic power.

Only one way is open before the people, that is the formation of a counter trust. We must protect ourselves from the prairie fire by burning the prairie around us. If a great national trust is formed, in which all things will be owned by the people in common, in which every man or woman is a servant of the government, and the government is the servant of every man or woman, in which individual sovereignty shall stop with the individual, then great wealth and extreme poverty will cease. In short, there is no cure for our present

condition except through scientific socialism. If we will receive it, the trusts have taught, and are yet teaching us, a great and very beneficial lesson. Let us profit by it.—*The Liberator*, Norton, Kan.

* *

The Baptist Flag and the Flaming Sword.

Our Contemporary Affirms that the Manhood of Jesus Was not Divine; and that the Divinity of the Christ Was not Human.

We wish to say to THE FLAMING SWORD, that the Baptists do most truly believe that Jesus Christ was the manifestation of the Father, God, for "no man could do the works he did except God be with him." He said himself, "The Father doeth the works." In him was a divine fulness, and a divinity that made him the equal of the Father, in his God nature. But Jesus was also a man, a real man, with a body like unto his fellows. In this he was *not* God, but man. In this he suffered and died. In this he could say, "My Father is greater than all." Baptists believe the Bible doctrine of the dual nature of Christ. In one he is the infinite and unknowable Deity whose ways are past finding out. In the other, he is the manifestation of love and mercy and goodness of God toward the children of men. God never was so manifested as to be mere man; and man never was so manifested as to be truly God. Dual fellowship did truly link the natures of God and man together so as to give to the world a Savior, but God and man never became identical, Koreshanity to the contrary, notwithstanding.—*Baptist Flag*.

* *

The World's News.

Wednesday, June 28.—England, Germany, and Russia take France and Belgium into international compact to partition China.—Race riot at iron ore mines near Birmingham, Ala.; negroes killed and wounded.—New French cabinet, favoring Dreyfus, not acceptable to the pope.—Rioting in Spain.

Thursday.—U. S. Trans-Isthmian commission to visit Panama in interest of the canal.—Chicago stockyards strike still on.—McKinley decides to increase American forces in the Philippines.—Golden jubilee saengerfest at Cincinnati.—Riot in the Belgian chamber of deputies; free fight compels dissolution of the session; soldiers called in to settle fight of the dignitaries!

Friday.—65,000 American soldiers to sail for Manila.—Tumults continue in Brussels; people resist police with stones.—Strike troubles at Westphalia, Germany.—Copenhagen strike involves 40,000 building trades workmen.—Mrs. Sewall, American woman, elected president of International council of women.

Saturday.—Cruiser Sfax lands at Quiberon, and Capt. Dreyfus is again on French soil; placed in military prison at Rennes; thousands witness landing; no hostile demonstrations.—Philippine situation reported critical; reliable reports escaping the censor at Manila, say 75,000 men are needed at once to put down rebellion.—Socialists win their points on suffrage question in Belgian senate; premier yields to demands of the reformers.

Sunday.—Catholic forces in Italy arrayed against the kingdom; King Humbert beset by perils; revolutionary sentiments stirred up by the clergy.—Touching meeting of Mrs. Dreyfus and the persecuted captain, at Rennes; Dreyfus aged, gray, and stooped by his terrible ordeal.—Mine riots at Carterville, Ill.; mobs surround stockades and shoot negroes; militia called out; sheriff unable to cope with strikers.—Filipinos attack Americans at San Fernando.

Monday.—500 packing-house men strike in sympathy with 3,000 stockyards employees; new union formed to fight for living wages; agitators say 10,000 men will unite against the packers and the stockyards.—More rioting in Brussels.—Commissioner Schurman visits the sultan of the Sulu islands; sultan desires peace, and does not endorse the Aguinaldo rebellion.

Tuesday.—July 4th!—Dreyfus ready to make his effective defense in the new trial.—Revolution threatens Spain; mutinies and bloodshed in a number of cities; people bitterly opposed to the parasites, the monks, clergy, and Jesuits.—Riots in Italian chamber of deputies; government decides to adopt vigorous measures to restore order in senate.—American women popular at London woman's congress.—Natives of Negros island, Philippines, attack American soldiers.—Munitions of war received by Aguinaldo on east coast of Luzon.—American warships to stay at Manila.—Bermuda likely to pass into possession of the U. S.—Disarmament scheme not discussed at peace congress.—Belgian miners threaten another strike.

* *

The Flaming Sword's High-Class Exchanges.

Arena.

The July number is of special interest to educators; it contains articles discussing educational problems. In "Modern College Education" many deficiencies in modern schools are pointed out, and many features that are not practical are exposed to the view of the reader. The article endeavors to get at the real purpose of education, and makes a plea for immediate revision of the present conventional college curriculum. Art in the Public Schools suggests that the schools of the present time are carried away with fads and methods which only seem to educate, giving the mind only cake instead of real mental food necessary to form practical ideals and make character. Courses of Study for Normal Schools is also an article on school reform, while the Kingsville Plan of Education suggests a number of practical things concerning the conduct of the modern schools. The article on American Education in the Ottoman Empire, by Cyrus Hamlin, LL. D., of Robert College, Constantinople, will interest all Americans. Other stirring contributions, Direct Legislation, Unite or Perish, and Social Democracy in Germany are in the interest of reform.

The Saturday Evening Post.

There is no journal that comes to our desk that is read with greater care and satisfaction than the *Saturday Evening*

Post, of Philadelphia, the oldest journal in America, founded in 1728 by Benjamin Franklin. It stands at the top of popular high class journalism, clean, dignified, and conservative. It is not a newspaper, but a weekly publication of extraordinary merit; it is superior to the monthlies in many respects. Among its contributors are many of the world's noted writers, such as Ian Maclaren, Mrs. Burton Harrison, J. J. Ingalls, Vance Thompson, Maarten Maartens, the famous Dutch novelist, Rev. Hillis, Gen. Miles, Prof. Patton, president of Princeton university, Gilbert Parker, and others. The fine serial articles now being published are, A Scots Grammar School, Famous Feuds in Congress, and the highly entertaining story, the Circle of a Century; and with the issue of July 8, Mr. Bret Harte begins the first of a series of four short stories dealing with California life in the days of the great gold fever. This series of Mr. Harte's is along the lines upon which he made his first brilliant success. There are three pages each week to which we turn with interest and anticipation: Men and Women of the Hour; Public Occurrences that are Making History, and the Editor's page of editorials.

Leslie's Weekly.

The issue of July 13 is of special interest in sporting circles, both amateur and professional, as boating and yachting are subjects of special illustration; a full page contains a fine picture of Columbia, the American cup defender. Photographs of the men who won the intercollegiate boat race, and how Yale oarsmen row together, and a number of yachts, make a magnificent display. Other pictures are of the Filipino war, the welcome to Dewey at Colombo, the reunion of the Elks at St. Louis, and the great musical jubilee at Cincinnati,—subjects of current history. In the letter-press the special features are, a well written and complete story of the South African difficulty, a remarkable narrative of the famous Mrs. Maybrick murder case, and the story of the fall of Calumpit, besides the usual departments.

The Chautauquan.

The issue for July is the mid-summer Chautauquan program number, and is beautifully gotten up. Its interesting contents begins with the Paris Exposition of 1900, illustrated by a number of photographs of the palaces of the French World's Fair. First Steps in Wireless Telegraphy discusses improvements in telegraphic methods, and the article on American Imperialism will exert a good influence in calming the now disquieted democratic antipathy to American progress, as a result of the triumph of America over Spain. "Trusts" is a discussion of the economic problems of the hour; and among other articles are, Some Fruits of the Reformation, the Sin of the World, Old Violins, besides the usual review of

current history—History as it is Made.
The Psychic Digest and Occult Review of Reviews.

We have received the first number of this periodical, and it is all it promised to be in the field of occult and metaphysical literature. It is a digest of the opinions of popular writers and thinkers on occult subjects the world over, a careful and impartial review of the most important occult and psychic publications. It is to this class of literature what the *Review of Reviews* is to the field of social reform and the news of the world. Monthly, \$1.00 per year. 178 Summit st., Cleveland, O.

The New Voice.

This excellent weekly continues to fearlessly discuss the problems of the liquor traffic, and to expose the schemes which endorse and support the sale of liquors not only in cities and towns, but also in the army camps. Besides doing effective and commendable work in this field of reform, the *New Voice* is in itself a magazine of literary merit; its True Stories of Heroic Lives, Campaign Experiences of Noted Men, and other departments are of interest to all. \$1.50 per year. 30 Lafayette Place, New York City.

The Open Court for July.

Contains an illustrated article on the Survival of Paganism in Mexico, by Prof. Frederick Starr, of the University of Chicago; Modern French Philosophy, the ideologists and traditionalists; and an interesting article on the Higher Forms of Abstraction, dealing with the psychology of images, and also visual, auditory, and motor types of imagination. Open Court Publishing Co., Chicago.

The Mind.

The July number has its usual quota of contributions on metaphysical subjects, among which are Experimental and Transcendental Psychology, the Value of Understanding, Higher Laws, the Esoteric Art of Living, and a timely editorial on the Medical Trust, or the persecution of mental healers, by the medical fraternities. Alliance Publishing Co., Life Building, New York City.

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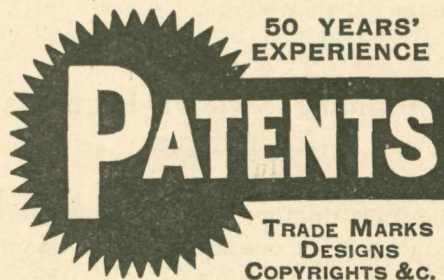
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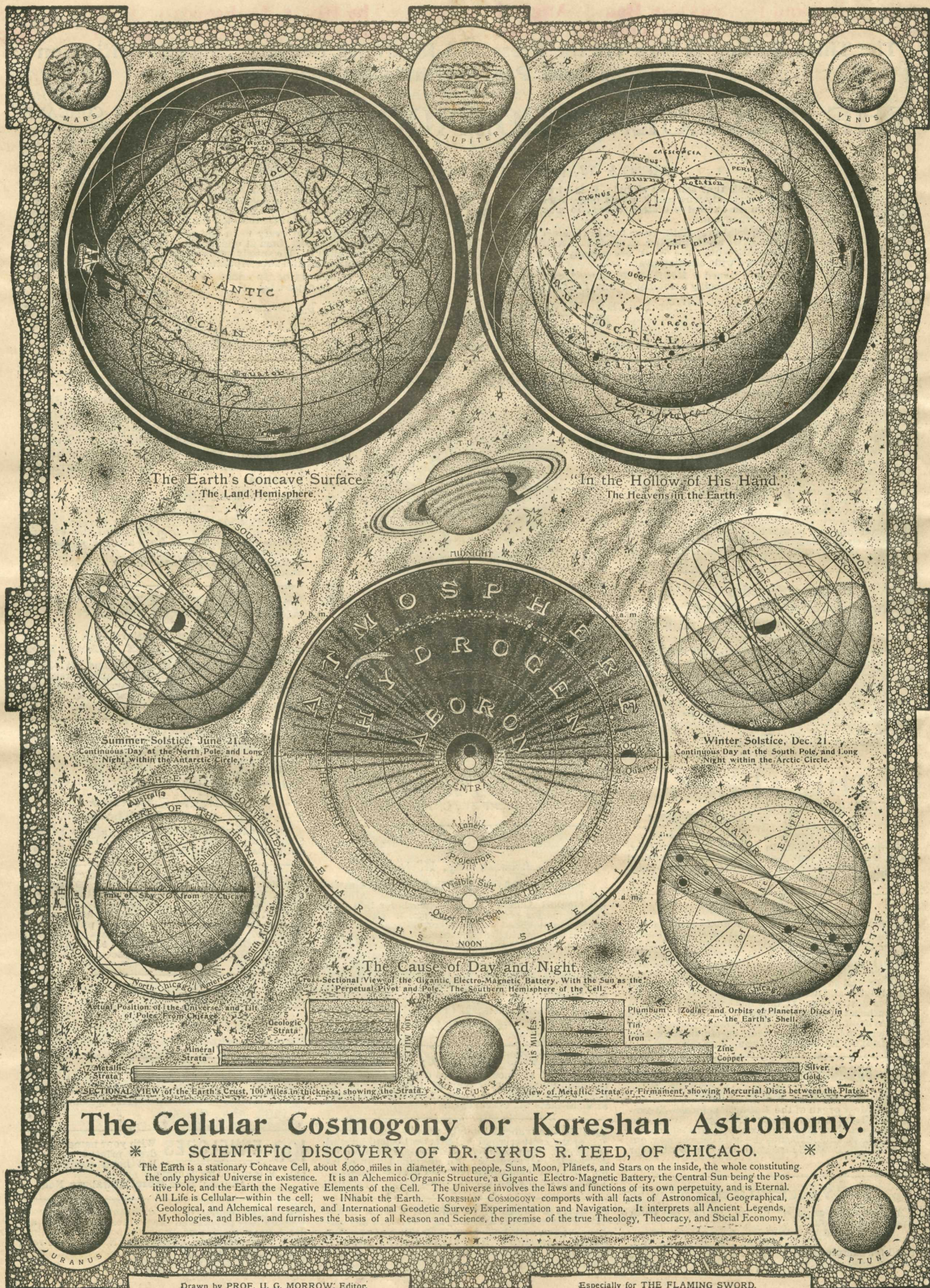
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