

SPECIAL FEATURES OF THIS ISSUE:

Coming of the Messiah.—Popular Church Fallacies.—Environments of God and the Devil.—Chaos of Christianity.—Koreshan World Interpretation.—Copernican Advocates Weakening.—Editorial Topics.

THE FLAMING SWORD

March 9, 1900.

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In Editorial Perspective, Editorial Discus-
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News, etc.

Prof. U. G. Morrow.

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10,000 NEW SUBSCRIBERS FOR 1900.

SCATTERED here and there throughout the civilized world are earnest minds desirous of knowing the truth and serving humanity. There are a sufficient number to make up a great army, full of strength and power for the cause of Koreshanity, when they are found and educated in the principles of scientific truth. Centuries of experience, a dispensation of development, an age of progress, will ultimate in a magnificent harvest. The present order of things will be reversed; genuine reform will spread throughout the world, and truth will be applied in the interest of the individual, the nation, and the world. But ere these results are realized, minds must be awakened and hearts made to vibrate in response to the attractions of truth in its central Personality.

But finding the progressive minds is the difficulty. Truth invades the territory of the enemy, and it must fight every inch of the way. The mission of truth is to rescue captives from the planes of sensualism; to open the doors of dungeons; to break down the walls of prejudice, and to attack and destroy the citadel of selfishness. Koreshanity meets with resistance on every hand; and we pay dearly for every mind awakened to a knowledge of the truth! What has it cost from the beginning of the dispensation to produce the characters who will reap the rewards of the age? The blood of thousands of martyrs has been shed; nineteen centuries' persistent effort in the direction of the goal—and the universe has been concerned in the production of the intellectual and biological fruitage of the Christian dispensation. In view of all that has been paid that the new age may come, the value of an earnest disciple of truth cannot be estimated. And of how much greater value to

the world is the personal Manifestation of truth itself!

Searching for Diamonds.

It is with the consciousness of the responsibility which truth imposes on those who come into a knowledge of it, that we labor from year to year in the spreading of Koreshanity. It is to search among the millions of pebbles for the rare diamonds; to sift the sand for particles of gold; to take the dross away from the material to be used in the construction of the new civilization. The knowledge of the importance of truth and the necessity of minds to receive it, make us appreciate more than the reader can perhaps imagine, the co-operation of our friends. We are enlisting soldiers in the noble warfare against the corruptions and fallacies of the age. When truth is fully appreciated, the love of its cause is stronger than mere love of country—it is the love for the world, in the desire to redeem humanity from its bondage.

We have no popular cause; nothing to which the world at large responds; no fad to become fashionable for a season; no fallacy to disappoint the people. Koreshanity is not attractive to everybody. It was attractive to *you*; but it may not interest your neighbor—perhaps not your own family. And yet there is sufficient force in the great circumference of THE FLAMING SWORD's influence, if exerted by all interested, to find 10,000 minds during the present year that will delight in the study of the marvelous System of Koreshanity. We have learned to be patient in our aggressive warfare; we wait for the hour of triumph, but our waiting is not that of idleness, but of diligence, persistency, and courage.

The Power of Determination.

There is a potent force of will power in Koreshanity. When the determination is strong enough, the mind can accomplish wonders. We are writing this series of short articles on the work of THE FLAMING SWORD, for the purpose of suggesting to the mind the necessity of heart sympathy for the cause of truth; the intellectual recognition of its importance; and the necessity of oneness of purpose in organic effort in the promulgation of Koreshanity through its literature. That spirit of self-sacrifice which is generated through righteous desire, is more important and potent than all the booms that can be inaugurated. It is not the noise upon the battlefield that wins; not the number of shots fired, nor shells exploded; it is the well-directed aim that makes for victory.

There comes a time in the case of every student of Koreshanity, when he feels impelled by the love of truth to present this marvelous Universology to others; that time is when the truth strikes home to the heart and appeals to the man on behalf of his fellows. It is the spirit of desire to help the neighbor; and this spirit, when it reaches the point of application in the external affairs of the world, will bring the long looked-for brotherhood!

We are expecting a rallying-time during the present year;—in fact, it has begun. The consummation draws nearer; and the work increases in magnitude as the time grows shorter. We want THE FLAMING SWORD to shine brighter, and the influence of Koreshanity to reach farther out over the world. Let us make it a remarkable year in the history and progress of the Koreshan System, by making everything bend in the direction of great success for the Koreshan publication!

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., MARCH 9, 1900. A. K. 60.

Whole No. 379

Mystery of the Messiah's Coming.

Part I.

Common Fallacies Taught by the Corrupt Church; Chronologists Approximate the Time, but Fail to Designate the Character of His Coming; Messianic Prophecies and Credentials.

WHEN THE JEWISH DISPENSATION was drawing to its close, there were many earnest students of prophecy looking for the Messiah's advent. Their interest centered more in the time of his coming than in its character, because they thought themselves sufficiently indoctrinated in the principles of the Deific purpose, to thoroughly comprehend the manifestation when, in the fulness of time, the Lord whom they sought should suddenly come to his temple as predicted.

The coming of the Lord was so diametrically distinct from every conception entertained of his advent, except by the few who were ready to lay aside their preconceived opinions, that he came both in the majesty of his personal presence and in the glory of the operation of the Holy Spirit, appealing to the emotions of the thousands who were receptive to its influence, and passed into the shadow of the mediæval ages, while the sensuous Jew still pursued the study of the predictions of his appearing.

The infant God was conceived under the operation of the law of parthenogenesis; but the world in his day was ignorant of the existence of such a principle in the divine economy, as ignorant as the masses are today of the psychic powers and possibilities of the institutes of creation. They looked upon this involution of the immaculate arch-natural genus, as the illegitimate offspring of sensuality. While His advent was heralded to the few through the pneumo-psychic phenomena of remarkable character, it made no impression upon the

historian of his day; and the Christ came to his own and his own received him not, and he went; and to this day his own—by national and consanguineous ties—continue to reject and vilify.

The Son of God was born into the world amidst the acclaim of angelic visitation to the few; and they awaited patiently for thirty years before the tangible indications of his presence confirmed the testimony of the angelic host. Thirty expectant years elapsed, with no outward and visible sign to the world, of the presence of the King of kings. He came to the Garden of his implantment, sowed the seed of regeneration, and passed—through the operation of the Holy Spirit—down to the processes of the redevelopment of the sons of God. Will those who look for His Advent at the end of the dispensation, differ from those Jews who looked for and rejected the Son of man?

Why does it not occur to the students of Biblical chronology as pertaining to the advent of the Lord of hosts, the coming of the King of kings, and the inauguration of the kingdom of righteousness, that he may not come as a corrupt and degenerate church suggests? Why does it not occur to the pretended seekers after the Lord's appearing, that the fulness of the divine processes and purpose is still hidden from the sensuous and polluted humanity of this most degenerate age? Why are there not some to say, we have exhausted the possibilities of mathematical and chronological research, to designate the time of the end? The chrono-

logical accuracy has determined the ripeness of the hour; the time is full, the vortices are pregnant with the agitation of culminating and potential energy, but we look in vain, they say, for the crisis of consummation.

The Lord will not come according to the prescribed formula of modern Bibliologists. The fruit of the dispensation will ripen to its climax through the specific operation of the laws of generation and regeneration, and by no other process. The earth brings forth the blade and the ear, and finally the full corn in the ear. Show us the parable. The good seed are the children of the kingdom; the field is the world, and the harvest is the end of the world; but the chronological prestidigitators will not believe it, because they are as ignorant of the law and the process as were the disciples who queried of the Lord.

The Lord descended into his church by the operation of the Holy Spirit. The cloven tongues which sat upon or rested in those who were baptized by the pneumatic overshadowing, poured out from the dissolution of the Lord's body, were the children of the kingdom, the lambs which the Lord had gathered with his arm and carried in his bosom. These were the cherubim of the Deific seminal essence,—the seed of God planted in the race for the regeneration of the sons of God and the restoration of the world. By these the Lord, the Christ of God, planted himself, and from these the sons of God, the arch-natural biunities, will appear.

To those who vainly imagine that the little horn of Daniel is the Mohammedan power, and that the old Jerusalem of the typical Palestine is the Holy City trodden under foot, there will come pungent disappointment. There is but one Holy City, the NEW JERUSALEM. John saw her coming down from God out of heaven. Whence came she? How came she gathered there? She was aggregated of the twelve tribes of Israel, twelve thousand of each tribe. Whence? "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This is the Bride, the Lamb's wife. Whence came she? She is taken from the rib (strength) of Christ the Lord, the man whom God made in his own image and likeness, the express image of God's person—the Word, the Logos, the two witnesses who lay dead "in the street of the great city [Babylon, the church], which spiritually is called Sodom and Egypt, where also our Lord was crucified,"—crossed with humanity.

The Lord said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." Here, then, are evidently the two witnesses, and these were dead a time, times, and half a time, in the paganized church. It is during this sleep of the man whom God created, that the New Jerusalem is derived and gathered into Elijah the prophet. It is during this time that the Holy City is trodden under foot.

According to the conclusions of the chronological prestidigitators who are conjuring with the purposes of the Almighty, the Mohammedan power in possession of the old defunct Jerusalem constitutes the latter part of that Gentile supremacy in which the prostitution of the city, temple, and sanctuary is involved. According to the truth as expounded by Koreshanity, the Gentile times began with the absorption and loss of the ten tribes which were carried away into Assyria; for it had been previously declared of the posterity of Ephraim: "His seed shall become the fulness of the Gentiles." The ten tribes became Gentile by virtue of the fact that they ceased to perpetuate the ceremony of circumcision, the observance of which only could identify them as Israel. The ten tribes were absorbed by the Medians, Persians, and Assyrians. Being thus absorbed, they gave character to the Gentile world, which should subsequently figure so largely in God's purpose regarding the restoration of the human race to divine favor.

The founding of Rome and the obliteration of the identity of Israel were contemporaneous; and the seven times which should pass over the children of Israel should also mark the length of the Roman power until its empire should cease to be. Rome terminated both its secular and religious supremacy in 1870. This date marks the end of seven times three hundred and sixty years. But as we are not emphasizing the fact of the coördination of Biblical, secular, and astronomical chronology, pertaining to the Lord's coming, as much as the character of that advent, we will return to some of the factors involved in the restoration.

There was a promise made to Joseph in the following language: "Joseph is a productive son, fruitful upon the eye [Christ is the light which lighteth every man that cometh into the world; as the light of the body is the eye, and the Lord is the light of the body, it follows that Joseph is fruitful in Christ]; whose daughters mount upon the wall. The archers have sorely grieved him and shot and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel." This declaration that from Joseph's posterity is to come the Shepherd, is more conclusively emphatic and specific than any of the prophecies regarding the Messiah from the tribe of Judah. It in no wise interferes with the predictions regarding the Messiah to come through the posterity of Judah,—predictions fulfilled in the personal manifestation of Jehovah 1900 years ago.

There comes a Shepherd through the posterity of Joseph, and, as predicted, through the tribe of Ephraim. He comes through the Gentile world, because the tribe of Ephraim was to be made Gentile before the promise to Joseph could be fulfilled. "I know it, my son, I know it: he also shall become a people, and he also shall be

great; but truly his younger brother shall be greater than he, and his seed shall become the *fulness of the Gentiles*." This is rendered literally from the original Hebrew. The seed of Ephraim, according to the prediction of Jacob, "shall become the fulness of the Gentiles." The ten tribes were carried away; they intermarried with the Medians, Persians, and Assyrians, and produced the Germanic race. These Gentile people, having absorbed the ten tribes with the tribes of Ephraim, must bring forth the Shepherd. When he comes, he must not only fulfil the chronological prediction in the times of his appointments, but he must bring with him all the credentials which shall designate and define his character and authority. He will involve the Christ of nineteen hundred years ago, from the descent which the Lord made into the hells, taking upon himself all the conditions of the mortal humanity.

The Lord both ascended and descended. He descended through the dematerialization of his body, in which it became the Holy Spirit, whence He (it) was absorbed by the church. By this descent He took upon himself the sins of the world, and was made to be sin. By it, He was crucified again in the great city (the church), "which spiritually is called Sodom and Egypt, where also our Lord was crucified." By what process was it accomplished? By the Spirit, which was Himself, he went down into the posterity of Joseph; thus the Holy Ghost, the tribes gathered into Jesus,—Judah, Benjamin, and Levi, descended into the ten tribes absorbed by the Assyrian power. Therefore in the Germanic race we have the twelve tribes, with the Shepherd from Joseph, into whom the one hundred and forty-four thousand—twelve thousand of each of the twelve tribes—are aggregated.

It is because of this that it is said of Elijah, the rider on the white horse: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my *new name*. Rev. iii:12. This implies one man; this man is Elijah the prophet; this man is the resurrected Lord; this man is Jonah cast up from the whale's belly—the belly of hell; this man is the incarnate Peter, to whom the keys were committed. Isaiah says of him: "That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his *anointed* [Messiah, Hebrew; Christos, Greek; Christ, Anglicised]; to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I

will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel: For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

It is claimed that this Cyrus was the king of the ancient Persia, and that the prediction was fulfilled in Cyrus, the liberator of the Jews from their Babylonish captivity. If the prediction of Isaiah was fulfilled in the king of Persia, then Cyrus, the king of Persia, was the Messiah, Christos, the anointed; and if he were, some one of the religious sects of the world ought to have ascertained the fact, by this late date at least. Cyrus, king of Persia, was in the direct line of Joseph's posterity. The royal families of Ephraim's kingdom, the House of Israel, intermarried with the royal families of the Medes and Persians; therefore Cyrus involved Egypt, Israel, Medo-Persia, etc., and was a lineal descendant of Joseph. He had a right to declare that the Lord God of heaven had given him all the kingdoms of the world, which he was to possess at the end of the ages, when, through the laws of reincarnation, he should come into his inheritance.

"In that day there shall be a root of Jesse [not the root and offspring of David], which shall stand for an ensign [sign] of the people; to it shall the Gentiles seek: and his rest shall be glorious." He must bear the credential of being the direct offspring of Jesse; in other words, his father's name shall be Jesse, and he must bear the name of CYRUS. He is the Branch. Why? Because the office he performs is identical with the office of the Branch;—the Lord Jesus was the true Vine. Notice the office of the Branch, Zechariah vi:12; and the office of Cyrus, Isaiah xlv:28; and the office of Zerubbabel (sown in Babylon), Zechariah iv:9; and the origin of the Branch, Zechariah iii:8. Notice the inference to the Stone, Zechariah iii:9. "For behold the stone that I have laid before Joshua [Savior]; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." But those not under the vine and the fig tree, are not the neighbor.

The Lord Jesus came as predicted through the tribe of Judah and the lineage of David. He, though coming down from heaven as he himself declared, was produced from man; and because he was the offspring of the human race, he was the Son of man. When the Lord comes in his new name (personality), he will come as the Son of man. The line through which He incarnates will

fulfil the predictions made of Joseph and his posterity. He will not come of the tribes of Israel as Israelite, but of the Gentiles into which not only the lost tribes merged, but into which the House of Judah has also been lost. The Jews scattered throughout the world are not involved in the gathering of the tribes which comprise the New Jerusalem.

There can be nothing more absolutely abominable than the absurd belief that the Lord went up into the physical clouds, and that he will descend through these clouds in his coming to usher in the kingdom of righteousness. When he comes, born of man, the offspring

of man as well as the offspring of God, his advent will be accompanied with many false prophets and false christs,—also the product of man, because when the devil counterfeits in one particular, he is shrewd enough to fill the counterfeit throughout. He knows that when the Lord comes he will come in the regular way, and that if he counterfeits to deceive the elect, if it were possible, he will do so on the lines upon which the elect will expect him to come. The final test of the appearing of Elijah will be the antitype of the original Elijah. He comes to bring a fire; this fire will be called down from heaven in the sight of the false prophets.

Environments of God and the Devil.

The Field of Development of the Almighty; Law of Relation of Deity and Devil; Uses of Adversity and Experience in the Hells of Humanity.

BERTHALDINE, MATRONA.

GODS AND DEVILS have their legitimate cycles of development for the perfection of their kind. They are interdependent and transmutable in the order of law, in their descending and ascending degrees. Gods become devils through the exercise of their involuntary powers; and devils become Gods through the exercise of their voluntary powers. There is a time for everything, and everything occurs in its legitimate time. The powers of appropriation from environment are within man. If they are exercised Godward, in the absolute science of God, either intuitionally or rationally, "All things work together for the good" of the man, because he loves God. On the other hand, if the man is principled in the love of evil, the mortal, or devil, you may place him in the garden of the Gods by way of environment, and still he will go to the devil, and pervert, *en-route*, every excellence of environment for the perfection of his evil.

The knowledge of God is an attainment resulting from an appropriation of the fruit of the "tree of the knowledge of good and evil." This fruit is the involution or seed of the tree of universal life, and is called the God-Man. When he is appropriated by mortals or devils, the eyes of their understanding are opened and they learn the profit of all their experiences, and get wisdom and understanding, and finally are enabled to know God as he is, and knowing, love, and loving, are consumed by and absorbed into himself.

All this latter day talk about the "saving power of environment," and education, and this continuous thinking about what you shall eat and what you shall drink, and wherewithal you shall be clothed, and with whom you shall or shall not associate, is a source of weariness to a mind rationalized by Koreschan Science. "Work out your own salvation with fear and trembling; * * * God worketh in you to will and to do of his good pleasure," was said to the chosen of the Lord, to those who had attained such a realization of their state by nature, that they knew they were dead in trespasses and

sins, mere devils whose only hope of life was its Lord and giver, the implanting of whose holy seed is its source. This power to implant the holy seed is called the begetting power of the Christ or Logos, who involves the germinal entities of the immortals,—the living.

Those mortals, or devils, who attain receptivity to this seed, with power to appropriate it, which is developed from previous precipitations from the involuntary activities of the Gods, are spiritually ripe for transformation and absorption. The spiritually God-begotten are enabled to profit by any environment. "All things work together for good to them that love God," and nothing can pluck them from the care and keeping of the Gods. Adversities, prisons, afflictions, joys, glories, magnificence, all are appropriated by them in the divine service of the evolution of the immortals from the implanted immortal seed.

All power of appropriation of the divine for divine service, has a divine primary source, and is gained in response to an intelligent demand. It is written: "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." We must ask the Source of life, for life. To do this, we must attain the ability to look the Lord in the eye and say intelligently: "Thou art the Christ, the Son of the living God;" and be able to respond to the Lord's query: "Lovest thou me?" with, "Lord, thou knowest that I love thee." We must love with the love that can stand the test expressed in the Lord's saying: "If ye love me, keep my commandments."

To amount to anything in the line of God-likeness, one must know how to be abased and how to abound; must know the divine use of every kind of environment, of every trial, of every joy. A person may be environed by a sphere of marvelous beauty from birth to old age, yet never be alive to, or profit by a feature of it.

The kingdom of heaven is within the humanity in which the divine seed was planted. There is war in this

heaven; Michael and his angels fight there, with the devil and his angels, for the victory of life over death. There comes a time of victory and of separation;—a time when the cross of Christ divides the world, and the devil—by its triumphant power—is finally cast into the nethermost hells of mortality, and the angels of Michael guard Almighty's throne and execute his will in earth, creating an environment fit for the temples of the Gods.

Environments, then, of all sorts are useful to both Gods and devils as educators, and they make diametrically opposite uses of them. There is a large class of devils today trying to make little gods of themselves, by varnishing up their corruptions to reflect beautiful environments—natural and artificial. We have seen the glories of the very heavens reflected from a poisoned cess-pool, but the reflections did not purify the water. People may acquire all the arts and graces of beautiful ideals, language, and manner, of form, yet be at heart most depraved and deceitful. "Out of the heart are the issues of life,"—ascending and descending.

David was a man after God's own heart; and when he got God's heart, the law of God's being was written in it, and David stood forth as the first-born Son of God, in accordance with the prophetic promise: "I will make him my first-born, higher than the kings of the earth." And this Son came to be A-bram, or high father of the God genus. Having God in him, by God he has been educated, until now he has all knowledge of every heaven and every hell of the universe, and of the operations of law in every domain of existence; and as Abraham, he is prepared to educate the multitude of his spiritually begotten, in all the laws of his being, that with him they may be recreated in the divine image and likeness of his sonship. He is now in the natural domain

of the mortal world, in possession of the knowledge of all things celestial, spiritual, and natural, for the instruction of the natural man, that he may know God in the natural, whom to know aright is life eternal. He is therefore the supreme Scientist, the great Educator who establishes and presides over the College of Life of the University of the universe. This involves the great "Law school," the great Laboratory, the great Observatory of the Gods.

The mimic reflections of these great things in the spheres of fallacy, have distorted and made a mockery of the image and likeness of God, and have filled the earth with a diabolism which, happily, is limited like the universe, in the realms of time and space. It has its day, teaches its lessons by contrast with the good and truth of God, and then passes away to invisible realms, till needed again in the service of God for the recreation of his kind.

In the minds of people who make a god of modern education and environment, the God of truth is not, and they are without God, and without legitimate hope of becoming heirs of God, who giveth his own *all things richly to enjoy*. Poverty even may be enjoyed for the sake of making many rich; and the laying down of life, for the joy of taking it again in the salvation of a world. When we cease to be anxious about our environments, and can enter into this joy of our Lord, we can begin the creation of an environment of glory such as eye hath not seen, nor the heart of mortal man conceived; and as Saviors we can look upon a world to come, in which every man may regard his environment as a testimony to the loving kindness and tender mercy of the only living and true God, the Lord our righteousness, with whom we may be clothed upon, and whose environment and education we may eternally share.

Jangling Voices of Modern Christianity.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

AFTER LABORING for more than a year as secretary of the young Men's Christian Association in Porto Rico, Frank L. Smith, as quoted in the *Inter-Ocean*, says that the only converts Protestants are making there, are persons who have been excommunicated by the priests for attending religious services held in halls. He says that these are available material for Protestants, only because they love soup more than the Catholic religion. After the cyclone, the United States government used the Y. M. C. A. to distribute relief throughout the island. This body had been holding religious services in the Opera House at San Juan; and when the priests—instructed by the Bishop—failed in their effort to close the meetings, they excommunicated all who attended them, and went throughout the whole city and island telling their people that those who conducted these meetings were bad. But the people said they were not bad, because they fed them when they were hungry. Mr. Smith goes on to say;

Now, Presbyterians, Methodists, Disciples of Christ, Episcopal, Congregational, and several other religious bodies are coming into Porto Rico and starting churches. But a grave error is being made by these Protestant bodies. Natives of Porto Rico are totally unable to grasp the isms of the different denominations. They imagine Methodism is one religion, and Presbyterianism, another; and they are constantly surprised to learn that both of them mention Jesus Christ. Confusion reigns, and the more denominations to enter the field, the worse will be the situation.

The writer of the above thinks that all religious bodies in the United States should come together by their representatives, and agree upon some fundamental facts, and, leaving out all else, let that be the Christianity preached. Would it not be better to try that plan at home as well as in Porto Rico? The bedlam of discordant isms confuses many honest people at home, as well as among Catholics and heathen. Those blinded papists are not far wrong in judging them to be different religions; and as there cannot be but one true religion, they might still further conclude that they are not true, but false religions. The fact that the Y. M.

C. A. was chosen to distribute bread to the hungry, which the true religion, following the example of the early Christians, will not fail to do when it is established in the earth, does not prove theirs to be the true religion, neither does the fact that men use the name of Christ in their worship make them true Christians. Jesus said, "Then are ye my disciples, if ye do whatsoever I command you." "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able."

Keep the "isms" at home, says this writer. Better destroy the isms both at home and abroad. Indeed, this is an indispensable prerequisite to the discovery of the truth. The true religion has no jangling voices to confuse and mislead the honest searcher after "The Way, the Truth, and the Life." Nor is the dead Sea

level of religious creed, as we find it in the Catholic church, any better. Only the authority of truth as it is in Nature and the Bible, and in the man who speaks according to these, is of any avail in religion.

Mr. Smith adds, what concerns Koreshans as well: "The only way to lift up Porto Rico is to get hold of the children. The grown people there will never in any considerable numbers be brought into the church." Any vessel will not contain more than the full of it. Human vessels that are crammed with fallacy have no room for the truth. The Messiah's words reach only, or mainly, those who become the teachers of the new gospel to the multitudes, who become the church of the new age; which will have no schisms nor "isms," but one Spirit, hence one Lord, one faith, and one baptism.

In the Editorial Perspective.

THE EDITOR.

KORESHAN WORLD INTERPRETATION embraces the science of cosmogony, the science of creation, and the perpetuity of the universe. Koreshanity comes before the world with a new and revolutionary system of astronomy, with the conception that the great structured cosmos is a cell; and in the System, the facts which demonstrate the cellular universe are made prominent. In the promulgation of this conception of the cosmos, we confront the world's dense ignorance concerning the absolute necessity of the knowledge of the form and function of the physical world; and the question is frequently asked, What has astronomy to do with religion? What has it to do with social reform, or with ethics? There are minds who consider the Koreshan Cosmogony as reasonable and true, but who cannot accept the Koreshan Theology; and many accept our Sociology, who wish we would leave out astronomy and religion. The Bible begins with an account of creation; and in the Bible we find both astronomy and religion. Moses taught a system of religion, and a part of that religion was a sociology and a government. Jesus established both the church and a system of communism. Every great civilization of the past has had its religion; its government; its cosmogony; its social system, its arts, and its literature. Shall the new civilization begin with an exclusive department of human knowledge and relations? Shall the world have a social system which cannot be demonstrated to be in accordance with the eternal laws of order which obtain in the natural system of the cosmos? Theology and cosmogony are inseparable. The Almighty cannot be understood without a knowledge of the world in which he expresses himself; and there can be no true conception of the universe without a knowledge of its Cause. The universe is a great structured unit; it is the expression of the Mind which has created man, and which is coming in the new Kingdom of righteousness. The Head of the primitive Christian church was a Man, and the church was a religious body in the form of a man; and the conclusion is inevitable, that wherever the divine mind expresses itself, there obtain the same laws of order that obtain in the physical universe. The cosmos is the *pattern* of the true social system, and the just and equitable government. The science of cosmogony reveals the character of Deity, because Deity has infallibly expressed himself in the great cell which we inhabit.

Three great bishops of the Methodist church, acting as a committee of the board of bishops, have taken official recognition of the fact of the decline of the church, and issue an appeal for greater activity on the part of the denomination. The statement is officially made that during the year 1899 there was a falling off in the membership of the Methodist church, of 23,932, notwithstanding the fact that the Methodist denomination has missions established in all parts of the world, hundreds of thousands of preachers, missionaries, and Sunday school teachers,—a vast army seeking to employ every possible means of swelling its numbers. We quote a few extracts from the published appeal: "Today our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. Year before last our advance was checked. Last year our advance column had been forced back a little. The lost ground is paved with the dead. We are surrounded by powerful enemies. The attack is on every side. It is time for every Methodist to take himself or herself to prayer to call mightily on God for help." What is the trouble with modern Christianity? The bishops are seeking to discover the cause of the declension: "This decline in our membership is not an accident. It comes from a sufficient cause. That cause is the slipping cog—our lack of spiritual power. We have one dire disease—spiritual famine." Again: "The gulf between capital and labor threatens us on both sides. On one side 'not many mighty, not many noble, are called.' On the other, strange forces are alienating the poor." It is asserted that church declension is interdenominational, affecting even the Catholic church. The ruin of the church is at hand. Judgment has come, and prophecy is being fulfilled in the fall of Babylon.

When bills are introduced in Congress and persistently kept before that body — bills that are inimical to the rights and liberties of the people, it is certain that some selfish interest or purpose seeking special legislation is back of them. The Loud bill concerns every publisher in the United States, because it is a direct blow at the publishing business. The basis of the bill is a fact—the fact that the annual expenditures of the postal department are greater than the postal revenues; and the deficiency is attributed to the handling of thousands of tons of second-class matter at the rate of one cent per pound. The idea is to make

up this deficiency by curtailing the publishers' mailing privileges, and placing such restrictions upon publishers as would lessen the number of publications and the amount of matter mailed at the pound rate. The bill seeks to prohibit the sending of sample copies and periodicals in book form, as second class matter. The postal business of the United States is conducted by the government. It reaches every city, town, and village of the nation, and the amount of mail handled is enormous. The transmission of the mail, however, is in the hands of the railroad and steamship corporations; and they charge the government exorbitant prices for carrying the mail from city to city. The government is "penny wise and pound foolish;" it is wise enough to conduct the postal departments economically, but foolish enough to allow *private* concerns to create enormous deficits by overcharges! If the government owned and controlled, in the interests of the people, all the railroads of the American nation, the postal rates would be but a *fraction* of what they are now, and no loss whatever would be entailed upon the departments. Make up the present deficiencies from the coffers of the corporations!

Dr. Hirsch, the Moses in Sinai temple, Chicago, thunders forth his decree on marriage. That he has no use for celibacy is apparent from his assertion that "all men should marry. As a rule, the men who do not marry are the rankest egotists that the sun shines upon." There are reasons in the minds of many, which stand as against the common marriage, which the eminent rabbi has failed to consider. With many, there are conditions, not theories, which impose bachelorship; they are the conditions of poverty, for which modern civilization, in the mismanagement of human affairs, is responsible. Under existing conditions there is too much matrimony—too many marriages without the necessary provision for the maintenance and welfare of offspring. It is better to strike blows at prevailing sensualism, than to advise all classes to enter its vortex. The Doctor contradicts himself in other statements: First, that "there should be no marriage without love," adding that "yellow-backed novels and shameless theatrical plays have succeeded in casting around love a glamor of romantic unreality and the sting of sensuality." If only those marry who have the pure love of the ideal marriage, how few would indeed marry! Again, if "no man or woman should marry if he or she is not sound, physically, mentally, and morally," the majority of humanity, afflicted as they are with all the physical, mental, and moral defects and deformities, would rightfully be prohibited from taking upon themselves the responsibilities of parentage! The time comes in the history of the world, when rank egotism is necessary to save the world from the corruptions of degeneracy; and the law of life provides the remedy in the conservation of the forces of life through exaltation of the mind in the rank egotism of celibacy.

Rev. Savage, the agnostic clergyman, asserts that nearly all of the symbols of the Christian church which are regarded as of prime importance, "were known and practiced in ancient Egypt and in other nations, hundreds—perhaps thousands—of years before the Nazarene was born." What of it? If truth is eternal, so is the language of universal symbolism. Is mathematics as it is known today, less true because its principles were known in ancient times? If primitive Christianity expressed that which was known for thousands of years before the man Jesus; if it contained principles taught in ancient Egypt and Chaldea; if it was in harmony with the principles of Judaism,—then so much the better for primitive Christianity! The fact is, Jesus was the climax of the ages; he involved in himself all that enlightened peoples of the past lived and taught. Truth

is never new, except to those in ignorance. Truth is expressed to the world in different degrees; but it is the same eternal truth that has radiated from millions of anthropotic Suns in past cycles. Koreshanity is new to the world today; but it is the same great System that shone out over the world 24,000 years ago, fragments of which have come down through different peoples. Higher criticism endeavors to disprove the Bible by showing its agreement with the doctrines of other ancient people than the Hebrews. This is one of the methods Koreshanity employs to prove the unity and eternity of truth, as it is expressed in the language of the universal symbolism of the Scriptures.

Rev. Myers, of Brooklyn, discusses the church and the labor problem, and shames the dead church, the dead clergy, and the dead religion. "If the church does not touch the life of the people, build it in the cemetery and call it a sepulcher." The church extends no practical helping-hand to the laboring masses; in many churches the poor are not welcome—for high-class "religion" is for the wealthy who promptly pay pew rent. But what would Jesus do for those who labor? The reverend gentleman has created a sensation in the East by asserting that He would belong to a labor union if he were in the world again as a man. Nineteen hundred years ago, Jesus was a carpenter; but what he was then is no criterion as to what he would be now. Because he preached the gospel then, is no ground for the supposition that today he would be found in the ranks of the modern clergy; nor would the fact that he healed people then, indicate that he would be in sympathy with the fakirs of modern times who belong to the tyrannical medical trusts. There are hundreds of sects, factions, and systems that he would not endorse; and he would not join the strikers, who often strike to kill the non-unionists, and who seek to boycott all products of labor which do not bear the union label! In short, the Founder of primitive Christianity would not be engaged in the practices of modern Christians.

"If Christ's mission was to save the world, why has he so utterly failed to do so? Why did a wise and perfect God have to send such a manifestation on earth?" asks an exchange. We sow wheat in the field for the purpose of saving and perpetuating the life of the wheat. The seed is the savior; functions inhere in the form, and the seed performs its work through definite processes in specific times. In ignorance of these processes one might observe the corrupt state into which the seed enters, the disintegration that follows the sowing, and ask, if the seed came to perform its mission, why this death, this utter failure on the part of the seed to produce good? Wait until the harvest in the human field, for the manifestation of the results of the mission of Jesus the Christ. Dispensations are cycles of regeneration, and what is sown at the beginning of a dispensation is reaped at the end. Why did God manifest himself in such a personality as Jesus? The life of a plant must manifest itself in the seed. The seed is the *pivot* of creation. God's humanity is the source of life; and nineteen hundred years ago life was imparted to the world, and it will produce the greatest marvel of the ages at the close of the dispensation. God is in humanity; he works in and through the human world; and he must impulse the universe from his own personality.

There is no doubt that change of environment affects the man. The sensualist feels at home among the vulgar and the dissipated; he feels his shame in company with the refined. Man suffers when he is penniless; he is filled with greed at the sight of gold. He kicks under restraint; he imposes on others, satisfies his appetites and injures himself when the restraint is

removed. The Esquiman wilts in the torrid zone, and the tropical man shivers and suffers in temperature below zero. Man intensely feels radical changes of environment. The selfish man would be miserable if forced into communism, and the capitalist would lose his object in life if the wealth he controls were taken from him. The new age cannot be ushered in today, because the new environments would not be satisfactory to the masses, for the reason that the modern world does not love righteousness. Change of environment alone will never reform the world; there must come a radical change in desire, in heart, and in the life of the individual, of the nation, of the world, ere the new order of things universally prevails. Change in the nature of man will bring a corresponding change in environment and create the new society; the change in man must be mental, physical, and will constitute the greatest achievement of Koreshan Science.

Proofs of human degeneracy are multiplying. Sensualism, with all it involves, is productive of all the objectionable characters and conditions which afflict society. Humanity is corrupt and diseased; and offspring come into the world with mental, moral, and physical deformities because of abuse of the functions of generation. The number of criminals, insane persons, and idiots is increasing at an alarming ratio. Something radical must be done to save the world from these awful conditions, the terrible hell resulting from wanton disobedience to the laws of life. Removal of the products of lust will not benefit society; but Dr. McKim, of New York, proposes the killing of about a half a million of people as a duty to society. Killing a man does not get him out of the universe, nor out of humanity. Remove the vicious and the idiotic from the natural world, and they pass into the world of mind whence, through desire, they come back into the same or worse conditions. If environments were changed, the corrupt heart remains. Selfishness and sensualism are as deep as the soul, and as broad as humanity; the trouble is universal. Yet in the face of all these conditions of depravity and corruption, Koreshanity will succeed in its mission of world-purification!

Reported observations of the last eclipse of the moon reveal some phenomena which the astronomical world will hesitate to explain. It would indeed be hard to conceive, on the basis of the popular eclipse theory, that there could be any possible electrical display connected with the moon's immersion in the earth's shadow; yet flashes of light and luminous spots were observed to pass over the face of the moon at short intervals, during the period of totality. They are considered as rare phenomena, but none the less true because rare. The universe is a great structured battery, with its currents and circuits from center to circumference, from pole to pole, and from zone to zone. Problems of electrical phenomena of the heavens—the Zodiacal light, the aurora borealis, solar eclipse corona, and others—which have baffled the skill of the most ingenious astronomer, find ready and easy solution in the Koreshan Astronomy.

It is a remarkable fact that the so called scientists do not attempt to formulate a system of religion in accordance with their conceptions of the universe; and no modern theologian attempts to define the relation that Deity sustains to the physical cosmos. The astronomer cannot discover how the great universal effect came to be here, and the clergyman cannot reveal how the Almighty created the things that exist. Neither the astronomer nor the clergyman attempts to suggest what is the true form of government, from the basis of modern scientific and religious conceptions. The social reformer endeavors to construct an unscientific form of society and government, in

which religion cannot be a factor. Koreshanity is the unity of all truth in one system. Its religion and science are inseparable. Its government is natural; its science is the mental solution of the universe, and its religion is the revelation of life itself.

Do not wonder that Koreshanity is difficult for most people to understand. It is the climax of dispensations of mental progress, and it should not be surprising if there are minds that cannot grasp it. Scientific truth has developed through specific channels, and thousands of factors have conspired to produce it in its completeness; and it will be comprehended by those who received the impulse in the line of divine progress nineteen hundred years ago. Koreshanity cannot be understood until the mind is emptied of fallacy. It must be viewed from the standpoint of fundamental principles, in the light of reason, and not from the view-point of the prevailing misconceptions of Deity and the universe.

"What we need is not so much to know as to love the truth." Desire for truth must precede its possession; but one must *know* what truth is before one can love it. Man cannot love that of which he has no conception. It would be impossible to love music if we could not hear it; there could be no love for art if we could not know what art is. When the mind comes to know the truth and all it involves in its application to life, truth can be supremely loved; but if we love the truth we must love that which contains it. The man who has the absolute truth is its embodiment, its expression, its temple; he knows it, and loves it, and lives it.

The meaning of the word homage implies the humanity of the worshiper and the worshiped; the word is from *homo*, man, and *ago*, to do. Homage must be paid and received in the human world; it means submission to a superior personality. We cannot render homage to a principle. The disciples paid homage to Jesus the Messiah, while they professed fealty to the principles of divine truth which he proclaimed.

It is said that "the whole line of industry is marching out of the old century into the threshold of the new with a steady and determined tread." True; and every step places the iron heel of the capitalists on the neck of the people; they are walking over the helpless masses!

European scientists are offering a reward for the best plan for the application of the Darwinian theory of evolution to international political development and legislation. What good will it do? Even if the plan is devised, who will supply the "missing link"?

The present advantage that modern vagaries have over truth, is that fallacy is compatible with the false life of a corrupt generation, while truth is at variance with it.

The bright future for the trusts and other institutions of oppression, is seen in the lurid glare of the fires of the impending revolution.

The work of the Messiah is to fulfil the law and the prophets; while the profits of industry fill the pockets of the law-breakers.

Modern science cannot constitute a system; its conflicting theories can never be harmonized; it is a mass of differences of opinion.

The world demands demonstration of the truth of Koreshanity, while fallacy is accepted without question.

The weaknesses of man have a strong hold upon the modern world.

Editorial Discussions and Miscellany.

THE EDITOR.

The Main Convex "Proof" Gone.

I have sent the CELLULAR COSMOGONY to an old friend, who is a first-rate astronomer and civil engineer, and asked him to give me his opinion concerning it. There are so many questions involved in the theory, on which we have positive information, that I should want to consider them before I cut loose from old ideas on the assumption of a straight line, which I consider impossible.

There is nothing in the book which calls for very careful reading. The writer simply claims to have forced an "absolutely straight line," and by that means to have proved the Concave Theory. He treats the subject of a straight line as a very simple question, whereas it is a most complex one, involving mechanical and optical illusions that are little understood.

There is nothing new in the possibility of seeing a ship's hull through a telescope after it has been lost to view. The perspective lines of vision converge so as to present what is called the horizon, which varies in distance with every individual's sight. A telescope extends these lines of vision, so that of course the hull becomes visible, and again disappearing, leaving only the mast and sail visible. If a stronger telescope is used, the hull again comes into view. That is a fact familiar to all opticians, and especially sea-faring men; but it proves nothing as to the shape of the earth, because on account of the effect of refraction of rays, whatever the shape of the earth, the line of vision conforms to it. The subject is so full of complications that few can afford to follow it to a satisfactory conclusion. Our Chicago friend is too easily convinced; but then, in Chicago they have a way of jumping at conclusions that other people have to puzzle over.—Extract from letter written by ABEL EASTON, N. J., to D. E. S., Santa Ana, Cal.

When a new and revolutionary idea is first presented to the world its originator is ridiculed; no one would be "foolish" enough to believe it. After a little while, it is said that "he is not the first man to teach that;" then, when the idea begins to make headway in the world and to threaten the safety of old positions, exclamations are heard everywhere: "Why, I always believed that"! Notwithstanding the fact that there are many things that are desired to be considered before cutting loose from old ideas, the writer of the above letter has succeeded in abandoning an old idea, and has spoiled the main "proof" of the earth's convexity; for the time has come for him to exclaim: "Why, I always believed that"! He has declared that the idea of the restoration of the ship's hull is nothing new!

It is not new to us; but it would prove to be a *startling* thing to the astronomical world if we could force the "scientists" to realize that it is true! They know that it would have something to do with

the shape of the earth; for today, in all the standard works on astronomy, the phenomenon of the disappearing ship's hull is appealed to as an ocular demonstration of the convex form of the earth. We have been in the business of striking blows at the supposed proofs of the modern astronomical system long enough to know the "opinions" of scientific men regarding phenomena on and beyond the horizon.

Proctor, the great savant of modern science, emphatically denied the restoration of the disappearing vessel beyond the horizon. In his elaborate work, "New and Old Astronomy," he devotes two chapters to endeavoring to prove the earth's convexity by assuming that the visible horizon is the apex or summit of the earth's convex arc, and that the telescope could not possibly extend the horizon. But he admitted that *if* a vessel *could* be restored; if objects on the water could be seen with the eye and telescope near the water at a distance of several miles, there would be something manifestly wrong with the convex theory. Astronomers do not know what the facts are; and opticians are as blind as bats. The prevailing fallacious ideas concerning this so called "proof" of the earth's convexity were used for 25 years against the Concave Theory; and the Founder resorted to both ocular and geodetic demonstrations of the truth of his System, and has compelled many minds to admit the weakness of the old system. It appears now that we shall have to contend with the disposition which seeks to find a loop-hole after admitting that the facts of observation are as we say. We shall at least have the consolation of seeing old and cherished "proofs" dropped, one by one, as worthless!

The writer of the above evidently has not considered what his admissions mean; they destroy the "positive information" which he presumes to possess concerning the things involved in the question of the earth's shape. He places the demonstration of the convex theory entirely in the sphere of *impossibles*, when he asserts that an accurate survey of a straight line cannot be made in test of the earth's contour. He must now turn about and fight it out with the surveyors. They know that the visual line does not run parallel with the water's surface. Their tables of refraction show a radical departure of the visual line from the earth; otherwise, why should they make so much over "allowance for the curvature of the earth;" and

how could men at sea calculate the distance of a ship by estimating how much of a mast is hidden by the horizon? Why, the astronomers have made elaborate calculations as to the size of the earth, on the basis of the *tangent* and dip of the horizon!

Our friend is too easily convinced that a subterfuge is the easiest way out of the difficulties which confront him in the consideration of this question. He leaves the subject with the principles of geometry and well-known mechanics against him. His own inconsistency complicates, in his mind, the simplicity of a straight line; and he may now puzzle himself over his admissions of the truth of our observations, while he endeavors to continue to hold to the theory which they obviously overthrow!

On a Demonstrated Premise.

EDITOR FLAMING SWORD:—I have read the CELLULAR COSMOGONY. I deem it more reasonable than the accepted theory in most points of difference, but I fail to see that it proves the eternity of matter, or that the Koreshan theory has fewer assumptions as a basis to stand on than the accepted one.—J. H. R., Gordon, Texas.

If the Koreshan Cosmogony is deemed to be more reasonable than the Copernican system, then it is admitted that the Cellular Theory has a more reasonable basis than the other; and it is more reasonable, because it has a demonstrated premise, into which the elements of assumption do not enter. We have *proven* the concavity of the earth's habitable surface, and the fact of its concavity is the basis of the conclusion that the universe is cellular. If the premise is true, then the logical conclusions deduced therefrom are necessarily true. We have the advantage of the Copernicans to begin with; they have no proven foundation.

Where are the assumptions in the Koreshan System? The fact that a mind does not understand the processes involved in the construction of the System, and fails to see how this or that conclusion is reached, does not fill the System with assumptions. The entire System is built up through logical processes, involving the laws of analysis, comparative analogy, and synthesis. We know that the universe is cellular because *all* life is cellular, without a single exception in all the fields of research and discovery. The universe is a structured unit; and it maintains its form through inherent functions of perpetuity. The universe exists; and the laws of form necessitate its limitation. The great fact that there can be no func-

tion without form, forces the conclusion that there never was a time when the universe did not possess form; for otherwise there could be no form in which function could inhere. The laws of the creation of the cosmos are eternal; and if eternal, creation is eternal, and the universe has always been in existence.

Koreshan conclusions as to what is beneath the earth's surface, as to what is in the physical heavens, and as to what relation the sun, moon, and stars sustain to the earth, are not assumptions. Man is microcosmic; he contains all of the elements known to exist in the universe; and he possesses corresponding functions. If we can analyze the functions of the human system, we have a known basis from which we may reach conclusions as to the functions which inhere in the physical cosmos, and therefore, may scientifically relate all the different parts of the universe according to the laws of order which are operative in man. When you study the System further, many things which you now fail to see will become clear and positive to you; because they are rational, scientific, and true. The Koreshan System is harmonious throughout; there are no missing links, nothing left unexplained, no problems that remain unsolved.

Is Dr. Teed a Doctor?

EDITOR FLAMING SWORD:—Will you please inform me whether or not Cyrus R. Teed is a Doctor? And if so, whether of medicine, philosophy, law or what? And I would like to have you add the name of the school.—O. A. R., Chicago, Ill.

Every little while the sensational daily press refers to the Founder of Koreshanity as "DR." TEED, placing the title within quotation marks for the purpose of suggesting to the reader that it is a questionable title, assumed by a quack or fakir. The press delights to do such things, rather than to arrive at a knowledge of *facts* concerning the standing of one it desires to persecute. We recently saw in *Lucifer*, an expression by Moses Harmon, to the effect that he did not know why DR. TEED is called Doctor unless it be that every teacher is a doctor. Considering the character of the great Hebrew general and his altitude in the performance of use to the people, especially in Mounts Sinai, Horeb, and Nebo, we have thought it only fair to wonder *why* the author of the expression was ever called Moses!

We will say for the benefit of the inquirer, and readers of THE FLAMING SWORD generally, that DR. TEED rightfully possesses and uses the title in question. He is a regular graduate of the New York State Eclectic Medical College, New York City; and a post graduate

of another New York medical institution; he also attended several courses of lectures and clinics of the same city, and he was a *practicing physician for twenty years*. Regular graduation and practice for a score of years certainly constitute sufficient warrant for the use of the title Doctor.

Let us look at the meaning of the word doctor for a moment. The first definition of the word is: "One qualified to teach; a teacher; an instructor; one skilled in a profession or branch of learning; a savant." The second definition is: "One who has received the highest degree in a faculty; one who has received a diploma from a university or college, authorizing him to practice and teach;" while the third definition is: "One duly licensed to practice medicine; a physician; one whose occupation it is to treat diseases."

The World's College of Life, founded about thirteen years ago, an institution chartered under the laws of the state of Illinois, has conferred upon its graduates the title of Doctor. It was founded by DR. TEED, and he was its President, and the head of its Faculty. This institution was succeeded by the Koreshan University, now in existence, chartered under the laws of Illinois, with the Founder of Koreshanity at the head of its Faculty; and this position alone would *at least* warrant the use of such titles by DR. TEED, as the University is authorized to confer on graduates.

Promiscuous Replies.

If you are so opposed to the competitive system, why are you engaged in the competitive business, competing with other houses, and advertising lower prices? What is the difference between your concern and the corporations? You may say that you must live; but that is what we all say.

We are in the transition period; we are yet in hell, and must endure our environments until they can be changed. We are a fraternity, a communistic body, where property is held in common, and where business is conducted for the benefit of the entire community. We are endeavoring to get out of hell, and we have against us all the powers of the competitive world. We come before the world with the principles of righteousness, the science of human relations; but the world does not all at once accept the doctrines of the new order. We advocate the destruction of competition; we abolish it among ourselves. We teach the principles of righteousness; we are demonstrating them as rapidly as we are able to remove obstacles and change the conditions which confront us.

If we are engaged in the competitive business, it is not *our* crime; our motives

are the reverse; our sentiments are against it, and our purposes are the opposite of those of the corporations. We did not make the competitive business. The powers that be, seek to oppress us. There would be no competition on our part if we could have our way in the business of running the universe. Our object in life is radically different from concerns on the competitive basis. Instead, therefore, of our competing against others, in the spirit of competition, others are *competing* against *us*, and endeavoring to *crush out* the nucleus of divine communism. At present we must resist; we must endure. We must fight the enemy on his own ground. The transformation cannot be made until the time is ripe. Competition is forced upon us, it is forced upon all; and we must do the best we can until, through the application of immutable law and the principles of truth, we are able to lift the curse.

Who or what tempted Jesus in the wilderness? Did His temptation come from his own inclinations?

Jesus derived from his mortal mother a sufficient degree of mortality so, as to make it possible for him to die; and he *did* die,—he died the death of a martyr. He did not reach the deathless state until he overcame that degree of mortality—until he overcame the elements of death in himself. The fact that he was tainted with mortality, does not preclude the fact that he was born immortal. In nature he was immortal, for immortality consists in the possession of the *biune* nature—the male and female in one. His temptation came from himself; there is no other source of temptation than one's self—one's own desires. Jesus' temptation was the suggestion that he could propagate his life through the common functions of generation; but the suggestion was met with resistance. Jesus did not attain to the perfect state, the arch-natural degree, until he came forth from Joseph's tomb, victorious over the remnant of mortality that was born in him.

EDITOR FLAMING SWORD:—Who were the Kabalists, and at what period of the world's history did they live, and to what race or family did they belong? Also, did you ever hear of a Kabalist by the name of Bra-He-Ka?—J. I. H.

The Kabalists as known to the world through history, were Jews, and existed during the Jewish dispensation. They constituted an order through which the traditions of the Jews and the secret interpretation of the law of Moses were transmitted orally. Moses was the original Hebrew Kabalist. The word kabala is Hebrew, and signifies to bind together. A cabal is a secret society, where there

is a secret tie or bond. The word cable is derived from kabala. The mystery of the Kabala is the mystery of the conjunction of God and man; hence every Messiah is a Kabbalist. We know nothing of the name you mention.

* * *

Koreshan Theology and Alchemy.

Three Profound Addresses by the Founder of Koreshanity, on the Relation of God and Man.

Tuesday Evening, Feb. 27.

CHICAGO KORESHANS and friends listened eagerly to the eloquent discourse by KORESH, on the great subject of the coming of the Messiah, delivered before the Englewood Division of the Guiding Star Assembly of the Society Arch-Triumph. It was shown that there could be no true conception of the character of the manifestation of God at the end of this dispensation, without a comprehension of the great truth of the humanity of God. The church is looking for a man to come down through the physical heavens; it conceives that the Almighty has been outside of the field of human activity for nineteen hundred years, and that at some future time, for some reason unknown to it, he is coming back to the world. The truth is, God has been in humanity during the age, as the greatest factor of human progress.

The fallacy of the modern Zionist movement was dwelt upon—the idea that the Jews must be gathered at Jerusalem, there to receive the Messiah as he descends upon the Mount of Olives. The sin against the Holy Ghost was discussed in this connection; it consisted in the rejection of the germs of immortality sown in the church at the beginning of the age. The Jews were the people who rejected the divine baptism; they rejected the very life that would have made it possible for them to be gathered at the end of the age; therefore the Jews, as a nationality, cannot receive the Messiah when he appears at the close of this dispensation. The whole of the twelve tribes are gathered,—not simply Judah; and they are gathered in the New Jerusalem, not in Palestine. The New Jerusalem is in the spiritual world, in the Messiah of the age, and where the Messiah is there is the New Jerusalem; there the twelve tribes are infolded, ready to descend in the divine baptism, when the Lord sets his hand again the second time to save the remnant of his people.

Sunday Afternoon, March 4.

The great truth of the humanity of God was strongly emphasized, in contrast with the vagaries of modern Christianity. The church has forgotten God; it lapsed into paganism early in the dispensation, and lost the comprehension of the fact that God Almighty is mah. The primitive church believed in the man-God; and today the humanity of Deity is the central truth of Koreshan theology. God made

man in his own image and likeness—not the mortal man, but the immortal man, who was just like God in every particular. The Son of God is like God, and nineteen hundred years ago the Son of God was a tangible man.

The revelation of the mystery of God is in the comprehension of this truth. The Almighty comes as the Bread of Life, the divine Seed to rejuvenate the world, to impart his own essence, his own life, for the perpetuity of himself and the race. The fallacy that God is in everybody was exposed; and modern pantheism was refuted.

The two great commandments enunciated by Jesus were analyzed. To love God is to love the neighbor in whom God is; and to love the neighbor as ourselves, is the demonstration of our love to God. The relation of God and man was demonstrated by the laws of the relation of center and circumference of the physical cosmos. The permanence and perpetuity of humanity depend upon the interdependence of God and humanity, which provides for the progress of man until his destiny is reached in the Godhood.

Sunday Evening.

The wonders of alchemy were dwelt upon at length in this remarkable scientific discourse. From the simplest principles of physics, the mind of the hearer was led up to the very secret of all life. Modern scientists are at sea concerning physics; they do not relate activity to form. The fallacy of the indestructible atom, the theory of chemistry, does not admit of a single rational conclusion concerning the relation of matter and energy, and the scientific world has no conception of the character of energy. Matter is destructible; matter and energy are interconvertible, and matter is the base of all life—it involves life itself.

The inconsistencies and contradictions of modern science were pointed out. The nebular hypothesis is at variance with the theories of chemistry. The chemist holds that an atom is eternal and absolutely unchangeable; that an atom of iron is always the same, whether in the soil, in the plant, in the blood of animal, or in the brain of a philosopher. The nebular hypothesis demands the conclusion that all forms, all kinds of matter, all qualities and degrees of life and energy, and all activities, in all kingdoms, from the lowest to the highest, including man, and even God, have originated from one substance which is supposed to have once been finely diffused through infinite space.

Matter is not inert. Matter is living or dead according to its relation. There are living stones, living diamonds, and living metals. These are susceptible of dying; rocks die, diamonds disintegrate, and iron loses its strength and decays. Matter is classified as organic and inorganic. The difference between organic calcium and inorganic calcium, is that the atoms of the former have been touched with the life of the organism in which it existed. Mentality impresses the atoms of the human body. We make our bodies what they are by mental impression; and here the start-

ling truth was emphasized that every profane and vulgar thought registers itself in the materials of the human structure; and here, a strong appeal was made for purity in thought, language, and conduct. The aim of the Koreshan is ultimate perfection, and the processes of overcoming are scientific. The mystery of overcoming death is revealed. We will triumph over the grave, and defeat the powers of death. Transformation of humanity must begin in the mind, in the application of truth to life, in the supreme desire to enter the perfection of life and uses of Deity.

* * *

Last Days of Christendom.

The Clergy is Asked to Abandon Modern Superstitions and Work for Humanity.

Does not the beginning of the twentieth century furnish a golden opportunity for the clergy to let go their hold of the tail of progress, where humanity has been for so many years painfully dragging them, and, in the confusion attending the breaking-up of the old dogmas, slip around and ride awhile on the front seat. The scenery is newer, and not obscured by the dust of passing feet. Instead of the effluvia of obsolete doctrines which society has digested and cast off, their nostrils would be greeted with odors blown from the buds of new hopes and aspirations yet to be realized. Instead of the rumble of the baggage-wagon, their ears would catch echoes of the paeans of victory after victory gained over the monster, Evil, and the wages, though not large, are paid every day, and in the best of coin—the soul's approval.

Forget, gentlemen, your shameful superstitions, and take for your text, The Rights of Man. Do not be found in a bad company when humanity awakens from its long slumber and asks for your credentials. Let the question of the length and breadth and heating capacity of Hades be settled by men whose occupations legitimately entitled them to speak authoritatively on the subject; and do you tell us of the poetry of love and song and happiness. Tell us whether man or money is the creature, and, if Mammon be God, how to make sense out of so farcical a universe. Instead of telling us to stand still and be good, let us know, as soon as you can find out, what is good, and how to get some. Please inform us how to build a social structure that will not tumble down about our ears; and how to marry and raise children who will not be consumptive nor vicious. Let us know who really owns the earth, and lend a hand to help make kings and capitalists prove their title-deeds to be signed by the Almighty. Put away the religion of hell and hate and sword; 'twas a money-maker in its day, but now mankind will not pay one cent for curses. Better, far, that we laugh with you than laugh at you.—LESLIE WARNER, in *People's Paper*, Minneapolis, Minn.

* * *

Editor's Acknowledgments.

M. I., Park River, N. D.—You may subscribe for *Leslie's Weekly* through us if you desire. \$4.00 per year; \$1.00 for 13 weeks. It is published by the Judge Company, 110 Fifth ave., New York City.

The Religious and Reform Press.

The following papers have mentioned Koreshanity, or quoted from THE FLAMING SWORD since last week's acknowledgments: *Free Lance*, Burnside, Ky.; *Field of Prog-*

ress, Toronto, Ont.; *Equity*, Topeka, Kan.; *Orthopædian*, Liberal, Mo.; *Commercial Advertiser*, Canton, N. Y.; *Adept*, Minneapolis, Minn.; *Reform Press*, Pueblo, Colo.; *Co-operator*, Burley, Wash.

* * *

The World's News.

Feb. 28.—Sale of Filipino gin in the Philippines creates demand for American intoxicants.—Cronje's main army considered as having escaped the English trap, leaving the General and only 3,000 men in British hands.—British labor congress calls for labor party in parliament.—Newark, N. J., has a \$1,000,000 fire.—Chicago street car strike threatening.—Chicago bricklayers offered \$15,000 to desert building trades council.—Olga Nethersole arrested for playing "Sapho," at New York.—March 1.—March comes in with heavy snow storms.—Buller captures Pieter's Hill, with heavy losses; advancing toward Ladysmith.—Cronje and army sent to Cape Town.—Lord Roseberry deserts the liberal party in England.—14 American universities form a trust.—Eleven big steel mills at Muncie, Ind., close down; 5,000 thrown out of employment.—March 2.—Gen. Buller relieves Ladysmith; easy work after the Boers went away; found 18,000 people on the verge of starvation; British lost 7,000 in the siege of Ladysmith.—England makes appeal to her colonies for more troops for the Boer war.—Snow storms paralyze traffic in Ohio.—March 3.—Business blocked by storms and snow in the eastern states.—False report of relief of Mafeking by British forces.—"Peace meeting" in London ends in a riot.—House appropriates over \$2,000,000 for the relief of Porto Rico.—300 union pickets pursue and attack 45 non-union workmen in Chicago; police guards interfere and prevent injury.—March 4.—McKinley denies charge of "imperialism" at New York banquet; defends expansion and Porto Rican free trade policy.—Race riots in Montreal, Can.—Prince of Wales denounces tenement systems in English cities as a disgrace to civilization.—Convention of National Council of Jewish women opens at Cleveland, O.—March 5.—Union machinists at Chicago steel works out on a strike.—New Mexico applies for statehood.—General skirmishing on southern border of Orange Free State; Boers show no disposition to quit fighting.—Japan concludes to increase standing army to 300,000 men.—Rev. Frank Lloyd Jones of Chicago, embarks in a sociological scheme.—March 6.—Steamer Mercury wrecked off coast of Nova Scotia.—Governor of Cape Colony proclaims martial law in northern districts.—President Kruger reported as ready to propose peace on basis of independence of the republics; otherwise, it is war to the bitter end.—Senator Davis offers free trade amendment to Porto Rican tariff bill.—200 more Chicago machinists go out on strike.—Jewish women in convention want to change the Jewish Sabbath to Sunday.—40 injured in train wreck at Brazil, Ind.

* * *

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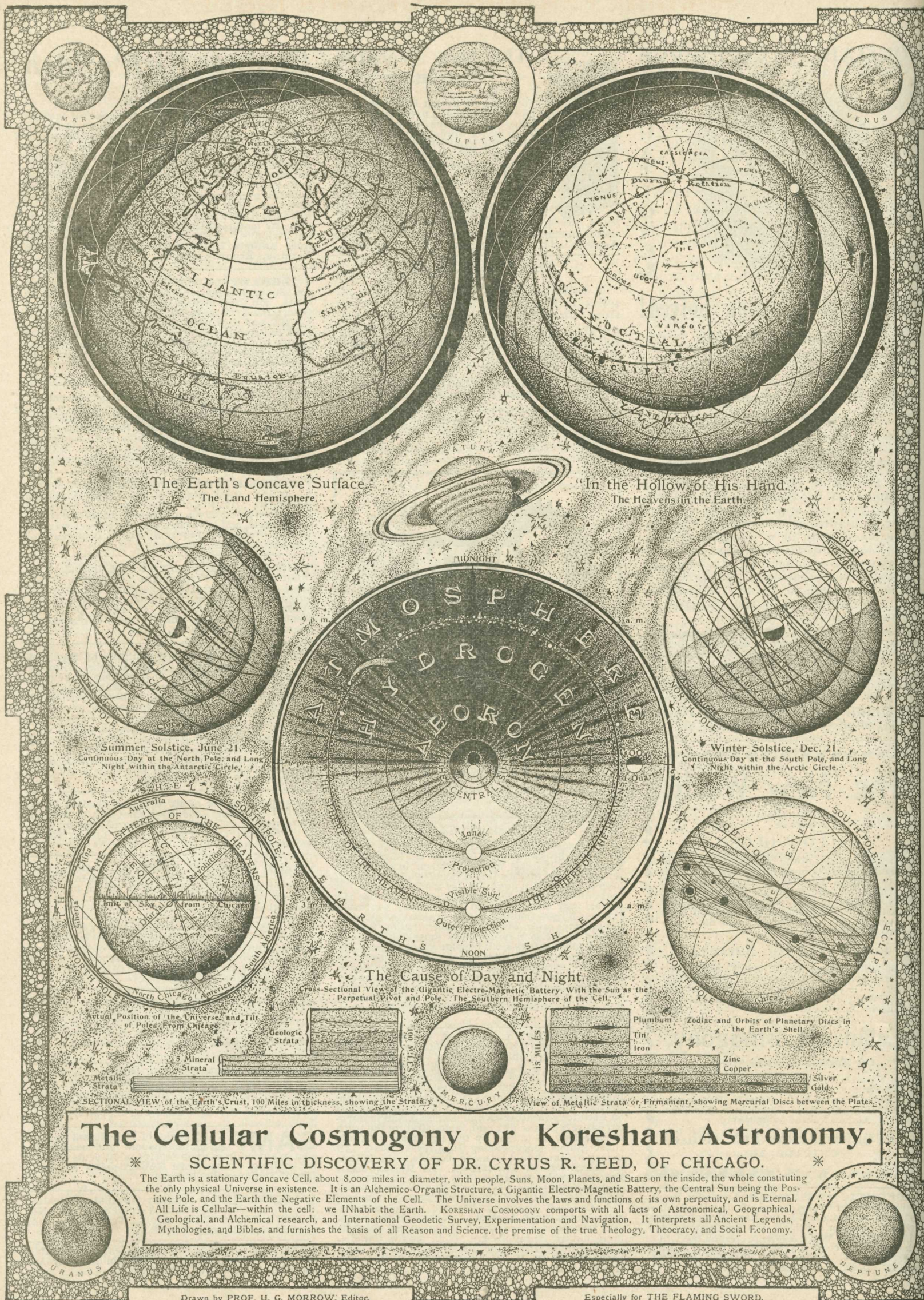
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