

## SPECIAL FEATURES OF THIS ISSUE:

Advent of Elijah the Prophet.—False Prophets and Modern Astronomy.—Trust Question Discussed.  
In League With Money Kings.—Spirit of Revolution.—Sheldon's Farce.—Scientific Religion.—Editorials.

# THE FLAMING SWORD

March 16, 1900.

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Mystery of the Messiah's Coming.

PART II.

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KORESH.

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In Editorial Perspective, Editorial Discus-  
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News, etc.

Prof. U. G. Morrow.

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# The Flaming Sword,

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## THE FLAMING SWORD VS. SHELDON'S FAILURE.

**S**HELDON'S FARCE in journalism that is being perpetrated in the publication of the *Topeka Capital* "as Jesus would," is proving to be but the sensation of failure. Its manifest weakness is only exceeded by the audacity of the preacher-editor in presuming to palm off such a puerile production as the ideal representative of the principles of righteousness. However, it is doing some good—it is disgusting the people, and increasing the merited contempt of the world for modern Christianity.

The question as to how Jesus would conduct a newspaper is of no importance to the world; newspapers did not exist at the beginning of the dispensation; and since then the world has changed; new issues are to be met, new questions settled, and new problems solved. It is of no use to undertake to solve present questions by imagining how they would have been disposed of had they arisen nineteen hundred years ago. The world cannot now follow "in His steps." His steps have already been made, and many have followed Him through all the changes of the passing age—through death and darkness of mediæval times; through the reign of terror, and through the various phases of declension of the church until the present dissolution of all old things. The world must now follow in *new steps* made by a new Manifestation in the pathway of universal peace and happiness.

The Sheldon edition begins with what the editor considers to be the most important question of the hour—the relief of the starving Hindoos, through the aid of "Christian America"—contributions made, collected, and sent through the church missionary societies, in the endeavor to undo what "Christian England" has accomplished in India. Then it advo-

cates reform by prohibition of the liquor traffic; the necessity for doing something for the consumptives who are flocking to Colorado, and suggests "The Ideal Christian World," founded on the modern Christian interpretation of the Sermon on the Mount. The great issues now before the world are left untouched; science as a factor of world-progress is not hinted at. Sheldon's ideal is the common, lame, Christian sentiment, which is of no more value in removing the great obstacles which stand in the way of the introduction of the New Era, than the "man in the moon!"

### The Flaming Sword Faces the Issues.

Koreshanity shines brighter when brought into direct contrast with the best efforts of the unscientific mind to discover a remedy for prevailing evils. The entire modern church does not contain sufficient mental ability to produce a single *original* idea with which to antagonize the swelling, accelerating forces of world-oppression. THE FLAMING SWORD emphasizes this fact, and appeals to the various failures of Christendom, to prove that the church is filled with the weak, effete thought of the age. Reform cannot come from such a source. Something original, fresh, and effective—something potent and powerful is needed to stimulate the mind to resist and overcome the elements which are destroying the very life of humanity! THE FLAMING SWORD faces the great issues, questions, and problems of the world; and it is meeting them with the genuine solution of Koreshan Universology.

The greatest thing about THE FLAMING SWORD is, that it teaches the absolute truth, and that truth is radical and revolutionary. It is the power of truth that gives this publication its originality; its

vim and vigor; its courage and persistence; its clearness of perception and ease of expression. It has been easy for Sheldon, without warrant, authority, or proof, to claim to conduct a daily as Jesus would; he has many sympathizers who sustain him in his claim. Since the coming of Koreshanity, there have been put forth numerous audacious claims which, a century ago, would have been considered blasphemous. The world is full of *counterfeits*; they are *imitating* Jesus—the clergymen, the healers, and the false Messiahs which afflict the world. THE FLAMING SWORD is the only publication that is true to the truths which Jesus taught; and it is the only journal devoted to the dissemination of scientific Messianism; it is the paper published by the MESSIAH of this age. It is published for the people of the present hour, for the people of future times; and it answers the questions as to what the Almighty does, and what he will do to deliver the world from superstitious, social, industrial, and political bondage!

Koreshanity gives something definite, practical, and scientific. One journal advocating the true science of life, the true principles of social reconstruction and world-reformation, is worth more than all the advocates of fallacy combined. THE FLAMING SWORD is that journal, appealing to the advanced and rational minds as the great light of journalism, radiating the light of the New Age. It is not now eagerly sought for by the millions; the news companies are not now clamoring for it; but the time is coming when it will sweep the world!

In the meantime, we must work for success; there are many obstacles to be removed through persistent effort. Eyes have to be opened, and walls of prejudice broken down. Every one interested in the success of THE FLAMING SWORD can do something to increase its influence and its power in the struggle for the supremacy of righteousness in the earth!



# 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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## Mystery of the Messiah's Coming.

Part II.

Advent of Elijah the Prophet, with the Pure Science of Life; Antichristian Perversions by Modern Charlatans; Difficulties of Chronologists; Cleansing of the Sanctuary; False Prophets and Modern Astronomy.

ONE OF THE SUPREME FUNCTIONS of the waters of life is to water the Tree of Life. In the midst of the street of the river, and on either side of it, was there the Tree of Life, which bore twelve manner of fruits. She yields her fruit every month: and the leaves of this tree are for the healing of the nations. One of the functions of the Elijah of the age is to heal the nations, and in so doing to produce the twelve characteristics of men which shall distinguish them as the twelve tribes of Israel. The application of the powers of healing will result in the perfection of the twelve tribes which constitute the New Jerusalem. To distinguish the process and its results from the spurious efforts and counterfeits at present operating in the world, we will specifically disclose the genuine law of healing, and differentiate it from the fallacious efforts we find practiced among "christian scientists" and other charlatans in the domain of antichrist.

The manifestation and power of the Holy Spirit in the beginning of the Christian era, had to do with the spirit of man. It did not immortalize the body of that age, because the time had not ripened for the final fruition of the Tree of Life in the production of immortality in the body. The most that could be done for the body at that time, was to restore it to the ordinary physiological state; therefore, when the body of any person suffering from physical disability was healed, it was only restored for a short time, as the law of death

to the body still obtained. The state of life implied in the final power of the resurrection to change the corruptible body to an incorruptible one, was not to obtain until now, the end of the age. Now, the mortal shall put on immortality, and the corruptible shall put on incorruptibility; therefore the power of the overshadowing to come to the people of this period of the world's history and progress, is not to restore to merely physical and mortal health, as was done in the beginning of the dispensation.

The sons of God are to be manifest. They will be the product of a metamorphosis in which the mortal shall become immortal. The change will begin when the aspirants for truth and life shall be made to conform to the demands of righteousness, as incorporated in the law of God as it was committed to Moses on Mount Sinai, and corroborated in the testimony of immortality as obtaining with the Son of God. The healing power to be exerted now, in the end of the age, is so far beyond the puny efforts of the would-be imitators of the Christ of the Christian era, as to entirely overshadow and obscure the rank prostitutions which these charlatans are palming off upon the world as the operation of the Spirit of the Highest.

The pure river of water of life is the truth of immortality, from which the doctrine of immortality is derived. The comprehension of this doctrine and its application will produce immortality in the body. Its



basis is the law of the Eternal which God committed to Moses, and from which there can be no appeal. There is no other law by which men can be saved. The Decalogue contains a science of immortality only now revealed, and this science is the pure river of the water of life, whence the Tree of Life is watered, and whence the fruit of the tree (the immortals) shall proceed. One of the most damnable, heretical, and dangerous doctrines is that promulgated by theosophy and the spurious "christian science," or Eddyism, which asserts that man is already immortal; that there is no death. It is the subversion of all that the Christ came to declare and institute.

When the Lord came into the world, he found men full of dead men's bones and rottenness. He found them from beneath, from hell, the children of the devil, and declared to them that the works of the devil, their father, they would do. "Christian science" emphatically denies the declaration of the Christ and his Messiahship, in the denial of what the Lord so conspicuously pronounced as the condition in which the world then was, and from which he came to save. So called christian science is the most flagrant manifestation of anti-christ in vogue; and its adoption is the stultification of every resource and possibility of immortal attainment.

Man is not immortal; no part of him is immortal until, through obedience to law, he becomes immortal throughout—spirit, soul, and body, when as the fruit of the Tree of Life, corruptibility is transmuted to incorruptibility, and God is manifest in the flesh. The leaves of the tree through which this immortal change transpires, are the applied scientifics by which the change is wrought. The ushering in of immortal life to the body is the power that will be brought by the advent of Elijah, the rider on the white horse; the white horse being predicated of chastity of life.

The absurd doctrine that immortality is to be acquired for the human body, through the exercise of the will without a knowledge of the science of life and its application, is another phase of the spirit and power of antichrist, which has arisen to meet the final discomfiture awaiting it when, in the majesty of supreme authority, the Lord shall overthrow every opposition to his purpose to make immaculate the sons of God, the offspring of the resurrection. There is but one science of immortality, but one source of its promulgation.

When the fruit of the Tree of Life is matured, it will be absorbed by the invisible Gods for whom it is produced. It is for this reason that there are no signs of immortality now in the world. When the fruit ripens, it is appropriated and disappears. "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." A gate is that condition of the immortal flesh through which the entire personality is demateri-

alized and absorbed, the consciousness passing over and entering into unity with the individuality into which and with which it blends.

One of the questions which have troubled the Biblical chronologists, and with regard to which there have been many differences of opinion, is that of Daniel's prophecy concerning the two thousand three hundred days. It is generally admitted that these days stand for years; but the greatest difficulty arises in a noncomprehension of the *character* of the event, *not* in its chronological datum. The two thousand three hundred years began with the decree to rebuild Jerusalem, which was 457 years before the birth of the Lord. The first period of this time was seventy weeks, which was to terminate at the cutting off of the Messiah, which added twenty-three and one half years to the 457, making four hundred and ninety and one half years from the time of the decree until the crucifixion. The four hundred and ninety years divided by seven gives the sum of seventy. Here we have seventy times seven years, or seventy weeks of years, the seventy weeks of Daniel's prophecy, fulfilled at the cutting off of the Messiah. Now, if we subtract 457 from 2300,—the 457 ending at the birth of the Lord,—we find the sum to be 1843. Eighteen hundred and forty-three (1843), assuming the chronological record to be correct, would be the time for the beginning of the cleansing of the sanctuary. But right here is a discrepancy of about four years; at least three and one half years, wherein the chronologists are at sea. The Messiah was cut off about four years earlier than the chronological dates given, therefore the 490 years began earlier than is ascribed to the time of the decree. The time came for the beginning of the cleansing of the sanctuary on the eighteenth day of October, 1839.

#### The Cleansing of the Sanctuary.

The cleansing of the sanctuary is the purification of the Holy place, represented by the front part of the tabernacle; this signifying the truths of doctrine, as the back part of the tabernacle signified the principle and practice of life, or obedience to law. If the students of Biblical prophecy had comprehended the character of the tabernacle, of which the tabernacle in the Jewish religious system—and as exhibited in the wilderness—was a type, much of the difficulty regarding the study of the predictions concerning the Lord's coming would have been obviated. The Lord Jesus, personally manifest 1900 years ago, was the literal tabernacle of the temple. The Jewish tabernacle was a type of the personality, and the tabernacle in the wilderness, the pattern of which was shown to Moses on the Mount, was formed according to the laws of correspondential analogy. At the beginning of the year the tabernacle was purified, and at the end of the year it had become polluted. In this was signified that God's tabernacle,—the Lord Jesus the Christ of God,—at the beginning of the dispensation, was immaculate both as to doctrine



and life. The holy and most holy places were both in the state of holiness. But the Lord in his descending elements, through the operation of the Holy Spirit, passed down into the race, into the mediæval times and church, and thus took upon himself the sins of the world. He was thus "made to be sin;" he became the polluted sanctuary.

At the end of the age, through reincarnation, the tabernacle, the sanctuary, comes again; this time, however, born in sin and shapen in iniquity. This time, because having taken upon himself all the conditions of the natural and sensual life, he is the polluted tabernacle, the desecrated sanctuary. The polluted condition of the Jewish tabernacle at the end of the year, full of corruption, was a veritable type of the pollution of the Lord's body which descended into the hells of human life, from which—at the end of the 2300 days (years)—the sanctuary is to be cleansed. It is for this reason that it is said:

He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. \* \* \* He that hath an ear, let *him* hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna [the interior sex life], and will give him a white stone [Christ, sex purity], and in the stone a new name [not the old name, Jesus] written, which no man knoweth save him that receiveth it. \* \* \* And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning Star. \* \* \* He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. \* \* \* 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*. \* \* \* To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

To the superficial reader of the Apocalypse, it may appear that these declarations from the throne of the Eternal to him that overcometh and who will awake to Sonship, pertain to all who will awake to the resurrection of the dead and to immortal life. This, however, is not true. These specific promises are to the one and only one whom God hath chosen as the appointed tabernacle, the cleansing of which begins at the end of the 2300 days of the prophecy of Daniel, and which was fulfilled the 18th day of October, 1839. From that time the sanctuary (the doctrines of life) began to be cleansed; from that time the divine truth began to make its struggle from the *debris* of prostitution brought upon it through the paganization of Christianity. This was the birth of the Shepherd of Israel from the posterity of Joseph, into which the life of Judah descended through the transmission of the Lord by the operation of the Holy Spirit.

Eighteen hundred and seventy, the end of the one

thousand three hundred and five and thirty days (thirteen hundred and thirty-five years), ended the time of the seven times 360 years; namely, 2520 years of the Gentile times, the second part of which began 535 years after Christ, with the desecration in the church of the holy vessels of the temple. The beginning of this time was typified by the restoration of the vessels, including the candlestick, from the vandals. Eighteen hundred and seventy marked the end of the pago-Christian empire; it also designated the time of the illumination of the Messenger of the Covenant. The thirty years—ending with the overthrow of the papal temporal supremacy—comprised the period for the cleansing of the sanctuary, an accomplishment not to take place until the sanctuary was born into the world; for the cleansing of the sanctuary depended upon the personal presence of the one "born in sin and shapen in iniquity," and upon whose voluntary efforts depended the purification or the separation of the truths and doctrines of life from the fallacies of so called science and the prostitutions of the doctrines of theology.

One of the most pronounced explanations of prophetic times, by those who profess to look for the Lord's appearing, is made upon the premise that the Mohammedan power is the false prophet, and that the old corrupt Jerusalem occupied by the false prophet, is the Holy City of prophecy. As all prophecy having any foundation for the fulfilment of its predictions is made upon a correct knowledge of astronomical law, as related to the progress of human life, it must follow that false prophecy must be made upon a false system of astronomy. The declension of the church on astronomical and prophetic lines, began with the supremacy of the Saracens and the Ptolemaic system of astronomy. The progress of astronomical fallacy has been continuous, since the Mohammedan power determined the career of the star gazers from the inception of the Ptolemaic system. Since that time there has been no revolution in astronomy. The Copernican system was merely a modification of the Ptolemaic system. The false prophet left the Mohammedan control when astronomy jumped from Mohammedism to Christianity; and the Holy City—which the false astronomy holds under its feet—is the Spirit of the Christ in the church from which the New Jerusalem has arisen.

In the most external aspect of the doctrine of the power of the beast and the false prophet, we have the love and the influence of money, and the influence of astronomy. The atheism and infidelity of modern times are mainly due to and predicated upon the influence of our present system of astronomy. Destroy the power of the false system of astronomy (the false prophet), the Copernican system, and the pedestal of the monumental fallacy of the higher criticism will crumble to dust. Destroy the money power with it, and down goes the influence of the Beast.



## Facing an Issue of Blood.

REV. E. M. CASTLE.

THE TRUST EVIL, or as it has been more forcibly termed, the Trust Devil, is attracting general notice and comment, and widespread agitation in opposition is generating.

Eugene Debs, the popular leader of labor, is at present advocating socialism as being the natural evolution of competitism. In January he addressed a large audience in New Orleans, and with his usual eloquence pictured the gradual changes that have taken place in the social order since the introduction of machinery. He traced the development from the firm through the corporation to the trust, contending that centralization and combination together constitute the master power of the age, the trusts being the natural outgrowth of the competitive system, the further evolution of which will bring them into control of the government. After declaring that corporate capital dictates legislation and places its own interpretation on that legislation, every attempt to restrain corporate capital proving in consequence a dismal failure, even the Supreme Bench having surrendered to the money power of the land, (referring to the statement of Chief Justice Brown,) Mr. Debs asked, How, since every attempt to control the corporations has been futile, can legislation be expected to control the trusts? One can but wonder at the inconsistency which allowed him to follow this with a recommendation that the people vote themselves into control of the trusts. And noting the weakness with which, just where the focal point of the address was to be expected, this recommendation was advanced, more than one thoughtful listener in the audience surmised that in the background of the speaker's mind was the thought of the inevitable bloody struggle he dared not even mention.

The Anti-Trust convention in Chicago marks an epoch in the great controversy between concentrated wealth and diffused poverty. The issue was there made of socialism against private property, and the thoughtful tremble for the result should the controversy be forced to an acute stage. An editor of one great newspaper, considering the results of the Chicago conference, asks despairingly, "Where are the statesmen, the real statesmen, the real philanthropists, the real messengers and ministers of peace on earth, good will toward men?" We respectfully submit that like the god Bael on a memorable occasion they are otherwise engaged, or perhaps they are asleep. Certainly they will not manifest from any quarter to which it is probable that his appeal is directed.

Earnestly regarding the "eloquent speeches," carefully considering the "able editorials," that at present are giving form to the confused sentiment of general alarm roused at last by the unequivocal grip of the trusts, one is led to question seriously whether those who are thus dealing with the subject are honest in their opposition. "You are doing more than any man here to help Mark Hanna," shouted Ignatius Donnelly

to Congressman Sulzer of New York, at the conference in Chicago,—according to the newspaper reports. Was this a mere reckless accusation neither true in essence nor in application, or does it hold the substance of fact, though possibly personally misapplied? Is there treachery in the counsels of those who assume to lead the people in this crisis?—or merely incapacity? Is there not, rather, a mixture of the two, and will not the efforts of the honest incapables be neutralized by the skilful manipulation of their shrewder associates? Where it is desired that measures should prove abortive, it is the part of cunning, that base counterfeit of wisdom, to assume interest in and so obtain direction of such measures, for on the leaders depends the issue. When we find the leaders of the anti-trust movement failing to define the root of the trust, which must be determined before the remedy may be indicated, we conclude that either they are ignorant of it or purposely conceal their knowledge. In either case—whether blind or treacherous—they are not trustworthy guides.

The origin of the trust may be found by whoso will honestly consider, in the marriage of the Protective to the Competitive system,—it being the proper function of Money, the divine, to secure the holy bonds of this sacrament. If the offspring be a devil, the parents are equally responsible for its existence, nor can any divorce of the two now, such as some of the anti-trust element advocate, send that progeny back into the loins from which it came. As well expect the fruit to recede through the flower back into the body of the tree, and Autumn to move through Summer back to Spring. Already the precocious infant has strength to control its parents. They brought it into being—now must they serve it; and when no longer of service to it, see whether the monster will scruple to put an end to both.

What then? Will the people slip noiselessly and peaceably into control of a great monopoly for the good of all? Mr. Debs affects to believe that an orderly evolution has produced the present condition. He does not deny that accompanying the wondrous development of the means of wealth production through the invention of labor-saving machinery and the means of wealth control through organization, the condition of the wealth producer has gradually declined. Every new manifestation of the inventive genius of the artisan has reacted disastrously on his social condition. So for him the evolution has been retrogressive; and in a retrogressive evolution nothing better, but the next *worse* thing is to be expected. Government ownership under existing conditions of government would for the wealth producer provide that step for the worse. Let it be supposed that the people assume to secure control of the trusts by means of the government as at present constituted, that they vote to that effect, and the vote be admitted. The trusts are simply the money power in organization, and since the controlling power of government at present is the money power through its



manipulation of those ostensibly elected to serve the interests of the people, but who in reality, as is well known to the providers of campaign funds and controllers of nominating conventions, are elected to subserve the money interests, what true benefit could result to the people from such merely nominal change in the control of the means of production and distribution? The financial legislation of the past quarter century that has converted the United States Treasury into a suction pump to drain the wealth of the country into the coffers of the money kings should serve to forecast the story. So long as money is enthroned in the hearts of men as the supreme object of regard, it will exercise the most potent influence, and the money power will continue to determine the condition,—and the condition will determine the arguments that sustain it. Every successive step can but intensify the evils of the existing order until "things take a turn," and a turn means revolution. Moreover, until a radical change has been effected in human nature no oil of gladness can be found to lubricate the wheels of revolution that they may turn noiselessly, nor will the aggregate of human wisdom prove sufficient to direct them so that no lives shall be mangled in their course.

Already the initial steps have been taken in a controversy that must end in bloodshed, and the anti-trust agitation is growing with remarkable rapidity for the clear reason that those who have refused to think, and let thought impel action when peaceful action might have proved effective, have at last been made to feel, and deep feeling rather than profound thought is now in too many instances determining utterance. A controversy marked on one side by a passionate sense of wrong and a spirit to demand redress, and on the other by a firm determination to maintain vested rights, can but resolve itself to an issue of blood. Delusive hopes

of a bloodless issue evince not better heart but merely poorer thought, nor is the wisdom that foresees the disaster, though powerless to avert it, necessarily unaccompanied by a tendency to deplore it. In any case, "I do not *want* to think that blood must be shed" does not constitute an effective argument against the probability of its being shed. And those who would believe that the Fatherhood of God and the brotherhood of man is in so flourishing a state that the battle flags are forever furled must find difficulty in reconciling therewith events in South Africa and the expressions called forth by such events; where with Bibles on both sides and prayers ascending presumably in parallel lines to the same God, a bitter war wages, because Christian England would steal from the Boers the country that the Christian Boers stole for themselves from the natives, the Boers naturally resenting such manifest greed on the part of England; and where the inhabitants of beleaguered cities sell to one another at exorbitant prices the necessities of life, the *brotherly* instinct of dog eat dog surviving to the last; while the Boers inscribe their rifles with such pious sentiments as "Lord strengthen this arm," and in a successful event dispatch to Pretoria the news that "many of the enemy lie dead on the field, the Lord be thanked," and an English paper when the tide of success turns rejoices this wise: "Almighty God, whose arm is strength has blessed the efforts of General Buller's army with complete victory in the cause of triumph."

False ideals of religion, a false criterion of commerce, false theories of government, all must be abandoned, and above all, a revolution must take place *in the heart of humanity* before true peace and prosperity can come to the human family. In the meantime selfish factions will war, and blood will flow, until the old order passes.

## In League With the Money Kings.

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

THE GOVERNMENT, as Secretary Gage shows, has joined itself to the bull side of Wall street to prevent the bears from creating panic. Even the United States treasurer and the comptroller of the currency say that the panics that Mr. Gage claims to have relieved were only gamblers' panics, and that there was no danger of any other. If by reckless speculation other men endanger their possessions, they must stand the consequences; not so Wall street gamblers. So reasons the people's servant—the secretary of the United States treasury. Other gamblers must look out for themselves when they come to need money to prevent losses and the ruin their acts compel them to face; but the secretary deems it his duty to place the people's revenues, without interest, where Wall street gamblers may use them to ward off the ruin which they have voluntarily evoked, that bankers may reap a rich harvest of usury. Instead of preventing their voluntarily endangering—by reckless gambling—their own posses-

sions and those of others, the government undertakes to insure them against the destruction with which their criminal recklessness threatens them. And this derelict official seems to think that he has done his whole duty, when he has done this at the people's expense.

It is not enough that Standard Oil has its hands in the people's pockets, up to its elbows; but the Standard Oil bank is one of those infant industries which must be nursed by government pap. So must the great bank of which Mr. Gage was president, and is yet a heavy stockholder. "Farming the revenues" has come to be one of the fat perquisites of millionaire bankers. The government having enthroned king gold, perhaps it is in keeping for its treasury to be at his service in helping him maintain his seat upon the people's necks. When Jesus was in earth, he drove out the money changers and called their place of business a den of thieves. The calling of those men was innocence itself compared with the shameless robbery of Wall street and the Standard Oil monopoly. When He comes again according to promise, he will complete the work then begun, in which he laid the ax at the root of the tree.



## In the Editorial Perspective.

THE EDITOR.

THE SPIRIT OF REVOLUTION is producing rapid changes throughout the world; it is at work in all departments of human relations, modifying the conceptions and beliefs of all classes of people. The world has become tired of the old, and desires the new. There is nothing that can stay the forces of revolution; they are irresistible. The present systems of religion, science, industry, and government must fall before the sweeping demand for a change. We are on the borders of the great transformation; we are in the transition period which laps the old dispensation and the new. The age has been full of changes. We have followed the church from its primitive purity, through the stages of apostasy, through the period of conjunction with the secular governments, through the times of the Reformation, down to the time of its impending collapse. The church has changed in its belief at the beginning of every one of its successive changes in form, from the beginning of the age to the end. We have followed the development of astronomy; its many changes from the time it made its exodus from Egypt, until it has expanded into infinity; we have noted its influence in Christendom, and the changes it has wrought in the church in its conception of Deity; and we have noted the influence of fallacious theology and astronomy upon the conceptions of the people concerning human life and relations. The spirit of fallacy pervades the entire world. The very fundamentals of all truth have been obscured, and the millions grope in mental darkness. Religion and science have been at war, and "science" has become victorious in the development of agnosticism and higher criticism. Modern science has turned the world inside out, and has lost the mind in a wilderness of worlds; it has had its influence in all lines of thought. False conceptions of the order of nature must produce false conceptions of the purpose of existence; and under the influence of perverted science, society, industry, and government have been perverted and abused. But now a reaction has come; modern science itself is doomed—that upon which the people have relied as true, is being revolutionized. Prof. Eliot, of Harvard university, has recently said: "The whole community is examining its ground of fundamental beliefs, and the whole conception of the government of the universe has changed." What produces these startling changes in the mental world? The factors which bring the age to a close. What revolutionized the Jewish church? It was the influence of the Messiah. Then the people were expecting the new. Theories multiplied as the crisis neared, and then the crash of the nation occurred in the fall of Jerusalem. We are living in a similar period; the Messiah has come again with the absolute truth; and the inevitable revolution must extend as far as his truth is applicable—into every line of thought, in every department of human activity and life.

The earth contains about 1,500,000,000 inhabitants, while the wealth of less than 100 men amounts to nearly three times as many dollars as there are people in existence. There are 65 millionaires, whose aggregate wealth amounts to \$4,000,000,000. This is nearly three times as much gold and silver coin and bullion in the United States, and nearly twice as much wealth as is represented in all the gold products of the world for the past ten years, and equals the total amount of money in circulation throughout the entire civilized world, and is more than 40 times the amount of money paid annually to the rulers of all nations combined. The lowest in the scale of the 65, is \$25,000,000, while the highest is John Bight, the South African diamond king, with \$1,000,000,000. Li Hung Chang is next, with \$500,000,000; and the third is John D. Rockefeller of New York,

with \$250,000,000. Measuring power according to income, the power of these 65 money kings exceeds the power of all the kings, emperors, and presidents of the entire world. Besides these three score and five who usurp the power and rights represented in \$4,000,000,000, which require the labor of millions of people to produce, there are hundreds of others whose individual wealth ranges from \$25,000,000 down. It is safe to say that 2,000 people control the majority of all the activities and products of the world. 100 trusts and corporations in America represent an aggregate capital of \$6,000,000,000; while four railroad kings control 18 railroad systems, with over 40,000 miles of railroad, 10,000 passenger cars, and over 420,000 freight cars, and a total of invested capital of over \$2,500,000,000. This is a sample of the results of the competitive system! This is Christian civilization!

Occasionally, the clergymen are forced to discuss the problems of capital and labor. There is sufficient trouble in Chicago now to demand the attention of several preachers for one Sunday. It is really mortifying to the pulpit optimists in Christian civilization, to have to face this great question; the question comes unwelcomed, and finally finds its way into the pulpits—not that there is hope of its solution there; it is last in the pulpit, because the preachers are the last to take it up for discussion. We are much amused at the puerile efforts of the whited sepulchers to have the people look into the sky for contentment. The sum of their little remedies is, "Why, we think it would be just as well if everybody would be good, then there would be no trouble"! A few declare that the church is in every way the workingman's friend, a great organization full of energies for philanthropy and benevolence; and yet, the Christian nations civilize the savages through religion and rum, missionaries and money. The clergymen desire to see something done that will keep the workingman contented in his slavery, and whitewash society. They do not suggest the destruction of the competitive system, with its industrial and commercial tyranny, because a radical change in the conduct of human affairs would result in the destruction of the church which has long supported the corrupt institutions of the modern world.

"When people are convinced that there is no intelligence outside of live, active brains, then all worship, prayer, and superstition will drop; man will respect man; and morality will be based on the revelation of man to man." This is a quotation from an agnostic, who supposes that all worship is superstitious. Very well; Ingersoll advised men to worship their wives, while others presume to worship Nature—and there is a superstitious element in such advice, in such worship. But the Koreshan conception of worship is quite another thing. The modern Christian looks for God in the sky; the spiritualists worship ghosts in the atmosphere, while the materialist holds that the all-important thing is matter. Koreshanity maintains that matter is the basis of all mind, and that the spiritual world is in humanity. The great central doctrine of the religio-scientific System of Koreshanity is the humanity of Deity; that doctrine is the revelation of Man to man. A scientific comprehension of the fact that there is no intelligence outside of brains, will destroy all the superstitions and vagaries of the modern world, and establish the genuine fellowship, the worship or *worship* of the new Fraternity.

The great need of the hour is a genuine hero and leader of humanity, able to vanquish the powers of evil and restore order,



health, and happiness. Can nobody tell what is the matter with the world? Is the modern mind too puerile to get at the secret of human depravity and selfishness? The masses cannot tell where the trouble is; the scientist is at sea; and the theologians are helpless in the face of the awful conditions which exist in the world. A leader is necessary to lead the world to liberty. No great battles have ever been fought without a general. We point to Washington, Napoleon, and Dewey as heroes; to Abraham, Moses, and Jesus as leaders. The modern world *should* produce the greatest character of history. In every crisis a man has arisen to lead in the line of progress; and the master forces which move humanity in specific lines, will not prove false to the world in the greatest crisis of the ages. It is possible that the Hero of the New Order should come; the prophets declared his coming; the people look for him, and Koreshanity proclaims his presence, for the purpose of achieving the greatest work ever wrought by man—the complete reformation of the world.

The awful results of Britain's greed are now being manifest in India. 50,000,000 people are on the verge of actual starvation in a number of districts, and 4,000,000 persons are dependent on the government for food. When America undertook to feed the Cubans, the people rejoiced to see ship-loads of supplies landed and freely distributed among the natives. But the Hindus whom Christian England stoops to succor, are compelled to toil ten hours a day for the shameful pittance of four cents with which to purchase rice! The British have taken from India millions of bushels of wheat, and millions of dollars annually; they have reduced to abject poverty the millions of subjects of the boasted Empress of India! America cannot forget her own struggle with the British power; and now the facts of the history of India, of Ireland, and of South Africa cannot be set aside. The results of the great poppy fields of India are well known to the world; the Chinese now sleep under the hypnotic influence of a forced market for opium. India is a dark blot on England's colonial map; but it is a blot which the great nation has made in the name of modern Christianity!

Men who expect to spend future ages in some other world lose interest in this one; they desire to get away from humanity in the endeavor to be good somewhere else. There is nothing practical about such vagaries as are taught in Christendom, and the world is growing worse under the influence of fallacy. We are not overdrawing the picture—we quote the words of Rev. Savage, on the subject of immortality: "There is no death; and if it be true, there are no other problems on the face of the earth that need trouble us. The question as to whether we are rich or poor, or whether we are sick or well, is of no account; and the question of the loss of friends becomes diminished to temporary separation with the certainty of everlasting union. Believing this, death is wiped out; and the immortal career is before us." Reform must come from a radically different conception of existence. The above fades away, and leaves nothing. Koreshanity points to a world of realities—the world in which we live—as the world of all progress; it faces death as a fact, an enemy to be overcome here in this world, and not in the sun, moon, or stars.

Colonists must fail where selfishness rules in the absence of the love of performance of use to the neighbor. There has been a great movement in the reform world in the direction of communism; but the reaction comes from repeated failures of attempts at colonization. Unscientific communism cannot succeed; it is but a form, a mere shadow, without a basis of realization of success. The communistic system founded by Jesus the Messiah nineteen hundred years ago, had in it the strong ties of

the true religion, where hearts were knit together in the bonds of a new brotherhood. Nothing short of a tie that will unite minds amid the privations and persecutions incident to the establishment of a new order, will be effective. The true communistic spirit is religious; the central personality of the nucleus is Messianic. In other words, a personal, tangible Messiah must constitute the central figure in successful communism. The law of polation must be operative, and a battery of human life must be constructed ere the forces of genuine reform reach out to cleanse the world from its corruptions.

The curiosity of the public, stimulated through the gigantic advertising scheme of the Topeka *Capital*, is now being satisfied in the actual perusal of the famous Sheldon edition of the daily, edited from the standpoint of the modern clergyman. There is nothing new to be learned from it. It turns out just as we expected—a great financial success, and an enormous circulation; but its columns are filled with a mixture of news, sanctimoniously blue-penciled; the pious cant of the religious press of the Y. M. C. A. type; the prohibitionist's ideas of reform; the missionary's sentiments concerning foreign nations, and the Sunday school idea of morals in the home. The first column begins with a prayer by Bishop Vincent, presumably for the reader to utter as he reads, suggesting to the Almighty that he will try his best, on the strength of his own determination, to be good for one day, and if he fails he will, as a last resort, ask divine aid to help him out! While Rev. Sheldon ends his first editorial with a prayer for the blessing of his efforts to publish a paper as—Sheldon would.

The trust fever is seizing even the churches, and a gigantic church trust is suggested for the purpose of facilitating church work. Modern Christianity is rapidly going to pieces; and an effort may be made to save the fragments on the basis of the trust idea. Trusts in the field of industry and commerce endeavor to crush out the smaller concerns, and it should not be surprising that the spirit of self-protection should combine the church organizations for the purpose of endeavoring to crush out the growing influence of Koreshanity. We are nearing the time of the great conflict; and the modern church is one of the greatest enemies of truth. The Jewish church, in its opposition to the Messiah who came to the Jews, perpetrated the greatest crime of the age, in the martyrdom of the Son of God; and the rallying of the forces of modern hypocrisy is toward the repetition of the crime in the conflict of the old church with the Messianic personality at the end of this age.

Talmage's idea of human longevity is that man shall live long beyond the tomb. The healing of the nations is supposed to take place in another world. The natural world is of little consequence in orthodox minds, for how could it be otherwise, if the sky is the field of glory? Talmage strives to open the grave from the other side, that men may more willingly leave this world and tunnel through the cemeteries for immortality. "You have been accustomed to walking on the wet grass on the top of the grave. I show you the underside of the grave. The bottom has fallen out, and the long ropes with which the pallbearers let down your dead, let them clear through into heaven. Glory be to God, for this robust, healthy religion!" We have heard of this before; in Scripture language the grave without a bottom is called the *bottomless pit*, and Talmage is doing his best to get people to fall into it!

Modern Christianity in America is bordering on the last stages of disintegration. In it there is no unity of organization, oneness of purpose, nor agreement in creed. It would be a hopeless task to look for truth in the chaotic mass! There are 50 general religious denominations in the United States; and



from 19 of these, about 125 more sects or branches have grown. In authoritative statistics we find listed 6 different kinds of Adventists; 13 brands of Baptists; 5 different, colors of Catholics; 4 different sects of Dunkards; 21 different splits among the Lutherans; 17 families of Methodists; 12 different species of Mennonites; and 12 assortments of Presbyterians. The combined membership of all the churches in the republic is about 27,000,000, taught by an army of 150,000 clergymen.

Flammarion has written a new work entitled, "The Unknown," a study of psychic phenomena. This simply means the phenomena of the soul. The soul is a mystery alike to the psychist, the chemist, the theologian, and the astronomer. The methods of Flammarion are empirical; he witnesses phenomena, and theorizes about a mysterious mental force which pervades all space. Life and mind are in matter, in man; and if chemistry were true, it would long ago have yielded up the keys to the mysteries of life; but it has failed because it is false in premise and conclusion, and leaves the savants to write about the unknown!

The faddists are advertising cures for old age. There is a prevailing cure for it already; and it is successful in 999 cases out of a thousand. It is a cure that prevents the majority of people from becoming old, and the people will persist in taking it! It is a remarkable fact that only one person in a thousand attains to the state which the faddists seek to prevent; all the others die of disease—only a small percentage meeting death by accidents. Koreshanity contains the cure for death; and through its application both disease and senility will be abolished.

Dr. de Costa, of New York, has become Latinized since his the conversion to Catholicism. He has turned from the Episcopal church to Papacy, from America to Rome. He repudiates the evidences which indicate a great and glorious future for the Anglo-Saxon race, and substitutes the retrogressive Italians as the coming type which will make America the land of the holy cross. The Dr. is living mediævalism over again; but he will soon be rudely awakened from his Roman dream by the terrible collapse of modern Christian civilization!

The world is growing into greater things; it is in the order of evolution and of progress. If there are now greater New York, greater America, and greater England, the time must come when some city, some nation, will become the greatest ever known. The old age ends in superlatives: The world is in its darkest period; in the densest ignorance; in the greatest chaos; in the worst condition; in the last stages of dissolution,

and verging on the greatest revolution, out of which will arise the superlatives of the Golden Age.

Modern science is cursing the world with its fallacies. It belongs to the old order of the perversion of truth and the abuse of the things to which it is applied. Its every invention and discovery when brought down into the plane of industry and commerce, increases the powers of oppression, and adds to the intricacy of the economic problems of the hour.

The indestructible atom is a small thing, but it stands in the way of the chemist's solution of the mysteries of life; it blinds his eyes, and leads him into a maze of absurdities. Alchemy is the light of transmutation, the law of relation of matter and energy. Chemistry is without the light; and it repudiates the prefix which means light.

The United States Senate is rivaling the English house of lords. In the American body of aristocrats representing the people in name only, there are twenty-five millionaires, and through them money talks effectively on all great questions where the interests of corporations are at stake.

The smallest coin in the world is a tiny wafer made in the Malay peninsula, and has a value of about the millionth part of a dollar. We suggest that it might be of use in America to represent the value of modern ideas on astronomy and religion!

The hope of the modern reformer is to save the old institutions from collapse, to perpetuate the old order, and to patch up the old garment. The old world is beyond repair, and the time has come to "make all things new."

Koreshanity is of use to those only who make an application of its principles to life. It will not mix with fallacy, and no part of it can be patched onto any other system.

Every dispensation begins with a new religion, a new church, and a new manifestation of God in his chosen personality.

Kentucky is contrasting its present dual government with its motto: "United we stand, divided we fall."

The standard of righteousness during the Golden Age will be the golden standard.

The money power is inflicting capital punishment on the masses.

Organic unity is the secret of power.

The universe is a living battery cell.

Life is the only antidote for death.

## Editorial Discussions and Miscellany.

THE EDITOR.

### Are all Men Gods?

EDITOR FLAMING SWORD:—Please explain what is meant in Psa. lxxxii :6: "I have said, Ye are gods; all of you are children of the Most High?"—M. A. P., Antioch, O.

This is often quoted to prove that *all* men are sons of God—that all are immortal, and entitled to claim possession of the "I Am." Jesus, in referring to this Scripture, said that "He called them gods unto whom the word of the Lord came." Nineteen hundred years ago, the word of the Lord came to the *few*—not to all men; and "unto as many as believed in his

name, gave he power to *become* the sons of God." The disciples of Jesus were those to whom the word of the Lord came; they were prospective gods—they *were* gods internally, after the divine baptism; while all others were "of your father, the devil."

When the Almighty said "Ye are gods; all of you are children of the Most High," he spoke to the *Gods*, not to devils. It is a law in the economy of the universe that the Gods *must die*, as to their natural relations. "Cursed is every one that hangeth on the tree"—the Tree of Life; it

is the curse of every seed that propagates itself. And this is declared in the paragraph following the quotation in question: "But ye shall all die like men (*the men*), and shall fall like one of the princes." Jesus was one of the princes referred to; he died in his descent into the race.

But why is this language used in Psa. lxxxii? Study the entire Psalm. God stands in the congregation of the righteous, the mighty—not elsewhere; he is the judge among the Gods. If he is so mighty a judge, how can others judge unjustly? What is the trouble when all



things go wrong? when men walk in darkness? and when the foundations of governments of the earth are out of course? Why, this is the reason: The Gods die, as Jesus died during the age, and the dark ages come. Then what is the great demand of the hour? For God's resurrection—the Almighty must come to life again! The Psalm ends with the desire that He should awake from death and judge the earth in the stead of those who judge unjustly. An inheritance awaits him, even the heritage of all nations. As many Gods will be resurrected as have died according to eternal law—as many Gods as there were men in whom the germs of immortality were sown nineteen hundred years ago. They are the Gods to whom the word of the Lord came at the beginning of the age; they are those to whom power was given to become sons of the Eternal.

#### Alcohol and Sensualism.

EDITOR FLAMING SWORD:—I noted in a recent magazine that experiments conducted by the U. S. government appear to show that two or three ounces of liquor or alcohol are beneficial to persons using them internally. What is the Koreshan view on this point, and what injury does alcohol do—I mean its moderate use?—A. H. C.

The great demand for liquors is created through wanton depletion of the energies of life; and patent medicines containing a percentage of alcohol find ready sale. We are living in an age of sensualism, and vital forces become exhausted through waste, intense mental excitement, or overwork. In such cases, in order to restore normal functions, a stimulant is necessary. Some people thrive on intoxicants. Stimulation by strong beverages maintains the harmony of sensualism. Swine thrive on offal and swill; and many people are healed under the psychological influences of corrupt minds. The waste of vitality has brought into use various stimulants, such as alcohol and the narcotics. If the energies of life are conserved, liquors will neither be desired nor needed. Persons who enter the Koreshan Unity must abandon the use of liquors and tobacco.

It is not surprising that the scientists experimenting for the government should recommend alcohol. The liquor evil is a power in the world, and government scientists can be bribed as well as congressmen. The use of liquors is a dangerous experiment; few people can resist using it to excess. Excessive use of liquor destroys the functions of the liver, and causes collapse of the brain cells.

#### Not a Representative of Koreshanity.

Dr. Geo. Cannon will hold a developing circle every Wednesday at 3 o'clock, in his office. In these circles the Dr. teaches the principles of materialization. \* \* \* At each meeting Dr. Cannon gives one of his interesting talks, and Dr. Green concludes with

his wonderful tests and messages.—*The Medium*, Los Angeles, Cal.

Dr. Cannon has been known in California as a teacher of Koreshanity, which he once accepted and endeavored to teach. For the benefit of readers of THE FLAMING SWORD in the West, we will say that he is not now representative of the Koreshan System in any sense. He is now among the spiritualists; and having a smattering of the Koreshan Science of mediumship and other psychic phenomena, he is perhaps able to make spiritualism attractive to some minds; but his work has nothing whatever to do with the Koreshan propaganda.

#### Promiscuous Replies.

Why do you make no attempt to prove your assertions in the question department? You simply make assertions without sustaining them.

We endeavor to make our replies clear enough to be self evident; besides we are, for the most part, explaining points for those interested to know what our conclusions are. The premise of the Koreshan System has been demonstrated, and its conclusions are logical deductions from the proven premise. Koreshanity is the harmony of the truths of nature, of art, of history, of literature, and of all the sacred books of the world. But what about the systems in vogue? Ask their advocates to prove their statements; then compare their "proofs" with the facts which demonstrate the truth of Koreshanity.

Please explain Acts viii: 33: "In his humiliation, his judgment was taken away; and who shall declare his generation? for his life is taken from the earth."

In the humiliation of Jesus in his arrest and trial, his own judgment was not recognized. Though he was judge of all the earth, his judgment was set aside. He was the Prince of this world, and he was cast out. He said to his enemies, "This is your hour, and the power of darkness." If he was dumb before his accusers, and his life was taken from the earth ("cut off from the land of the living."—Isa. liii: 7.) who shall declare his generation? His apostles and disciples; that is what Philip did when he explained this text to the eunuch.

Would a person be required to give up his interest in property used in the competitive system, providing such person wished to join the Koreshan Co-operative movement in Chicago? and could he still draw the revenues from outside investments, and still be a co-operator?—A. H. C.

The Co-operative Order is the most external order of the Koreshan Unity, and one entering it may hold private property. In this order, co-operation is on the basis of uses performed, or funds invested in

its industries. In the Communistic Order, all property is held in common. In this order, the principles and doctrines of the Koreshan Theology must be accepted; while in the external order this is not required.

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#### The Scientific Religion.

Two Profound Addresses by Korësh, on the Fundamentals of Koreshan Universology.

REINCARNATION was the subject of the address of the Founder of Koreshanity, before the Ecclesia at its regular weekly service in the Englewood Koreshan Hall, March 11. The subject was discussed from the Biblical point of view, in contrast with the fallacious conceptions of the modern Christian. The doctrine of the resurrection was the fundamental doctrine of the primitive Christian church, and today it is the fundamental doctrine of Koreshanity. Resurrection and reincarnation are identical, the terms are synonymous. The promise of the Almighty to Abraham could only be fulfilled through the processes of re-embodiment during the Jewish dispensation, and the ultimate resurrection of Abraham in Jesus the Messiah. Abraham was the tabernacle; and he was re-embodied as many times as the typical tabernacle was pitched in the wilderness—42 times, making 42 generations from Abraham to Jesus.

Jesus was Abraham resurrected, reincarnated. The resurrection of Jesus was not his resuscitation from the tomb of Joseph—that was a type; Jesus was resurrected from humanity, through the functions of maternity. He was the Resurrection and the Life, the resurrection of thousands of spirits of men who had died during the Jewish age, looking for the Messiah.

The line through which Jesus came down through the age is given in the genealogy. That line constituted the book of the generation or production of Jesus. He was the Word, the Logos, produced from the human world. The human book was the Scriptures of God, and the Word was written by means of the *calamus scriptorius* in the human brain. The book began with Abraham; he transmitted his own life to his progeny; and he transmitted his doctrines, the substance of his mind. He came down through the age in his offspring, with the power to involve himself in the supreme and perfected tabernacle, the personality of Jesus, the Son of Man, the Son of God.

The cause of death was explained at length. The resurrection cannot be understood until the laws of life and death are comprehended. There is no reproduction without death, without decay; the law is universal. The cause of death is the transmission of life. Mortality results as long as life is transmitted on the sensual plane; there is no entrance into the immortal state until propagation ceases. Mortality exists where duality obtains. No person can become immortal until he



becomes biune—male and female in one form.

The resurrection is the conjunction of God and man; it is the divine marriage. It is usually supposed that the church is the Bride the Lamb's wife, and that Jesus is coming down to receive her. In fact, the Bride is to descend to meet her husband. The Bride is the New Jerusalem; she is the Lamb's wife. The Lamb was slain, and sown in humanity; he descended and died; and the Bride is coming down to meet him who has been dead. When she descends, death will be overcome, the resurrection will be accomplished, and we will sit on the throne of the Eternal and wield the scepter of the universe!

**Tuesday Evening, March 13, Before the Society Arch-Triumphant.**

The great purpose of Koreshanity was pointed out—it is to make all things new, to revolutionize the world. The old garment must be cast aside, and a new church and state founded. The many sects and reform movements purpose merely to patch up the old order, the old garment, which is worn out and is ready to fall to pieces. This was the fate of Judaism; Jesus did not attempt to patch it up, but he founded a new religion, which was to prevail for a dispensation. Christianity has now gone to seed in the numerous sects, and the coming of Koreshanity as the integral and revolutionary system is necessary.

Koreshanity is distinguished from all other systems in the recognition of the great truth, the great fact, of the humanity of God; that Jesus was God Almighty; and the further fact that we may become like him in the natural world, the sons of God, the offspring of Deity, with all the attributes which he himself possesses.

Koreshans are distinctive in their beliefs; we do not recognize as true, the modern paganized Christianity—we believe in a new order of things. We cannot enter into life by imitating the disciples of nineteen hundred years ago. A different work must be performed now. Then, men need not become immortal, the Holy Spirit did not save men from death in the body. Healing was a mere restoration of the mortal health, and it was temporary. The time has come for a different work—to make the body immortal. Then the Holy Spirit worked upon the spirits of men; but now the laws of life are to be applied to the external life; the noise of the wings must be heard in the outer courts—the reasoning powers must reach down into the body, and touch the very cause of life and death.

The purpose of Koreshanity is to heal the body universal, and make men immortal. Koreshanity tells us what to do. We must love the neighbor; we must conserve our energies; we must constitute a great living battery which will reach out and influence the world. We must reconstruct human society in accordance with the laws

of form and function of the physical cosmos; and establish the kingdom of God in earth, in fulfilment of the declaration, "Behold, I make all things new!"

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### From Appreciative Readers.

**Readers Delighted with The Flaming Sword and The Cellular Cosmogony. Accepts Koreshan Cosmogony.**

EDITOR FLAMING SWORD:—Will you kindly inform me why my copy of THE FLAMING SWORD is not found upon my front porch at all, much less once a week, as per the last twelve months? [Error in revising mailing list; O. K. now.—Editor.] I can assure you that it is not a small loss to me, for it is my church, my prayer-meeting, and lecture room; and now please, if you are the cause of all this deprivation, hasten to make reparation. I enjoy the CELLULAR COSMOGONY very much, and accept it in its entirety. All other theories, astronomical and religious, appear as nothing compared with the theology and cosmogony of KORESH. Koreshanity is a soul-stirring, satisfying portion. There remains very much that I long to understand. I enjoy the questions and answers in THE FLAMING SWORD very much.—Mrs. S. V. H., Oakland, Cal.

### A Student's Opinion of Cellular Cosmogony.

EDITOR FLAMING SWORD:—I have read the book entitled CELLULAR COSMOGONY, and must say that it is well worth the money paid for it. I have recently completed my studies at school. I studied the Copernican system; it was very interesting, and I readily understood it; but it has not demonstrated the truth as has the CELLULAR COSMOGONY; for today, I can see the fallacies in the whole system of modern science. Through the Koreshan Cosmogony, I am coming to understand that God exists, proof of which has before been denied me. I cannot thank you enough for the truths I have received in the CELLULAR COSMOGONY. It has done me much good. I can see the absurdities in the old theory of the formation of the earth, which is supposed to have come from a great molten mass rotating and throwing off parts to become worlds.—H. S., Marshland, Wis.

### Out of Darkness Into Light.

EDITOR FLAMING SWORD:—I have been a reader of THE SWORD for more than a year. I have read the COSMOGONY, and it convinced me that KORESH is right about the form of the earth; and the true science and logical reasoning of THE FLAMING SWORD have completed the work of making a Koreshan of me. I feel that I cannot do without THE SWORD; so please enter my name for one year's subscription. During the coming year I will do all I can for THE FLAMING SWORD, for I am a firm believer in its teachings. I want to make a crop here this year to obtain money so that I can take my family and join the Koreshan Unity. My wife is also in the faith.

We think we would prefer joining the Unity in Florida, if it is left optional with the candidate. I send for instructions as to how to join. I would like so much to have my children educated in the true Science. My wife and I were believers in the Christian (Campbellite) doctrine when we began reading THE FLAMING SWORD, but have learned that we were wrong. I desire so much now to enjoy Koreshan intellectual feasts. Yours for the truth as rapidly as I can learn it,—W. S. A., Gold-enrod, Tex.

### Why Professors Let Koreshanity Alone.

DEAR BROTHER:—I have been very busy since I returned home from Chicago, and have had to answer a great many questions concerning KORESH and his disciples. I am getting some few interested, and doing what I can to spread the light of Koreshan Science. Brother S. H. C., of this place got one of the professors to agree to discuss the question of the earth's shape or form with me; the professor to stand up in defense of the Copernican system, and I to present the Koreshan Cosmogony, as it needs no defense. But the professor backed down and out, and refuses to discuss the question, after spending a week in preparing himself for the contest! Bro. C. extended the challenge to the principal of the College, and he would not accept; and now it is being whispered around by some of the students and residents here, that they (the professors) feared defeat. Be that as it may, the matter is not going to rest in silence. By request of one of the professors, some of the students, and several people here, I am to give them a lecture on Koreshan Science soon, and am promised a good audience. I have been tendered the use of the college hall to lecture in. I believe, as our Shepherd told me at New Orleans, that this present year will see a rapid growth of Koreshanity amongst the people.—N. C. M., Kingston, Tex.

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## The World's News.

**Mar. 7.**—The Boers of Prieska and Kennhardt districts, Cape Colony, are in rebellion; martial law declared; rebellion in other districts looked for.—Gen. Gatacre occupies Stormberg, formerly held by the Boers.—100 men killed in a mine explosion in Virginia.—Trusts manipulate sugar stocks.—Czar fears Nihilistic plots.—Threatening street-car strike in St. Louis, Mo.—**Mar. 8.**—British garrison at Mafeking, besieged by the Boers, suffering from disease and lack of food.—Gen. Roberts defeat a small company of Boers on Modder river.—Bubonic plague at Port Townsend, Wash.—Senator Lodge demands a clearly defined Philippine policy.—University students at Edinburgh break up wild war jubilee, and precipitate a riot.—**Mar. 9.**—Great war jubilee in London; Queen Victoria rides through the streets.



cheered by thousands; war spirit runs high.—Boers retreating before advance of the British.—Famous Theatre Francais in Paris, burns.—Strikers and non-union machinists engage in a running battle in Chicago, and 9 men are injured.—Mass meeting proposed in Chicago to settle labor troubles.—Government orders 500 tons of rations sent to destitute Porto Ricans.—Mar. 10.—Presidents Kruger and Steyn, of the Boer republics, cable peace overtures to Lord Salisbury; demand independence; looked upon as a shrewd diplomatic move to manifest Great Britain's intention to subjugate the Boers.—Filipino insurgents renew warlike demonstrations.—Mohammedan powers threaten Russia if it moves against Great Britain.—Rev. Sheldon busy rejecting objectionable ads. for Topeka Capital next week.—Mar. 11.—Labor war in Chicago threatens 50,000 families with destitution.—More trouble brewing in Kentucky; troops on the way to Frankfort; dual power continues.—Gen. French reported nearing Bloemfontein; more cablegrams received at English war office from Kruger; English look for early termination of the war.—England decides to send Boer officers to Island of St. Helena.—Wall street in hard straits again.—Mar. 12.—Civil war in Kentucky feared; mountaineers prepared to resist arrest of republican officials, with fire-arms; state militia is divided; one division answers Beckham's call, and the other, Taylor's.—Economical problems in new American possessions puzzling the administration.—Fierce battle between British and Boers at Driefontein, Free State; loss of about 100 on each side.—Gen. Robert's advance strongly resisted.—Filipino rebellion breaks out afresh in province of Panay.—1,300 people and over 3,000 cattle reported killed in earthquake in southern Russia.—\$12,000 in gold recovered from sunken torpedo boat destroyer Furor, at Santiago, Cuba.—Rev. Sheldon takes possession of the Topeka Capital, and begins his famous experiment.—Mar. 13.—Kruger cables McKinley, asking for mediation or intervention to stop the war.—Germany declines to interfere with the Boer-British affairs.—British rejects Boer terms of peace, and continues to wage war.—Boers check advance of Roberts to Bloemfontein.—Sheldon's paper disappoints the public; weak and watery; filled with modern Christian twaddle.—Tenement fire in Newark destroys 14 lives.—Rumors of rebellion in Brazil.

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#### The American Soldier in the Philippines.

A notable article—at once an appreciation and a vivid, stirring picture of our boys in the field—has been written exclusively for *The Saturday Evening Post* (of Philadelphia) by Senator Albert J. Beveridge. Senator Beveridge writes as forcefully and as brilliantly as he speaks. A keen observer, with the faculty of grasping the thing of vital and human interest, what he has to say will interest every American. This great article, the first and only one that Senator Beveridge has written for any magazine or periodical since his return from the Philippines, appears exclusively in the March 17th number of *The Saturday Evening Post*.

#### The Home of Bondage!

##### A Startling Array of Facts Concerning American Liberty and Prosperity.

The total wealth of the United States according to the estimates of the government's official statisticians, is sixty two billions of dollars. Upon this wealth is bonded and mortgaged indebtedness of over forty billions of dollars. The annual increase of this debt by interest alone is not less than three billions of dollars. The interest on this is an annual tax on every man, woman, and child in the whole country of \$34.30, or on every family of five persons of \$171.50. As a matter of fact, the producers, the actual working people, pay it all, but they do not yet understand the means by which this monstrous injustice is accomplished. We have eight billions of dollars bonded indebtedness held abroad on which we pay annually three hundred and twenty million dollars interest.

There are more than nine million mortgages on American homes and lands. Thirty thousand people own thirty five billion dollars, or more than one half the wealth of the nation. Fifty million Americans own no homes, and have either to pay rent or interest. No man can be free who has to pay another for the bare privilege of living.

There are three million unemployed men in this free and "prosperous" America, or about one fourth the total voting population. One million two hundred thousand child laborers below the age of sixteen years, working long hours in factories and sweat-shops. Two million toiling twelve to sixteen hours a day for such beggarly wages that they must either die of want or live by shame.

It is learned that twenty seven individuals or corporations own in the United States, twenty two million five hundred and thirty two thousand acres of land, while three millions of American citizens are out of employment.

Two hundred and forty thousand saloons to breed misery and crime.

Twenty three thousand men and women killed and mangled on the railroads of this country for the want of proper safeguards.

Ten thousand five hundred murders in 1896, a gain of 1000 per cent in ten years, while the population gains only 100 per cent in twenty five years. This is an average of more than one murder each hour in the day for every day in the year. To which must be added 7000 suicides last year, and these increasing more rapidly than the murders.

Thirty five thousand little children dying annually from starvation and want. Twenty thousand people of all ages dying annually in New York city alone, from want.

Two hundred and sixty thousand great financial failures during the last thirty five years. One million more failures of men for less than three thousand dollars each, small grocers, restaurants, hotels, etc.—average business men, "the bone and sinew of the nation." Bank embezzlements and failures during 1896, \$25,000,000. The foreclosure of not less than twenty five per cent of the farms and homes of the people.

Two hundred and ten million acres of public lands granted to railroad corporations. These are the bitter fruits of ignorance, apathy, prejudice, and partisanship on the part of the people by which

their rulers have been aided and encouraged to pile up this monstrous iniquity.

Forty billion dollars debts.

Nine million mortgages.

Three million unemployed men.

War, famine, litigation, intemperance, bribery, embezzlement, murder, suicide and utter loss of faith, all increasing with appalling rapidity. But no punishment, no law, can suppress the rising tide of crime and debauchery and despair until the cause is removed.—*Class Struggle*, San. Francisco, Cal.

\* \* \*

#### Conflict of Extremes.

I had a queer gathering of alleged thinkers in my attic quarters the other night. One was an avowed materialist, one an enthusiastic spiritualist, one an aggressive Christian, and one a self-satisfied agnostic, and this was the drift of the conversation:

The Christian scientist: "Nothing could be clearer than that what is called matter is merely an illusion; that bodily ailments are the illusive work of mortal mind, and that one could not be ill until he first thought himself ill, and also had the character of his illness defined by his mortal mind."

The agnostic: "I must have proof. Now, if someone should put a large quantity of arsenic in my coffee without the slightest suspicion on my part that arsenic was present in the coffee, and I should drink it in total ignorance of the presence of arsenic, would the arsenic have any effect whatever upon my stomach unless I thought arsenic and made myself believe it was doing its perfect work?"

The spiritualist: "Certainly the arsenic would do its perfect work whether you knew it was in your stomach or not, but if you knew the philosophy of spiritualism and were a conscientious devotee, the spirits—your control—would have given you mental warning that arsenic had been put into your coffee cup."

The materialist: "The immortality of matter and the mortality of what you call soul is a self-evident fact, therefore whatever is tangible is material and what is not tangible has no existence. It follows, then, that the arsenic, being a material thing, would immediately assert itself upon the stomach, another material thing, and it would be the survival of the fittest to survive the struggle for the mastery. The mind nor the soul would be factors at all."

This sort of "wisdom" was handed about between my guests until nearly morning. After they had gone I said to myself: "What a stupid world this would be if it were not for the philosophical crank."—*Chicago Chronicle*.

\* \* \*

#### The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—Cape Nome is the new center of attraction for gold seekers; 30,000 persons are preparing to leave Chicago alone, to wash the sands on the shore of the Behring sea. This week, *Leslie's Weekly* contains in a double-page illustration, a panoramic view of Cape Nome, and two sweeping views of Dawson City. Other pictures are: Views of Cronje's imprisoned army; feeding the English army in South Africa; striking photographic views of the



war in the Philippines, and other scenes of current interest. The Letter-press is full of interest: A remarkable special article by Capt. A. T. Mahan; the story of India's awful famine, and the usual departments.

**The Sphinx.**—The bright red *Sphinx* greets us again. It is proving to be a creditable monthly magazine of astrology—really the *only* magazine devoted exclusively to this subject. The March number is full of interesting studies, among which we note: Britannia's Star; Children—Their Sex and Their Longevity; Nature's Analogies; a Challenge and Its Results; An Illustrated Horoscope; the Astrologer's Vade Mecum; The Character and Fortunes of Libra; and The Engine of Fate. \$3.00 per year; 30 cents per copy. Sphinx Pub. Co., Boston, Mass.

**Secular Science.**—A monthly magazine devoted to liberal thought; it is the result of the transformation of *Common Sense*, and now presents quite a creditable appearance. A few subjects will indicate its trend of thought: Life's progression and Man's Destiny; The Peace Conference; Past and Future of the Religious Sentiment; The Moral Tendencies of Materialism; The Old God and the New Humanity; and an article on Mind reading. \$1.00 a year. 35 Randolph street, Chicago.

**Mind.**—This monthly has become the leading magazine of the new thought school, and has increased in interest under the management of the new editor—Charles Brodie Patterson. The March number contains some good articles, among which are: The Metaphysics of Music; the Esoteric Art of Living; and Divine Necessity, besides a number of others. \$2.00 per annum. Alliance Pub. Co., Life Building, New York City.

**The Open Court.**—We always enjoy perusing this magazine, because its articles are well written and possess literary merit. The article on Language in the March number is specially good; and another is, A Study of Jesus from the View-Point of Wit and Humor; also, Religion in Fairy Tales, by the Editor. \$1.00 yearly. Open Court Pub. Co., Chicago.

**Positive Thought.**—A tasty little 8-page monthly, containing short editorials by Hugh O. Pentecost, who some time ago published the well-known *Twentieth Century*, in New York. *Positive Thought* deserves more than a passing notice; the effort of the editor is to say much in few words. Only 25 cents a year. 76 Elm street, New York City.

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