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In Editorial Perspective, Editorial Discus-  
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World's News, Reviews, etc.  
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# The Flaming Sword

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

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CHICAGO, ILL., JANUARY 20, 1899. A. K. 60.

Whole No. 321

## Analysis of the Theology of Russellism.

The Millennial Dawn Man's Predicament Concerning the Disposition of the Human Body of Jesus.

A RECENT believer in the doctrines of C. T. Russell of Pittsburgh, Pa., presents some questions worthy of our consideration, and to which we are very glad to respond. Before taking up the subjects in question, we will premise a few words in answer to the sentiment of Russell as expressed in his warning to his disciples, "against doing anything which would indicate any sympathy for such false doctrines as are presented by Mr. Cyrus Teed and his so called Koreshanity."

Mr. Russell, to begin with, is a plagiarist of the writings of a man by the name of Barbour, of Rochester, New York. His theories of the Lord Jesus are a slight modification of the doctrines put forth by Mr. Barbour twenty-five or more years ago; and no man ever lived, with any pretensions whatsoever to Biblical knowledge, who could crowd so much absurdity into so small a space as first found lodgment in the brain of Russell, and subsequently found expression in the form of books. The substance of his theology, as bearing upon the mission of the Lord, may be summed up in few words:

God made a man and called his name Adam; he sinned and died. God had another boy by the name of Jesus. The object in having the second boy was to save the first boy. The two boys were exactly alike, as to mortality and possibility. The second boy, as mortal as the first, died on the cross, was placed in the tomb of Joseph, and somehow, by some process unknown to C. T. Russell, but through the legerdemain of the great prestidigitator, the Almighty, the first boy was resurrected, while at the same time the second boy was chucked away somewhere into some hole, to find which C. T. Russell is having a Russelling time to discover,

but which up to date remains to him as great a mystery as ever.

It may be well to give to Mr. Russell the credit of the brilliant idea (for we would not detract knowingly from any discovery or conception original with Mr. R.) of stating that perhaps the place of the concealment of the Lord Jesus, was in the sarcophagus in the King's chamber in the great Pyramid. This would have been an excellent addendum to modern Christian theology if it had not been discovered, upon opening the sarcophagus, that it was empty; and we believe that Mr. Russell's exploration of the chambers, galleries, and passages of the Pyramid did not disclose the presence of the mummy of Jesus, thus opening the channel for a slight discrepancy to wedge itself into the chain of Russell's incomparable logic.

Mr. Russell's system of theology, which we emphatically declare to be antichristian, revolves around one word, *antilitron*, interpreted by him to mean a *corresponding price*,—an interpretation which we do not deny. Mr. R's. whole difficulty resides in the fact that he has taken an assumption for his major premise, and reasons from this assumption. He seems, to the uninitiated, to have pursued a logical course of reasoning from his premise to his conclusion,—that the Lord Jesus was not the Lord at all, but an extraordinary mortal being, and that all but a few who are saved through him are not immortal, but well-behaved mortals merely, in direct contradiction to the general teachings of the Scriptures.

Let us examine the premise of Mr. Russell. God made a mortal man. This mortal man sinned and died because he was mortal. God tempted him too much, or



the devil did, with the Lord's consent. Upon what basis does Mr. Russell predicate his assumption? Namely, on his own false conception of the character of Adam. The Scriptures declare that God made man after his own image and likeness; that is, like God in every particular—body, soul, and spirit; while Russell declares, with as much contradictory emphasis, that he did not. God made man like himself; that is, like God. Mr. R. says God knows better, and lies; or if he is not a liar, then he is ignorant of the fundamental principles of theology as propounded by his servant, Mr. Russell. If God will stop and think a moment, he will discover, says Mr. R., that he only made Adam like God in part; for, assumes Mr. R., God cannot die, and as Adam could and did die, he is therefore unlike God.

What right has Mr. R. to assume that God is a liar? Or what right has he to assume that God cannot die? Does *he* know all the mysteries of life and death? "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." According to this declaration of the Scriptures, God is the source of darkness and evil, and is therefore responsible for them, and is also the source of death. Now as an effect must proceed from a cause, and as no effect can obtain except from an adequate cause, death must have originated and must obtain in the cause; and as the cause of all things is God, he must be capable of dying. "I lay down my life, \* \* \* and I have power to take it again." Both life and death must obtain at the very heart of the universe. God then, must be mortal. This is true of only one side of God, or, if any man prefers the term "First Great Cause" because the term God is objectionable, then all that is said above as applying to God, applies to the "First Great Cause," another term for the same conception.

The commonest seed is both mortal and immortal;—it perpetuates its being through its own death. "That which thou sowest is not quickened except it die." The seed disintegrates, loses its identity as a seed; by virtue of its immortality, it perpetuates its being through the eternal cycles of the regeneration of the seed. Can God do less than this—the least thing of his creation? There are some mysteries of Godliness not made known to C. T. Russell.

"If the Father and Jesus the Son are one [can there be a doubt of this in the mind of one believing the words of the Lord?], when he died on the cross, was the universe without a God for three days? How am I to explain this?" asks the author of the above question.

The Lord Jesus Christ had a biune life, as to his God-human and God-animal characteristics. He had an ascending and a descending life. His ascending life was the spirit of the man. His descending life was the God-animal life. "Who knoweth the spirit of man [God] that goeth upward, or the spirit of the beast [animal]

that goeth downward?" Well, who does? Certainly not Mr. Russell. God died as to his animal nature; that is, as to his beast nature. It was the *Lamb* of God that died. The Lamb is animal. The Lion of the tribe of Judah died; the Lion of the tribe of Judah was animal. When the Son of God died on the cross, the internal and spiritual Godhood withdrew himself into another human, where he was reservoired, held in reserve for his reentrance into his tabernacle, the Son of God.

Of course, in attempting to define and locate Deity for the Advent body in general and C. T. Russell and his ilk in particular, we are forced to run against the great big snag—materialism. It is the general belief of materialists that there is no spiritual world. This false conception grows naturally from the Advent misconception of the character of Deity. If, as they think, he is a great illimitable spiritual being, filling all spiritual space, there can be no room for other spiritual beings. When Jesus died, according to Adventism there was no living spirit to separate itself from the inanimate form deposited in the tomb. Mr. Russell can't help his rankness as a materialist. He was made that way. It is a fundamental axiom of Koreshanity, that as everything has its opposite, and as there are minds in the world which think all is spirit, an opposite class of minds will think all is matter.

The gray matter of the human brain is composed of myriads of minute cellules. Each cellule is the human form in its least manifestation. Every picture of material areas, including cities, towns, rivers, lakes, fields, forests, animal and human life, with all the variegation of landscape, is impressed upon the retina or inner coating of the eyeball. A space about the size of the old-style silver three-cent piece, is large enough to plant the landscape of thousands of acres. Upon this surface, all the activities of objective life are subjectively alive and active. Landscapes and cities, with animals, men, railroad trains, street cars, and all the teeming intercourse of human traffic, find room to exist and commingle upon this subjective film. But there is something more marvelous than all this connected with the subjective or spiritual world. A picture with all the teeming activities of animation, planted upon the retina of the eye, is not an impression upon the mind until, through the optic nerve, optic commissure and tract, the impression is planted upon the cortical or gray matter of the brain. The picture is planted in parts through the radiations of the optic center in the cellules, smaller than the point of the finest cambric needle, then reflexed into a central cell, where the picture is aggregated into a form so small that it would require a microscope of great magnifying power to observe the cell. Yet within this infinitesimal cell is the subjective world, living and vital in this its least form, as it has been observed objectively in its greatest form.



A railroad fifty miles long, with all that pertains to it, viewed from a tower or a mountain elevated enough to observe it, is in proportion to all other things planted subjectively in this infinitesimal needle's point. This, then, is the spiritual world. The human brain is its home. Not until this fundamental principle of Koreshanity is mastered, can the student make much progress in mastering the theology of Koreshanity.

In answer to the question, "How am I to understand the statement that Adam was translated?" we answer:

The Lord Jesus died; after his natural death, he was translated in the presence of many disciples. The ordinary man is mortal. His existence is a continuous process of dying. He does not complete this process until he ends the career of the mortal man by the complete destruction of the old and mortal being; he is then completely dead, for the process of dying is complete; there is nothing more to die, for all that remains is immortal. He is then translated, as was Adam, Enoch, Noah, Moses, Elijah, and Jesus.

## Hatching Out of the Great Cosmogonic Egg.

Question About the Breaking of the Earth's Shell and the Liberation of the Incubated Product.

IN REPLY to the question regarding the relation of the cosmogonic egg to the incubated product, that is, the chick hatched from the egg, we would say that in order to apply the principles of analogy to any question, a more comprehensive conception than is ordinarily embraced in the fragmentary intellect is essentially important.

The chick hatches from the egg, but it hatches *into* the chick, not merely out of the shell, but into another shell; for the functional effort is not complete until the chick gets back into the egg. The ordinary analogist sees the shell broken, but the more comprehensive thinker sees the shell mended by the operation of the succeeding chick. The cosmogonic egg is its own mender: and the process of mending is progressing while the process of the cracking of the cell is in progress.

When the great cosmogonic egg, the cellular universe, reaches the fruitage of its life, the breaking of the shell is a complete transformation of the shell itself, by combustion, to a fire that completely dissolves that

which constitutes the biologic egg. This is in correspondence to the physical fire, which constantly transforms the cosmogonic circumference to energy, and coordinates this function with as constant a materialization and deposition of the energy into the matter comprising the shell.

When humanity reaches the highest fruition into which it is capable of developing, it dematerializes by an electro-magnetic fire and is dissolved into its final spiritual energy, not by any loss of identity, but by a transposition of the mind from its natural to its spiritual domain. It reaches the limit of the fourth dimension of matter;—the fourth dimension being the extremity, limitation, or end of its existence as an atom, molecule, or composite structure. When the fruitage of immortal life matures, the electro-magnetic (psycho-physical) combustion burns the environment, carrying the ascending spirit interiorly to the spiritual spheres, while it precipitates the descending element into humanity, to re-formulate another anthropotic environment, or matrix of re-generation.

## The Unity of Cause and Effect.

PROF. SPEAR has followed the line of Swedenborg's reasoning regarding his definition of cause and effect, modified by the term axes. He says, "The law establishes three spheres which are distinct,—means, axes, and ends. The world of principles is wholly its own, and remains forever in its central pole, state, and quality." We contend that this is misleading, because it is but a part of one side of the exposition of a principle of Koreshanity, and might lead to erroneous conclusions. Principles only exist in their relation to forms, and do not constitute cause as distinct from the axis and end referred to in the Professor's article. A

seed is the end of a series. It is the ultimate of a series, and embraces cause, axis, and effect in effect, or cause, means, and end; but while it is end or effect, it is also beginning; therefore it is end and beginning. Now the principle is not the cause, but a part of the cause; the axis is not the means, nor is the end separate from cause and axis. Principles or first things unite in last things, and become things in subsequents. It requires primates and ultimates to constitute causation. Means are the things or processes by which ends are accomplished.

The principles residing in the natural manhood of the Lord were not the cause of what will be the sons of



God as his offspring. His material manhood, including principles and rudiciples, spirit and matter, function and form, primates and ultimates, constitutes cause, and the cycle of sequences is not complete until the beginning—in this the highest instance of central life—

results in the consequence, the ending in just such another personality as the Lord Jesus. It will thus be noticed that the beginning and the ending, the first and the last, the Alpha and the Omega, are one and the same thing, or that cause and complete effect are identical, and not three distinct spheres.

## The Genesis of Consciousness.

LUCIE PAGE BORDEN.

TO THE modern materialistic mind, the formula, "thought is a function of the brain," involves so weighty an argument against the idea of immortality that Prof. James of Harvard has recently published a book entitled "Human Immortality," with a view to refute the inference that when the brain is destroyed by death, personality vanishes. He argues that for all science can affirm to the contrary, the office of the brain in relation to thought may not be generative but transmissive, somewhat as a pane of glass transmits the light that glances through it. This is simply an ingenious hypothesis that adds nothing to Psychology, and leaves the whole question of the relation of mind to matter unsettled.

Koreshan Psychology reasons by analogy, and considering that when one of the myriad cells that compose the physical organism dies, the life force within it passes to more vital cells, affirms with confidence that when a human being, one of the cells of the great body corporate, dies, there is a corresponding passing over of mental force to the living cells that remain;—in other words, when one brain is destroyed by death, the intellectual force that animated it seeks by attraction another living brain to inhabit, entering into a new mental union according to the law of conjunctive unity of minds. Is not this a more reasonable conclusion than the short-sighted logic of materialism that condemns the mind to perish with its instrument? The universal seat of thought is the brain. We cannot conceive of thought apart from a material brain as its seat and pediment. So far materialism is right, but it remains hopelessly pessimistic because it has not grasped the correlated truth of the conservation of mental energy as well as physical.

According to Koreshan Psychology, the brain does more than simply transmit thought as glass transmits light. Thought is actually generated in the brain as the product of the reciprocal action of mind and matter; but this in no wise prevents it from passing over as substance or spiritual entities to a second brain when that which produced it is destroyed.

If it be objected that the doctrine of the conjunctive unity of minds is opposed to that of personal immortality, it must be observed in passing, that the idea of immortality differs radically in Koreshan terminology from the common acceptation of the word. Personal immortality is not reached through death, but by overcoming death at the end of the age or cycle.

To quote from a well known denominational weekly:

"On all hands it is admitted that the genesis of consciousness is the world enigma." The location of the spiritual world is another world enigma, which neither the society for Psychical Research, nor the devotees of the spiritistic phenomena it investigates, has been able to read aright. Nor is the vital bearing of one question upon the other, usually recognized. One of the fundamental tenets of Koreshan Psychology locates the spiritual world within the human brain. Sex attraction has its origin in the desire of those entities who have passed into the subjective state for another expression in matter. This desire transformed to substance or matter, builds up a new body. The Genesis of Consciousness resides in the fact that spirit and matter are co-ordinate and interconvertible.

In an address on "Some New Phases of Educational Thought" delivered last month at the Boston University, the speaker said in conclusion: "All this more scientific study of children, serves to impress strongly the truth that the human mind is not a symmetrical thing; that even superior minds are poorly endowed in some respects while richly endowed in others." This is nothing new in the history of education, but the universal result of experience in teaching, which has led to the elective system. The cause resides in the complexity of every mind, and the unequal development of the various entities fused in unity of consciousness. The so called new education makes brain culture its *point d'appui*. Now brain culture, or the development of certain cells and the suppression of others, is really the elimination or transformation of lower spiritual entities and the appropriation by substitution and attraction of higher ones.

Some idea of the rapidity with which a totally new set of cells may be produced, can be gained from an account of Dr. Elmer Gates' experiments upon animals. He shows how a rabbit born and bred in the dark has no color cells in the brain, but a rabbit whose dark room had been illuminated by colored lights only one hour, possessed granulated indications of color cells, while the display of lights an hour per day for two weeks, produced perfectly developed color cells. Now in the face of evidence like this, it is hard to understand that there are many who object that Koreshan Psychology is unreasonable in predicting the destruction of the competitive system, through a change in the human brain and the sudden development of new cells supplying new thoughts, new impulses, new incentives.

The prominence which present day education decrees to Physiological Psychology, is an important indication of the direction which human thought will take in the future, when it will be understood that the attainment of a higher type of existence depends actually upon physiological changes in the brain.



# The Philosophy and Science of Use.

No. 2.

PROF. R. O. SPEAR.

THE HUMAN mind, when considering the science of use, must relate all action to material forms, and to its use of effect. By a rational study of form and the laws of transmutation and polation, as well as the laws of correspondence, the use is revealed through the form. This urges the truth seeker to study most critically the trine principle as related to polarity. Go into any field of thought, or into any sphere of use, analogically and analytically, and the mind is led to a solution of the problem of use in the trine principle in polarity. This is more clearly defined to most people if we say that all laws, all action in all things, from the simplest cell to the greatest whole, act from centers to circumferences and *vice versa*, over axes. The beginning and the end are called poles, and that which conjoins them as a means of communication is called the axis.

When we say polarity, we refer to these two ends or points of action, and their axis. This demonstrates that three elements are absolutely necessary to all action in great or small spheres. The expression, "cause and effect," is common; also "means to ends;" but the more scientific expression would be, "means, axes, and ends." Means passes over axes to ends. This is true from the simplest to the most complex forms of activity; the trinity runs through all things in Nature. The law establishes three spheres which are distinct,—means, axes, and ends. The world of principles is wholly its own, and remains forever in its central pole, state, and quality; but when operating through means to produce the fruits of cause, the action is accomplished by the determination into the next outer sphere over axes. The action was begun for use, hence it must continue to the sphere of ends. This is the fruit or use of action; thus means manifest in ends, uses, or effects. The great law of progression and retrogression completes its use in ultimates, the analysis of which has so far in human progress, baffled all men but the man of science—KORESH.

Because of the different states and qualities of the greater and lesser principles, from the whole to each particular, the sphere or domain of means is graded from the lowest and simplest to the highest and most complex. This law of gradation is true in the sphere of axes, and in that of ends or effects. It is rational to conclude that great principles contain more universals than do simple ones. It follows that great principles must use great axes to reach great ends; lesser principles use lesser axes to conclude in lesser ends. Simple or single means acts over a single axis to a single end. This reveals the law of order which runs from the lowest cell life to the very God. If the law of order is endless or infinite, the universe is formless; but if the universe has form and limitations, it is constructed and perpetuated according to definite laws of order. In Koreshanity, it is taught that the universe has form, hence limitations. To be a universe, it has to have form;

to exist, it must have form and use. A formless thing is nothing, according to geometry. God has form; there is no such thing as a formless God. If the universe has form it can be known, understood, and conquered by the true scientist.

The order of Nature works out a perpetuity, or carries on such operations in all degrees and qualities of life as will, in final ends or ultimates, perpetuate or reproduce the universe. The ultimates involve the greatest means to greatest ends, and all intermediate means to ends. This law reveals the unity of Nature in all spheres, in the creation of the universe of form and limitation. With geometric form, it must have a center and a circumference; it must contain the elements and laws of perpetuity. It could not have had a beginning, and it will not have an ending. This is true of the subjective or spiritual world also. As the material universe has form, the spiritual universe has form;— it has a center and a circumference. The center is called God or Elohi, which means a mighty power with a fixed or perpetual state, the universal Giver and Receiver. Its circumference involves all states and qualities of life in organic forms.

In the physical universe, there are unlimited variations of material forms throughout its wholeness. Its center is the marvelous astro-physical sun or nucleus; the circumference is the earth itself. In this we teach the Cellular Cosmogony, as against the formless universe taught by modern educators. The laws of form and function demonstrate the truth of a universe with definite and known center and circumference. Men of modern education, in their formulated opinions, have not comprehended the law that all action depends on polarity, hence form and limitation. Because of this, they have failed to unfold and explain the true order of the relation of the subjective and the objective spheres, or the relation of spirit and matter.

The Founder of Koreshanity has demonstrated that all functions are within forms, and produce their uses through their functions in themselves; he has demonstrated by the laws of means, axes, and ends, that the great subjective sphere is *within*, and gives form and life to the objective sphere in all of its generals and particulars. Thus the spiritual world is within and not outside of the natural world. It is within, and gives form and life to the organic kingdoms. It is a known fact that the human, animal, vegetable, and mineral kingdoms are graded orderly, from the perfect man to the simplest cell; it follows that the same gradation exists in the life of all things,—from the single cell to the very man-God. It follows, and without argument, that the simplest use of life would act within the simple cell; and that the more intricate and superior the principles, the more complex the organism in and through which they must act; thus material forms correspond to the spiritual states and qualities within them.



# Irresistible Mental Force of Genuine Heroes.

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

Nay, never falter; no great deed is done  
By falterers, who ask for certainty.  
No good is certain but the steadfast mind,  
The undivided will to seek the good;  
'Tis that compels the elements, and wrings  
A human music from the indifferent air.  
The greatest gift a hero leaves his race  
Is to have been a hero. Say we fail!  
We feed the high tradition of the world,  
And leave our spirit in our children's  
breasts. —George Eliot.

"I have set the Lord always before me: because he is at my right hand, I shall not be moved." "Unstable as water, thou shalt not excel." "Though he slay me yet will I trust in him."

**M**ERE STUBBORNNESS is one thing; any donkey may possess that. An intelligent adherence to truth and right is quite another thing. Only he who realizes that the Almighty arm is around him and sustains him, can stand unflinchingly by the truth under all possible circumstances. It requires courage of a higher order to face hatred and ridicule and contempt, than to encounter the most deadly missiles of war.

The circumstance and enthusiasm of war make men unconscious of danger; but nothing of the kind sustains the moral hero. Only with the eye of faith does he see the legions which surround Elijah. Only the unseen forces fight for truth and righteousness. The man who infers that because they are unseen to the physical eye they are unreal, makes a great mistake. Far the

mightiest of the forces that produce results are unseen by the natural eye, even in the domain of physics; all of them are in the domain of spirit, or energy. Only the man who takes account of the unseen forces, spiritual and natural, can stand unmoved and unterrified even amid the crash of worlds. Of David it is written: "I said in my haste, all men are liars." He might have said, with even greater fitness, all men are cowards.

The men who have the stamina to stand by what they themselves admit to be true, are few and far between. Shakespeare's declaration that "conscience makes cowards of us all," is of well-nigh universal application. When Jesus uttered things hard to be understood, the faint-hearted, who had followed him because he fed them, followed no more after him; and when the unbelieving, because ignorant, Jews cried, "Crucify him! Crucify him!!" even the disciples forsook him and fled, the bravest of them swearing that he did not know Him. If men are more courageous now, it can only be those in whom the Christ seed then sown has been nineteen hundred years reproducing itself, to the harvest of which the world has now arrived.

Even thus we see many falter and turn back after putting their hands to the plow. In this time of judgment, only those who know the Lord and have consciously set him at their right hand, have any reasonable assurance that they will not be moved. To such as maintain this attitude no failure is possible.

## In the Editorial Perspective.

THE EDITOR.

**T**HE GOLDEN AGE must be introduced by a system of thought and effort in keeping with the character of the life of the New Age; it must commence with a *new impulse* of thought from a positive mental pole. Ages are the seasons of humanity, epochs of human history and human life; the dispensations are the months of the grand year of the solar precessional cycle of 24,000 years. The quality of life manifest in each dispensation depends upon the longitude of the anthropotic Sun on the ecliptic of human progress, as it spirates in the zone of the tropics through the twelve signs of the Zodiac of human life in the succession of the seven universal churches of a grand cycle. At the head of every dispensation stands a man with sufficient mental dynamis to impulse humanity into new channels of experience. The Christian dispensation is a period of time extending from the sowing of the life of Jesus to the *harvest* of that sowing, and involves the work and processes of the founding, the apostasy, and dissolution of the Christian church. The dissolution of the church marks the limit of its usefulness,—marks the end of the age. The church of the Piscatorial dispensation can no more introduce the new age than the Jewish church was able to inaugurate the Christian dispensation. No new age has ever begun, in all the history of the past, without the destruction of the old church and the founding of the new. The new church of the Golden Age must introduce a new epoch of the world; it must bring the verdure of

the spring time. There must come a freshness of the very elements of life, which the present world with its old church past the autumn stages, in the throes of dissolution, does not possess. Obviously, there must be a change in humanity in the new world, and a corresponding change in the systems which express the mind of the modern man. The change involves a stupendous revolution, which will sweep from the stage of human activity all corrupt systems—religious, social, and scientific. The New Age will wear new garments and manifest a new type of manhood, while the patched habiliments of the old age will be consumed in the fires of revolution!

Has man reached the limit of evolution? If he has, then the world will never grow any better; if he has *not*, we may look for a *new* race distinct from the present humanity, in a future age. The subject of evolution of species is being widely discussed. The idea has become popular, and is specially promulgated as antagonistic to the Bible. Darwin presumed to have discovered the laws of creation, or the origin of species, the evolution of life from the lower kingdoms to man. Agnostics eagerly accept Darwinism, and endeavor to stop the process of evolution by refusing to see the laws of co-ordinate involution, without which there could be no evolution. If the kingdoms of the natural world are related by processes of evolution, it is not improbable, even to the agnostic mind, that the manifestation



of Jesus nineteen hundred years ago was in accordance with the law of development of new species. He was the head of a new kingdom, a new order of beings, which will be manifest in the natural world as an orderly evolution from the one form; that one form was the involved seed of humanity, the seed of a fixed and exalted generation. Koreshan Science is the science of the progress of life through all of the natural kingdoms of the universe, and demonstrates the laws of the evolution of a new race out of the present humanity. The Bible foretold the coming of a new race, thousands of years before the promulgation of Darwinism.

The student of humanity must reach a knowledge of himself in order to comprehend the present order of the world. Every man is a part of humanity; he came from it, and is of it, and his destiny is with it and in it. Every man should be acquainted with himself; but he must be introduced to himself through the science of life. The selfish instinct of man leads him to the conclusion and the delusion that he is better than every one else; that he is made up of just a little finer material and possesses better judgment in general than his fellows. In the processes of emancipation from the present conditions of the world, it is just as necessary to come to a knowledge of one's self as it is to know the truth about God. The mortal and the immortal man belong to two distinct planes of existence; and the knowledge of this distinction precludes the very common delusion that man as he exists today is a part of God—possessing divine attributes and life. Koreshan Science reveals the true character of man—not that he *is* God, but that he may, through obedience to scientific law, become God in the transformation of corruptibility to incorruptibility in the apotheosis or resurrection.

What is the modern church doing for humanity? Its mission in the world is ostensibly to cure the mental, moral, and other ills that afflict the human family; but it has *not* cured them. We are living away down here at the beginning of the twentieth century; after centuries of effort the church has done nothing of practical value to humanity. It has stood silent and helpless while the money power has fastened itself upon the man, the nation, and the world. It has not joined in the cry of humanity for freedom, and against the corruptions of the hour. Reform itself has originated and has been carried forward outside of the church. The great protests against the injustice manifest today, the protests against the competitive system, gigantic robberies, political schemes, the crimes of heads of nations, do not come from the modern pulpit. The church has divorced her concern from the economic affairs of the world; but while she *was* married to the state, she wielded the power of abuse and tyranny, of cruelty and oppression. The church is the mother of corruption, and will defend her children.

It is extremely interesting to watch the progress of the new and advanced ideas put forth by the Founder of Koreshanity for fools to laugh at, and for men of genius in the world to apply, years after the thoughts were formed and expressed. Years ago, KORESH announced through Koreshan propaganda that the machinery of the New Jerusalem, the capital city of the world of the twentieth century, would be run by electricity generated without the use of dynamos—by the mere utilization of the electric and magnetic currents of the earth and atmosphere. Men who considered themselves extraordinarily smart and intelligent, laughed at the idea as coming from a fanatical mind. The daily press at this late date, announces that a Cleveland capitalist has designed and invented a motor which derives its power directly from electric currents in the earth. It is a sad reflection on the character of the people of the modern world,

that they always ridicule advanced thinkers and their thoughts, and then brag about modern progress when the ideas they laughed at are practically applied!

The millionaire is gaining a firm hold upon the world through every avenue of human society. He has the power because of his wealth and prestige to engage the facilities of the school, college, and university to educate the rising generation in his favor. The professors employed in the university endowed by the millionaire must necessarily be in harmony with the popular spirit and thought of the world; they must teach those things that are not antagonistic to the interests of the men who make the existence of the university possible. Like the editors of the daily newspapers, whose pens are guided by the corporations, the professors must be the mouthpieces of the aristocracy; and likewise, the clergymen must defend the institutions of the millionaire. All modern institutions supported by capitalists are directly or indirectly under the control of the men who have the money. The modern editor and clergyman must not protest against the money power, but as tools of the corporations they must pass over the evils entailed upon humanity by the money power.

Harper's *Bazaar* laments the monotony and routine of life as elements of the cause in the premature breaking down and wearing out of the human machine. It presumes that a change of occupation would add a few years to the lifetime of individuals; it suggests social contact with others to bring about fresh trains of thought and ideas, and new variations of life and action, and that human magnetism of large assemblages acts as a physical stimulus. Koreshanity is concerned about human longevity, about the social conditions, and time for recreation for every member of the human family; but we are not beginning with suggestions of physical stimulus to bolster up the man temporarily, while in silence concerning the cause of his decay. The ills of humanity come from causes more hideous than routine. There is a persistency in the forces of sensualism in the mortal man, that counteracts all remedies for decay that are not directed against the seat of sensualism itself.

The *Cayster* says: "Because of the greatness of creation and the smallness of our finite being, man cannot comprehend the universe by scientific observation and experiment alone. He must remain in ignorance, speculation, and fallacy unless there is a revelation from God." The Caystral Cosmology is the newest idea of the character of the universe; it is that the universe is in the *shape of a woman* veiled in ice. Its originator reveals a new system, which he calls "my cosmographical views," which he has not yet "collated sufficient scientific facts and data to prove." But then, revelations come from God; and the revealer of the andromorphic cosmogony has now an opportunity to put forth some extraordinary claims in the way of divine prerogatives and wisdom.

Reform papers now and then object to so much being said in THE FLAMING SWORD concerning astronomy, cosmogony, alchemy, theology, ethnology, etc., alongside the Koreshan System of Social Economy. Well, why not? Contrasting THE SWORD with the reform press, we judge that profound scientific subjects are much better for the education of humanity, by way of preparation for the new civilization, than the stuff contained in the patent sheets and stereotype plates! We are winnowing the wheat;—others are dealing in cheat and chaff.

An exchange remarks, that "the church as the representative of Christ in the world, is under obligation to carry out the social purpose of its founder, and this chiefly by incorporating into its own constitution the principles which he laid down for



determining the social relations of men." At this late date?—the representative of Christ, devoid of these necessary elements in its constitution? That fact alone is sufficient condemnation. It is not the representative of the Christ; the elements of life are not the elements of apostasy.

It is claimed that the modern church has had much to do with the civilization of the civilized,—that it is a factor in all enlightened countries of the world. Granted; so is whiskey. Both whiskey and the church follow the avenues of competitive commerce from the civilized nations of the world, notably England and America. They are barbarous who have not seen the civilizing influences of the wine cup of the church and the whiskey glass of the saloon.

Some Christian vegetarians do not like the idea of the Industrial Co-operative Union running a meat market. We suppose that they must be falling out with the Bible a little, for Abraham was a meat eater; Jesus was fond of fish; Peter learned that more animals could be eaten than prescribed by the Mosaic code; Paul advised the Christians to not be afraid to eat any kind of meats sold in the markets, and the prodigal son feasted on the fatted calf.

The tree of the modern church with its many branches, is not bearing the fruit of the dispensation. If the church is true, it would be reasonable to expect some grand climaxes to be reached *in the church*, in the manifestation of the results of regeneration at the close of the dispensation; but the tree is dead, and the trunk will not stand the storm of revolution. It will be hewn down and cast into the fire.

It has been easier for America to decide the great questions at issue between the United States and Spain, than it is to settle the details or small problems relating to Cuba and the Philippines. There is a clearer definition of public sentiment regarding the freedom of Cuba and the possession of other Spanish colonies, than there is about what to do after America has expanded to just 180° of the earth's circumference.

Modern Christianity is the moonshine of the anthropotic solar system of the Piscatorial dispensation. The church contains the moon in its mental sky,—an X-ray picture of the corrupt earth of humanity which was penetrated by the divine Light in its diffusion nineteen hundred years ago. Moonshine is vitiated sunshine.

Of course, the scientists have been endeavoring to tell us for centuries what is on the outside of the *earth*; but there are two problems that they have been unable to solve; and these are: What is on the *inside* of the earth, and what is on the *outside* of the universe?

Some people are fearful that if the earth is concave, they will smother to death on the inside. No danger; atmosphere 1,000 miles in depth on the inside is twenty times deeper than the 50-mile atmospheric film on the whirling convex earth!

When the novice finds a problem that he never thought of before, that he cannot solve by a fragmented comprehension of the Koreshan Science, he urges it as an objection against the System!

Liberty written upon the shores of the American continent, is washed away with every tide that sweeps the Columbian beach; but sand writers are busy, else liberty would disappear even in name!

If a man compels you to give him your religious cloak, make him take your coat of whitewash also; then you will be ready for an entirely new garment of truth and righteousness.

Brilliancy of sunshine depends upon the purity of the atmosphere; the light of truth cannot shine clearly through superstitious clouds nor agnostic fogs.

When the devil invented the modern astronomical fallacies, he was ambitious to expand his territory, and made hell of the entire universe.

There are just as many specific qualities of universal human life, as there are languages and dialects in the world.

The greatest parallax in modern astronomy, was the shifting of Copernicus to the north pole of fallacy.

Shoemaker's sign under salvation army barracks: "Souls saved while you wait."

The "philosopher's stone" will destroy the tombstone and resurrect the dead.

There are other worlds than this, but they are not natural.

The nidus of evil is located in the love of money.

Only the polished mind can reflect brilliant ideas.

Baubles are the bubbles of wealth.

## Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

### Phenomena and Destination of Comets.

Will you please explain your position about comets. You say they flow into the sun and burn up. Now, these comets are seen to move toward the sun and then recede from it. If they burn up, what is it that is seen moving away from the sun in the supposed orbit of the comet? In fact, they have all the appearance of moving toward and away from the sun. Observers reject your statement; and hence I wish to know if this statement is as you mean it, or is it incomplete? If it is as you mean it, then explain the receding comet.—R. O. S., Wis.

The paragraph concerning the comets referred to above, appears in the CELLULAR COSMOGONY, page 165, a newspaper report of an interview on the subject of

Astronomy, a mere hint at the science of comets. Nevertheless, the statement that comets plunge into and feed the sun is correct. In the statement that they do not fly off into space and return, of course means into the boundless space and orbits billions of miles, as provided in the Copernican system. The idea is, that they are always *in* the earth, and do not get outside of the limit of the 8,000 miles diameter.

The origin of comets is in the cutting off of ultimate solar and lunar energies at the equinoctial colures. The word comet is derived from the Greek *κομητης*, which means, wearing long hair; colure is from

*κοζουρος*, dock tail. In Aries and Libra, the forces which form the comets are cut off. They are composed of the energies of cold, a condensation through the dissipation of the energies of heat at the points of the opening and closing of the electro magnetic circuits of the sun and moon. Rapidly revolving zones of crystalline energy are formed, which ultimately break up into fragments and form various shaped lenses, which when passing into our atmosphere refract sunlight into forms of trains or tails, which have so long puzzled the astronomers of the old school.

The motion of comets is necessarily de-



rived from the impulse given them by the sun. The sun itself moves in spirals in the zone of the tropics; and the energies cut off give the comets which they form, a spiral motion and orbit. The cometic energies originate in the sun primarily, and the destination of the comet is the sun itself. From the laws of analogy this will be clear; origin and destiny are one.

How about the receding comet? The comet that is seen to recede is the same as the comet that is seen to advance toward the sun. A given comet will reach its perihelion many times before plunging into the sun, like the candle fly about the candle, terminating its career when its wings are burned. The orbit of a comet is constantly *contracting*, and the point of its perihelion is nearer the sun at each revolution until it enters the vortex. When a comet reaches its vortex no receding comet is observed. The astronomical mind is familiar with the phenomena of comets as they approach the sun. Comets rarely pass their perihelion unchanged. In some cases they recede shorn of their glory; others are divided, and some seem to gather their train about them as a garment and rapidly move away.

Analogous to comets in the physical world, there are comets in the anthropotic world. To illustrate the change of the character of comets upon reaching the point of perihelion, we refer to John the Baptist. His perihelion was at the baptism of Jesus, after which Jesus increased and John decreased. Elijah was a comet that plunged into the sun through his theocrasis, and there was no receding comet, because he was absorbed entirely. John the Baptist yielded up his energies, but not his personality.

There are specific comet cycles. The formative zones put forth a variety of comets; but in time, the number and kind of comets are repeated, just as eclipses recur at definite intervals. Thousands of comets are created and fulfil their spirations and plunge into the sun, that are never seen; they constitute one of the principal sources of solar energy, just as absorption into Nirvana maintains the celestial sphere of human life. The speed which comets seem to acquire when visible, is *not* kept up throughout the entire period of time they are invisible; their motion is accelerated thousands of times when they enter the outer atmosphere, and their activities are as many times augmented. While in the outer atmosphere, they move in orbits which define them as elliptical, parabolic, or hyperbolic; while in the interior atmos-

pheres, they pass from one *state to another* instead of from place to place, in accordance with the same impulses which impart to them their rapid motion when in a tangible orbit in the elements of the outer atmosphere.

#### Modern Adventism Retrogressing.

I send you a marked copy of the *World's Hope* of December 15, 1898. It has gone into the advertisement and persecution business, which the editor always protested against. What will a man not do to sustain his own creed? I think that the editor is getting short of material for his paper.—READER OF *World's Hope*, W. Va.

We replied to a scurrilous article by a correspondent in the *World's Hope* a few weeks ago; shortly afterward we received a marked copy of that paper, with the above protest against the quality of matter which the paper contains. The journal in question has ceased to progress, for the simple reason that the progressive entities have taken up their abode elsewhere. In a recent number of the paper the editor disclaims any effort for the benefit of the *natural* world; it is not *this* world that he is working for, but a spiritual sphere which, in his imagination, constitutes all there is of heaven and immortality.

Advent journalism has fallen into ruts; it puts forth no new ideas, and all its activities are the activities of disintegration. There was a time when the hope of the coming of the Christ made brilliant many an intellect and warmed many an honest and earnest heart; William Miller stirred the heart and soul of thousands at the beginning of his mission in 1839. The movement was contemporaneous with the birth of KORESH, and continued with enthusiasm until the entities were gathered into the unity of Koreshan Universology. Nineteen hundred years ago at the time of the birth of Jesus, "all men were in expectation of him," and there was a general advent movement among the Jews; but when the Man began to teach, the movement became "orthodox" and devoid of life. Modern Adventism and its propaganda have seen their best days; and their sun is setting. They have lost the earnestness and enthusiasm which so markedly characterized the original movement from 1839 to 1870.

#### Altitude of the Pole Star.

Is it a scientific fact, as claimed by astronomers of the old school, that as one travels northward the altitude of the North Star constantly increases? If the concave theory is correct, should it not become less in going north?—G. W. H., Peyton, Colo.

The astronomical significance of the word altitude is not the perpendicular elevation of an object above the ground, or a given level, as the altitude of a

mountain or a cloud, but the elevation of a point or star above the horizon measured by the arc of a vertical circle. The zenith point in any horizon is an altitude of 90°, while the horizon is zero. 90° is the highest altitude any star can attain; at any other point in the zenith, its altitude is *less* than 90°. Viewed from the equator, the North Star is at the horizon; at the north pole it would be directly overhead; at 45° north latitude, it would be seen at an angle of 45°. For every degree traversed from the equator to the pole (90° of arc of the earth), the Pole Star appears to rise 1° of space. Latitude on the earth's surface is determined by the co ordinate altitude of the Pole Star, or the altitude of the sun at noon.

On the convex surface, the nearer the observer is to the north pole the nearer he would be to the North Star, because he would be nearing the apex of the bulge which has the Pole Star as its zenith. According to the Koreshan System, he would also be nearer the star, just as one would be nearer the top of a tower by being at its base, than he would be at a point one mile away.

#### Ratio of the Earth's Curvature.

How have men determined that the curvature of the earth is about eight inches to the mile, with the false ideas they have as to which side of the curve we are on? Your method would seem to me to be the only obviously correct one; but evidently it has never been used before.—D. E. S., Santa Ana, Cal.

The size of the earth has been determined by measurements of degrees of longitude at the equator, and of meridian arcs extending north and south. A circle has exactly 360°. The sun passes over 360° of the earth's circumference in 24 hours, 15° in one hour, or 1° in 4 minutes. Points on the equator differing exactly 4 minutes of time are 1° apart; and this space is known to be about 69.25 miles, with an entire circumference of about 24,939 miles. Measurements of degrees of latitude give similar results.

The determination of the ratio of curvature of an arc of a circle of 24,939 miles in circumference, becomes a problem for geometrical and mathematical solution—a problem of simple triangulation. The actual ratio computed from the above circumference, is 7.92 inches per mile. Heretofore, there have been no methods applied for direct determination of the ratio; the processes have been indirect. The Koreshan Geodetic Survey employed a method which not only demonstrated the size of the earth to be in accordance with the calculated ratio, or nearly so, but also that its surface is *concave*. Our method has never been employed before for the purpose of direct test of its contour.



## They Are All Wrong.

The Theology of Modern Ministers as Accurate and Truthful as Their Views of Koresch.

THE FLAMING SWORD is life to me, and a thrust at it or its Founder is hurtful indeed. I have just finished reading the attacks of Dis Debar, *et al*, and the following comes up fresh in my mind; I have wanted to tell you of it for some time, but thought I might be using your valuable time out of place.

Over a year ago, a minister of the Christian church told me he saw KORESH and heard him lecture, and that he was nothing but a bloated, big-nosed Irishman [not Irish.—Ed.], and no man of sense would follow him or pay any attention to him. I need not repeat here what I said to him! The minister told me he was acquainted with a man who told him that he knew KORESH down in Tennessee [Never lived nor lectured in Tennessee.—Ed.], many years ago, and that Dr. Teed was a sharp, shrewd man, for he said, "I am going to get up a new creed or system of religion, and you see if I don't get followers; I propose to oppose everything now taught, both in school and in pulpit." Then the minister remarked, "You see, you are being led off with gross folly; for the man Teed does not believe his own doctrine. You know the Bible says, that in these days deceivers will come and claim many astounding things and deceive the elect." I answered him, but of course to no effect. I asked him if he knew these things to be facts, and he said, "I do."

Then I met minister No. 2, who said that "Teed" had been egged out of several cities, and had finally settled down in the suburbs of Chicago and had gathered a lot of women and men of questionable character around him, and was trying to make them think he had a little "heaven" of his own. I asked him if he did not think that Paul was a good man? "Of course I do," he replied. "Then," I said, "How often was he mistreated and egged as you say, even worse than you say Dr. Teed ever was; yet you think Paul was a grand, good man! See?"

Minister No. 3, and the last; I enclose his letter. He says: "I saw Dr. Teed in Florida, and could have heard him in one of his lectures, but he is not worth fooling after. He is an old outcast, trying to delude men and women, especially women, into a 'heaven' of his own making. He tried to establish a heaven on an island in the Gulf of Mexico, and made a most egregious failure, of course." I asked him if he would know the Doctor's photograph if he should see it. "Yes, sir," he said. I produced the latest one I had, and he said, "That don't look like him." "May be you never saw Dr. Teed," I said. "Yes I did," he said, "but that don't look like he did then; if that is Dr. Teed, it must be a picture of him in his younger days [!], for when I saw him he had his hair hanging down upon his shoulders [! !], trying to look like Christ." —R. H. LEVY, Missouri.

## Modern Education and the Flaming Sword.

A Correspondent Finds the Flaming Sword the only Journal that Covers the Ground of All Modern Evils.

EDITOR FLAMING SWORD:—I saw an article copied from you in the Lakebay (Wash.) *Discontent* of November 16, against "compulsory education." I have also seen a copy of your paper criticising the present system of barbarous education. I am glad to see that one reform paper has awakened to the enormity of the misery that education of the popular kind entails. Not one other reform paper in the country, as I remember, gives the subject any attention. Thousands are working along what they call reform lines, while at the same time they are bolstering up the schools which help to perpetuate the very ills they seek to repress.

Popular education is the bulwark behind which every form of wrong sustains itself against the attacks of the reformer, and the would-be reformers who do not utterly renounce and denounce it, can work in vain. Lizzie M. Holmes, a reform writer of Denver, wrote me the other day, stating that she had raised her daughter in the public schools, and she was very conservative. She is something like a prominent freethinker of my acquaintance, who sent his daughter to a convent school because it was the fashionable thing to do in his neighborhood. The public school suppresses all originality of thought at the outset. Originality is the fundamental requisite, if we want to see the rising generation become independent thinkers along new religious, industrial, and political lines.

For twenty-five years, I have been fighting modern education and its methods, and have sent out articles and circulars by the thousands. Gradually, even the world is coming to see its fallacies. The other day, I had a letter in the Boston *Traveler* on the "Public School Inquisition," and one in the Providence *Journal* on "Abandon the Schools." In the latter city, music, drawing, cooking, physical culture, kindergartens, and other fads have been dropped, and with much more fuss the people will incline to abandon the modern schools sure enough! This state (Maryland) has recently been terrorized in some parts by the educated, idle, and presuming negroes, and what has been going on in North Carolina, the whole country knows. The trouble all grows from educating the negro away from the farm and manual labor generally. If revolution comes from the whites in any section of the country, it will also come from a fallacious education as the cause. —FRANCIS B. LIVESSEY, Md.

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## Words of Welcome for the Cellular Cosmogony.

After the Professors.

Many thanks for extra copies of the CELLULAR COSMOGONY. I placed both copies in good hands. I gave one to Prof. S., professor of higher mathematics of Emory college; I told him several days previous, that I was going to send him a copy of the

Hollow Globe Astronomy, and he expressed a desire to see it. I gave one copy to a former principal,—a very prominent man here. He is an ardent student of astronomy, as taught in the old school, and the CELLULAR COSMOGONY has made a tremendous impression on him. He has given it wide publicity, and has written me several times.—T. P. G., Newborn, Ga.

## Teachers Interested in Koreschan Astronomy.

The lectures here are better attended than they were. A school-teacher bought a COSMOGONY last week. She said it would please her mother, as she had always said that we were on the inside of the earth. The teacher wondered why she had not read anything concerning the discovery and its demonstration. One young lady bought a copy for a Christmas present for her father, who is interested in astronomy.—Mrs. L. P. C., Cal.

## Has a Neat, Creditable Appearance.

The CELLULAR COSMOGONY is well gotten up and has a neat, creditable appearance. It details some interesting and instructive experiments, the results of which one would not be inclined to believe if they had not been proven by trial. It needs long study and further experiments in different places before one could certainly know what conclusions to form in regard to such facts.

THE SWORD appears to be ably edited, and I suppose it may be doing much good by stirring the thoughts of people and giving them pointers along the lines that radiate from the kingdom of eternal righteousness, which is now revealed and in embryo established in a few cross-bearers who have the testimony of Jesus against the sins of the world, and who keep the commandments of God.—A. G. H., Mt. Lebanon, N. Y.

## Proofs of Concavity Irrefutable.

I have been reading the CELLULAR COSMOGONY, and am very much interested in the book, or rather in what it contains. I think the proofs of concavity are irrefutable. Will you please mail me sample copies, different issues, of THE FLAMING SWORD?—F. L. G., Cal.

I am much interested in the theory of KORESH as to our earth, and am prepared to believe it. I enclose order for copy of COSMOGONY, to be sent to Rev. J. M. P.,—Eatonton, Ga. I have been a school-teacher and a lover of astronomy all my life.—H. C. H., Monticello, Ga.

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## The World's News.

Wednesday, January 11, 1899.

Calhoun county, Ill., citizens drive out first arrival of the colored man; no negroes permitted.

Senator Mason opposes American expansion.

Austrian senators settling political questions in duels.



Portugal appeals for support of England to retard progress of internal revolution.

Thursday.

Senator Foraker delivers stirring address in Senate in answer to all anti-expansionists.

Bandits and guerillas terrorizing citizens of Santiago de Cuba; vigilance committee organized to hunt down the robbers.

Serious floods in Sweden.

Friday.

Gen. Eagan, head of army commissary of U. S., grows savage in denunciation of Gen. Miles; army scandal growing; Eagan may be court-martialed.

Chewing-gum trust is forming in New York, involving six largest companies in America.

Dr. Hillis, Chicago clergyman, wanted at Brooklyn to succeed Dr. Abbott.

Alarming news concerning situation at Iloilo fabricated at Madrid to complicate relations of Americans and Filipinos.

Saturday.

Andrew Carnegie offers \$20,000,000 for the Philippines—10,000,000 people and thousands of square miles of territory; inhabitants \$2 each; islands thrown in!

Senator Dingley dies at Washington, of heart failure.

Vaccination powerless to resist smallpox at Havana, Cuba.

Sunday.

Revolutionists win a victory in battle in Peru; insurgent forces led by Gen. Comacho, against troops of Pres. Alonzo.

40,000 insurgents gathering in vicinity of Manila; citizens alarmed at lawless demonstrations.

New trial for Dreyfus ordered by court of cassation; result of influence of ex-Premier Brisson.

Catholic priests appealing to church for help in Cuba, since clergy cannot be supported from public funds.

Monday.

McKinley appoints a commission to investigate Philippine situation, and to make terms with insurgents.

Members of ladies' tailors union of Chicago locked out by employers; union demands more wages; employers refuse.

Secret meeting of diplomats at Madrid start newspaper stories by the score.

Small riots and street fist fights enlarged to insurrections by newspapers.

Tuesday.

Yacht Paul Jones lost with pleasure party, in Gulf of Mexico.

Paderewski plays for charity at Warsaw, Russia.

Great unrest in Transvaal; Boers and Uitlanders at outs; Kreuger fears a revolution; England may interfere.

Czar kisses Count Tolstoi at Toola, Russia; Count and Czar discuss disarmament proposition.

Constitution of the I. C. U.

Pamphlet Descriptive of the Koreshan Co-operative Industries, with Particulars and Laws of Organization.

Many of our friends abroad are becoming interested in the Industrial Co-operative Union of America, now successfully operating in the city of Chicago. The practical features of the Koreshan System are of special interest to all reformers desiring the inauguration of an effective system of co operation. The I. C. U. is organized in accordance with the laws and principles of order, insuring equitable adjustment of the products of the industry of all operators and patrons.

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\* \* \*

Formation of Clubs for the Study of Koreshan Universology.

Victoria Gratia Stipulates Conditions of Organization of Initiatory Councils.

As our work develops, inquiries are constantly being made regarding the organization of Clubs for the purpose of discussing and disseminating the gospel of Koreshanity. In reply to such inquiries we extend the privilege of organizing Initiatory Councils as preliminary to the regular organization of Camps of the Society Arch Triumphant.

Every Initiatory Club should have a President, Vice President, and Secretary; and the meetings of the Club conducted according to Roberts' Rules of Order. All meetings should be held strictly according to rules and discussion of questions regulated through the office of the Presiding Chairman of the Club. No person should be allowed to take part in discussions who doubts or opposes Koreshan Science. What we mean by discussion involves questions of differences in opinion regarding the true interpretation of that which is taught in Koreshanity and Koreshan literature.

If those interested in the subject of Koreshan Universology will be painstaking in the acquisition of the fundamental principles of our System, they will not get very far away from the main line of Koreshan Gospel. To acquire this knowledge it is essentially important that the literature of Koreshanity be read thoroughly, and whensoever there is a question of uncertainty regarding a matter of doctrine, the President should communicate at once with Rev. Berthaldine, Matrona, Honorable President of the Society Arch Triumphant, Beth Ophrah, Cor. 99th St., & Oak ave.,

Chicago, Ill., Substation 48, when the point in question will be elucidated.

Any person may become a member of the Investigating, or First Degree of the Club,—for the general division of the Club into two degrees must conform to the general division of the Society Arch Triumphant—but no member shall be permitted to vote who is not a member of the Second Degree.

No person can be a member of the Second Degree who uses tobacco, profanity, or intoxicants. Moral character must be a prerequisite to membership to the Second Degree. Whiskey, beer, wine, tobacco, opium, profanity, and vulgarity favor sensuality, and militate against any successful effort to reform the character. When a Club is sufficiently advanced to appeal for entrance to the Orders of the Koreshan System, it may apply to Rev. Berthaldine, Matrona, Honorable President of the Society Arch Triumphant.

Halls, or parlors occupied for the convening of Clubs, should be so seated as to demark the members of the two degrees. The Club has no jurisdiction over the habits of those in the First Degree, which is merely investigative. It has, however, absolute control of the conduct of the meetings, and no tobacco or intoxicants shall ever be tolerated during any of the sessions of the Clubs. When convenient, the line of demarkation of members of the two degrees shall be from front to rear of the room occupied; the members of the First (lower) Degree sitting at the left, and the members of the Second (higher) Degree at the right.

These are merely general principles for the conduct of meetings by such as desire to enter upon the great work of reformation, which will only come, in its ultimate fulness, through the impending revolution.

VICTORIA GRATIA,

Pre-Eminent of the Koreshan Unity.

\* \* \*

Laughter as Medicine.

For every good hearty laugh we indulge in, we are a day younger. Why should we take life so seriously? Cannot we labor as well, or better, accomplish as much and enjoy life as we go along, if we keep on the watch for every possible opportunity for a good, hearty, blood-stirring, pulse-tingling laugh? Let us try it for a year. Let us put away all those wrinkle-producing, skin-withering, blood-drying, heart-narrowing feelings of envy, spite, jealousy, and secret hatred; those petty, penny-grasping, soul-contracting, narrow-minded ambitions and desires, and make up our minds to live to enjoy living, and to live as long as we can.

Joy is the sunshine of the heart, and cheerfulness and honest mirth bring forth the blossoms and unfold the leaves, and their fragrance sweetens all our lives and the lives of others. Let us not worry. Worry drains the system of its vitality and shortens our lives. Fun is better for a sickly child than medicine, it has been said. Are we not children grown a little older? and is not mirth the best of medicines? Let us laugh, then, as we go along, and enjoy every moment of time as it passes, keeping with us eternal youth.—Ex.

The established order makes us despise labor and respect business. Socialism will strongly incite us all to industry.—Gronlund.



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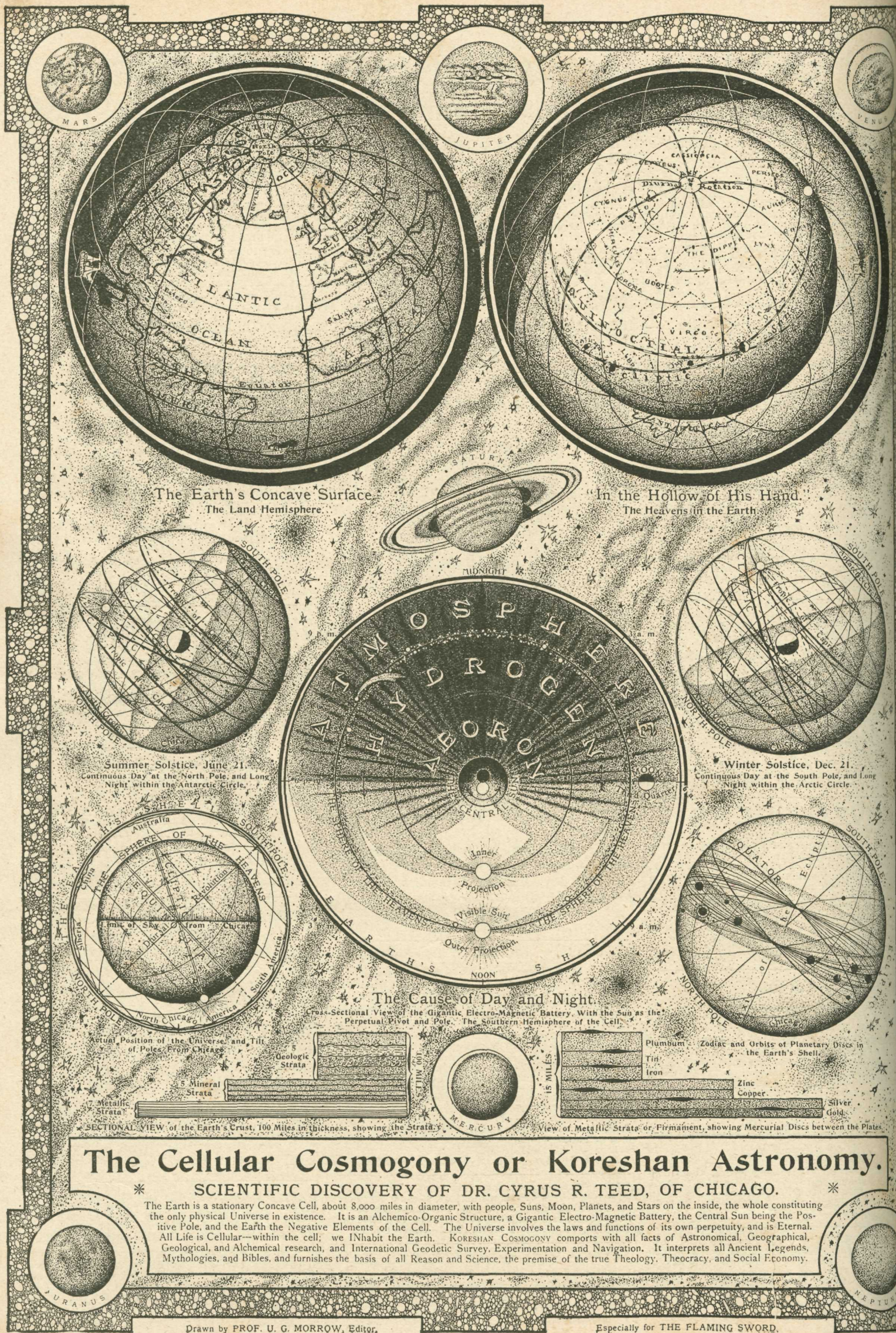
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