



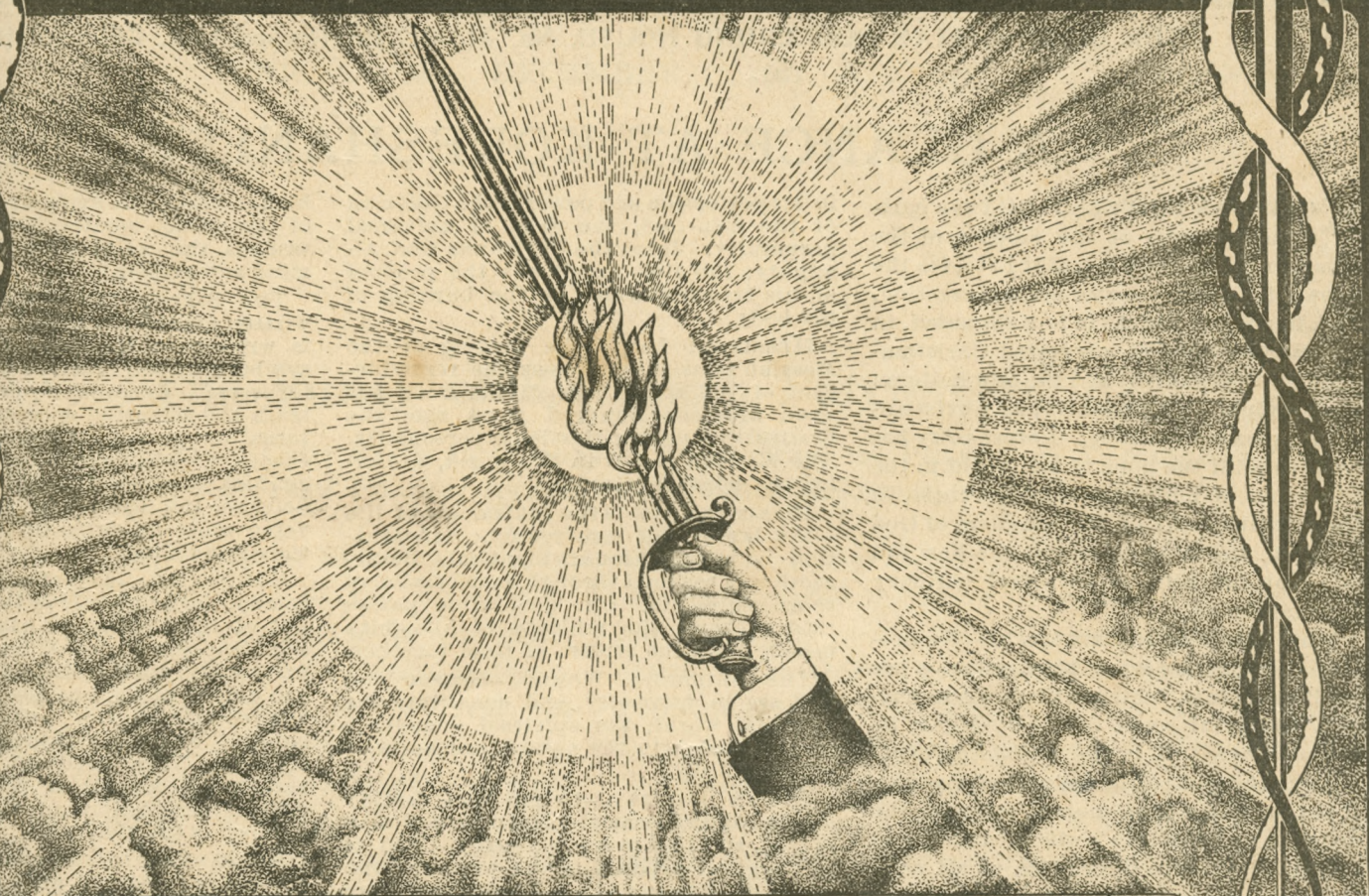
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes, God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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., DECEMBER 13, 1901. A. K. 62

Whole No. 471

The Purity of Koreshan Patriotism.

Attitude of Southern Press Calls Forth an Emphatic Article from the Founder of Koreshanity; the "Crime" of Koreshan Political Aggression; Political Influence of the Trusts.

SOME OF THE LOCAL papers of Florida seem to be worried about the purposes of the Founder of Koreshanity, regarding his operations in the state. He intends to control Lee County, they claim to think. *That is putting it mildly*; Koreshanity will rule the world. This is not merely the intention of KORESH, but it is the fiat of the Almighty. Lee County is a good place to begin the operations which will result in the religious, moral, social, and political revolution of the world, all of which must be founded upon the great principles of Universology. KORESH and Koreshans recognize and endorse the laws of the nation, state, county, and towns of the domain of the United States. We place the laws of the nation above the laws of the state, and maintain that to perpetuate the integrity of the national Government, the states—in the creation of their laws—should be subordinate to the general government.

In the United States there are recognized two great powers forever contending for the control of the Government; these are the republican and the democratic parties. The electors—comprising, principally, the male population of the country above a specified age—do not seem to think it criminal to contend for political

supremacy. If the conduct of the functions of the nation were directed according to the will of the majority, and the rights of the minority were maintained, the affairs of the Government would assume an aspect in unmistakable contrast with conditions now obtaining throughout the nation and its empire. The electors of the United States Government have declared, regardless of party, that they were in favor of a curtailment of the present tendency of the commercial power of the world to so monopolize its interests as to place them in the hands of gigantic corporations, which stand between the people and the administration of their affairs. All parties have pledged themselves to make this issue with corporate monopoly, and the people have confided in these party pledges. These pledges have stood for naught, because the legislators of the nation are members of these corporations, or are corrupted by them.

Koreshan Exploitation vs. Criminal Course of the Trusts.

This is the opportune time to begin the consideration of the questions which interest the common people on the basis of broader issues than have ever been declared; and it is upon this basis that the Koreshan

Unity purposes to make its attack upon the political corruptions of state and nation. We propose to wield an influence in the politics of Lee County first. If this is a criminal purpose, then the people of Lee County, the state, and the nation are criminals, and we are not alone in this criminal exploitation. If there obtains a purpose on the part of Koreshanity to enter into the political field, it is that the principles of Koreshanity may be exploited for the good of the masses of the people, in opposition to the criminal course pursued by the gigantic trusts, whose octopian tentacles clasp every avenue and source of private effort to maintain its tenure of existence.

The network of railroad lines which may ultimately permeate this state, while furnishing the necessary means of transportation and rendering it possible for agricultural and commercial development, may either become a source of wealth to the commonalty, or the medium of the most direful oppression. It is impossible to conceive of a more heinous system of oppression than that instituted by railroad systems, where great combinations have succeeded in the destruction of competitive transportation, and where the system of competition is supposed to be the legitimate method of operating industrial and commercial enterprises. No one disputes the fact that railroad and steamboat transportation is imperatively essential to the development of any country; but when commercial monopoly provides for the absolute control of the avenues of transportation, and the producers of the country are deprived of the benefits of railroad and steamboat competition to effect the rates of transportation, their interests are not merely jeopardized, but absolutely ruined; and there is no possible redress without a revolution in the relations of the producer and the transporter. The producers of the state are also the electors of the state; and when these electors do comprehend the utility of combination in urging their interests as against the interests of the corporate pirates, they can very quickly change the complexion of the relation which exists between the producers of a country and the corporations which rob them of the resources of their products.

**The Remedy Involves the Awakening
of the Masses.**

What is the remedy? On general principles, we may state that it resides in the determination of the people to amend their laws and enforce their amendments. But parties have pledged themselves to perform this obligation for thirty years, at least; and we are further today from any favorable legislation toward the amelioration of the conditions under which the producer groans, than in any previous year, except in the fact that the experience of the past is beginning to open the eyes of the hitherto politically blind. Under the com-

petitive system and the laws which now prevail, there is no moral obligation recognized as militating against the right of individuals, corporations, or trusts in the commercial world, to worm the products of industry from the men who produce the goods, either in agriculture or manufacturing.

It is legitimate for the rich to become richer to the extent of hundreds of millions, or even billions of dollars; and it would not be right to abrogate this recognized prerogative to accumulate these millions, without a legitimate compensation. Notwithstanding this fact, however, destiny has sometimes so shaped the course of events, that great systems of productive enterprise have been obliterated, and millions of property taken from its legitimate ownership. We employ the term *legitimate* in the purely legal aspect of the case—not as pertaining to moral obligations. We are not among those who contend that the rich will come to see the wrong they are perpetrating, and that there will be a final equitable distribution of the property and industry of the world from the mere standpoint of social evolution or moral obligation, without an altogether radical change in the general and specific disposition of the human heart.

There have arisen so called great philanthropists during the career of the Government of the United States; among these we may name, more especially than any other, the renowned Carnegie. It has been argued from the character of this man, that a new era is being inaugurated; that other millionaires will follow his example; and that the world is approaching the great epoch when the principles of the Christ will govern the rich, and they will see the necessity of universal distribution. The principles of the Christian religion would demand a restitution of the accumulations of this great millionaire to the thousands of men, with their suffering families, who produced his accumulations. To rob twenty thousand men, rendering poverty stricken, women and children, made helpless by these millions, and distributing them to wealthy city corporations which had no part in their production, is no phase of the principles of the Christ. Pure Christianity will never be exemplified by any such attempt to appease an angry Deity.

There exists a power higher than that of social evolution. This power can reach the human heart. If the world requires an exemplification of its possibilities, it may be found in that outpouring which, 1900 years ago, so affected the souls of men as to compel them to sell their goods and bring the prices of the things they sold and lay them at the Apostles' feet. Such a spirit will again actuate the world. It will come through another baptism, more glorious than that which God ordained at the initiation of the Christian dispensation. There will be some preparatory steps before a return to

the conditions in which the great Christian system was inaugurated. These steps will be along the lines of religious and political agitation.

Public Ownership of Public Utilities.

It is within the province of the state, and in this we mean by virtue of the elective franchise, to regulate the affairs of the state in the interest of the populace. The great and fundamental truth of political rights, the right of the state to adjust its internal affairs when not interfering with the laws of the general government, so as to benefit its people, cannot be disputed; and there is no more important field for the beginning of such an adjustment, than that of public ownership of public utilities. The railroad and steamboat transportation of the state should be owned and regulated by the electors of the state; not that any set of individuals as distinct from any other, or that any party should reap the benefits, but that the people of the state at large should derive the benefits of their industry and its products.

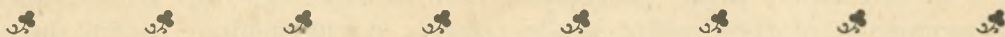
There will come a time in the career and history of this state (Florida), when its means of transportation will be owned by its people. This will occur not only in the state of Florida, but in every state of the Union, and in all the countries to which the empire of the nation shall extend. Such a condition need not even have its beginning in the state of Florida; but no state offers a better field for the agitation of the question, and the settlement of this great problem may have its initiation in this "God-forsaken extremity" and "jumping-off place" of America. Perhaps more wonderful things have occurred than that Florida should be the place of the special divine visitation, and the beginning of the descent of the kingdom of God in the earth.

Rights of Koreshan Citizens of America.

The public ownership of public utilities has already begun with the Koreshan Unity. Its justice may be made to appeal to those with whom its principles may

come in contact. We purpose at all events to make our influence felt, by bringing our people from the world into the common fold of the Communism of Koreshanity, and to still further utilize our elective rights as citizens of the United States, in the regulation of the affairs of the county in which we reside. If the people of the state of Florida imagine that the rights of the Koreshan citizen of America can be stultified or abrogated, they have yet to learn of what stuff the Koreshans are built. We do not purpose to violate any law, but we do demand our rights, and we purpose to demonstrate our power (what little we may possess) at the polls.

The influence is a drop in the bucket; and when we consider the meagerness of the visible Koreshanity, in comparison with the millions of men and the billions of money interested in directing the affairs of the nation, it may be amusing, to the casual observer, to see the effrontery of the Koreshan claim. So, nineteen hundred years ago, it was absurd and blasphemous for the Disciples of the Christ to predict the future possibilities and inevitable consequences of their public careers. They were few, illiterate, and despised; they foretold the spread of Christianity and the marvelous power which it would exert throughout the world. They knew the truth, and without fear they proclaimed it broadcast, though they met condemnation and death. Koreshanity, like primitive Christianity, will meet its opposition and its achievement. It will do this because it is ordained of God, and God knows that as the legitimate child of the evolution of Christianity, it is the inauguration of the age which of old was predicted to succeed the Christian dispensation. We are bold in our enunciation, because we know the power which has ordained this movement, and which will protect and direct its movements to the accomplishment of its purposes.



The world demands the Lord's advent. The desire for His coming is not now centered upon him, because there is no knowledge of the divine method. The Lord will come through, and as the effect of desire; but for desire to be effective in the accomplishment of the glorious object of the genuine Christian's love, those who inherit this love or desire must be gathered into a group or community, that through the collation of this very flesh of Christ—the desire for the Lord's coming—the augmentation of power will be commensurate with the occasion. Not only is there to be an augmentation of the potency of desire through the gathering

together in communal relation of those who love the Lord, but the potency of desire must be energized through its education and discipline, through which it may be moved in a given direction and made to center in an absolute unit or pivot. The Lord will not come to his people until that people bring their love to a focus. That focus does not reside in a dualistic concept. It obtains only in the cognition of the unity of God in one person, and that person inresistent as the truth of the Word manifest in the natural humanity. The center of desire must rest with a present visible and tangible object of affection, to whom obedience must be yielded

The Great Law of Life and Love.

PRACTICAL CHRISTIANITY is love to the neighbor.

While the Lord enunciated the wonderful summary of the law of God—the law of love, in the two unequivocal, inexorable, and all-pervasive unities of the covenant of life, the first one—love to God, has no practical applicability so far, because God remains—through the ignorance of modern Christianity—an unknown and unknowable quality and quantity. Leaving the first law, or the first application of love, out of the question, there still remain a knowable quantity and a quality within the reach of every man and woman who, through intellectual endowment, comes within the scope of voluntary responsibility.

“Thou shalt love thy neighbor as thyself,” whether iterated thirty-five hundred or two thousand years ago, or reiterated today, must comprise the basis of the science of a system of economics which must ultimately regulate all human relations. Koreshanity, as the science of genuine Christianity, embraces within its control, only those who come within and under its influence. To those who profess its principles it does say that if they love the law of life, as scientifically expounded by the Head of the Koreshan Unity, then the practical exhibition of this love is in the neighborly act which can only come through the genuine neighborly

love embedded in the will, embosomed in the soul, ramifying throughout the fiber, and entering into the corpuscle of the fabric. The neighborly act prompted through what is supposed to be mere duty, is neither practical nor neighborly love.

Intolerance of another because that other possesses what seem to you intolerable biases, habits, or accidents of being, while you possess equally great faults, possibly unknown to yourself, is one of the most deplorable sins of a professing Koreshan. This sin alone is sufficient to shut one out of the attainment of the firstfruits of the kingdom. We do not mean that it shuts one out of a heavenly attainment, but it precludes entrance into the firstfruits of heavenly life and joy.

The genuine Koreshan knows something of the personality and attributes of Deity, and has a better conception of what constitutes the neighbor than those outside of the Koreshan fold. There is no possible excuse for Koreshans not to so far forget self as not to be offended at the faults or weaknesses of one another, while within the fold and under the guide of the Shepherd of the sheep. If you love me and my cause, you will act voluntarily upon the inculcation of the science of life as promulgated by the Koreshan Head.

Millionaires as Interpreters of the Bible.

Departure of the Church from the Principles of Primitive Christians; Moral and Social Influence of Perverted Love of Money; Multiplication of Millionaires and the Unemployed.

AMANDA T. POTTER.

TO A BIBLE CLASS of his compeers, a leading young plutocrat makes himself interpreter of the Christ's Sermon on the Mount. The Lord Jesus and the Apostles spoke in the past; this sham demonstrator speaks in the present, and up to the current moment has the choice of position in that he has the last word to a mainly sympathetic world. He is permitted to drag the admonitions of the Creator in the dust, and to make of them the bulwark behind which he plants the ambush for human destruction. According to the exposition of this young scion of the moneyed aristocracy, the Lord's words: “Lay not up for yourselves treasures upon earth, * * * but lay up for yourselves treasures in heaven; * * * for where your treasure is, there will your heart be also,” does not mean that one may *not* lay up treasures upon earth. In this opinion he enjoys the comforting support of his spiritual adviser, the pastor whose teaching he reflects, of his ancestors, whose practice he emulates, of the risen ranks and of the ranks not risen—both pseudo Christian and pagan. All these applaud and abet the successful mammon devotee. This latter

assertion can be successfully refuted by showing the governments of the world to be the emanation of the Christ teaching; for it is in public administration that indications head up in demonstration.

Personal experience has confirmed for this victim of inherited gold greed, the edict that there is no royal road to learning. But it is highly probable that desire is strengthening within him the latent hope—which alone can rationally serve his plutocratic birth and nurture—that there is royal road to salvation. Should his uninterrupted way lead on to old age, it were not so strange as the reverse if he be found sharing the opinion of the French lady of quality who, when approached by the admonitory priest and urged, in view of her fast-setting sun, to give her earnest thought to the future, replied that she felt assured that due consideration would be shown a person of her acquirements and position, and serenely passed out.

Belshazzar feasting in the toils of destruction, falls short of parallel with this youngling who clutches with one hand toward heavenly joys, while the other hand

grips hell's sure anchor—the money-bag. "Thou shalt not covet," "Thou shalt not steal," and "The love of money is the root of all evil," fall not on such an ear to be honored, but to be explained away. Money he must have, for it is manufacturer royal of prestige. Without money, in just one particular he would e'en be like his professed Master—of no reputation, and, indeed, moneyless state might have condemned his dawning to a stable! He must have money, for with it he increases his quota of wage slaves, be they brothers or pagans, and this involves a thousand luxuries to which the possessor of the earth and the fulness thereof was a stranger. But, oh no! he "does not love money."

"The deceitfulness of riches chokes the word, and he becometh unfruitful," was said in the seed-time of the age. Now is the harvest-time, not only of those in whom the Word is to produce its fruit, but of those barren ones who, by repudiating the Seed, the Word, sinned against the Holy Ghost. It is the harvest-time of those who joyously comply with the command to love the neighbor as the self, and also of those who defiantly add the substance of their fellow man to their own. The harvest-time it is of the "poor in spirit;" of the "pure in heart;" the "merciful;" the "meek," and of them which "do hunger and thirst after righteousness." And the garnering shall compass the "rich man who shall fade away in his ways;" the rich men who "shall hide themselves;" the rich, of whom it is said: "Ye rich men, weep and howl for your miseries that shall come upon you." Hard indeed is the case of him who, professing brotherly love through church relationship, builds to himself a mansion while his brother dwells in a hovel; who luxuriates in wines while his brother but

hardly appeases his hunger; who vestures him in costly raiment while the kinsman of his profession shields himself in rags. The Christ bade to love the neighbor as the self; and from his lips, too, fell this: "Think not that I am come to destroy the law or the prophets: * * * Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

In men's departure from the communistic system introduced by the Savior, to the end that men should be saved, segregation upon all lines of human interests followed. Ignoring the mandate: "Be of the same mind in the Lord," the church fell to fragments with memberships of no two in exact agreement. Upon secular lines, the aggregate humanity became two masses—distinct and opposed, employer and employed. There is no end to the falling apart—"the falling away," until the fulness of times. In the nature of things, the labor faction falls to factions of a faction; and the same fate rends the capitalistic party. The unity of the respective classes is but under pressure of desire to dominate the greater opposition; and mankind has become nearly the fulness of the divided house which is to fall. A half century has produced a crop of 33,000 millionaires from an original two; from the original few unemployed, it has multiplied until the product is millions! Of the employed class, there are other millions per force living so closely to the last penny of their pittance, that the ordinary casualties prevent them from making any provision for failing health and strength. And where rests the responsibility? It lies in a church apostate from its high calling; a church fearful to offend the Rocke-fellows; the church, full of rocky-souls, of whom it is written that it is easier for a camel to go through the eye of a needle than for one of these to enter the kingdom of God!

Possibility of Attaining a Knowledge of Deity.

A Clergyman's Theological Position Criticised and Refuted; Processes by Which the Almighty may be Known; the Biblical and Scientific Doctrine of the Humanity of God.

J. S. SARGENT.

That a finite mind should be able to comprehend the Infinite, would seem to be as impossible as it is unnecessary and undesirable. Were we able to understand the Almighty into perfection, comprehending all his actions concerning us, not only in themselves, but as related in a life series and a world series and a universal series; and not only so, but the motives that prompted him, then he were no longer God—grand, glorious sovereign, dwelling in light unapproachable, worthy our homage and adoration, but a man, whose ways were no higher than our ways, and whose thoughts were only on a level with our crude and imperfect notions. Or else we would become as God, and in so doing would cease to be men; and I find it so sweet and desirable a thing to be a man, with all his limitations involved, that I would rather stay man than become as God.—REV. S. M. JOHNSON, on "The Mysteries of Providence," in *Cram's Magazine*.

WE ARE MOVED by the above to use that trite and sometimes caustic exclamation, INDEED! If the reverend gentleman would not become as God, it occurs to us that he should have been with Adam to remonstrate against his partaking of the tree of knowledge of good and evil, the warnings against which were certainly in the divine Providence of that which should surely come to pass in the event of disobedience. But it might shock the reverend's crude conceptions of Deity, to be told that the disobedience was also of the divine Providence.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of

them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." (Jer. xxxi: 34.) It would seem from this Scripture, that the forgiveness of our sins is *sine qua non* to the knowledge of God. To know God is to be like him, as a son comes to know his father by becoming like him—that is, by becoming a father; and further, to be a Son of God is to eventually grow to his stature—to be like God, knowing good and evil, else there is no "uniformity of Nature." The present mortal, segregate, or incomplete man cannot know God in any such sense until he reaches his perfection. The reëmbodiment of men from generation to generation, all along down the ages, is but the gathering of the knowledge of good and evil by experience and by contrast, preparatory to coming up from the plane of mortality to which man fell—coming up by being "born again" into immortality, into the Sonship of God, and into a life on the same plane as that of Adam and Jesus, the only real or perfected men in the image and likeness of God, whose names are recorded in Biblical history.

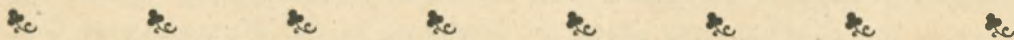
The reverend gentleman entertains the idea that we may come to know God in the hereafter, meaning beyond the grave. But we are taught to pray: "Thy kingdom come; thy will be done in earth, as it is in heaven." If this prayer is not to be answered, why are we taught to pray for the coming of the kingdom? It is evident that we cannot do His will without knowing it, and to know it is to know him; and if the prayer is to be answered—if the divine will is to be done in earth, it must be done in earthly bodies.

The Apostle Paul says that we are "waiting for * * the redemption of our body." Like David, we are born in sin and shapen in iniquity. We are born of sensual generation into the devil's flesh; but Jesus was born of the immaculate conception into the divine flesh. It is obvious from the words of the Apostle John, that when we reach the redemption of our bodies we shall be like Jesus: "It doth not yet appear what we shall be: but

we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John iii: 2.) What is it to be like Him? The Lord Christ had the bride within him, as Adam had the bride—the female principle—within him, until the "rib" (the woman) was taken out of him. As Adam was divided in the fall, all men following Adam in the fall are divided men—half men. But as the Lord was able to remove the "rib" (the woman) from man's body, he is undoubtedly able to restore it in due process of time. He was able to make such restoration in the coming of Jesus, who was the firstfruit of the resurrection from Adam, thus constituting him the perfected, biune man, the two sexes in one, the perfect God.

This law of segregation and reunion of the sex principles in the human world, is abundantly exemplified in the "uniformity of Nature"—by many illustrations in the vegetable kingdom, the most familiar of which is the growth of the pumpkin from seed to fruit, or seed again. The biune life in the seed becomes segregate in the vine, producing male and female blossoms, the pollen of which, by the aid of bees or other insects, is conjoined, and thus the male and female principles become reunited in the fruit and seed; so that in its cycle from planting to reproduction, the seed goes through its fall to its redemption, just as does man in the inception, development, and fruitage of the Tree of Life. The multiplication of the number of seed in the pumpkin, corresponds to the multiplication of the divine seed in the Sons of God to appear at the end of the cycle of human development, or at the final fruitage of the Tree of Life.

The clergyman above quoted does not admit that God is Man, or man God; but he can hardly deny that Jesus the Christ was a man, and that John said of him: "The Word was with God, and the Word was God. * * And the Word was made flesh, and dwelt among us." We do not see how this testimony, that Jesus was God, or the fact which ought to be apparent to every earnest student of the Bible, that he was both God and Man, is to be denied or set aside.



Koreshanity is the practical kingdom of righteousness. Christianity is a total failure if its quality of faith, with its concomitant charity as taught and practiced by the modern church, is a sample. It is fortunate for the world that there is a true Christian hope, transcendentally above the spurious religion now palmed off upon the world as the transmitted doctrine and righteousness of the Lord. The world has had about enough of a religious system that cannot, after hundreds of years of control, put bread into the mouths of the hungry, clothing upon the backs of the naked, shelter over the shelterless, and fuel to warm the nursing

mother and helpless babe. Koreshanity is a religious and secular system that purposes to handle the great questions of the age from the practical side of natural life, making that first which is natural, so that the genuine spiritual structure may be reared upon a good, scientific, and natural foundation. It purposes to practically settle the question upon which the politics and commerce of the country split. It of course remains to be demonstrated whether it will accomplish its purposes. It needs not to be demonstrated to Koreshans, but the world demands a demonstration and shall have it.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE SUBJECTION of woman to the control of man has been rigorously enforced by the enactment of laws aimed to curtail her liberty in every direction. She has been denied the right to command her person, to develop her intellect, to receive adequate compensation for her labor, and to dispose of her earnings. The belief that she is the natural inferior of man, which has made her less than a chattel in the eyes of the law, derives its support from theological notions respecting the first chapters of Genesis, which have held their place for centuries. It has been reserved for the science of the new age to break her fetters and proclaim her full equality before every tribunal, both divine and human. A knowledge of the inherent constitution of the mind in its relation to the laws of re-embodiment, refutes the idea that her inferiority is fixed in nature. The predominance of feminine entities which determine the external form in one embodiment, may be followed by a polarization of spiritual force that renders the succeeding career of the same entities masculine in its outward expression. Love and wisdom, the essences of being, are let down through various degrees, with change of sex in each. This could not be the case if the feminine element were subordinate. Woman shows her true nobility, not by humble submission to the brutal exactions of tyranny, but in her refusal to surrender her personal rights, even in obedience to civil law. She is naturally forgiving and generous. Her heart goes out in pity for those who have wronged her most shamefully, but she must learn to subordinate her sympathetic impulses to the demands of a wider charity which embraces the race. If woman is ever to rise from the humiliating condition of servitude, where the Twentieth century finds her, she must accept the means of elevation offered her by science. Will she be a slave or a queen? It is her province to conserve the vital essences of her being to furnish the substantial potency of immortal life. The human race is ready to evolve to a more advanced stage of existence. The consummate flower of destiny is ready to unfold its snowy petals in the bloom of heavenly purity. If woman could but realize what her functions are at this supreme moment, she would cease to crouch and grovel at the feet of man. She would put off her robes of shame and, clothed in the mantle of chastity, she would go to meet her Lord, receiving from his hands the holy gospel of the new life. Through obedience to its commands, the crown of eternal blessedness may be won. This is not figurative language. It is the literal expression of divine law. To the womanhood of this age has been entrusted the oracles of God. Will she, can she neglect such a mission? Every woman longs for beauty of form and feature, which so few possess. Every woman longs for intellectual and civil freedom. All these gifts await her in a degree now beyond her power to imagine, contingent only upon her acceptance of this gospel of chastity.

The production of artificial protoplasm which exhibits all the properties and motions of the real substance under the microscope, so that the keenest eye can detect no differ-

ence, shows conclusively that the vital principle is invisible and intangible. In other words, it shows that life is not inherent in matter per se, but is produced by the union of some spiritual energy in conjunction with matter. Soap-suds and olive oil may give a remarkable semblance of capillary action, but they cannot breed living organisms of the lowest type. Like organic and inorganic calcium, they baffle the chemist's skill. He knows that organic calcium will act as a fertilizer, while the inorganic substance lacks power to stimulate vegetable growth, therefore, he ought to conclude that the former has added some unknown quality in its experience as part of an organized body. Now the scientific men of the world very strangely deduce the converse of this conclusion, reasoning that if artificial protoplasm looks and acts just like the real, though it cannot reproduce itself, then the living substance is merely material. They admit that one produces an effect which the other is incapable of producing, therefore (so they argue) the two are just alike! What, then, is life? In all its stages it is the product of the conjunction of spirit and matter. It involves the interconversion of the two substances,—for spirit is substance,—and apart from such conjunction no vital phenomena of any kind are possible.

The President's message is wise, dignified, and comprehensive in its bearings. No question of moment seems to have been forgotten; and while the greater issues are given their full value, in most cases, minor considerations urged in respect to many show a capacity for detail that is unusual in combination with other qualities possessed by the President. In discussing the Navy, for instance, while the subject is broadly treated, he says that the pretentious and unmeaning title of "naval cadet" should yield to "midshipman," a simpler term full of romance. A fine assertion, destined to become historic, affirms that "We desire the peace which comes as of right to the just man armed—not the peace granted on terms of ignominy to the craven and the weakling." The policy recommended toward our new territorial adjuncts is honorable. The Philippine question is especially well handled. Patience and forbearance in dealing with an undeveloped people, involve no relaxation of firm military discipline that is best suited to aid their progress. As a state paper, this document is remarkable for clearness of statement and the epigrams in which it abounds. It is elevated in tone, and admirably adapted to foster and maintain the unanimity of sentiment awakened by a common sorrow, shared so recently by all sections of the country.

The aid of the civilized world is invoked in behalf of Boer women and children herded together and perishing like cattle in the concentration camps in South Africa. The suffering in famine-stricken India is said to be less awful. The Boers have pushed their struggle for independence to frenzy, and now it is reacting upon themselves. It is better for both nations to lay down their arms and agree to an amicable settlement of difficulties rather than allow the innocent wives and mothers on both sides to experience untold

agony. It is upon the women of the nation that the horrors of war always reflect most severely. The flower of the English nation lies dead in a distant land. Pestilence has broken out to add to the gravity of the situation. Let this sacrifice of human life be stayed by the leaders upon both sides. The whole civilized world demands it in the name of woman.

The harvest season with all the festivals in its honor, which have been held from prehistoric times, are but types which commemorate the great spiritual harvest. According to the classic myth, when famine threatened the inhabitants of earth, Zeus prevailed upon the god of the under world to restore Persephone to the arms of her mother Ceres, and at the return of the maiden "the deep-soiled cornfields sent up instant fruit. With leaves and flowers the whole wide earth was laden." Ceres mourning for her loved one is emblematic of the desolation of the church deprived of the spiritual life of the Lord, which went down into the black depths of earth. He descended into hell in the race. But the close of the cycle brings back the bride, the New Jerusalem, and the earth yields her richest increase in the ripened fruit of ages.

"The Lord's hand is not shortened that he cannot save, neither is his ear heavy that he cannot hear. The Lord is not slack concerning his promises, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The time that seems so long to those who wait in earnest expectation, and the suspense of hope deferred for the putting on of the Sonship, is a veritable evidence of divine compassion. The gospel of the new life is going forth from day to day. It is safe to say that every week it reaches some who are destined to share in the blessedness of immortality. Those who mourn and struggle to overcome may take comfort in the thought that their sacrifice contributes to assure the eternal purpose in bringing many Sons into glory.

Every person, whatsoever his status in society, has the possibility of reaching the climax of human attainment. No matter how low or degraded he may be now, he will yet

become, through processes of development in time, the heir of God and joint heir with Christ. No man is justified in pointing the finger of scorn at his fellow, for where one stands today in his moral rags and filth, the other has once stood. All must pass the same way, and the thief, the murderer, and the moral outcast may enter the kingdom of heaven before the Pharisee.

Man himself must be known and studied in order that sociology may progress along scientific lines. Every fact in regard to the construction of the human organism goes to disprove anarchy. There is not only a governing center, but various subsidiary centers arranged in their proper order. The muscles are not subject to direct stimulation from without. They are protected by the skin, yet they are not in direct communication with it. The skin-nerves pass first to a center through which they act upon the muscles.

The past month has not only been marked by great loss of life from railway and steamboat collisions, but also by startling instances of defalcation and embezzlement. The strain of competitive life grows harder, and in order to keep pace with richer neighbors men succumb to temptation. The constant going out of desire in the lines of covetousness weakens the moral fiber and breaks down the intellect. Suicide is the last resort under the shame of discovery. The wages of sin is death.

Mind is never manifested apart from matter. No one has ever seen a disembodied spirit. Apparitions are a partial and transitory materialization of substance projected from the brain of the observer.

The manifestation of the Lord in his divine humanity in the natural world, corresponds to the wonderful bloom of the century plant, the rarest type of floral beauty.

Discipline is love in action, ministering to the perfection of the governed.

Contemplation of higher truths stimulates all the bodily functions.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Koreshan Idea of God's Omnipresence.

EDITOR FLAMING SWORD:—While thanking you for your reply to a question some time since, I would say that others have arisen during conversation, in which I stated some ideas advanced by KORESH. A young man from Turkey who is attending the State University here, wanted to know if God were really omnipresent, or, as he put it—"How they can pray to God here and in the old country and everywhere?" (2) He also asked what held the earth in its place, if stationary. (3) Another person present wanted to know if all the

language of creation given in Gen. i, ii, iii, is symbolic? When it is said that God made the beasts, (if the world of humanity were in existence prior to these events and at that time) why was Adam told to name them? Why is it said, "There was not a man to till the ground," etc.? (4) Also, what is the explanation of the supposed immense distances—millions of miles, which it is supposed can be reached, not merely by telescopes, but by the unaided vision, such as the planet Uranus, if the diameter of the sphere containing all these objects of vision be only 8,000 miles?—S. F., Morgantown, W. Va.

The omnipresence of God in the Koreshan System does not coincide with the orthodox idea of universal intelligence pervading all space. God is personal, and the mind of Deity inhabits a human brain. God is omnipresent only as he descends through all degrees of creation, by the transformation of mental energy to material substance. In a corresponding manner, thought is omnipresent in the human body—not as thought or self-consciousness, for instance in the muscles, but transformed to the ma-

terial basis of muscular activity. Prayer is aspiration. Whosoever, in any land, aspires to the perfection of Deity is destined to reach the beauty of holiness, which draws forth his desires. It is said that the effectual, fervent prayer of the righteous man availeth much. The prayer or the aspiration of the Lord, the Righteous Man, is to elevate humanity, thus perpetuating his own life. This leads Him to plant himself in the race, awakening new hopes and desires in man. Aspiration toward the throne of intellectual dominion, may be compared to the action of the corpuscles in the different parts of the body. They send up their desires, not only for the substances of material supply and renewal, for protection and support in their present spheres of activity, but there is in each a progressive element that aspires toward the brain, where material substance is changed into the essences of thought.

(2) The earth or the physical universe, which is approximately stationary, holds its place by virtue of the perfect balance of all its substances and energies. It thus reflects the perfect equilibrium of mental forces in the mind of the personal Jehovah.

(3) The first three chapters of Genesis are not to be taken literally. They refer to events in the world of humanity, which is co-existent with Deity and the physical cosmos. The names which Adam gave to every living creature, are the names of the subsequent Messianic personalities who succeed each other in the progress of an astronomical cycle of 24,000 years. Each one involves all his predecessors, but is designated by his own specific title, appropriate to his character and office. It was predicted of the Lord that his name should be called Jesus, for he should save his people from their sins. The name of the Shepherd of the Gentiles foretold in Gen. xlix: 24, was predicted by the prophet Isaiah: "That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure." The sum of God's desires is limited by the reproduction of himself in his offspring. This is the crowning work in the redemption of humanity. Adam gives names to his successors, in the sense that the spirit which dwelt in him passes on to them

in the degree of manifestation suited to each age. The statement that there was not a man to till the ground, means that the Messiah had not yet come to dress the Garden and to keep it—that is, to baptize humanity. God had not come forth into outward and visible manifestation as the personal Son. The word man in this passage of Scripture, refers to the perfect Being made in the image and likeness of the Father, outwardly manifest at stated intervals. Natural humanity, in existence then as well as now, comprehends the Garden waiting to receive the precious Seed.

(4) The distances of the heavenly bodies as calculated on the basis of the Copernican hypothesis, depend upon their parallax as measured from the center of the convex earth. The base line being an assumption, the distances as determined from an erroneous premise are deceptive in their immensity.

In the solution of any problem, it is better to start with some known factor to serve as a basis of argument. In computing the distance of the sun, two assumptions are involved—first that the earth is convex, and consequently that the sun must be off in space, far beyond the length of the radius of 8,000 miles from the center of the earth; second, that the earth performs an annual revolution about this distant sun. The diurnal parallax of the sun is too small to serve as a factor, but the annual parallax, due to supposed terrestrial rotation, is about 8.86". This puts the sun at a distance of about 92,000,000 miles. Twice this distance being the diameter of the earth's orbit, as supposed, gives Copernican astronomers their "yardstick" of 184,000,000 miles to measure the distances of the stars. Here a third assumption is introduced—that the line of vision is straight, or that rays of light move in right lines, another "fact" that has not been proved.

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NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We call the attention of the members of the Society Arch-Triumphant to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koreshanity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership. Respectfully,
VIRGINIA H. ANDREWS, Sec'y K. U., 6310 Harvard Ave., Chicago, Ill.

Monopoly and the Church.

Wm. J. Bryan Writes Concerning the Vicious Influence of Monopoly in Church and State.

A recent issue of *Pioneer Press* of St. Paul, one of the leading republican papers of the Northwest, presents a dispatch under its "*Pioneer Press* special service," telling of the deposing of Rev. Philip E. Holp by the members of the Congregational church, at Angola, Ind. According to this dispatch, the Reverend Holp started a movement last spring to reduce the price of gasoline and kerosene by the organization of a local company. The Standard Oil company had been charging 13 cents per gallon for oil and gasoline, but as soon as the independent company received its supplies, the trust cut the price to 9 cents in and around Angola. The dispatch goes on to say that many of the members of Mr. Holp's church are employed by the Standard Oil company, and that his friends claim that it was through the influence of this company that he was driven from the pulpit.

This is not the first instance in which the Standard Oil company has interfered in church matters. Henry D. Lloyd, in his book entitled "*Wealth Against Commonwealth*," tells how Mr. Matthews, of Buffalo, an independent oil producer, was harassed in his church relationship because he insisted on prosecuting the Standard Oil company. On page 294 of the book above mentioned, it is stated that Matthews by his fight against the Standard Oil company, reduced the price of oil from 12 and 18 cents to 6 cents per gallon. He was an officer in his church, but the wealthiest man in the congregation was an agent of the Standard Oil company, and received a salary of eighteen thousand dollars per year. He did not belong to the church, but was a member of the congregation, and was trustee and treasurer. He had recently taken the pastor of the church on an extended vacation trip to New England. When it came time for the election of church officers, the pastor called on Mr. Matthews and suggested to him that in view of the opposition that there was to him, and in view of what the newspapers had said about him, (corporation newspapers that had been belittling his efforts and ridiculing him), he had better not be a candidate for re-election. So Mr. Matthews dropped out and left the church to enjoy the pecuniary if not the spiritual support of its non-Christian, trust fed trustee and treasurer.

Those who doubt that the vicious influence of private monopolies will finally debauch the church as it is now debauching the government, should read Lloyd's

book, (published by Harper Bros., New York,) and especially Matthews' letter describing the persecution that followed his attempt to protect the people from the Standard Oil company. And yet there are papers so dominated by the great financial interests of the country, that they spend more time describing the Sunday-school work done by the Rockefeller family than they do in denouncing the un-Christian methods employed by the company from which the Rockefeller family derives its great wealth.—Bryan's Editorial in *The Commoner*, Lincoln, Neb.

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Socialism and Anarchism.

A Chicago Editor Makes Timely Remarks on the Difference Between the Two.

At a turbulent meeting of socialists and anarchists in Mueller's Hall on Thursday night, a socialist speaker denounced anarchists, ridiculed their utopian dreams, and taunted them with the declaration that they favored assassination without the courage to publicly stand for it as a cardinal tenet of their faith. The charges met with sharp rejoinders, and, as was to be expected, created much disorder and excitement. The lie was passed around with the usual reckless abandon, and the air was heavily charged with hisses and rabid utterances. The incident merely served to emphasize what doubtless seems very strange to those who have been in the habit of ignorantly confusing the two schools of economic thought—that socialism and anarchy will not mix. It has become the habit of superficial thinkers to regard socialism as next door to anarchy, as though adherents of the one might easily pass by natural process of mental progression to the other.

As a matter of fact, nothing could be more antipodal than socialism and anarchism. They are not only far apart but antagonistic. One believes in enlarging the functions of government, the other does not believe in any government at all. The remedies for present economic evils and inequalities proposed by them, are equally radical and revolutionary, but utterly different. The socialist would have the state control all the industries and sources of production, making man a mere laborer for the state. The anarchist would have the state, so far as it represents government, completely obliterated. The socialist stands for peaceful economic revolution, radical and far-reaching; the anarchist stands for economic chaos and disorder. * * The beliefs of anarchism and socialism are absolutely irreconcilable. Fundamentally, they are as far apart as the poles.—Editorial in *Chicago Record-Herald*, Dec. 7, 1901,

Fruit Possibilities in Florida.

Efforts are being made to cross the grape-fruit with the orange, and already with some success. It is thought that some new and valuable fruits may be created in this way. A very satisfactory hybrid has been obtained between the Tangerine orange and the "pomelo," which is the proper horticultural name of the grape-fruit.

The grape-fruit—so called because its large spherical fruits grow in grape-like clusters of from three to eighteen—has only recently come into popular favor. Fifteen years ago it was practically unknown as a commercial product, though Florida people consider it tonic and refreshing. For lack of market, great quantities of pomelos were left to rot annually in the Flowery Peninsula. But Northern visitors in that part of the country learned to know and like the grape-fruit, and a demand was created by their desire for it on their return home.

Fifteen years ago the first pomelos were shipped to New York and Philadelphia, and were sold for fifty cents a barrel. But the taste for them grew, and better prices were soon realized. The great freeze of 1894-5 reduced the crop to a large extent, and the few pomelos sold that year brought enormous prices, sometimes as much as from \$15 to \$20 a box. The ordinary price nowadays is from \$4 to \$7 a box. Thousands of trees have been newly set out in Florida, and the prospect is that the supply will keep pace with the demand which has been created by the increasing appreciation of fruit consumers. If the experiments in crossing it with the orange prove as successful as is hoped, some interesting novelties in the fruit line may be expected.—*Saturday Evening Post*.

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LIFE IN DEATH.

Stir of sap, and bud new-born,
Song of meadow lark at morn,
Poppy flame amid the corn,
Pine to ocean murmureth.
Comes fruition, then decay,
Darkness creeps upon the day,
And the shadows seem to say,
"In the midst of Life is Death."

Nature fades as ebbs the tide
Of the waste of waters wide,
But here cometh one as bride,—
Death hath taken Faith to wife.
In the brown seed dwelleth God,
And another summer's sod,
Blossoming as Aaron's rod,
Shall proclaim, "In Death is Life."

—EDNA KINGSLEY WALLACE,
in *Leslie's Monthly*.

National Drink Bills.

Figures Showing the Sums Spent for Liquor Here and Abroad.

It is estimated that slightly more than \$1,000,000,000 was spent in the United States in alcoholic beverages in 1900, and the amount of beer and spirits consumed was 1,334,176,033 gallons, or 17.68 gallons per capita. This is somewhat below the highest rate of consumption, but it is above the average. In 1893 the people of the United States consumed 18.20 gallons of beer and spirits per capita, and since that year they have never reached so high a convivial point. In the mere quantity consumed, we drink a little more beer and spirits than coffee.

In the United Kingdom, where the population is 41,000,000, the annual drink bill is about \$804,000,000, and the cost per capita is \$19.62, or nearly \$100 for a family of five persons. England spends more per capita for drink than either Scotland or Ireland, the cost having been per head in 1900 £4 3s. 2d., £3 6s. 4d. in Scotland, and £2 18s. in Ireland. The tax on spirits in the United Kingdom is about double that of this country, and our population is nearly twice as large.

In England the consumption of spirituous liquors is about stationary, but it is not decreasing on the continent of Europe. In the United States it is less per head than ten years ago, and more than five years ago. The habit of drinking beer was apparently never so general the world over as it is now, and the last year of the century showed an increase rather than a decrease in the use of alcoholic stimulants.—*Ex.*

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Lectures on Koreshan Science.

Series of Scientific Lectures by Rev. E. M. Castle at Koreshan Hall, Sunday Afternoons and Tuesday Evenings.

We are pleased to announce that Rev. E. M. Castle, after a number of months' work as Demonstrator of Koreshan Universology at the Pan-American Exposition, has returned to Chicago, and may be with us for some weeks. While here she will deliver a series of lectures for the benefit of interested friends and investigators of Koreshanity. In this series true science will be entertainingly contrasted with the current systems founded upon hypothesis. Truth-seekers cannot afford to miss hearing so able an advocate and representative of the Koreshan Cult.

The third of the series of lectures will be given Sunday afternoon, December 15, 3 o'clock; the fourth on Tuesday evening, December 17, 8 o'clock. Other lectures of the series will follow on Sunday afternoons and Tuesday evenings, at hours specified, until notice to the contrary. We cordially invite all who are interested in the progress of the most advanced thought of modern times, to attend. Everybody welcome; admission and seats free; no collections. Koreshan Hall, 315 Englewood avenue, (near 63d street and Wentworth avenue), Chicago.

An Editor's Testimony.

The Arcadia (Fla.) Champion Stands in Defense of Koreschans Against the Slandorous Press.

In this connection the editor of *The Champion* thinks she has reason to find fault with some of the county papers which have from time to time thrown out slurs, innuendoes, and insinuations against her in connection with the Koreschan colony of Estero. Last week's *Advocate* published a scandalous article about Dr. Teed and his colony, which we know to be false, malicious, and shameful.

Four years ago the editor of *The Champion* visited the Estero colony for three weeks. Her husband and two sons, Dan and Roy, spent several months there the same year. We unite in saying that the colony is composed of highly educated, pure minded, and morally superior persons, and will further say that we were never in our lives associated for so long a time with an equal number of high minded, honorable people who live their religion and deserve only kind words from their neighbors.

These few words are said in their defense, because these people are friends of the editor of this paper. That she is not a member of their colony at Estero is surely not on account of anything in the lives or motives of either Dr. Teed or his followers, whom we believe to be honest, pure minded, law-abiding citizens of the state.—*The Champion*, Arcadia, Fla.

* * *

Modern Academic Education.

"You cannot comprehend," said Professor B. Fogg, "that since 2 plus 2 equals 4, therefore 2 plus 4 equals 6. I will elucidate. You perceive that numerals are not entities, but representative of concepts?"

"Yes," said the child, doubtfully.

"But if the aggregate of two entities plus 2 is assumed to constitute 4, and is represented by that sign, similar signs may be adopted for the superimposed concepts of two representatives more, which is 6. Is that satisfactory?"

The child said: "I don't understand; and my papa says 4 and 2 is 42."

Said Dr. Tucker: "You have no mental vision, child; you are incapable of perception."

"Now, let me explain," put in the practical man. "6 minus 4 equals 2, doesn't it? Now that is equivalent to saying that 2 plus 4 equals 6; if we transpose the minus sign, changing it to plus, we have 6 equals 2 plus 4. Isn't that clear?"

The child began to cry.

"Well, maybe it was only 24," sobbed the child. "I saw it on a sign."

"The trouble is," said the practical man, "that the pupil doesn't want to understand." Just then an ignorant man came in. "Here, little one," said he, "there's three pair of dice; now count them up. How many can you make?"

"Why, six," said the child.—BOLTON HALL, in *Life*.

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The World's News.

Dec. 4.—Congress listens to the President's message; he advises restrictions on immigration, rigid exclusion of anarchists, and strict maintenance of the Monroe doctrine.—Investigation asked of the charge that Admiral Sampson and Captain Crowninshield saw proofs of Maclay's account of Santiago battle.—Senator Hoar presents bill to protect the President.—English nobility wrangling over coronation honors.—Dec. 5.—Terrible suffering reported among Boer women and children in reconcentrado camps in South Africa.—Coroner's jury finds Wabash collision due to carelessness.—British ship with 28 sailors sinks at mouth of Columbia River.—London *Spectator* upholds Monroe doctrine.—Senate listens to Isthmian canal commission and new Hay-Pauncefote treaty.—Author of "Quo Vadis" heads national movement in aid of Polish children.—Death of Sir Wm. McCormac, President of the Royal College of Surgeons, London.—Suit begun against Lords Kitchener and Milner for deportation of Miss Hobhouse, prime mover against concentration camps.—City Attorney of Grand Rapids, Mich., convicted of bribery.—Dec. 6.—Senate discusses anarchy; proposal by Senator Hoar to found penal colony.—Congress not disposed to grant tariff concessions asked by Cuba and advised by President Roosevelt.—Annual convention of American Federation of Labor opens at Scranton, Pa.—250 Boers taken by English.—Death of Mrs. Donald G. Mitchell, wife of author (Ike Marvel).—Railroad collision in Arkansas; three killed and thirty-eight injured.—Dec. 7.—Bill for a Memorial park in honor of McKinley, to include four million acres in Appalachians, is introduced.—Germany stirred by Kaiser's threat against new tariff bill.—Russia restricts number of Jewish students in schools and universities.—Catholics send Mgr. Sbordetti, formerly Archbishop of Havana, to adjust Philippine differences.—British statesman proposes that Persia be established as neutral territory.—Dec. 8.—No verdict found against members of *Chicago American* staff, charged with contempt of court for criticism of Judge Haney's ruling in gas suit.—Small dealers cause rise in grain market.—Edmond Rostand heads appeal in behalf of Boer children, with strong poem.—Max O'Rell ill in New York.—Boer sympathizers hold meetings in Chicago.—Dec. 9.—1,500 soldiers returning from Manila defy officers and assume control of transport ship.—20 persons injured in

wreck on Georgia railroad.—Ten millions promised to aid university extension in America by Andrew Carnegie.—Senator Frye will introduce new ship subsidy bill today.—Dec. 10.—Cashier Fleishman, of Los Angeles Farmers' and Merchants' Bank, disappears with \$100,000.—Emma Goldman praises Czolgosz at mass-meeting in New York.—Tillman and McLaurin renew fight in Senate.—Government of Nicaragua grants concessions for canal route.

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The Flaming Sword's Exchanges

Review of Reviews.—The article which will probably attract the greatest number of readers this month, is a brief summary of the work accomplished in thirty-three years by the United States Industrial Commission. Prof. Lindsay, of the University of Pennsylvania, who took charge of some important departments, furnishes information in regard to the methods employed and the results achieved. Fiction and Poetry of 1901, are reviewed by William Morton Payne. Virchow, the German Scientist, John Redmond, the Irish Leader, and Li Hung Chang, whose portrait forms the frontispiece, are each the subject of short essays. The Government of Our Island Possessions, and Railroad Building in Asia, are among other articles. Review of Reviews Co., 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

Leslie's Monthly.—The Christmas number of this popular magazine is marked by several color-plate illustrations. A striking portrait of Israel Zangwill, the Jewish author, together with smaller cuts of other leaders of the Zionist movement, accompany the former's article upon the Redemption of Palestine by the Jews. There is an illustrated poem, His Christmas Folks, by Frank L. Stanton. The Diary of a Japanese Girl is continued, and there are several short stories appropriate to the season. Frank Leslie Publishing House, 141-147 Fifth Avenue, New York. 10 cents a copy. \$1.00 a year.

Suggestion.—The tricks of Dr. Henry Slade, the famous slate-writing medium, are exposed in the December issue. By means of a lap glass, the investigator, Rev. Stanley S. Krebs, was able to detect just how the frauds, which long deceived a credulous public, were effected. It is the object of this magazine to promote suggestive therapeutics as a substitute for drug medication. Suggestion Pub. Co., 4020 Drexel Boulevard, Chicago, Ill. 10 cents a copy. \$1.00 a year.

Men and Matters.—This little magazine is published in New Orleans, and it devotes itself to descriptions of Southern localities and sketches of prominent citizens. 320 Magazine St., New Orleans, La. 10 cents a copy. \$1.00 a year.

The Interpreter.—A monthly periodical, edited by the Rev. George Chainey, Conductor of the School of Interpretation, 938 Fine Arts Building, Chicago, Ill. 10 cents a copy. \$1.00 a year.

Notes and Queries.—Many points of interest relating to ancient legends, history, and literature may be found by the curious in this publication. Manchester, N. H. \$1.00 a year.

La Cosmogonie Cellulaire Ou La Terre Une Sphere Concave.

PARTIE I.—Par KORESH, Fondateur Du Systeme De L'Universologie Dite Koreshanite Qui Fait Accorder La Science Avec La Religion Et Auteur De
Maintes Oeuvres Scientifiques.

PARTIE II.—Par M. Le Professeur U. G. Morrow, Astronome et Geodesiste En Chef De L'Unité Koreshanne, Redacteur De L'Epee Flamboyante.

(TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.)

Cause Eloignee du Mouvement Physique.

Nous n'avons que fait entrevoir au lecteur la cause prochaine des activités dans le kosmos alchimico-organique. Le terme, cause éloignée, s'emploie ici pour désigner une cause à part des forces électro-magnétiques auxquelles s'attachent en premier lieu la forme, les activités et les phénomènes du kosmos dont le plan est tracé dans les pages précédentes. Nous voici maintenant arrêtés devant la cause finale de toute activité. Cette cause tient à l'intelligence et s'attache non seulement à l'esprit mais à la volonté. La forme et la fonction se manifestent dans deux domaines cosmiques qui se lient étroitement quoique les sphères en soient discrètes. Nous les appelons l'un alchimico-organique et l'autre, organo-vital. Le premier et l'inférieur est celui qui embrasse le monde, c'est-à-dire la terre avec les étoiles, le soleil, les planètes, les atmosphères etc.; l'autre et le supérieur comprend le règne végétal, animal, humain, angélique et divin c'est-à-dire le règne des Dieux. Ces deux domaines sont coéternels; ni l'un ni l'autre n'a préexisté. L'organo-vital l'emporte en qualité et aussi en pouvoir actuel d'engendrer et de perpétuer. Le domaine alchimico-organique a pour centre le noyau astral qui est le pôle positif de ses forces électro-magnétiques; l'organo-vital a pour centre l'Homme Divin, l'Etoile lumineuse du matin, source de volonté régénératrice et de puissance créatrice. Le Seigneur Jésus est le noyau et archétype de l'humanité régénérée. Le Seigneur Christ au moment où il parut dans le monde était le centre de l'univers anthropostique, l'origine de toute existence, la source de la puissance créatrice.

Cause de Mouvement d'après la Bible et la Theologie.

"C'est lui qui est l'image du Dieu invisible, le premier-né de toutes les créatures. Car c'est par lui qu'ont été créées toutes les choses qui sont dans les cieux et sur la terre, les visibles et les invisibles, soit les trônes ou les dominations, ou les principautés, ou les puissances tout a été créé par lui et pour lui. Il est avant toutes choses et toutes choses subsistent par lui. Et c'est lui qui est le chef du corps de l'église. (Col. I: 15-18)."

Il n'y a qu'une demande à faire sur ce que dit ici l'Ecriture sainte. Est-ce vrai? Voilà une déclaration concise, générale, concluante et nette. Le Seigneur Jésus est-ce en vérité ce qu'il se déclare et ce que les hommes inspirés l'ont déclaré de l'être? Est-ce le Fils de Dieu? Et se réunit il en lui comme le Premier-né de Dieu tous les attributs du Père? Et encore plus: en se développant de l'humanité comme le Fils de l'Homme absorbait-il en lui les qualités, les attributs, la vie, la forme et la conscience du Parent? Nous soutenons, comme on a déclaré du Seigneur, que toute la plénitude de la Divinité, c'est à dire, le Père, le Fils et le Saint Esprit, habitait corporellement en lui; et de plus: Pendant que le Seigneur était visible au monde extérieur, sa vie intérieure et spirituelle était visible aux habitants du monde spirituel comme le centre astro biologique de cette sphère et hors de lui il n'y avait point de Dieu.

Comment le Seigneur qui ne parut né enfant dans le monde naturel, qu'au commencement de l'ère chrétienne, peut-il être Cause de toutes choses? Non seulement le Seigneur a-t-il in-

carné en ligne directe Elie (Dieu le Seigneur.), Noé, Enoch, et Adam mais tous ceux, hors de ligne droite, qui sont morts dans l'espérance du Messie et du Fils de Dieu à venir. Il a ramené tous les esprits du passé. Lui était aussi le pôle pour recueillir les influences des mondes célestes et en lui les cieux furent mis en rouleau comme un livre. Lui était le Verbe involuté et marqué d'un sceau.

Vingt quatre mille ans avant l'ère chrétienne, le monde se trouvait dans le même état qu'alors. Dieu se fit chair et le Seigneur qui parut à cette époque était un avec Adam qui parut au commencement du cycle de 24,000 ans. A la fin et au commencement de tous les grands cycles du zodiaque, le Fils de Dieu qui est Père, Mère et Fils est visible en personne. Lui, le Seigneur était l'Individu ou l'homme indivis. Il renfermait en lui l'épousée car: „Celui qui a l'épouse est l'époux.", Il était *bisune*, réunissant en lui les deux principes de sexe, le mâle et la femelle, par ainsi, parent de lui-même en même temps que de tous les Fils de Dieu. Etant parent de lui-même, le Très-Haut Père, il était Abram; étant Père des Fils de Dieu lui était Abraham et l'est toujours. Lui étant Cause première de toutes choses, doué de volonté et conscience, capable d'engendrer avec ou sans en avoir connaissance, il va sans dire que la puissance intellectuelle est Force motrice de l'univers, associée en ses efforts avec la force inconsciente d'elle-même, reflet involontaire de celle là.

La Precession des Equinoxes Par Rapport aux Avenements Astro-biologiques.

Le savant ordinaire lorsqu'il parle de la précession des équinoxes ne désigne que le mouvement de précession du soleil; cependant, tout planète a sa précession correspondante. L'année de précession du soleil est de 24,000 ans. Les années de précession des planètes sont plus longues de mesure avec leurs périodes de révolution. Ces années de précession déterminent des cycles du temps conformes aux grandes précessions solaires, lunaires, planétaires et astrales. Les mouvements dans la sphère alchimico-organique ont une correspondance astro-biologique. Les signes aux cieux physiques indiquent des phénomènes en rapport avec ceux-la dans la sphère astro-biologique. Tous les 24 000 ans il vient un personnage semblable à celui de la naissance duquel date l'ère chrétienne. Tous les 24,000 ans il arrive un événement pareil à celui bientôt à venir.

Nous touchons à la grande conflagration humaine. Des milliers d'élus choisis entre le genre humain doivent prochainement convertir la substance de leurs corps matériels en énergie sous l'influence d'une vibration électro magnétique communiquée de l'esprit d'un homme, le seul qui sache la loi par laquelle la substance corporelle se transmue. La transformation de la chair aura lieu par l'opération d'une batterie humaine qu'un seul homme sache combiner. Cet homme, c'est le prophète Elie, ordonné de Dieu, c'est le Berger des Gentils; incarné en lui tous les esprits du passé viennent. Hors ce feu doivent sortir tous les Fils de Dieu qui seront nés de Jésus, postérité sainte, *bisune* comme lui qui est notre Chef et le Christ de Dieu!

Suite dans le prochain numero.

Pour obtenir la Littérature Koreshanne il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A."