



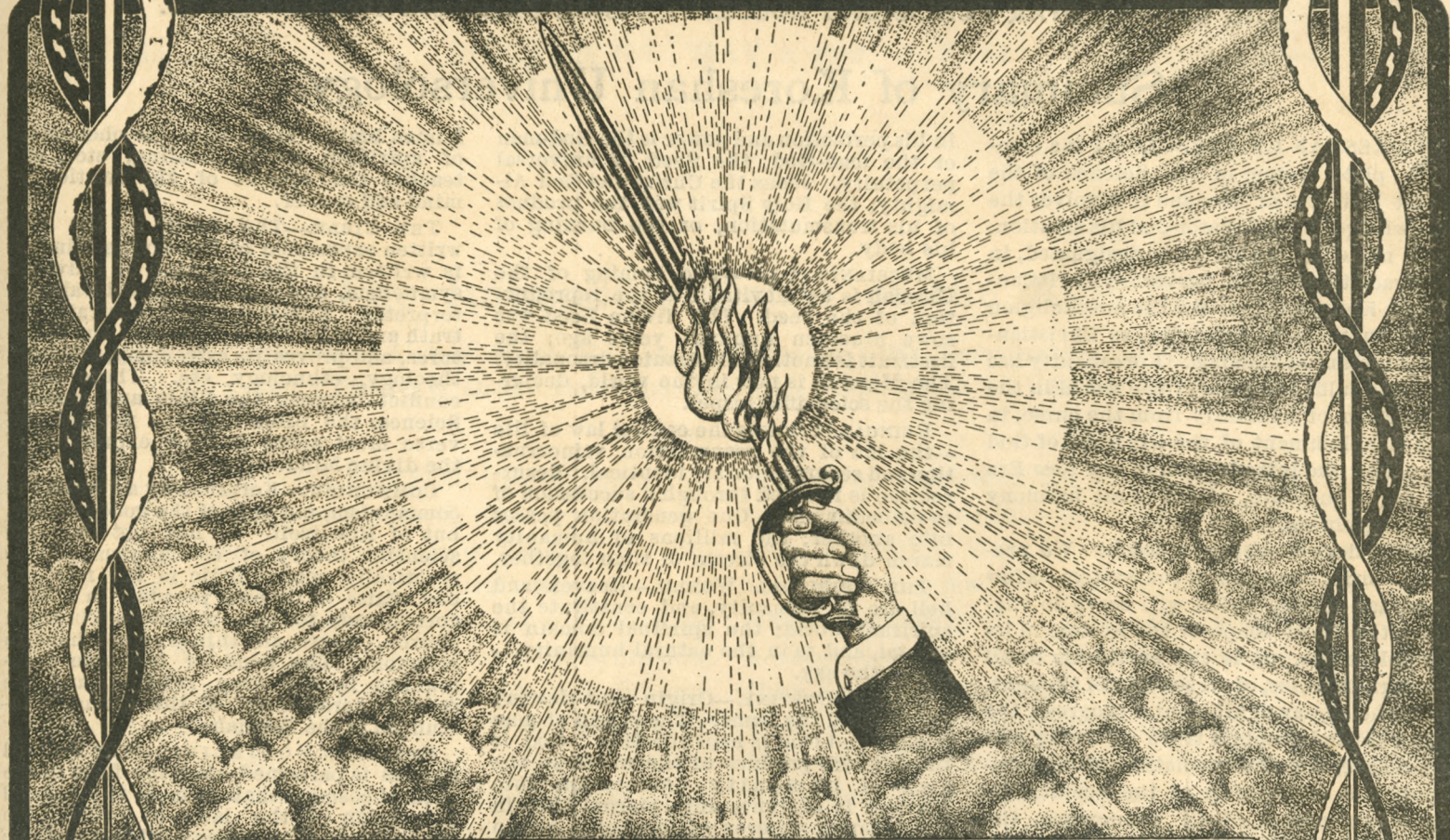
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, MAY 2, 1902. A. K. 62.

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ASTRONOMY

RELIGION

SOCIOLOGY



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Summary of Koreshan Universology.

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."

Vol. xvi. No. 24.

CHICAGO, ILL., MAY 2, 1902. A. K. 62.

Whole No. 491

The Impending Crisis of the Age.

The Conflict of Capital and Labor Must End in Catastrophe; the Termination of the Competitive System; the New Order Develops Through Application of Communism.

KORESH.

THE WORLD IS CONFRONTING its greatest catastrophe. It is putting forth the cry, "Peace! peace!" when there is no promise of peace in the soul of man, where peace must have its origin when the hour is ripe for its inauguration. The world will reach its stage of rest, but it will attain it through the evolution, first, of the Sons of God, thence through their inauguration of the universal kingdom. This will not prevail until the catastrophe comes which is to overturn the present church and state. The nominal Christian world was never so rife with the materialistic and so called "spiritualistic" purpose to exclude from consideration the influence of Christianity in the progress of modern civilization. The "higher criticism," though not the only enemy within the pale of professed Christianity, is one damnable and subtle force in operation for the overthrow of all correct knowledge regarding the purposes of the Messianic mission of the Lord in his advent nineteen hundred years ago. A more dangerous element is the hydra-headed monstrosity, under the guise of "christian science," some phases of mental science, and "the new thought," with the occultism in which an attempt is made to include the Christian faith.

Who, after having carefully observed the tendency

of the money power of the world, can doubt its purpose to control the world's industry and commerce for its own interests? Who for a moment can contemplate the farce of a few millionaires associated with labor leaders, ostensibly to arbitrate their differences, without a conscious conviction that it is for no other intent than to lull the industrial world into a false security? That commercial, mercantile, and financial interest of the world whose greed knows no bound, will never settle the differences between "capital and labor" satisfactorily to the labor element, because it has no intention of dividing the spoils of commercial greed with an industrial world which it exploits for its utilization as a mere contributor to the coffers of the piratical and competitive paganism, which a fallen Christianity authorizes and fosters.

The attitude of both labor and capital is false. The industrial system is not Christian but pagan. We are not condemning men for attaining the greatest results which the present industrial system affords. If the Christianity of the "last days" approves of and fosters the competitive system, and has made it commendable in opposition to the principles of the system of communism which the Lord instituted, then we main-

tain that a man like J. P. Morgan is in no wise under condemnation because he is preëminently successful in practically demonstrating what the competitive system enables a man to accomplish. We do not condemn men for carrying forward the enterprises which a Christian civilization pronounces the best the world can afford. We wish, however, to place in contrast the motives of J. P. Morgan and his like under a secular and ecclesiastical authorization, with the teachings of the Lord and the system which he inaugurated, and which governed the Christian system until Christianity fell into the meshes of a pagan civilization, which throughout the world is falsely called Christian.

There can be but one termination to the competitive system of commerce and industry as now approved and conducted. The wealth of the world will inevitably aggregate in the hands of the few, until the industrial community will become the abject slave of the millionaire, with the governments of the world manipulated by this identical power. We know that the money power rules the Congress of the United States, and that it rules it in its own interests. It does not require the brain of the logician to reach this conclusion. The banking system of the United States was not instituted for the interests of the masses of the people, but for the bankers. It is a system intended for the exclusive purpose of the money-lender, and it is contrary to every principle of that Christianity which the Lord introduced to the world, and which must inevitably be restored.

Labor organizations should cease to clamor for, not higher wages merely, but for any wages. The wage system is the absolutely dangerous one; but we do not hope for any change along the lines of social or industrial evolution, which have not in them the spirit of communism such as was inaugurated with the institution of the Christian dispensation. Primitive Christianity was communistic, because communism is the only basis upon which the law of love to the neighbor can be applied. It was for this reason that the Lord, the greatest of communists, ordained his communistic church. It was for this reason that when the Holy Spirit operated on the hearts of the people receiving it, they went and sold their possessions and brought the price of the things they sold and laid it at the Apostles' feet, that they should possess all things in common. Not a few of such as received the Spirit thus sold their possessions, but as many as received the Holy Ghost made the sacrifice of personal possessions.

We are confronting the world's catastrophe on the lines of competitism. There will be no lasting compromise except in the arbitration of the final conflict. If what is now prevalent as the Christianity of the Lord's instituting is the best that the Christian faith can offer, it were far better that the Christian faith were eliminated from the world. This, we are glad to announce,

is not Christianity at all. And why is it not? Because it was never intended that the gospel of the early church should be more than the seed-sowing of the Christian dispensation. It was intended that there should be a declension of the church; that it should become an adulteress. It was so ordained and prophetically declared.

That force of modern inspiration from dead and living prophets, which sees the redemption of the world from all its ills in the reunion of the Anglo-Saxon race, is doomed to a great disappointment; for this is not the imperialism to which the world may look for its restoration. The union of the Anglo-Saxon as the world power, is no doubt a beautiful vision for those who cannot rise above the materialistic environment of the commercial greed in which both America and England are overwhelmed. There will come a universal imperialism in which all the nations will participate, as the first and governing fruits of the age, which at the baptism of nineteen hundred years ago received the influx of the outpouring which constituted the divine impregnation of the church of the Lord. The Lord was the firstfruits of a new genus of men; it was for this reason that he was called the High Priest of the order of Melchizedek. His sacrifice, after he was resurrected, in the dissolution of his body, was for the regeneration (re-production) of his kind; namely, immortal men.

The money power will lead the industrial world to the final issue. The processes of education now in progress will finally culminate in the awakening of the great mass to the conception of its supposed rights, when the people will no longer submit to the unequal distribution of the products of industry. The present condition is the result of a universal belief in the righteousness of the competitive system. The competitive system is the legitimate order of the day; it is right, under its sway, for any man to own the world, and through its accumulated fortunes to own humanity. But men will not reason to the extent that a few millionaires have the right to perpetuate them in slavery, and for that reason they will rebel against the apparent injustice, and then will come the conflict; the industrial masses on the one hand, and the corporations and the government on the other. This will be the great and dreadful day of the Lord which, according to the sure word of prophecy, cannot be escaped. It will come, and it is at hand. The world will be astounded at the suddenness with which it will culminate. The powers of heaven and earth, with the impetus of a gigantic and overwhelming struggle, will combine to usher in the great battle of Gog and Magog, after which God's kingdom of peace will be established. The personal Deity will rule and consummate human destiny. The glory of Solomon's kingdom was but a premonition of the wonders of the glory of the Empire that God will establish, and in which he will reign.

The Coming of Elijah the Restorer.

The Unsupported Claims of Dr. Dowie; the Credentials of the True Prophet; Demonstrated Science and its Application; the True Zion City and its Builder.

BERTHALDINE, MATRONA.

DOCTOR DOWIE, who claims to be Elijah the prophet, and who is called Elijah II by the press, is endeavoring to give evidence to the world, of the divinity of his dynamis by his work of healing in the "Zion City" of his establishment. We trust his battery, as a relief for the ailing who flock thither, will work as well as the many patent medicines, for the healing virtues of which thousands of apparently well-authenticated testimonials may be produced; yet no pretense for their divine power is made for them. Dowie has the reputation, probably well earned, of being a good healing medium. He is liable, now that he has a city to build on a competitive basis, to keep up his reputation, for the healing business seems to pay wondrous well. He seems to be skilful in polarizing in himself the energies of those of his cult. His followers, being of like faith with himself as to the divinity of his dynamis, are most susceptible to his psychological influence as their leader, in whom their energies become so polarized as to make the flow of his healing potencies quite continuous, and likewise the extension of his reputation as a healer. Every person generates a vital force, and many generate more than they have occasion to appropriate; given a medium skilled in its transmission, with psychological force to control it, and it may be imparted to those who, because of diseased conditions, need it sorely to brace them up for a continuance of their mortal existence, in which, if they choose, they can generate faith, hope, and love for the attainment of immortality.

Dr. Dowie, so far as we know, has never furnished the world with any evidence of his possession of an immortal spirit. The immortal spirit can be generated only by an immortal body, as certainly as only a good tree can bring forth good fruit. When the spirit of the immortal is regenerated it becomes manifest as the spirit of truth, the Comforter which is sent in testimony of Jehovah, the humanity of Deity. The divine spirit, in order to be useful in the domain of natural and practical utilities, must be in its scientific degree. It must be the genuine science of all things in heaven, in the earth beneath, and in the waters under the earth; of the laws operative to produce and reproduce them from Jehovah, their Alpha and Omega; and of man's relation to them in both his imperfect or mortal state, and his perfect or immortal state. The true prophet Elijah should be able to furnish this science, if he guides into all truth, as his most reliable credential, and so demonstrate his possession of genuine science by his practical utilization of it to reproduce the immortal man, the expression of the full salvation of spirit, soul, and body, that the knowledge of a flesh that could not see corruption may be revived in the mortal and corruptible race of men, to such a degree that the race will gladly come under the laws of life and immortality, to be brought

to the Christ-like attainment of the immortal body. Elijah is God the Lord of the living, not of the dead.

The Almighty has announced prophetically the name and lineage of the Shepherd who shall lead his flock into the attainment of the immortal body, the promised land or earth of his inheritance. The true Elijah has come, and has set up his standard in the wilderness of sin; it is the cross of Christ manifest in the form of the brazen serpent. All the worshipers of the golden calf, the badly bitten followers of the innumerable false religions whose false god it is, are invited to look investigatively to the brazen Serpent for the science of immortal being that shall truly heal them and make them Gods, knowing good and evil. This power of knowledge which gives discrimination and makes man circumspect, enabling him to look at things from every standpoint, central and circumferential, gives him "common sense," the united testimony of all the senses, together with the prescience which is its celesto-spiritual product. Then, unless principled in the love of folly, man ceases to be a fool and to continue in sin that grace may abound. When a man ceases to be a fool he accepts the true prophet's invitation to reason with him, and get wisdom and understanding in liberal amounts and no upbraiding, if he applies his heart unto wisdom; for "out of the heart are the issues of life;" therefore, the Lord the Father says, "My son, give me thine heart"—thy fount of affection, that I may make it a fount of living water, springing up unto everlasting life.

The exercise of the rational principle leads the man of "common sense" to say, There is a trinity of sin, sickness, and death—ever in unison for the corruptible dissolution of spirit, soul, and body; and it has an origin of power which enables it to rule and reign in earth, where the immortal Gods have walked and must walk again. The man of "common sense" uses all his senses in conjunction with the divine prescience of the one immortal mind known to men, to determine the origin of the triune evil of the mortal man or man of sin, and to locate satan's seat. The spirit of truth declared the love of money to be the root of all evil, and a "common sense" view of social conditions compels assent to the truth of the declaration.

"What is money?" asks the inquirer. Mortal money, the money of illegitimate or mortal states, is the illegitimate guard or criterion of all commercial uses. In sex commerce, it bears the stamp of masculine dominion to feed the fires of lust, so destructive to the sacred mother love of all human offspring. In religious commerce, it bears the stamp of a devil in a mortal in whom the science of truth is not, claiming to be taught of God, whom he knows not, and attempting as a wolf in sheep's clothing, a blind guide of the blind, to lead people to heaven while obeying and teaching only the

laws of hell. In secular commerce, its stamp is on coins of gold which, as a power, represents the gratification of all the desires of life which it controls, and on the altars of which all the loves of God's humanity are daily sacrificed. He who corners the gold is a god of this world—a basic god who rules the foundation of earth in hell where no water is—in a furnace heated seven times hot for the destruction of the wicked. Men are beginning to wilt in the hot breath of the blast furnaces—the trusts, that are making things “too hot” for the patrons of iniquity; and water, the truth about some things, is becoming desirable, and a little practical righteousness is sought for on some lines.

The Almighty communed with Moses, who expressed him as a lawgiver; and Moses left the world a law of life and immortality in the form of the Decalogue. The God of Moses and Elijah esteemed the law so highly that he became flesh through obedience to its righteous fulfilment, to give to humanity the spirit and life of his being, age-lasting and eternal. Perfect health is the product of perfect well being and doing, and is the possession of the immortals only. It is attainable by God-begotten mortals through obedience to the law of Moses under the ministry of the Messenger of the Covenant, who reveres the foundation laid by Jehovah Jesus. The foundation is obedience to the law, the keys to the science of which He imparted and entrusted to Peter, his chosen Rock of begetting love, the Father spirit, to whom the Son of God was God indeed, for he said: “Thou art the Christ, the Son of the living God.” The chief confessor and denier becomes the chief restorer of the temple of the living God, and the great fountain of genuine divine healing, by becoming the chief servant of the Most High, the true Elijah, whose theocrasial power will institute a legitimate guard or criterion of all commercial uses, the begetting love of God's law of being, and the science of its application in

all the uses of life for the creation of an immortal social theocracy.

The new Zion City, the doctrines furnished by the science of the law applied to life, will create a material city of the law-abiding, united for common weal or wealth which will become a literal fount of health—a fountain of perpetual youth. Ponce de Leon, the explorer and warrior, looked for it in Florida, under the influence of a spiritual prescience; but KORESH, the great discoverer, through the science of the laws of being, has located the city there literally, and thither will the tribes go up throughout the Golden Age, made golden by adopting as its standard of righteousness the goodness of the God of life. In the new Zion City, restored by the authority and power of the true Shepherd (Isa. xlv: 28; xlv: 13), there will be no gods of gold or silver. The war-cry of its builders is: “Demonetize gold;” “a measure of wheat for a penny;” and “distribute to every man according to his needs, the products of his uses performed.” In the new Zion, the daughters of Joseph, the rulers of the Lord's house, shall mount the walls of the city, and guard, by universal mother-love, the divinity of the maternity of the Gods who will walk with men when the divine fires have burnt out man's selfishness. The tie to bind all hearts in love, the tie of health, wealth, and happiness, is the marriage tie of God and man, formed by that “missing link” of origin and destiny—the precious seed of God sown for the righteous who aspire as the serpent erect for conjunctive unity with the Mother of the Gods, the Mother of all living, fountain of life and health perfect, a well-spring of pleasure unalloyed by the bitter waters of Marah. Elijah must first come and restore all things. As the Messenger of Jehovah, he will voice pre-eminently the divine declaration: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

The Significance of the Cross of Christ.

The Universal Law of Amalgamation; the Cross of Divine Life with Mortal Man; Theocrasis of Jesus and Sowing of Divine Seed; Fall of Lucifer a Necessity.

AMANDA T. POTTER.

TO COMPREHEND the mission of the Savior, one must look beyond the cross of Calvary to the *antitypical* bearing of that cross upon humanity—the crossing of the Sinless with the sinners he came to save. A wealth of Scripture bears upon this divine-human and sensual-human amalgamation; but it is never acceptable evidence to the mind whose vision is limited by the transverse symbol upon Golgotha. However, as reminder of all that followed that brief eclipse of the true Light, the material cross has been righteous recipient of all the adoration lavished under a mistaken conception of its meaning.

The rational mind will acknowledge that the alchemico-organic or physical universe is a unit. God,

who is component of all law, is Cause or Creator of the same. The universe is as faithful as a mirror to cause or law, which is also integral. If law were not a unit, then that which it has created would possess an attribute above the Creator; and we hold as indisputable, that cause and effect are equal. If universe and law are alike unitary, the law of amalgamation is universal. Observably active in our everyday walks, it is operative in all domains, from the God kingdom down—down through the mineral kingdom. It is the unique factor of universal activity. The fusion, absorption, or *crasis* of the lowest or mineral kingdom with the higher, exalts the mineral to the vegetable domain. The herbage of earth's myriad hills and dales is silent but constant

origin of this miracle; and the vast army of herbivora, in appeasing their hunger, exalt the vegetable to the brute domain, which in turn is consumed by man, the higher animal.

Now, the mold has progressed so far as the sensual-human. The last step in the infoldment of the outermost into the innermost is through another crisis or mixing. This last crisis is the theo-crisis (*Theos*, God; *crisis*, to mix), by which Jehovah unites his divine animal or beast life with the sensual human. Fusion or amalgamation in any domain is accompanied by burning; hence the theocrisis of Elijah is symbolized by the chariot of fire. This chariot of fire conveyed Elijah in entirety to Elisha—Eli. God; *sha*, his savior: but for Elisha, Elijah had had no dwelling place.

The central figure of the universe—the seed man, is able to express or create all things because through this uplifting from the periphery he has come to involve all things within himself, and in descent by like route as of ascent, he sends his substance in modified form to the outermost. This ascent and descent, this involving and evolving, proceeds simultaneously, as outlined in Ephesians iv: 9: "Now that he ascended, what is it but that he also descended first [the word "first," is interpolated in the English edition; it does not occur in the Greek text.] into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."

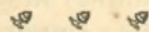
The great or unfolded universe is the macrocosm. The lesser or infolded universe is the microcosm—lesser by miniature, not by abridgment. Each sustains to the other the relation of egg and chick; each being the seed of the other, hence, each the creator of the other. The perfected Man is the microcosm—the macrocosmic seed, and such was Jesus, the Christ of God. As the acorn holds an oak in latency, so He comprised the manifold forms and functions of the universe which created him. He inherited its potencies in their highest purity and power. As the seed of any line of existence is the savior of that existence, so the seed of the universe, the Lord Jesus, is necessarily the Savior of the universe.

The potencies absorbed in the Lord must finally proceed to the farthest domains, else are those domains robbed, not saved. They proceed by descending steps (each step producing its own modification), the first descent reaching the next highest kingdom, the natural man. It should become a fixed knowledge that no lower estate is raised to a higher except through crossing or vitalization from the higher. Remotely, the seed of the universe—the Christ, is proximately the seed of Abraham (Gal. iii: 16). He came into existence for the purpose of being planted, absorbed, eaten; solely by such appropriation of him could the world be saved. In the sixth chapter of John we find the multitude murmuring and the Disciples deserting because the Lord declared that if they ate not his flesh and drank not his blood they had no life in them. He had declared himself "the way, the truth, the life;" they could not come into life except he became crossed with them, any more than the earth can become wheat unless the

wheat, being cast into the earth (crossed with it), raise the earth to its degree and kind.

The Lord was master of the process by which he should become dissolved and, as Holy Spirit, take up his abode in such as desired him. His theo-crisis, or God-mixture with the people, would be preceded by a fire which would sublimate his body. He declared he had come to send a fire; that fire would be his glorification, for it permitted him to become the Father—to beget his kind. Hitherto the Father had been greater than He. On the day of the feast, the Lord stood and cried for them that thirsted to come to him and drink. "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." It was by this fire that He should cease to be visible—go away. He assured his Disciples that it was expedient for them that he go away; that if he went not the comforter would not come to them. He spoke of the Spirit of Truth (he himself was the Truth), "whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you."

Our Lord understood his power with his people and yearned to be in them. Housed within them as their motor incentive, He quickened their dull understanding into the comprehension and life of his teaching. They spoke in tongues hitherto unknown to them; they sold their possessions and laid the price at the Apostles' feet; they shared their material benefits each with each, and want and hate became strangers among them; they became in daily walk like Him. They were actors in a scene upon which the unbelieving world looked in wonder. And so the primitive churches continued until, by the universal law of seed-sowing, the sown Christ fell into deterioration, pending the harvest time. "How art thou fallen from heaven, O Lucifer [light bearer—Christ], son of the morning!" "Thou fool, that which thou sowest is not quickened, except it die."



Developments Since the Reformation.

SINCE the so called Reformation, when the onward march of the religious nature sought to divest itself of the authority of misguided and misleading ecclesiasticism, there sprang apparently from the same tree, having its origin in the same root, another phase of progressive effort; and while both struggled for delivery, the birth brought forth, not religious liberty, but another phase of religious persecution. The salvation of secular liberty was not in the hand of the church, but in the hand of the infidel, who was ever to be found in the van of scientific, not religious research. Step by step, the various phases of so called science and political economy have fought their way against the opposition of the church; and step by step, the church of so called inspiration has been compelled to yield its interpretations of Nature and Scripture to the march of intellect and reason.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

INTERNATIONAL WIRELESS TELEGRAPHY.

Greatest Benefits to the People Obtainable in Application Through Agreement of the Powers.

THE MARCONI SYSTEM is only the first to be developed. Other discoveries will follow, until the science of wireless telegraphy is known in its perfection. The history of all great inventions shows that to render them complete, many minds must coöperate to solve various problems that arise, one after the other, to tax the ingenuity of the operator in a new field of research. In order that humanity may receive the full benefit of this wonderful application of intellectual power to electricity, care should be taken at the outset to preserve intact an international agreement relating to its usage. Let society be vigilant lest the latest offspring of scientific intelligence be swallowed by the dragon that stands ready to devour it. Some measures ought to be taken to secure to the people their legitimate inheritance from earth, air, and the manifold resources of the natural universe. It is not right that these should be exploited solely with a view to private gains. It is honorable and right that Nature should yield her treasures for the sustenance of man; dishonorable and wrong that she should be coerced to serve the ends of competition. It is therefore of the deepest moment that the management of every system of wireless telegraphy be entrusted to the care of officials representative of the different nations. It would be their function to establish uniform rates throughout the world; to see that each government is well equipped and served by an efficient corps of operators; also to settle disagreements, thus preventing delays incident to strikes.

It is impossible to protect this latest product of genius from a horde of speculators unless the people take this matter promptly in hand. There are reasons why it is of the greatest import that a precedent be established for the guidance of civilization. The world stands at the dividing line between the old and the new. Progress is the watchword of the ages, and progress in the order of divine appointment must be toward nobler ideals which demand better provision for the comfort and happiness of the race as a unit, not for any one nation at the expense of those less favored. The solidarity of the English speaking peoples is a dream too narrow for the prescient mind.

International law whose policy is fixed by mutual concessions grounded in courtesy and good feeling, will do much to promote harmony and maintain an effective barrier against monopoly. It is far better to yield to the dictates of enlightenment and forbear to claim too much, than to let self-interest rule the council chamber. A disgraceful squabble over this invention will, if suffered to proceed, be followed by contentions infinite.

The advantage of public control has been proved in

the postal system. It refutes the theories of those who argue that private conduct of general conveniences is requisite to efficient service. In juxtaposition with the postal system put the sleeping-car industry and note how the latter, on the footing of monopoly, has restricted the enjoyment of a common necessity of travel to the wealthy classes. A fruitful cause of annoyance would be removed by broader legislation.

"The earth is the Lord's and the fulness thereof." This does not apply to the terrestrial environ of the cellular universe. It means the people who inhabit the cell. In His name and under his authority, those in whom the Lord is coming to reign in a temporal kingdom built up and strengthened in the natural world, will control and regulate all that pertains to the permanent satisfaction of humanity, with such wisdom as they shall receive from on High.

The Signs of Coming Conflict.

THE VERY EXISTENCE of two opposing factions pitted against each other in the race for life, is an omen of the future. When the laborers of any country are obliged to resort to organization to protect themselves against the encroachments of capital, the end of civil government is in sight. When two classes absolutely interdependent like these become hopelessly estranged; when mutual confidence is alienated, and spies upon either side are trying to gain a knowledge of maneuvers projected by the other; when foemen are combined from those whom Nature marks as brothers, devotion to a common country will not long prove a barrier to war. International hostility is a cause for alarm less threatening than civil strife.

Nothing but mutual concessions can avert a great national disaster. Unless a policy of conciliation be adopted with promptness, the cataclysm will not long delay—the more ominous in that it marks the final struggle between classes whose animosity has been smouldering for ages. Extortion and rapacity on one side have met obstinacy and envy on the other. The feudal barons of the middle ages incurred the hatred of their serfs. Today the horrors of feudalism are reenacted upon a larger stage. It is incumbent upon the proletariat no less than upon the capitalist to exercise restraint and patience. The laboring man has his rights, and they must be enforced and respected; but those who try to stir up hatred and incite to deeds of violence only defeat their own ends. While arbitration may accomplish much, it is powerless to change evils which exist through the failure of civilization to harmonize, to adjust, to civilize mankind. The instincts and the passions of the brute beast seem to be ineradicable, and Christianity itself, judged by external relations, has made little headway against natural depravity.

Koreshanity brings other standards of interpretation, which reveal Christianity as the means appointed to a great end. It shows the process of transformation by which, at the close of the dispensation, better conditions are to be revived—conditions which once existed prior to the memory of man in the golden days long past. Koreshanity is born to be the harmonizing factor in the midst of civil discord. It deplores strife, has no sympathy with bloodshed, and looks toward means that make for peace.

The Apostles' Creed a Misnomer.

IF THE APOSTLES' CREED developed in the second century, it shows that a proper view of the humanity of Deity at that early date was already extinct. The heresy concerning the trinity is the predominant feature of the creed as it stands. For hundreds of years this dogma crystallized into its present form of expression has been repeated throughout Christendom. As representing the teachings of the Apostles upon this important subject, it is a misnomer. They are unequivocal in their statements. They do not say that God is the Father Almighty, distinct in person and in attributes from his Son Jesus Christ. They do say that the latter was the fulness of the Godhead bodily. This does not imply in any sense that He (Jesus) was not the personal Lord and Redeemer. How could there be three distinct persons of the Godhead, when its fulness was comprehended in the person of Jesus? It would seem impossible that the early fathers of the Christian church should lose sight of the significance of the Lord's words to Phillip: "He that hath seen me, hath seen the Father," were it not a law that truth must become vitiated by admixture with error, and the pure doctrine of the Word be lost for a time. Jesus was the fulness of the Godhead bodily, because in his personal form he possessed all the attributes of Deity, being at the same time Father, Mother, and Son.

The Character of the Fourth Gospel.

THE DISCIPLE whom Jesus loved has borne unequivocal testimony to the Divinity of our Lord. The fourth Gospel is unique in that it proclaims in unmistakable language the alchemical law of the cross. It shows how God the Word was made in the likeness of sinful man, through the great love which he bore the race; how he preserved at the same time all his inherent Divinity, being the visible expression of the Godhead bodily; how in him all fulness dwelt. Were the other Gospels lost it would be possible to reconstruct, not only the historical record of the life of our Lord, but the substance of his doctrines from John's account. It is not because this Gospel is truer or plainer than the works of the synoptists, but because the author came nearer to the mind and heart of Christ. He penetrated deeper into the holy mystery of the incarnation than either of the others, being the receptacle prepared for the most interior degree of the Lord's energies. The fourth Gospel is a wonderful presentation of the noblest theme, in language so pure and philosophical that the subtleties of false logic have proved powerless to destroy its intent.

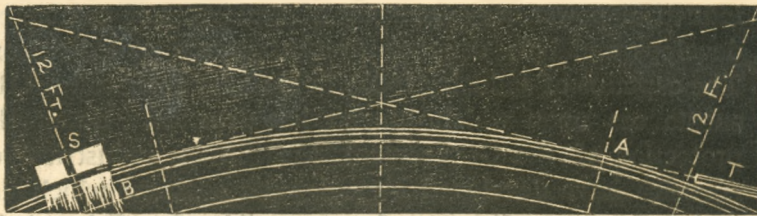
LA NOUVELLE GEODESIE.

Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.
PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.

TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

En mettant ces observations-ci en comparaison avec la courbure calculée selon la convexité, il en résulte comme dans le cas de la première targe vue de la station au-dessous du pont avec le télescope à 6 pouces seulement du niveau de l'eau. Les bords supérieurs des targes, si l'eau se bombait, eussent dû se trouver par autant que de 9 pieds et de 10 pouces au-dessous d'une droite allant de l'oeil au bout de la route de 5 milles, passant sur le sommet du bombement. La figure ci-jointe sert à montrer quels seraient les rapports entre l'oeil, la ligne de visée et les objets cachés dans la supposition de la courbure calculée selon la convexité. T représente le télescope à l'élévation de 6 pouces de la surface; A, le sommet, à trois quarts de mille de l'oeil; S, les signaux ou les targes et B, celles-ci réfléchies dans l'eau.

Mais le phénomène le plus frappant se fit remarquer dans la dernière observation faite à la fin du voyage de retour—phénomène de la plus grande importance en ce qu'il fournit la preuve la plus claire que l'eau ne se bombe pas. Juste au-dessous des targes on put en voir les réflexions blanches se miroitant dans l'eau, allongées et s'ondulant avec le mouvement de la surface légèrement ridée. Impossible de se méprendre à l'égard de ce fait ainsi réfléchi dans l'eau. Nul ne saurait en réfuter le témoignage. Cette vue obtenue comme le fruit d'avoir mis des soins infinis à rajuster et à mettre au point le télescope, a montré hors d'aucun doute non seulement que nous avons vu les targes mais aussi l'eau directement là-dessous—pas un pied de la surface depuis le bateau à l'ancre et les targes blanches ne nous a pas échappé aux regards; et avec cela la surface répandue du canal jusqu'au second pont séparé du



premier par l'écartement d'un mille et demi. Les charpentes qui servaient d'appui aux targes et les pierres des piles se voyaient aussi à fleur d'eau.

Voilà des témoignages suffisants et convaincants. Evidemment si la surface du canal se bombait tant soit peu, on n'aurait pu voir les targes réfléchies dans l'eau lorsque le télescope pointait au niveau de 6 pouces seulement de l'eau ; et pour accorder avec la courbure calculée selon la convexité, aucun objet situé au dessous du pont sur un niveau de 12 pouces de la surface de l'eau n'aurait dû se voir. Le pont, les piles, les deux rives avec les deux cordons de poteaux à télégraphe et les targes dans l'eau furent soumis à l'examen le plus critique tout le long du chemin pour fixer les proportions de ces choses entre elles. La dernière observation prise à l'aide du télescope les rendit telles comme on les avait aperçues en regardant à l'oeil simple de la station un demi-mille du pont. Point de réfraction ni de mirage possible. Afin de pouvoir mettre en comparaison les observations prises aux stations tout le long de la route des dessins en furent exécutés avec soin.

Telle que la surface du canal s'est montrée le 25 juillet, 1896, telle se montre-t-elle aujourd'hui. Voilà le pont et il sera facile de remettre les targes en place. Rien n'empêche de voir les mêmes objets sous la même face et les targes puissent se voir sous le même jour se dessiner avec autant de clarté contre la rive pour rendre leur témoignage aussi peu équivoque en preuve de la cosmogonie enseignée par KORESH, d'autant plus qu'elles parlent contre l'édifice de l'astronomie moderne bâtie sur l'hypothèse que l'eau est convexe. (à continuer.)



In The Editorial Perspective.

THE EDITOR.



THE EVIDENCES of an approaching climax, an impending crisis, are seen in the unprecedented progress of inventive genius. Through manifold inventions, the world of external relations is being prepared for a new order of things. It does not require a critical mind to perceive the fact that during the past fifty years the industry of the civilized world has been well-nigh revolutionized. The old ways of doing things have given place to new methods; the utilization of physical forces enables man to accomplish a thousand-fold more than was possible at the beginning of the nineteenth century. With increased facilities have come new opportunities, and increased benefits which accrue, not to the people by all justice, but to a comparatively few men who have seized, as it were, the very source of power, the field of opportunity, the ground of production. The inventions of modern genius have made the trusts possible; greed has monopolized the products of mind and hand, and perverted the uses performed. All the avenues of commerce, facilities for telegraphic communication across land and sea, all the departments of industry, and the products of labor are under the control of corporate bodies which appropriate to themselves all that is not absolutely essential to the actual maintenance of those upon whom capital itself depends. The empire of business has its emperors whose rule is the ruin of commonwealth; an industrial power, a government of the forces of commerce, develops and bids defiance to the powers of legislation. The captains of industry today hold under their control the substances upon which human life depends. Under the protection of the Government, the "infant industries" of America have developed into gigantic concerns which use their influence to direct, as far as possible, the affairs of the nation at large. On the basis of righteous principles, great corporations could effect great good for the people; but on the basis of unrestrained greed, they usurp powers, infringe upon rights, and corrupt legislation. No more forceful illustration of the influence of the trust is apparent than that exerted upon the present Congress to prevent tariff concessions to Cuba. Four years ago, the people of America declared that no expense should be spared in securing the freedom of Cuba from the Spanish power. Army and navy were engaged to this end at a cost of millions of dollars; the expense was cheerfully borne by the people; and now, if Congress, which is supposed to represent the people, should act in accordance with the popular will, a complete system of reciprocity would exist between the United States and the new Cuban republic. But the trusts intervene, and the prolonged fight over the tariff concessions in Congress is but the result of the effort of the power of the trusts to thwart the will of the people. Genius has paid its tribute to the money god, and has made possible the greatest crisis of human history. The more rapidly the momentum gathers, the more rapidly the forces of the age accelerate, the sooner the climax will be reached. The settlement of the greatest issues requires the greatest wisdom, which comes not from experiment with petty

schemes, but from that experience which runs along the line of human destiny and ultimates in the genuine science of human liberty.

The position taken by Professor Ladd, an American educator, is antagonistic to the popular conception that the educational institutions of the world are the greatest factors of enlightenment. He discusses the question as to whether these institutions are really worth all that is put into them, and concludes that up to this time, the universities of the United States have not produced men of the highest character in science, art, scholarship, literature, and philosophy, in a manner commensurate with their opportunities, and with the demands justly made upon them by the size of their faculties and by the wealth of their endowments. We may find the causes of failure in the summing up of the functions of the university: "(1) The highest mental and moral culture of its own students; (2) the advancement by research and discovery, of science, scholarship, and philosophy; (3) the diffusion as from a center of light and influence, of the benefits of a liberal, genial, and everlasting culture over the whole nation, and even over all mankind." These are rather the functions which *should* be performed by the university. By reason of lack of knowledge of correct methods of mental culture and of the highest moral ideals, there is necessarily failure to develop students on these lines; research and discovery cannot contribute the greatest benefits without a knowledge of the relation of the things discovered; and there can be no diffusion of the benefits of the greatest culture, as from a center of light, if the center of light is not present in the world of modern science. The facilities and opportunities of modern schools are numerous enough to produce startling results in the work of world-reformation, if they but possessed the genuine truths of life. The substance imparted is not sufficiently *vital* to enable modern educational institutions to transform human character. The forces of the highest culture and greatest refinement must come from the source of the absolute truth. A perversion can never meet the demands of the age.

In the scientific world the question as to whether or not death can be postponed, is being discussed. It is considered that it would be a great boon to humanity if something sufficiently potent to lengthen human life could be discovered. Notwithstanding all that modern science claims to have done for man, the average length of life has not been extended. Professor Loeb endeavors to apply electricity, which may act as a stimulus to continue mental and vital activities for a brief period; but beyond this, modern science promises nothing. It has not even discovered the secret cause of disease and death. A human being is entitled to vigor and long life; the human organism is constructed upon a basis that normally admits of a life of one hundred or one hundred and fifty years; but the persistent waste of vital energy is the universal cause of premature

age. Should not the discovery of the cause and cure of disease be considered a great one? Should not that which would enable man to banish ills be considered the greatest boon? Persistent and voluntary waste of the vital energies of life lies at the very basis of premature decay; without retention or conservation of sex energy, remedies are of no permanent avail. Life may be prolonged and death postponed to the normal limit of mortal life through simple conservation of the vital substances; and by proper polarization and utilization of these substances, not only may death be postponed, but man may rise above the mortal plane and become *immortal* in nature. Koreshanity teaches the truths of life and health, the application of which would obviate the necessity of the suffering entailed upon humanity through dissipation of life itself.

The arteries of trade, like the arteries in the human body, should exist for the benefit of the body politic. In the human system there is co-operation of every part with every other part for the benefit of the whole; the industry of the cells and corpuscles transforms the substances required throughout the structure, and the system of circulation collects and distributes the needed elements, the products of the system of industry. The veins and arteries constitute a complete system of commerce, an individual trust with its organic centers which perform necessary functions. Congestion results from over-accumulation; that body is diseased in which the avenues of circulation are clogged. There are operative in the human body natural laws which cannot be ignored in the world of industry and commerce; danger is imminent where the producers of wealth are impoverished. There has never been a rational argument put forth in economic literature in behalf of so called capital, nor any scientific reason given in favor of the prevailing system of competition. The idea that compulsion is better for the masses than voluntary effort, necessitates the conclusion that human slavery is better than freedom, and that competition is better than brotherhood. The time is at hand when the great principles of industrial, commercial, and social unity, taught only in Koreshan Universology, will be universally recognized.

Reverend Bacon, of Detroit, a victim of modern higher criticism, grows ecstatic over the belief that he may now accept the Bible, not as an inspired work, but as a kind of working hypothesis to serve a moral purpose until something more satisfactory is brought to light. Under the influence of modern science, he has lost faith in the personality of Deity and the Divinity of Jesus the Christ; and he admits that the scientist "takes away vastly from the personality and intimacy of our acquaintance with God. ** God is made to seem farther off from us, less personal, and less directly interested in us." But he sees in this a compensation in the way of relieving the Almighty from all responsibility for the existence of evil. Rather than believe that God is the creator of evil and directly responsible for its existence, the modern mind may prefer to believe that God does not exist at all! Cause has produced a great effect; but if such a view were true, the effect could in no way show forth the character of the cause. The hope of all

clerical victims of modern higher criticism is that science may finally be able to reveal something definite about the processes of creation, as ground of a new theology, to take the place of orthodox views that are now rapidly falling into disrepute; but they will wait in vain for empiricists to reveal the truths of Being and Existence. Such a revelation must come through the channel of divine expression.

An Eastern writer has declared that "the new leader must be more than a Moses: he must be a Messiah of the Golden Age, introducing a higher type of life, a new stage in the vast process of evolution." But he does not mean it; for his plea for a larger concept of the Messianic idea embodies a spiritual conception quite apart from a knowledge of Messianic form and function. Jesus was the true Messiah; but he was more than mind, more than the spiritual aggregation in his mental world—he was a Man, the perfect incarnation of the divine entities. If there is to be a Messiah of the Golden Age, rest assured that he will appear in human form as the positive pole of the world of man. Energy has no power nor function apart from its own co-ordinate material basis or pediment of activity.

If God exists in the world of humanity, as admitted by all occult schools of thought, he must have mind and life that are distinctly his own. To say that that mind and life cannot be embodied perfectly in its own material pediment of expression, in the form of perfect Man, is to say that mortal man, and even animals, possess powers not possible to Deity. There is no power except through conjunction of energy and matter. A seed is a creative pivot of the life of its kind; the perfect man is the nexus between God and man, the fulcrum of divine power, the intermediary between two necessary worlds or states of existence—the spiritual and the natural. The two worlds are in exact correspondence—and if there is a God in the spiritual world, he must ultimately manifest himself in the external and tangible sphere of existence.

In the past, men have endeavored to test their theories by the Bible—which they did not understand; today, they seek to test the Bible by their theories, which are without scientific foundation. Koreshanity not only demonstrates the truth of the Bible, but gives it the true, scientific, and literal interpretation.

It is estimated that the world of mortality is comprised of 1,440,000,000 people; this is just 10,000 times 144,000, the complete number of the coming Immortals who will constitute the fifth universal kingdom of life.

The motto on American coins lacks just one word to make it complete and wholly true: "In this god we trust."

Truth is like the separatrix in mathematics; the whole numbers are on one side, and decimals on the other.

The latter rain will be attended by a universal storm of revolution.

The religious cloak is worn when love for the neighbor grows cold.

The Open Court of Inquiry.

THE EDITOR.

The Keeping of the Sabbath.

EDITOR FLAMING SWORD:—Will you please give the Koreshan view regarding the keeping of the Sabbath or seventh day? Please make it plain, and give the distinction between the seventh day and the first day of the week as to being rest-days, and indicate which is the right day to keep. I want this information for some friends of mine who are keepers of the seventh day. They have been supplying me with some of their literature, and while I am not able to argue with them for want of education, I am not convinced that their view is correct. I am certain that you can give me the truth concerning the question.—J. M. S., Eagle's Mill, W. Va.

The Seventh-Day Adventists and the Seventh-Day Baptists are right in their claim that the Decalogue is still in force; but the way in which they undertake to keep the commandments shows conclusively that they do not understand them. During the Jewish dispensation the sabbath was kept in symbol; it was a dispensation of types, and the types passed away in their fulfilment in and through the Messiah who came not to destroy the law, but to make it possible for men to obey it. The ten principles of life involved in the ten commandments are eternal; they are vital, and cannot be changed; therefore, the keeping of the sabbath is absolutely essential to the attainment of immortality.

The seventh day of the week was never the real sabbath to which the fourth commandment refers. The real sabbath was typified not only by the keeping of every seventh day, but also the seventh week of a week of weeks, the seventh year of a week of years, and the seventh period of a week of 49 years. But modern sabbatarians seem satisfied to observe the seventh day of the week without the associated series of sabbaths, and without enforcing the penalties for disobedience of the laws relating to the sabbath. The seventh day of the week was commanded to be observed by Moses, the Hebrew general, prophet, and lawgiver, because on that day the Israelites were delivered from Egyptian bondage; and this was one of the reasons given why the seventh

day should be observed by them. It was a day instituted *before* the giving of the law on Mount Sinai. The fourth commandment says nothing about the seventh day of a *week* of seven days of 24 hours each. The Almighty did not create the universe in 144 hours, and then rested 24. The creative days were divine personalities which appeared in successive order; in another sense, the days of creation were periods of enlightenment resulting from the performance of Messianic functions. Adam, Enoch, Noah, Moses, Elijah, and Jesus were "days;" Jesus was the sixth day, or he was the perfect Man who was created on the sixth day or period of progressive creation. The seventh "day" is the seventh Messianic manifestation, whose mission is to be performed at the close of the Christian dispensation, and whose recognition is absolutely essential to the ushering in of the great Sabbath, the world's jubilee, the Golden Age of recreation.

In a more specific sense, the sabbath to be kept by those who would enter into life, is the seed or seventh principle of life. Those who keep the true sabbath "make themselves eunuchs for the kingdom of heaven's sake," and the promise is unto the "eunuchs that keep my sabbaths" (Isa. lvi: 3-6); they are those who choose the things that please the Almighty, and take hold of his covenant. What is it to do those things? It is to cease to propagate on the mortal plane, and to conserve and properly utilize the vital energies of life. The seed is the seventh principle of life. These principles obtain in the tree: The root, trunk, branch, leaf, blossom, fruit, and seed. The man who retains in himself the seed of life does not commit sin, for his seed remains in him (I John iii: 9); this is the emphatic declaration of the Apostle. He who keeps the sabbath truly has ceased from sin; and unto him will be given that which is better than sons and daughters, even an everlasting name. The only way in which the sabbath can be truly kept is through the conservation and polarization of the seed

of life; this pertains to the final rest to which the Apostle Paul referred in Heb. iv: 8.

In contrast with the scientific interpretation of the Decalogue, the teachings of modern sabbatarians are puerile in the extreme; not one of them has ever explained from the standpoint of any vital principle why the seventh day of the *week* should be observed. We attach no particular importance to any day of the week. During the Jewish dispensation, the seventh day of the week was observed in commemoration of the deliverance of the Hebrews from bondage. When the Christian dispensation began, a new day, according to church history, began to be observed; it was in commemoration of the resurrection of the Lord Christ from the tomb of Joseph. If the observance of any particular day of the week was essential, the Apostle Paul would never have left the question to the individual conscience, as he did in Rom. xiv: 5. He rightly took this course to avoid contention between the Jewish and Gentile converts to primitive Christianity. Gradually, the entire church was led to the observance of the first day of the week, not because they believed there had been any change in the law, but because they were as free to institute a day themselves, as have the people of the present time to institute a holiday. Koreshans observe Sunday as a rest-day, not from any religious motive, but out of simple regard for the laws and customs of the nation.



Compass Needle on the Equator.

EDITOR FLAMING SWORD:—Please explain why it is that the needle of a surveyor's compass points toward the north pole when north of the equator, and to the south pole when south of the equator. What would be the result if the compass were placed on the equator?—E. C. D.

Our correspondent labors under a misapprehension. The negative end of the compass needle points toward the north or positive pole, and the positive end, to the south or negative pole, no matter whether the compass is in the northern or southern hemisphere, or on the equator. A dipping-needle on the equator is horizontal; the farther north it is taken, the more the north end dips until, at the north magnetic pole, northwest of Hudson's bay, it stands upright. The same is true of the positive end as related to the south magnetic center.

Festivities in Florida.

The Lunar Festival Celebrated at the Headquarters of the Koreshan Orders.

THE MOST impressive ceremonies in the history of the Koreshan movement, and the first Lunar Festival celebrated in the South, at which the FOUNDER and the PRE-EMINENT of the Koreshan Unity were present, were witnessed and enjoyed by the Koreshans at their communistic Colony, Estero, Florida, April 10, 1902. The purpose of these festivities has already been explained in recent issues; the spirit which moves and thrills our hearts may be perceived in the following official report of the ceremonies, sent by the Committee. The delay in publication is due to the time required to prepare the matter and transmit the same from the extreme South:

The much anticipated Festal Day, dear to every Koreshan heart, was ushered in replete with every charm which the soft luxuriant tropical clime of Southern Florida could bestow. Air, earth, and sky, in trinity of outward expression, conspired to make the day delightfully complete.

Entering the spacious Assembly Hall, we beheld in admiration the profuse and gorgeous decorative effect of red, green, and gold in design of artist's skill. Centrally located, facing the entrance, was erected an arched canopy artistically enclosed in graceful draperies, with a festooned ceiling of royal color. On either side the entrance were large vessels, filled with water-lilies on one side, and golden rod and ferns on the other. Beyond these, at one side of the Hall, appeared the stage, beautifully effective in graceful hanging draperies; the center one being a representation of the ground plan of the New Jerusalem, the natural foundations of which are here being laid.

The walls of the Assembly Hall were tastefully covered with fresh, green, spreading palm leaves, the symbol of victory. On one side the sun, with its radiations of light, was represented. This effect was produced with the leaves of sisal hemp extending from a central disc of gold, in the center of which was a medallion of KORESH. Just behind the PRE-EMINENT'S chair at the table, was a small arched canopy draped in lace and ribbons. At the opposite end of the Hall hung the large Koreshan flag. Festivities began in early morn, with orchestral music.

Members of the community, sisters and

brothers respectively, arranged themselves on either side of the canopy, in a double line extending to the entrance through which the PRE-EMINENT entered with her attendants. Ten young girls, chosen as Maids of Honor, arrayed in dainty, beautiful white dresses, with hats artistically decorated, marched from the Assembly Hall to the PRE-EMINENT'S room, from which they escorted her.

As the procession entered the orchestra continued its air, and the Maids of Honor formed a line on each side in front of those standing; while KORESH advanced and conducted the PRE-EMINENT to her seat of honor. The Song of Confirmation sung by all, resounded with vibratory motion. Standing with bowed head, VICTORIA GRATIA received the baptismal blessing from the Messenger, who conferred his benediction in language so deeply impelled from the profoundest source of emotional vibration that only that soul who had encompassed the height and depth of all experience, could articulate.

Sister Annis with two little girls then stepped forward; the girls presented two beautiful bouquets, while Sister Annis read, in behalf of the community, a short and appropriate address.

After breakfast was served, VICTORIA GRATIA received congratulations. Brother Addison Graves, who was chief attendant of the morning ceremonies, read the letters of congratulation received from absent members and friends. KORESH then initiated congratulatory greetings followed first by members of the Concilium, and then by all the other members.

After viewing the flowers and decorations, the PRE-EMINENT was attended to her room by her Maids of Honor, who waited on her throughout the day. The people enjoyed social converse until 10:30 a. m., when all gathered in the Assembly Hall where each member received a souvenir and a new Koreshan badge. The song entitled "Consider the Lilies" was then admirably rendered by Sister Catherine McCready. The PRE-EMINENT then most impressively read the Imperial Edict, a masterful and incomparable production, unsurpassed in the eloquence of truth.

At 2 p. m., the steamer "Victoria," which had been gaily bedecked in bright gala-day decorations befitting the important occasion in which she was to participate, started, with KORESH and thirty-two members aboard, on her excursion down the Estero river. With the American flag floating from the stern, and the Koreshan pennant at the bow, with streamers of red, green, and gold, and wreaths of evergreen lightly waving in a

gentle breeze, it made indeed, a picture of beauty.

The evening program was conducted by Brother Henry D. Silverfriend, who was Master of Ceremonies for the day. The program opened with music by the orchestra, followed by the Resurrection Song by Wilton Hoyt. A new song written by Rev. Eleanore M. Castle, entitled "The Messenger," was sung by the members of the Community. Then followed a powerful and grandly eloquent oration by KORESH. Any attempt at reproduction of this oration we cannot assume, realizing the utter inadequacy of our best efforts to render justice. After a brief intermission the following program was rendered:

Music—"Waltzes Alone," - Orchestra
Song—"Forget Me Not," Sister Catherine
Tableau I—Stripping off Joseph's Coat.
Tableau II—Joseph sold into Egypt.
Song—"Sweeter than the Breath of the Morning," - James Newcomb
Music—"Ave Maria," - Orchestra
Tableau III—Interpreting Pharaoh's Dream.
Tableau IV—Joseph's Marriage to Asenath.
Tableau V—Joseph, and his Brethren bowing down before him.
Music—"Agnes Dei," - Orchestra
Tableau VI—Finding of Joseph's Cup in Benjamin's Sack.
Music—"Christmas Chimes," Orchestra
Tableau VII—Meeting of Jacob and Joseph.
Music—"Boston Letter Carrier March," - Orchestra
Tableau VIII—Jacob's Blessing on Ephraim and Manasseh.
Music—"He Giveth His Beloved Sleep," - Orchestra
Tableau IX—Jacob's Blessing on Joseph.
Music—"Prayer," - Orchestra
Grand March by Tableau Characters.
Song—"The Day is Done" (words by Longfellow), - Victoria Gratia

The series of nine Tableaux, representing scenes from the life of Joseph, were well represented in costume, and artistically executed. The entire program was a complete success. The last song on the program, "The Day is Done," by VICTORIA GRATIA, was a dream of soulful melody, so sweetly and effectively was it rendered.

All the ceremonies of the day were planned by KORESH. A creditable portion of the day's entertainment was the well-executed music by the Orchestra.

Executive Committee—Sisters Emma Norton, Esther Stotler, and Hester Douglass; Brothers Henry Silverfriend and Addison Graves.

Decoration Committee—Sisters Catherine McCready and Nettie L'Amoreaux; Brothers Moses Weaver and Walter Bartsch.

Obtaining Decorative Materials—Brother Frank Pavitt.

Scriptural Reading before presentation of each Tableau—Brother Ross Wallace.

Committee on Official Report—Sister Annis Knowles and Brother Henry Silverfriend.

Summary of the World's News.

April 23.—New steel mill for South Chicago; price \$2,000,000.—Mrs. Woodbury loses suits against christian scientists in Boston.—Tornadoes and rain sweep the West, carrying death.—President Roosevelt tells General Funston to cease talking about Philippines.—Queen Wilhelmina improving.—Packers corner poultry.—Bishop Newman to be first saint of United States.—First National Bank (Chicago) absorbs the Metropolitan; capital, \$8,000,000.—April 24.—Tugmen go on strike in sympathy with Duluth organization; Toledo, Buffalo, and Cleveland also out.—Per old map, city may build on lake front between Madison and Randolph streets.—Washington anxious over threatened conflict with Mohammedans in Mindanao.—April 25.—National City Bank, New York, makes its working capital \$40,000,000; ranks well up to Bank of England, Bank of France, and other big European banks.—Lord Pauncefoot seriously ill in Washington.—Confiscation of plant for manufacture of bogus postal cards; millions have been printed.—Attorney General Knox attacks beef trust.—Fierce struggle for control of egg market.—America to rule sea; British flag may disappear from north Atlantic; effect of ship merger.—Pope received 20,000 pilgrims; was accorded ovation; seems in perfect health.—April 26.—Rich gold strike in Montana; assays from \$51 to \$28,000 per ton.—Severe wind storms in Missouri valley; lives lost, property injured.—House of Commons discusses features of alleged vessel combine.—Heavy rain gives boom to crop prospects.—Since beginning of 1902, over \$1,000,000 has been spent by firms and individuals on methods to abate smoke.—April 27.—Government officials succeed in wireless telegraphy; distance 200 miles; enthusiasm.—Judge Tuthill advises that wives shoot husbands who beat them.—Negro wins prize at Yale; solitary case.—Bronson Howard, American playwright, dangerously ill in France.—Tesla claims development of apparatus on plan of wireless telegraphy, to propel air ships.—San Francisco street railway employees gain their demands.—Russia near crisis; all classes infected with opposition to corrupt government.—Slave trade revived in Congo Free State.—Republican leaders amazed at General Smith's admission in extermination of Filipinos.—April 28.—Former Secretary of Agriculture, J. Sterling Morton, dead.—Cattle shortage slight; ranch and mart in packers' grip.—Hayti not permitted to grant coaling station to any European power.—Colonel Wagner, of Manila, says Filipino war has been humanely conducted.—Profits of city and county treasurers enormous; banks pay them interest on public funds.—Blue laws again to the fore in Boston; Sabbath breaking prohibited.—April 29.—Metropolitan, about to merge with First National, gives \$15,000 to its employees.—Sol Smith Russell, America's greatest comedian, dead.—Oleo bill has passed Congress.—Seven killed, forty injured in cyclone, Glen Rose, Texas.—Bishop Potter before Yale: evils of industrial problem are due to indifference of consumer!

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The Open Air Number of April 26 is initiated by "The Serene Duck Hunter" with illustrations, penned by ex-President Cleveland. This is followed by mysteries of fishery, mysteries of base ball, mysteries of business, and funny happenings in our great lawmaking center by "The Congressman's Wife." There is abundance of matters of interest to the railroad man, the farmer, the electrician, the man and woman with time for fiction and with time for nothing but facts. 425 Arch Street, Philadelphia, Pa. 5 cents per copy.

Who Am I?—This pamphlet is by N. David Jensen. If his assertion, "I and the Father are one"—is correct, he is Lord God of the universe. At the end of 70 pages of the christian science nebulous, he thus affirms and solicits: "Yes, this is me, let me preach to you always." Kindly but firmly we decline. The pamphlet quite meets Mr. Jensen's approval: "There is nothing better," says he, and its price is but fifty cents. Alexander & Meyer, Printers, Denver, Colo.

Life and Beauty.—Vegetarians are herein challenged to prove superiority of regime. Almost a Martyr, which discloses Mr. Bowser (suffering the consequences of raw carrot, etc.) being adjured by the family physician not to eat a load of hay because Baalam's ass did, is worth a year's subscription. Pleydell House, Bouviere Street, E. C., London, England. Price 1d per copy.

Los Angeles Sunday Times.—This periodical is equal to about 120 pages average size, with scope and quality of illustrations and subjects worthy the high esteem it has won with the reading public. Sent regularly to subscribers of Los Angeles Times (news sheet); furnished singly at \$2.50 per year; 5 cents per copy. Times Building, Los Angeles, Cal.

Diet versus Drugs.—This quarterly magazine of dietetic reform is published by Fowler & Co., 7 Imperial Arcade, London, E. C., England. Dietary cure for cancer, consumption, Bright's disease, and diabetes, also how to live 150 years are among themes of March 1902. Price, 1d per copy.

The Baby.—A small sheet "Devoted to the philosophy and phenomena of the new birth." It becomes difficult to encourage zeal and knowledge with but the former in evidence. This little adventurer seems too immature to be asking 25 cents per year. 1325 12th Street, N. W., Washington, D. C.

The Journal of Hygieo-Therapy.—This magazine is devoted to the correct method of living, and a scientific and successful system of treating the sick without drugs. Especially do we wish it success in its anti-vaccination efforts. Kokomo, Ind. \$1.00 per annum, 10 cents per copy.

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