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ASTRONOMY

RELIGION

SOCIOLOGY

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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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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."

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CHICAGO, ILL., SEPTEMBER 5, 1902. A. K. 62

Whole No. 509

Labor-Unions and Property Rights.

A Comprehensive View of the Industrial Situation; Rights of Corporations and Lawlessness of Organized Labor; Government Protection of Life and Property.

KORESH.

ACCORDING to the *Chicago American*, J. P. Morgan sides with the coal operators and against the miners. Why not? Both sides recognize the competitive system as legitimate, both sides have adopted the competitive system of warfare, both commit their cause to the arbitrament of organization. Why, then, not let them fight it out on the basis of the methods that both sides endorse and ratify by the course they have agreed on as the proper means of securing righteous ends?

If a body of men in the city of Chicago should attempt to mob or raid the publishing house of the *Guiding Star*, we would demand the protection of our property through the city authorities, and glory in the power of organic law which guarantees such protection. We feel comparatively safe, because we may fall back on the recognized authority of organized power. We are in no mood to endorse anything that can disturb the laws of order. If we have the right to protection in our effort to pursue the legitimate course of commerce and industry, as a small body competing with the world, then any combination under the laws of competition has the same rights. No line can be drawn between a large and powerful company and a smaller one pursuing the same course of action. It may be said that the large corporations are violating the statutes regarding inter-

state and international law, and that they do not conform to the legal restraints pertaining to the trusts; but this is no more true of the large corporations than of the smaller ones.

The laws of order as they obtain in the construction of government are for the enforcement of the principles under which those laws were formulated and executed. The Government of the United States is the result of the competitive system; it was instituted for the purpose of accentuating the rights of competition. All the force of monopoly, all the force of the organic power of the competitive form of government, and all the force of the powers instituted for the protection of the individual, of the community, and of the corporations, should respond quickly and effectually to protect that interest for which government is instituted. The legitimate tendency of the competitive system of industry and commerce is toward the organization of the trust. Its tendency is either to build up the monopoly of commerce or of industry. We know that this is the tendency because we see the results. The monopoly of the productive and commercial trust is coördinated with the labor-trust. If one is an ungodly institution, so is the other.

The cowardice of politics has endangered the rights

of the vidual citizen because, when there is a strike on, the man that would exercise his prerogatives of citizenship runs up against the labor-union, and though a free citizen of a boasted free country, he must lay down his tools and go home to his hungry wife and children and tell them that he is not protected in his rights; therefore cannot earn for them the bread they require. There comes a time when the power of the commercial world will supersede the power of the Government, or when the Government will be subject to the money power. Whatsoever form the Government has assumed, the power which moves it will be imperialistic; the imperialism of the money power will constitute the signal for the culminating opposition of the labor-trust.

It is now asserted that a monster petition will be presented to President Roosevelt by the labor-unions of the country, for an extra session of Congress to take into consideration the settlement of the strike; this means that the corporations which are in and control Congress are about to be called upon to change their tactics, because of the powerful influence of the labor vote. If, as Mr. Mitchell declares, the operators cannot obtain men to work the mines, why not withdraw from their proximity long enough to give the mine owners the opportunity to ascertain whether there are not enough non-union men in the country to supply the demand? It is the determination of the unionists to force all laborers, despite their resistance, to join the unions, because they see that when every man who works is in fellowship with every other man, there is an organized power capable of enforcing their every demand; and it can readily be seen that as all men are actuated by the same principles of selfishness, there will be no limit to the demands.

Corporate powers are prescient enough to take in the situation, and if possible to avert the difficulty foreseen. It may be argued that when the power of the labor-union is sufficiently amplified it will go further, and through its vote place all public utilities in the hand of the public Government. It is not this for which the wage-earner strives; the ordinary working man does not have any interest in public ownership. The workingmen are not generally educated up to this point; if they were they would cease to agitate the cause of labor-unionism as a regulator of wage-slavery. Wage-slavery under the most favorable conditions is nothing but wage-slavery, nor can it be anything else. It is because the labor-union does not in any sense represent the rights of the people, that we are opposed to its endorsement or its encouragement by the powers which are for the maintenance of order.

The Congress of the United States under the present Constitution, is not vested with the right to say to the corporations, "You shall recognize and treat with the union as a corporate body." We understand that the

companies will accede to the demands of the men so far as to grant the increase of wages, but they refuse to treat with the men as a legitimate body. There are men so inconsistent as not to be able to see any difference between the right of the corporation and the labor-organization. The corporation is a legalized body, so placed under the jurisdiction of the law as to be subject to being sued and capable of suing; the labor-union is not a corporate body, in this sense of the situation. It is possible that we are not so far advanced in our comprehension of principles as the *Chicago American*; but we cannot see for the life of us, what right a body of men has, under the principles of our republican form of government, to say to any single vidual: "Either come into our union, or get out of the field of labor." Yet this is the attitude of the men in the unions.

There are thousands of colored citizens of America who would be only too glad to enter the mines if they had the protection of the Government, but they are kept from this field of labor through the political cowardice of parties. The colored people of the Southern states would make as reliable miners as the foreign rabble, which aims to control the mining interests of the country for white unionism. There can be no greater mistake than the extensively prevailing conception, that to circumscribe the number of laborers in the country is to further the interests of the industrial world.

There should be no waste of economic principles in the conduct of the world's industry and commerce. Children love to perform the uses of life; this may be observed in the industrial school systems, but through the arbitrary power of unionism, it is made impossible to turn the industrial schools into industrial lines of utility. We have visited industrial schools in the East and the South, where all kinds of labor were performed by the young. Through the compulsion of the union the labor was a waste, except that the one performing the work was getting the benefits of the experience, while the products of his labor were thrown away.

What the world needs is the employment of every man, woman, and child capable of turning out wealth. Industry is the creator of the wealth of the world. It follows that the more industry there is, the greater the riches of the world. Then why not gain all the wealth we can by the economization of the world's industrial possibilities? The idiocy of the labor-union and the men who sympathize with it stands in the way of this universal employment. The economization of the resources of industry is the first essential step toward the transposition of the resources of the country to the products of industry. Set all people at the performance of use. Let there be no lack of the creation of labor-saving machinery, and its application to the uses for which it is intended. Let no labor-saving machinery be so controlled as to throw men out of employment.

Let it perform its legitimate work; namely, to save not only labor, but to furnish the means of reducing the hours of labor for those who perform the uses of life.

It is a great inconsistency for a man to advocate the public ownership of public utilities, while at the same time and with the same breath he advocates the increase of men's wages by keeping other men out of their rights of being employed. We do not sympathize with the mine-owners as against the laborers. All men have the right to labor if they can find employment; and no man nor body of men has the right to deprive other men of this liberty. Men in the labor-unions cry "scab" to other men as good as they; and yet the men who hurl this scurrilous epithet to others of their race, will talk of the Fatherhood of God and the brotherhood of man. Is there any brotherhood existing between the operators and the men who constitute the unions?

If the world's wealth is increased proportionately to the employment of all people who can perform the uses of life, then why not set all men at work? After this, what? Make an equitable distribution of this wealth. So organize the government of the world as to provide for the comfort of all, and not only this, but for the luxury of all. This can and will be done when the world is sufficiently educated to comprehend the principles of true industrial economy, and when the human heart is so changed as to enter into such a brotherhood.

We have no fears that the wise men of the country will yield to the demands of the rabble. The great commercial serpent has more wisdom than he is given credit for, by those who contest his wisdom of the commercial

principle. But he is not so wise as to see into the possibilities of the other commercial serpent, under whose auspices the world will finally be brought into the divine order. All the industry of the world will be brought under the direction of an overwhelming power. All the possibilities of labor construction in the creation of the uttermost possibilities of saving labor will be utilized; the wealth of the world will be freely distributed, and the construction of government will be of such a character that there will be a permanency to the maintenance of the equation of the industry of the world and the regulation of its wealth.

The time is at hand when it will not be necessary for the voting population of the country and the world to say there shall be an equitable distribution of the world's wealth; but the time is at hand when it will be said, "Here is the wealth which we in our wisdom have stored; it is for you now who have created it. The spiritual power which has brought us to our senses, we perceive has also educated you." The world awaits this overwhelming potency; and God knows that the power which in the beginning of the age wrought upon the thousands to sell all their possessions and bring the price of the things they sold and lay it at the Apostles' feet, can and will again—in the fulness of time—work upon the hearts of men to perform the uses of love. God's methods are distinctively divine and uniform; he has not forgotten his world, nor to establish the kingdom he has promised. While we await this hour, may the forces of organic power hold the world within the jurisdiction of the laws of order!

The Difficult Task of the True Prophet.

The Great Chasm Between Pure Truth and the Corrupt Humanity; Constant Teaching of Truth Necessary; Acceleration of Force and Foreshortening of Time.

AMANDA T. POTTER.

THE CREATOR of the universe proclaimed that except the Lord had shortened those days no flesh should be saved. This shortening particularly refers to the grand cycle of 24,000 years, which, but for a process of foreshortening through certain accelerations, would reach the full measure of 24,816 years. This foreshortening has brought the cycle to the point of closing. If this Biblical assertion had penetrated the understanding of the world sufficiently to stir it to argument, contradictions would fly fast and furious; for the world quite approves its flesh, though this flesh sets up proof (so soon as deserted by its self-righteous spirit) of being the foulest, the most obnoxious and abominable thing on the face of the earth. "For the elect's sake, whom he hath chosen, he hath shortened the days;" and as sequence the coming of the great and dreadful day of the Lord is at hand—even the day before whose coming he promised to send Elijah the

Prophet. We allude to Elijah only in his function as teacher, which office is represented in its true magnitude through the Almighty's declaration that his people die from lack of knowledge.

To believe that Elijah has come and speaks forth the wisdom of the universe through the lips of his instrument—the man prepared of God for his tabernacle, is sufficient to change the current of the existence of the man genuinely believing. He subscribes to the life required and calls himself a Koreshan; hence it is axiomatic that Koreshanity has appeared because Elijah the Prophet is here and is fulfilling his mission as teacher of men. The teaching of decadent Christianity and of the world eventuates in death; the teaching of Elijah the Prophet eventuates in life. This being the case, the code of the Prophet must be as diametrically opposed to that of the church and the world as life is opposed to death. And such is the case; but the sense

of the depth of the chasm between the truths being uttered and the world's conception, would overpower and discourage effort but for the knowledge that God's purposes cannot be thwarted, and that in these last days he has set his hand again the second time to recover the remnant of his people.

Not long since, we were witness to the inadequacy of some minds to hold the links of unfamiliar thought until the chain is complete. A Koreshan speaker was explaining to a thickly clustered and eager audience of unusually intelligent faces, the procedure of religious cycles—the evolution or fruit of a completed age or dispensation becoming the involution of a succeeding age. The heavenly Zodiac with relation to the signal belt was graphically depicted as the demarkation of any and all single dispensations of the series. The point in illustration was the closing of the Jewish age, the opening of the Christian, its conclusion and the ushering in of the Aquarial or Koreshan age as the fruit of the Christian age. The decadence of religion was explained, and the divergence from the primitive and Christ standard was alluded to as patches upon Christianity; first came the Catholic, then various ones, among which were the Presbyterian, Methodist, christian science, etc. It is but fair to suppose that the mass listening comprehended that Koreshanity was being held as distinct from Christianity as Judaism is from either; but up from the periphery of the gathering rose the inquiry: "What about your Koreshan patch?" The question, however, had a grace of its own in that it called forth repetition, and in these times, when line upon line is needed, it was the means of engraving more deeply upon the understanding that series of three distinct religious epochs which, with the nine remaining ones, compose the Mazzarothic cycle of 24,000 years.

After the speaker had given a ringing denunciation of "scientific" methods in adopting hypotheses or guesswork as basis from which to reason to conclusion, a questioner called out "what is your hypothesis?" This querist saved his reputation by explaining that he had but just joined the listeners; however, he voiced the modern scientist, whose knowledge is molded in the matrix of guessing. The Koreshan view of "science" founded upon hypothesis finds apt simile in a certain structure of which we read: A man selected his foundation and commenced a building upon the sand. Every brick he placed, every nail he drove, was building upon the sand. Walls arose and their windows looked from a building upon the sand. Whatever might be added to ornament or sustain was building upon the sand. A roof closed in and completed a building upon the sand. The elements warred and a building was strewn upon the sand. The modern scientist assumes a premise, and we will say he reasons well; but no matter how fair his logic, he advances only upon a line of guesswork whose conclusion is guesswork. The man with fair logic and a demonstrated truth as the basis of its employment unfolds truth at each succeeding step and the conclusion is truth.

Love to God, in evidence through performance of use to the neighbor as being the only expression of genuine religion, was in its utterance reflected back upon the speaker in approving smiles accompanied by low-toned hearty and appreciative comments. Then from the outer circumference came another voice: "Do you believe in the manufacture of goods for profit?" and *sotto voce*, succeeding the answer: "Well, I do believe in the manufacture of goods for profit;" and he echoed the world. If numbers could prevail, the position of the man who would rob his fellows is impregnable.

The doctrine of love to God and the neighbor meets concordant response so long as it remains theory. So soon as the practice is set up, the greed of the carnal heart is trenched upon and war within is precipitated. When the Spirit of God possesses men it is joy to do his will; but now, when one is but inviting the Spirit, is the season of temptation, choice, sacrifice. The old desires must yield to the new aspiration; theory must make fruitage in application, and he who approaches the Fountain of Life with his pitcher determinedly full of satan's brew, would better have passed by. The thoroughness of the change to accrue before redemption, is read in the language of our Redeemer and its exposition in the effort of the unique mind capable: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." KORESH says: "As man has an origin from beneath in the order of sensual generation, so after the germ of regeneration from the Lord is planted in him, he begins to be regenerated from the Lord; the life derived from beneath he must hate, which is his own life, because it is only through the repulsion of this lower life that he imbibes the higher; therefore the significance of the statement: 'Whosoever will save his life shall lose it.' Not only must a man hate the lower life in himself, but he must hate the lower life in his parents, brethren, and children; these lower lives comprising the relatives of the various degrees of the lower life in himself. It is the higher life in himself which must hate the lower life both in himself and in others."



The Universe a Permanent Structure.

FROM THE WRITINGS OF KORESH.

THE material universe, embracing the rind or crust of the cosmic structure with its superimposed atmospheres, including as it does the solar and stellar realm of visible objects, is so constructed and related in its form and office as to remain a permanent and perpetual structure. The process of incrementation as well as that of excrementation, at the center of the physical system, is forever operative. The center is so related to the circumference that, correspondingly, the periphery or shell is forever being destroyed by forces of disintegration, and as perpetually being replenished through the laws of supply and incrementation.

The Power and Glory of Pentecost.

The Great Baptism of the Disciples in Contrast With the False Enthusiasm of the Methodist; the Power of Tongues and Spirit of Communism.

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

And as they talked the power of God took possession of them, and bowed their white heads; they prayed as only Methodists can pray, and lifting their heads again they sang as only Methodists can sing.*** But after the initial services were over, the "old timers" took things in hand and Pentecost was repeated with all its power and glory. It was genuine, it was real! Conventionality was borne out among the rubbish, and the gray haired men and women gave themselves up, without let or hindrance, to the almighty power of the Spirit.—REV. GREGORY, in *Hearst's American*.

IT MUST BE entirely impossible for any intelligent man, after careful examination of the account of what was done at Pentecost, to agree with the above statements for the following among other reasons: It is said that they were all with one accord in one place. The facts show what the original word implies; that that one accord—one soul, one mind, included both their temporal and spiritual interests. The Record says: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." A still more specific statement is: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made to every man according as he had need."

Does any man believe that such was the effect of the spirit generated and poured out at the Desplaines camp meeting above described? If such was not the effect upon Methodist millionaires and monopolists, many of whom were probably present, the inference is necessary that it was not the spirit of Pentecost which actuated them. Upon those early, genuine Christians, after the sound from heaven like unto a rushing mighty wind, sat cloven tongues like as of fire; "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Seeing and hearing which, and knowing that they were all simple Galilean peasants who understood, from learning, no other language but their own,—and not much of that, the devout sojourners from every nation who were present and heard, were all rightly "amazed and marveled, saying one to another, Behold, are not all these who speak Galileans? And how hear we every man in his own tongue, wherein we were born? * * * We do hear them speak in our own tongues the wonderful works of God."

On this occasion certainly, the bystanders, however devout, saw no such wonderful results produced by the spirit poured out at this or any other modern camp-meeting. It is noticeable also that those early Christians did not begin singing and praying and shouting, Methodist fashion, to work up a frenzy of enthusiasm—

the spirit, in this case, of Methodism. They simply, as the Record shows, told without excitement "the wonderful works of God." While the cause or reason remains, the result or fact remains—but no longer.

The reason why the onlookers at Pentecost were amazed and astonished at what they saw was because Jesus, according to his promise, had gone away to Spirit—the actual Holy Ghost—and into these people, and the wonderful things followed. Such is Peter's explanation. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Being God's Seed, this Holy Spirit had to die in order to reproduce, and, as the two Witnesses, has lain dead in the streets of the great city (an apostate church) these many Godless centuries.

When, and only when, such manifestations as those of Pentecost again appear, and an astonished world will soon see them again, since that God Seed is approaching its ripening, it will be safe to say that "Pentecost was repeated in all its power and glory." As to the manifestation of the "almighty power of the Spirit," there could have been none; such was not needful to make a lot of noisy Methodists pray and sing and shout, and testify of the same things for the thousandth time. The spirit of Methodism was abundantly adequate to that result. Jesus had said he would come into his Disciples and make his abode with them. When, after His translation, this was accomplished and that Holy Spirit had formed conjunction with their spirits so that they became one spirit as he had promised that they should, that Spirit could put forth the manifestations of Pentecost.

A body cannot normally exhibit to the world the workings of any spirit but its own, whether this be a single person or a body of persons like the Baptists or Methodists. Every body generates its own spirit, and only that. The statement contained in the newspaper title was no more truthful nor reliable than those already considered. It was, "Methodists are imbued with the spirit of old John Wesley." In the published works of Wesley we have read a statement to this effect: "If I die worth more than fifty pounds, I hope people will call me a thief." We may have forgotten the exact sum, but it was small. How much of that spirit will you find in the Methodists of today, who are just as greedy of gain, ministers and all, as a rule, as all the rest of the world? They keep abreast of the column in all the lust of the eye and pride of life, against which Wesley raised his protest, and from which he drew lines of separation. It is fair to say, if they are not any better, they are not worse than the rest, in these particulars, but it cannot be truthfully said that they "are imbued with the Spirit of old John Wesley."

New Century Studies and Reviews.

LUCIE PAGE LORDEN.

DESIRE FOR HIGHER LIFE.

The Aspiration of the Heart Toward the Divine Being Obtains Through Attraction.

THE DESIRE of the human heart to know God is not an impulse generated in the lines of evolutionary descent. The man who, according to the Darwinian hypothesis, can trace his lineage to the chimpanzee would be sorely at a loss to discover the origin of the wish. Perhaps he has never felt it, but a slight acquaintance with his neighbors or with current literature will convince him that numbers of persons do feel such a desire with an intensity surpassing every other emotion. Any attempt to explain the impulse upon the ground of hereditary predisposition must fail, because if the Darwinian hypothesis be accepted, the human soul has developed from the brute.

When, however, the Messianic principle is known and the doctrine of evolution is conjoined with the complemental idea of involution, there is no further obstacle. The road is clear. The man who is from below and whose family tree displays the ape prehensile from its branches has never longed for God, but let this man come in contact with Divinity manifested on the plane of natural life; let him receive a portion of God's spirit as it was imparted nineteen hundred years ago, and he begins to feel higher thoughts and aspirations stirring his breast. They incite him toward a different sphere of action.

Experience of a pleasurable character, therefore, must be the origin of man's desire for his Maker. When the Lord was manifest in the personality of Deity, those who were around him must have found in his nature sources of enjoyment quite removed from the ordinary delights of the world. Not only did they recognize His ability as a leader and teacher, but they saw in him other qualities, showing that he did, indeed, transcend the mortal plane. The longing which they felt to become one with a character whom they revered, passing over to the Lord, furnished the substantial energy of metamorphosis resulting in his translation.

There is a reason grounded in science why the desire for God must be implanted from above. It is the principle of cross-fertilization which obtains in the vegetable kingdom. By this means, new species are propagated. Finer and higher animals are the product of stirpiculture. The wild tree with its sour fruit may receive a graft that will cause it to yield plentifully of a richer variety. Another reason for the final conjunction of God and man, to be consummated through desire, lies in the fact that neither can exist apart from the other. God would lose his being were it not for the replenishment and sustenance that man supplies. To become food for the Gods, to be taken in and assimilated as man assimilates the lower kingdoms, such is the destiny of every human soul. Not one is lost; not one is

too perverse to reach the goal, and, in the consciousness of higher life, comes to himself.

The potency of desire is raised by the aggregation of cells. If a definite result is to be effected, it is requisite to bring together those who look ardently for a common end. At the same time, through the removal of ordinary incentives, such as the perpetuation of the lower life, everything foreign to the main issue is put aside. The great desire of those who are living on the natural plane is to provide for further reëmbodiment through their offspring. As a general rule, children offer the best means of return to natural life. Hence their parents are solicitous to see them married and settled in the lines of sensual generation. When the desire for the higher life with the Lord obtains, parents will bring their children into the new order, knowing that the fruition of hope must come in a different way—from above.

The Injustice of Railroad Discrimination.

THE QUESTION that is now being agitated concerns all men everywhere. Shall the railroads of the United States, controlled and manipulated by the mine-owners, be allowed to interfere with the legitimate distribution of the products of industry? Shall the channels of communication which, like the arteries of the body, ramify throughout the country, lend themselves to advance the interests of a certain class? Shall they distance all competitors in the race for wealth, merely to discriminate in favor of those whose chests are full of gold? If might make right, they may do it with impunity; but if any principle of justice or equity prevails in heaven, they must be checked.

It is an open secret that the great corporations favor each other, making special rates of transportation to the large dealers. One reason why the price of coal has advanced so far beyond its legitimate value, is because the wealthy speculators control the railroads; they also own the mines. The scarcity of coal is due not merely to the strike, but to the fact that the railroads have secretly cornered for their own use a large share of the available output of the mines. It is a burning shame that speculators should thus defraud the people; but the people themselves are to blame for the perpetuation of the wage-system. The methods which they use are as iniquitous as those of the monopolist. They in their turn would deny to those beneath them and who venture to resist their will, all the rights and privileges claimed. Providence alone does not discriminate in the administration of justice. He does not say to the laboring man, "You are poor, consequently you are holy;" nor does he pretend to sanction measures of oppression which are unparalleled in history.

While the railroad corporations are determined to make their own rates and are not inclined to surrender one jot nor one tittle of their legal prerogatives, the force

of public sentiment will finally be too strong for them. Unless they establish uniform tariff for goods transported on every line, they will speedily find themselves in the grasp of a powerful foe. The railroad companies do not and cannot maintain themselves independently of the body social. They are to be used by the people, and by the whole people, not by some fraction of the inhabitants of the United States. Suppose the people refuse to patronize the railroads, what then?

To Whom Does the Earth Belong?

THE OWNERSHIP of the earth is being discussed. There are those who contend that it belongs primarily to the people and to the mass of the people. There are others who assert with equal decision that it was designed for the edification and enjoyment of a few elect souls. In order to settle this question, let it be referred to reason illumined by understanding. The proprietor of the universe would naturally be its creator, and if it can be determined with any degree of certainty who set the universe in motion, his claim to the earth will be established. In the first place, it is evident that the character of the visible creation ought to yield incontrovertible proof of its origin. The cause who has manifested Himself in so wonderful and beautiful a manner cannot be inferior to his own handiwork. The Master Builder must be equal to the structure he has planned. And yet, this figure is inadequate, because the universe differs from any work of construction inasmuch as it shows no evidence of a beginning in time; the processes of disintegration and renewal are seen to be constantly and reciprocally operative.

Being questioned, then, the physical cosmos shows that it is fundamentally and eternally self-renewing in its activities. Having proved the cellular character of the earth with mathematical accuracy, it appears that the sun is the helix of the great battery cell, and winds in a spiral through its circuit, while the shell of the egg, or the earth itself, furnishes a supply of energy. The discovery being made that the universe is eternal, the enquirer will reason that its cause must contain the same principle. Seeing personality expressed in man, with all its attributes, he argues that the same exists in cause. He is finally brought to the conclusion that the personal first Cause is biune and immortal—such a being as the Scriptures have described in the Lord Jesus. It is said that He was the origin of all things, both in heaven and in earth. Then to Him who was the brightness of the Father's (God, his interior) glory and the express image of his person must the earth belong.

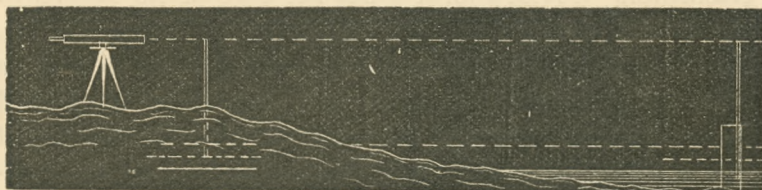
Purifying and Adorning the Temple.

WHEN THE LORD comes again to his temple at the end of the age, he does not find it swept and ready for his reception. It is rather the abode of unclean things. He does not intrust to others the work of purifying and adorning it with all manner of precious stones. That is His own prerogative and no man dare usurp it. Let Him judge when the work is done.

LA NOUVELLE GEODESIE.*

Les perforations laissaient entrer l'eau d'en bas à la pression normale remédiant ainsi au mouvement des vagues; l'eau comprimé dans le caisson était donc parfaitement tranquille. Elle ne montait ni baissait qu'avec le niveau de la marée du Golfe. Dès qu'on eût trouvé le niveau moyen des marées on l'a marqué sur le bâton attaché au caisson fixe et cela servait de guide à régler toutes les autres mesures prises comme on va montrer. C'était notre but de forcer une ligne droite partant de la hauteur fixe de 128 pouces au-dessus d'un niveau invariable; à cause de cela et au moyen du bâton des marées montant verticalement du caisson on a su transmettre cette hauteur sur la terre à l'endroit d'où la ligne est partie. Pour faire cela on s'est servi des principes réglant les angles droits comme montré par l'esquisse qui fait voir le terrain de côté.

Le niveau géodésique a été posé de manière à laisser le centre du fil transversal couper le bâton des marées à la hauteur de 128 pouces. On avait alors l'altitude de 128 pouces pour



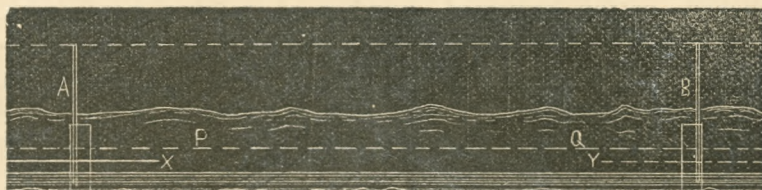
L'oeuvre de faire passer à la plage de Naples l'altitude de 128 pouces—On voit le terrain de cote en regardant au sud,

une hauteur fixe sur la plage, prête à déterminer le niveau pris par notre ligne droite à son départ.

Aussitôt que le niveau moyen des marées dans le caisson fixe fut connu et certain il a servi de guide à mesurer la hauteur de la ligne droite aux intervalles réguliers d'un bout à l'autre. On peut montrer cette méthode de faire rapporter toutes les autres mesures prises du niveau des marées à ce niveau fixe par l'esquisse qui fait voir le bâton sur le caisson fixe et celui sur le caisson portatif à tout autre point nommé.

XY est le niveau moyen des marées marqué comme un point défini au bâton A, dont le sommet indique l'altitude de 128 pouces au-dessus du niveau moyen des marées, montrée aussi sur la plage comme on voit par la figure précédente. Le bâton de marée A se divise en pieds et en pouces.

Or, ce que nous voudrions faire comprendre au lecteur c'est comment nous avons su obtenir juste la même hauteur verticale tout le long de la ligne à force des mesures prises sur le bâton vertical B, quoique le niveau du Golfe change incessamment et déparle du niveau moyen des marées. Prenons par exemple les



Procède de faire rapporter toutes les mesures au caisson fixe—L'elevation sur la terre vue en regardant à l'est.

mesures prises sur le bâton A. Au moment de prendre une mesure à une distance quelconque, dites à deux milles du point de départ, supposons que l'eau dépasse de 12 pouces le niveau moyen des marées ce qui laisserait hors d'eau 116 pouces sur le bâton A au caisson fixe. La ligne PQ représentera ce niveau. Or, si le bâton B divisé en pouces comme A s'attache au caisson B de manière à se pousser 116 pouces au-dessus de la ligne PQ, son altitude verticale sera égale à celle de A. Le niveau d'eau dans le caisson A comme marqué sur le bâton A a été transmis et reçu à B au moyen des signaux à notre usage, ainsi le bâton B a-t-il été placé à la hauteur requise ou correspondante dès l'instant même. En agissant de la sorte, que les mesures soient faites à la haute ou à la basse marée ou à un niveau quelconque intermédiaire, les résultats seraient toujours corrects vu que tout se rapporte à une mesure fixe, c'est-à-dire à A. Ayant trouvé l'altitude verticale du bâton B, l'angle vertical qui lui correspond a été transmis à la terre selon le procédé montré par la première figure ci-jointe.

(a continuer.)

* Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE. PARTIE II.—Par M. le Professeur U. G. Morrow. Traduction française par Lucie Page Borden. [Pour obtenir la Litterature Koreshaune il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A.]"



In The Editorial Perspective.

THE EDITOR.



THE DEVELOPMENT of the American nation is without precedent in the history of the world; it is a source of amazement to the people of all nations. Its rapid strides are marvelous, the result not merely of resources and opportunity, but of genius and thrift. There is a mysterious current of power flowing into the external mind of man, and it is leading to the transformation not only of the West, but of the whole world, for American influence extends around the great cell in which we live. The ratio of acceleration of all the energies of man is astonishing; it is an unmistakable evidence of the approaching end of the age and the beginning of the new order. No other nation in history has experienced in so short a time, such progress; during the past fifty years, the United States has risen from the fifth or sixth place in the scale of aggregate wealth, to the first place. Industrially and commercially, America today stands *highest* among the nations of the world; it has become *the* world power. The Government has just issued a bulletin of the Treasury Department, entitled "Progress of the United States in area, population, and material industries." The bulletin shows in tabular form, the facts of progress along these lines during the past century, and the arrangement is according to decades; but the most rapid growth is shown during the past twenty years, in which time the population of the nation has increased fifty per cent, with a similar percentage of increase of wealth per capita, exports of merchandise, and production of corn, wheat, and cotton; and also imports of merchandise. During these twenty years the value of farm property has doubled, and in the list of one hundred per cent increase, we note the following items: Value of farm products and farm animals, number of manufactories established, cotton exported, number of railway passengers, tonnage of American vessels, receipts of the Federal Government, and number of post-offices; while the public debt has decreased one half, and all freight rates reduced one hundred per cent. Among the items more than doubled and trebled are: Aggregate wealth of the nation, total circulation of money, output of manufactories, number of employes in manufactories, miles of railway, number of telegraphic messages, number of newspapers, salaries of public school teachers, number of patents issued, deposits in banks, number of depositors, and production of gold and petroleum. The items showing quadruple increase are: Exports of manufactories, production of coal, and production of pig-iron; while the production of steel has increased eight times, and copper, ten times. The number of employes in manufactories has doubled in twenty years, there being now nearly 6,000,000 men and women employed; but the wages of these employes has trebled, the total amount annually paid to these 6,000,000 employes being \$3,000,000,000, and the total value of the annual output of manufactories is \$13,000,000,000. Considering this vast wealth made available through skill of production and management, it becomes apparent that no one in the nation should be poor. The great need now is equitable distribution of

the wealth produced; its production and accumulation are conducted according to system, but a great surplus goes to a very small percentage of the population. The whole business of the nation could be changed from the oppressive economic conditions which now prevail, to conditions in which every man would enjoy in common with a great body of people, the enormous wealth of the West, through the application of a few simple principles. The incentive to labor today is to provide for self and family. The laborer is in the thick of the fight; his place is in the great manufactories, and in the net-work of railway and steamship lines; he erects the massive structures in the centers of commercial activity; but he feels that all these wonders are *not his*, and his interest is narrowed down to himself and his own family. Would he feel differently if he owned in common with others, the great manufactories, the farm lands, the coal mines, and the temples of commerce? Aye, we say he would! He would then perform uses with a spirit even more noble than that spirit which leads the soldier to fight for the protection of his country. The time must soon come when private ownership of public resources and utilities will cease; then the glory of America will be increased ten thousand-fold!

The criminal statistics of several nations have been diligently compared, and the results are said to show that a large percentage of criminals are unmarried; and the percentage is said to be rapidly increasing. A professor in the Chicago University begins a discussion of the subject with the following words: "Celibacy is a consequence of the same fundamental things that cause crime, more than it is a cause of crime, but it then comes to be a cause of crime." A daily captions a report of the discussion, "Celibacy and Crime." The criminal statistics of the city of Chicago for the past ten years show that nearly two thirds of the criminals are living singly. Lest some minds should conclude that Koreshan celibacy is a dangerous thing, we wish to draw a definite line of demarkation. Modern social conditions are producing a class of men who are absolutely worthless and wholly unfit to take upon themselves the duties of parentage; they are criminals and tramps with whom women refuse to associate; and it disgraces the English language to call such characters celibates, because the word celibate has through usage taken on a meaning of importance which involves the conception of chastity. There are many people who abstain from marriage for religious reasons. The true celibate possesses the highest moral integrity, and it is not permissible to class this kind of celibacy with that which obtains among a large percentage of criminals. Let it be noted, however, that the ranks of the "unmarried criminals" are swelled considerably in the statistics by including persons under twenty-one years of age, arrested or prosecuted on the charge of some misdemeanor. To sum up on the basis of facts: A large percentage of criminals are unmarried because they are either too young or too low to marry. Many criminals are unmarried;

but a greater number of unmarried people are not criminals, and their single life is not conducive to criminal thoughts or deeds. Therefore, celibacy is not a cause of crime, neither is marriage a protection against crime. True celibacy and chastity, however, are adopted and lived by those who aspire to the highest degree of purity in mind and life.

Many clergymen of Chicago and other cities are discussing the subject of mediation in the coal fields, and the prayers of numerous congregations are offered with the view of having some special providence intervene to soften the hearts of the coal operators and quiet the riotous strikers. It is more to the interest of the modern ministers of a perverted gospel to endeavor to maintain a semblance of peace and perpetuate the present economic order by conciliating employer and employe, than to undertake to inaugurate a system of reform whereby such conditions as now exist in the coal fields might be entirely prevented. If the present strike continues, a coal famine seems inevitable; it may be prevented, however, by the return of the strikers to their places of employment, or by permitting non-union laborers to work in their stead. The families of the strikers are facing bitter destitution, not merely because the operators refuse to pay higher wages, but because the men upon whom rests the duty of maintaining the families, refuse to work. The strikers strike for higher wages; and if their demands are not granted, they become "dogs in the manger," and thereby create conditions which not only make concessions less liable but actually less possible; they cause such enormous losses both to themselves and their employers as to react upon all laboring classes, as well as to affect the general public. The Government is doing what the *law* requires—the maintenance of order by armed force. If law is worth anything let it be enforced, though the "reform" journals encourage the mob to offend the peace of the nation. The present crisis is a necessary result of the competitive conditions for which the people in the church and out of it have only themselves to blame. The public clamor for lower prices on apparel, food, and fuel; firms must cater to public needs; competition, therefore, is responsible for the hardships of the laboring classes.

If religious vitality is at a low ebb, as Dr. Lorimer says, and the attendance at the churches painfully small, the churches and their chief leaders have themselves to blame. The churches of today are perhaps more amply equipped so far as means are concerned, than ever before; but it is a fact that they are losing their influence over the people at large; and the fact is significant because it points to the end of the Christian dispensation. Recently, an enterprising Chicago newspaper made a fairly accurate count of the number of people attending 125 of the largest of the 666 churches in the city in one day; and from the basis of the actual count, an estimate was made of the total attendance throughout the city. Out of 1,289,815 adults in the city, only 204,567 attended church at all services, making the total attendance only about 15 per cent of the total adult population of the city. It is fair to assume that church attendance in other cities is not far in excess of that of Chicago. The blame is laid at the door of the clergymen; it is affirmed that the

people get nothing from the pulpit but dry theological doctrines, the dry husks of religious controversy, while they want light upon the path of their everyday lives, comfort and consolation in sorrows, trials, sufferings, and bereavements of the common humanity. The people have had about as much false theology as they can stand; what they need, if it is not what they want, is the knowledge of the true God—the Man-God and the God-Man. They need, not so much a religion that will make them at ease in the mortal conditions, but a religion that will abolish suffering and make men *alive*. But such results will never obtain from patching the garment of the old age. The religion that is needed must be new, adapted to the needs of the age, fresh from divine headquarters.

The newly-organized National Economic League purposes to avert war between capital and labor through education of the people in the science of economics. It holds that the effort of the laboring man to obtain a greater share of his products is commendable, and that if the capitalists could be made to realize that their future success depends upon proper treatment of labor, peace would come without bloodshed. The League would educate the millionaire in the ethics of business, and would add dignity to labor by continuing wage-slavery for an indefinite period. Previous to the American civil war, many efforts were made to ameliorate the condition of the slaves of the South—to perpetuate slavery in peace—but all those efforts failed. The result was war; a bloody demonstration of the great law that there is no remission of the sins of individuals or nations without the shedding of blood. Expiation of economic crimes must be through a similar sacrifice of lives in a bloody revolution which we, as Koreshans, do not advocate, but merely foresee as the inevitable result of the tendencies and activities of this age.

The spirit of war exists despite the cry of universal peace. The millions of dollars appropriated by the various nations for the purpose of increasing the military and navy, constitute an evidence that if peace obtains it must come after the great war for which the nations are now preparing. The American navy has just finished several days' practice maneuvering on the Atlantic coast, in order to show the strength of American coast defenses. The universal preparedness for war is not without a profound meaning; it means that for which the preparations are intended—war!

The divine Word which was spoken into the natural world, was the perfect Man; and the book of his generation was not a mere scroll of names, but the line of human life in which he was developed. The lineage of Jesus the Christ proves the great fact that the Almighty is related to humanity by ties of consanguinity.

Some minds are fearful that the world will go to ruin without the church; but the fact is that the church is following the way of the world. There is nothing alarming about the failure of the church, it will be succeeded by something better—aye, the best!

The Open Court of Inquiry.

THE EDITOR.

The Principles of Universal Economy.

EDITOR FLAMING SWORD:—The Koreshan idea of social justice is the application to human society, of the principles which are in active operation throughout the universe. Is it not a fact that the active principle in operation throughout the physical cosmos, and especially in the animal kingdom, is that "might is right"—that is, the strong prey upon and devour the weak? The law of the survival of the fittest is the very embodiment of the principle above stated; and more than that, the principle that "might is right" has been in operation throughout the period of the development of human society—in cannibalism, slavery, feudalism, and capitalism—although the principle when so applied to human society should be worded: "Economic might is right." Now, I repudiate the principle that might is right, because it is not in accord with justice, and is therefore fundamentally wrong. Either my conception of justice is wrong, or else I do not understand the laws of the physical cosmos.—G. E. L., Chicago, Ill.

It is possible for one to have erroneous ideas concerning justice, to misunderstand the laws of the physical cosmos, and to fail to grasp the principles of translation of the language of the physical universe into the domain of the human world. The universe has certainly existed long enough to perfectly express in itself and in all the operations and relations of all its parts, the principles of absolute justice. The universe exists according to law. There are no accidents in the strict sense of the term; everything that occurs is, for the time and place, necessary—else it could not be. If it is a law that the fittest should survive, it is *just* that it should; and if the human race has developed so far in accordance with the principles and laws of appropriation of the lower by the higher, it follows that man is what he is by virtue of the operation of these laws and principles; and if so, could he have reached his present state of existence through any other means? He cannot avoid the factors of the maintenance of life. If one does not like such principles and laws as have been operative eternally, the question arises, How is the matter to be helped—what is one going to do about it?

Sometimes might is right, and sometimes it is wrong. When might is righteous, it is right for might to suc-

ceed—not solely because it is might, but because it is right and just; but the fact remains that might succeeds because it is mighty, whether right or wrong. The Almighty enforces the laws of right whether one likes them or not; and he administers justice though it leads to the pain and punishment of the entire human race in disease and death. It may seem cruel for one animal to prey upon another; and yet the principles of appropriation are operative from the mineral kingdom to the highest form and expression of life; and no man can utterly repudiate the fact nor remove himself from the universe in which these principles are operative. God Almighty himself exists through periodic appropriation of the lives of men; he is the fittest to survive, and he survives in spite of all protest—and he survives even though he destroys his enemies and devours his friends. Appropriation is the law of progress and ascent of life.

But these principles are vital; and when translated into the domain of human affairs do not mean systematic robbery of the laboring classes. The Koreshan idea of the application of the principles of universal economy, is that of the restoration of the conditions of economic righteousness. By the physical cosmos we mean the outermost and perfect expression of the divine mind—the alchemico-organic cosmos. The laws operative in the physical universe are analogous to the laws operative in the human organism. Scientific analysis of either man or the cosmos reveals the fact that a complete system of reciprocity obtains—an interdependence of all the parts of organic structure. Every star in the physical heavens receives its quota of energy, and every cell and corpuscle in the human body receives compensation or supply in proportion to the energy it expends, which is the measure of the value of the work it performs. In the industrial domain this means that every man should enjoy the full product of his industry—not on the basis of equality, but on the basis of equity.

The true form of human society

must be patterned after the universal form, and the functions performed in the body politic must correspond to the functions of the various parts of the cosmos. This means the inauguration of a complete system of *righteous imperialism*, in which there is a central governing power that expresses the mightiness of right in the maintenance of order through the enforcement of law and the regulation of human affairs in accordance with the principles of absolute justice. The basic principle of economic order and organic unity of the whole human race is mutual service, the love of the neighbor. The human corpuscle can best serve himself through the exercise of his faculties and powers for the benefit of all. But such service cannot be rendered where chaos exists; therefore might is necessary to enforce the right.

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Sex a Universal Principle.

EDITOR FLAMING SWORD:—What is it that has sex—the flesh or spirit? If sex is strictly a material quality, what is it that determines the formation of sex? If sex is a spiritual quality, how can spirit be masculine in one embodiment and feminine in another? If sex is not spiritual, how can the Sons of God be both male and female in one personality? And if sex is not inherent in spirit, how can the Sons of God dematerialize a masculine form in one place, and the next instant materialize the same masculine form across the earth from the first place? Could they assume the feminine form as well? Could they assume the shapes of animals, or even inanimate objects? If so, can they be said to possess any definite form?—J. L. T., Mobile, Tex.

The position of the materialist is that sex inheres in matter alone; his view of the nature of things is crude, for he knows nothing of the world of energy—he cannot define the qualities of spiritual substance. Those who hold that matter is inert and that mind alone is alive, cannot conceive of sex in matter. From either of these exclusive standpoints, the above questions cannot be answered on the ground of scientific principles. Some of the difficulties standing in the way of either view are very aptly suggested in the above series of questions.

Sex is universal; it obtains in both

matter and spirit. Every atom of matter is both male and female, and the energy resulting from its dematerialization contains masculine and feminine qualities. Every solar ray is biune; it contains light and heat, electricity and magnetism, in perfect union. Every spirit entity is either male or female; and every thought conceived is the result of the union of parent entities in the mind. The very idea that there is such a thing as *conception* of thought, implies sex and the functions of reproduction. It is a common thing to speak of the propagation of light and the propagation of thought, and the terms are full of meaning. Light is propagated because the principles of sex are active in the generation and transmission of its substance. Ideas are propagated because they are conceived within and then born into the outer mind as living entities, which may be imparted to others through the various avenues of mental expression.

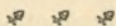
Sex is one of the most persistent, active, and all-prevailing principles in the universe. It inheres in everything—in every kind, degree, quality, and form of substance; there could be no life, no development, no progress, in either matter or spirit, without it. That sex inheres in matter is evident from the basis of facts observed. It is absolutely essential to all motion, all sensation, all life, either spiritual or natural. In the production of water, the atoms of hydrogen and oxygen unite in pleasurable sensation. Hydrogen means the water-producer—it is the father; while oxygen, the acid producer, is the mother of the aqueous offspring. In the physical cosmos the sun is masculine and the moon is feminine—in fact as well as in terminology.

The mortal man is vidual. The vidual man is externally male—that is, his function is to produce the sperm of reproduction—but interiorly he is female; the vidual woman is externally female, but her interior spirit is masculine. The difference between the vidual being and a Son of God, is that the former is one externally and one internally, while the latter is male and female both externally and internally; thus a Son of God propagates his own life through his own functions.

The formation of sex in common

generation depends primarily upon the dominance or the passivity of the sex love of either parent at the time of union; but secondarily and directly upon the consequent and corresponding dominance or passivity of the germ or sperm when they unite in conception; the dominant spirit becomes the interior. As all spirit finds embodiment or expression in matter, it follows that the sex of offspring is caused or determined by neither the sex of matter nor spirit alone, but through their interdependence. In accordance with these principles, it is easy to comprehend the fact that transposition or metamorphosis of sex may occur in successive embodiments; that is, the masculine interior of one embodiment may become the feminine in another, and vice versa. Also the fact that a Son of God is able to dematerialize and rematerialize the same form; he does so because the external spirit of the dematerialization is that substance which rematerializes. A Son of God may enter the spiritual world and from thence project a material feminine form—not as his complete self, but as a part of it; and he may materialize a thought or number of thoughts in the form of an animal—not as a complete expression of himself; and likewise inanimate objects.

Every Son of God possesses a definite form, completely and distinctively his own in every detail and characteristic. The definite form of the Godhead appeared nineteen hundred years ago; the fact that the perfect Man dematerialized and rematerialized after he attained to the Arch-natural state, did not militate against the fact that when he was in the external world he had a definite form. The reason the Disciples did not know Him on certain occasions was that "their eyes were holden."



The Spirit of Divine Baptism.

EDITOR FLAMING SWORD:—(1) When Jesus went into the most interior heaven and into the lowest hell at the same time, did each personality baptized receive both ascending and descending energies? I mean were there 288,000 who each received both ascending and descending energies, and conscious only of the latter? (2) Is the most interior or God consciousness in all humanity, or only in a median line?—READER.

When Peter, James, and John witnessed the marvelous transfiguration of Jesus on the Mount, Peter exclaimed, not knowing the significance of what he said: "Let us make here three tabernacles; one for thee, and

one for Moses, and one for Elias." Of course, three tabernacles such as he then conceived were not erected for the habitation of the two prophets and the Messiah; but the three tabernacles were there in the persons of the three Apostles. This does not mean that the three Apostles were to receive the divine baptism exclusively, but that they were to be the receptacles of the three degrees of the ascending Spirit.

When the baptism came, these three Apostles received the whole of the divine Spirit, both ascending and descending; but on the day of Pentecost and succeeding outpourings they imparted to the thousands the descending degrees only. Peter received the most external or natural degree of the ascending life; James, the middle or spiritual, and John, the most interior or celestial; and they each retained the degree received throughout the time of their natural embodiment. The mind of the entire church during their lifetime was focalized in these three centers.

Inasmuch as the divine Spirit of the ascending degrees was in conjunction with their spirits, it followed as a natural and inevitable consequence that their spirits, including the divine spirit conjoined—were received by the next lower stratum of mentality, in which the centers of focalization of the church were multiplied; the spirits of Peter, James, and John still being the prime centers. In these several primary and secondary centers the mind of the church focalized, and so on throughout the successive re-embodiments of the age. It follows, therefore, as a necessary conclusion, that the ascending life was confined to a median line, while the descending degrees were disseminated into the thousands. But the fact that the two general degrees were conjoined in one in the primary Source of the baptism, establishes a relation between the negative circumferences and positive centers which, through attraction, shepherd the ascending spirits of mortal life until, at the end of the age, all the life that was in the church, both ascending and descending, becomes involved in a central personality.

The supposition that all who were baptized nineteen hundred years ago

received both ascending and descending degrees of life, and that these personalities live today in possession of both degrees, is the source of a gross fallacy inspired by a subtle anti-messianic spirit. The baptism at the beginning of the age does not guarantee salvation without impartation of the power of resurrection, the spirit of awakening, which is the spirit of scientific truth. This awakening is effected through a final conjunction or covenant of all that was in the one Seed of life. There must be a central Sun and central Stars in the space of time of the dispensation, in humanity, as in the space of the form of the physical cosmos. The Catholic church is the most external representation of the relation which the baptized thousands sustain to the centers containing the divine consciousness—we mean that the Catholic church was the original external form of the church, which co-ordinated with the interior spiritual relations.

(2) The consciousness of the Almighty in his perfect form is the consciousness of the universe; he is the center of the universe in point of time. The transmission of the most interior divine Spirit is through a median line of personalities in successive embodiments. It would be impossible for the divine consciousness to inhere in all humanity, for in the successive steps downward into the mental strata imparted consciousness or spirit does not retain its prime qualities; but it is possible, through the principle of involution, for the consciousness of all humanity to inhere in one central divine manifestation.

When Jesus was in the natural world he alone contained divine mind and consciousness; all other men were without the elements of divine life. The church was baptized and the divine spirit, even the most circumferential degree, has not gone outside of the immediate lines of transmission from one to the few, and from the few to the many. Christendom is the field of divine activity in life and death during this age, just as the Jewish church was the continent of Deity in life and death during the Jewish age. Preceding that age, the Almighty was in the Noatic church. This establishes a median line of propagation of divine life and mind throughout the ages. The sources of inspiration of other peoples, while true in their purity, are the more circumferential spiritual spheres presided over by divine centers. From these spheres prophets have been sent suited to the genius of the people to whom they came.

The Flaming Sword's Exchanges.

THE EDITOR.

Reed's Isonomy.—Here is a publication of peculiar character. Its tone is that of Brann's *Iconoclast*, and perhaps it out-Brann's Brann. The character can hardly be described; it must be read in order to get the strong flavor it imparts. It is sensational, a sort of literary extravaganza in which the editors display themselves in various exaggerations and hyperboles; they believe in making a thing emphatic by the use of many extraordinary adjectives. If one can imagine a newspaper reporter breathing the atmosphere of the Texas cowboy, a little idea can be had of the nature of the expressions used. The series of Letters from Hell, now running, is quite good in its way. The idea is that the world is very bad, and an attempt is made to unveil hypocrites. Isonomy means equal rights. \$1.00 a year; 10 cents a copy. San Antonio, Texas.

SERVICES AND LECTURES.

During the month of September, and following months, regular services of the Koreshan Ecclesia will be held at the Koreshan Hall, 315 Englewood Ave., Sundays, 3 p. m.

Also, regular meetings of the Society Arch-Triumphant will be held in same Hall, on Tuesday evenings at 8 o'clock.

Lectures on Universology will be given by the Founder of Koreshanity. Interested friends are cordially invited.

The Christian Life.—This is a 32-page quarterly, devoted to sex reform, and doubtless does a great deal of good through its teaching of higher ideals in marital relations; as far as they go, we endorse most its sex purity doctrines, Dianism excepted. Its editor advocates restriction of the sex functions to legitimate uses—the production of offspring. Hints for Child Study is an interesting series of articles now running. The July-September number contains much matter of interest and vital importance. 50 cents per year. National Purity Association, 81 Fifth avenue, Chicago, Ill.

The Co-Operator.—This little monthly magazine of 32 pages deserves mention and commendation; it has recently been enlarged and much improved. It is published by the Co-operative Brotherhood, a colony at Burley, Wash., and contains interesting matter, both original and selected. A special feature of the magazine is its news of the different co-operative movements. The Co-operative Brotherhood is really the original Debs movement, which Debs abandoned for a more

popular phase of reform. We wish the *Co-operator* success. 50 cents a year; 5 cents per copy.

Higher Science.—A monthly magazine, which advocates a new theory concerning the motion of matter, and a new idea of cosmogony called the procession of the planets. A departure is made from the nebular hypothesis, though we cannot say that it is any improvement. Of course, the Copernican idea prevails throughout the system, the premise being the earth's convexity. The procession theory is wholly materialistic; even the substance of light is held to be atomic. The idea is somewhat analogous to the old corpuscular theory of light. \$1.00 per year. 215 Stimson Block, Los Angeles, Cal.

Wilshire's Magazine.—This magazine bears the name of the millionaire socialist who is engaged in disseminating ideas of reform through a very creditable publication; in fact, it is the only magazine devoted to socialism. In size and appearance it is equal to any of the regular 10-cent magazines, and judging from the character of the advertisements, it must have a large circulation. The August number contains a dozen or more excellent articles contributed by prominent socialists of this country and Europe. The matter is all original and paid for; there are no clippings and no padding. We like the magazine, and commend it to our readers. \$1.00 per year; 10 cents per copy. Published at Toronto, Canada.

Our Dumb Animals.—The motto of this helpful journal is, "We speak for those that cannot speak for themselves," referring to members of the animal kingdom; published by Geo. T. Angell, who, for many years has devoted himself to the encouragement of kindness to both human beings and animals. Each number contains appropriate animal pictures, showing the sagacity of the dog, the intelligence of the cat, and affection of the horse. 50 cents per year. 19 Milk street, Boston, Mass.

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch-Triumphant of the Koreshan Unity, whose annual dues are in arrears, will bear it in mind and remit as soon as possible. Respectfully, VIRGINIA H. ANDREWS, Sec. K. U., 6310 Harvard Ave., Chicago, Ill.

Summary of the World's News.

AMANDA T. POTTER.

Aug. 27.—President of Reading Railroad confers with J. P. Morgan; announces that anthracite operators will not consider any plan to compromise the strike nor permit any outside interference.—Judge R. M. Benjamin, of Illinois, after study of Pennsylvania's laws, affirms that the Legislature of that state has power to fix prices for mining coal, and to enact penalties for operators who make contracts with miners for less than such prices; that it has power, for the express purpose of securing the steady operation of the mines, to take for the state itself the ownership and full control of these coal lands, under the right of em-

ment domain.—Aug. 28.—Relatives of Mrs. Chas. L. Fair renounce all claim to estate of millionaire and wife on receipt of \$500,000.—Crops and business at high water mark throughout West and Northwest.—Aug. 29.—President Palma has lost the support of every Cuban newspaper; criticised for interfering with a municipal affair in granting the Castenada concession for establishment of electric light plant in Havana.—Extraordinary measures are taken to protect king Victor Emanuel during his stay in Berlin.—Decorations and gifts bestowed by Prince Henry on Chicagoans arrive and are presented by Consul Zoefel.—Wm. E. Curtis, in Chicago Record-Herald, asserts that high tariff blocks the way to reciprocity treaties.—Aug. 30.—Jamaica and Trinidad agitating question of annexation to U. S.; tired of British rule.—Business men in anthracite region appeal to President Roosevelt to end the strike. Gen. Gobin directs soldiers to fire without further orders upon people who harass them.—Aug. 31.—Troops in Pennsylvania escort several hundred non-union men to their work without molestation.—Chicago public schools will open with 275,000 enrollment.—Traffic of Illinois Central railroad phenomenal in its expansion.—Teddy Roosevelt Jr., enroute with party to South Dakota on hunting trip.—Eruption of Mont Pelee; fatalities 200; Morne Rouge destroyed and village of Le Carbet swept by tidal wave.—Sept. 1.—High military officers say chief result of army and navy maneuvers will be to show weakness of systems of coast defense.—Sir Edmund Burton, premier of Australia, and party unable to visit Washington's tomb because Mount Vernon is closed on Sundays.—Labor parade largest ever seen in Chicago; 60,000, including 1,200 women, in line; \$10,000 contributed to striking miners.—Sept. 2.—Navy wins in war game on Eastern coast of United States.—Compulsory arbitration in labor troubles is favored by Judge Owen P. Thompson.—President Roosevelt stands firm on Monroe doctrine; again asserts need of navy to support the policy.

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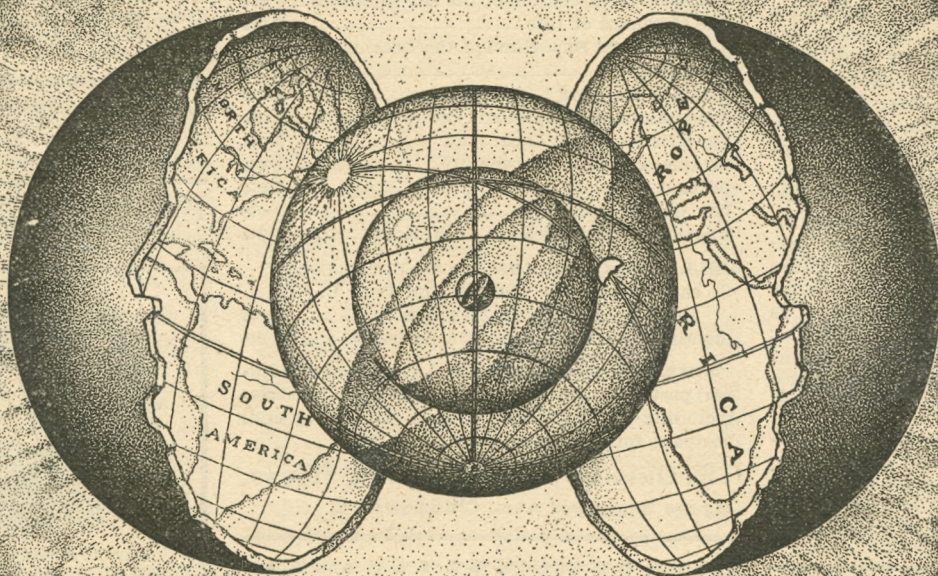
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