



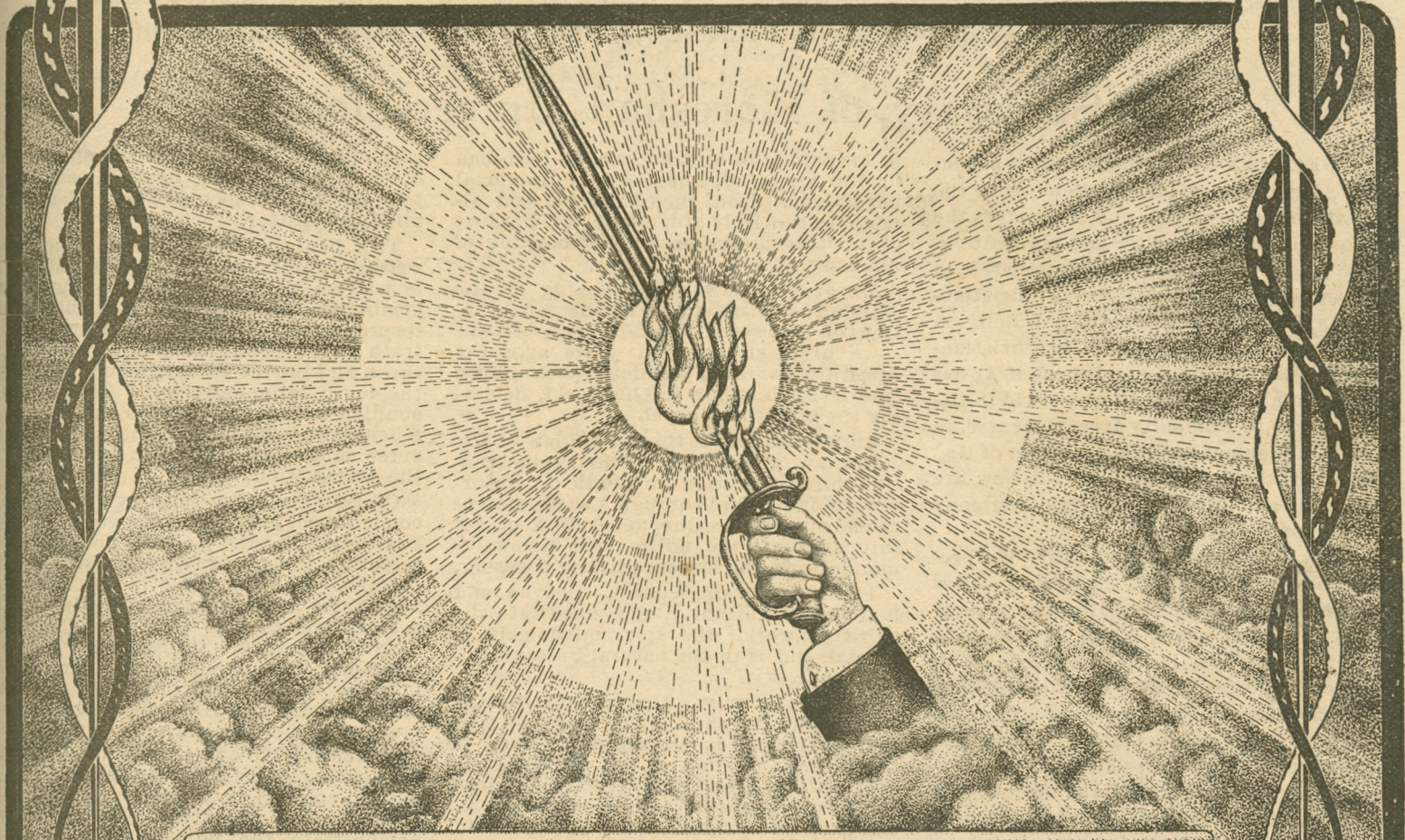
# THE FLAMING SWORD

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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 Communitic. 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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Whole No. 514

## Analysis of the Industrial Situation.

The Rights and Claims of Capital and Labor on the Basis of Competism; the President Between Two Fires; Public Ownership not at Present Feasible; the End at Hand.

KORESH.

**W**E ARE LIVING under the regime of a system born in hell, endorsed by the church, and under the condemnation of the Lord whom the church professes to worship. The competitive system of commerce and industry is in direct opposition to the communistic socialism inaugurated by the Lord Jesus. An impulse to activity founded upon competism is absolutely wrong; it is in violation of every principle of righteousness, and its entire tendency is to produce what the world is suffering from—the creation of the two kinds of trust which together are stagnating enterprise. Some are in sympathy with a trust in labor-unionism, through which a very small part of the labor force of the country is dictating terms to the great majority of the labor world. Others are in sympathy with the corporations as against the labor-unions. In both cases it is forgotten that under the competitive system it is the right of either party to carry the principles of competism to any limit within the bounds of legal prerogative.

We are up against a dangerous proposition when that which is called organized labor, embracing the numerical aggregate of one tenth of the laboring people of the United States, can so dictate terms to the other nine tenths as to define the rights of the nine tenths and compel them to assume obligations in violation of all the principles in which they have been born and educated. It will be a sorry time for this Government and for the world, when labor-unionism has attained sufficient organic power to control the entire labor of the country. If it may dictate the price of wages or of the hours of labor to one extent, it may dictate to any extent. But so long as it predicates its rights of labor

on the basis of the recognition of the rights of so called capital to employ industry on the basis of the wage system, it endorses the claim of the capitalist to the right to rob the laborer. We are not up to the point of climax, but we have reached the demonstration of the ultimate possibilities of what the competitive system will accomplish for the world. We thoroughly believe that J. P. Morgan is shrewd enough to get the advantage in this present controversy, because he has the backing of the financial influence of the world.

### *Influences Brought to Bear on the President.*

The administrations of the world are in favor of the commercial trust. The Administration of the United States is divided, or appears to be, from a superficial outlook. We believe the President to be actuated by honest convictions, but he is influenced by a desire to obtain the Presidential office by popular favor. He desires the election to the great office. This is his right, and is a commendable desire. He started in with the determination to do the right thing as he sees the right, but he is subject to the powers of two inflowing forces; one from the common people of his party, the other from the determination of the money power which rules the legislative prerogative of the Government. He has reached that point in which he does not know how much of the mentality he is exercising is from his own voluntary force, and how much from the inflowing force from other minds. The danger is in the fact that he has no basis of criterion founded in the absolutely righteous, and as absolutely demonstrated premise.

The President is where he cannot deviate from the dictates of the terms of the party which must govern his acts. He was right on the Cuban question; the

sequel proves that he was wrong in the estimation of the dictators in Congress. He seems to stand between the two parties now contending for supremacy, but he does not seem to see that they are both wrong, because they are both violating the deepest principles of the human soul, namely, love to the neighbor, which cannot be enforced under the competitive industrial system. It looks as if this strike would be settled upon the basis of a partial compromise, but it does not yet appear that the compromise will not be in favor of the great commercial trust. Neither party to this conflict is ripe for the final contest. We shall attempt to analyze the claims of both parties to this contest, from the premise upon which they have both entered into the controversy, not forgetting the interests involved outside of the claims of the corporations and the labor trust.

The premise is the assumption of the rights of men to accumulate and hoard wealth without limitation. This is an admitted legal assumption endorsed by the world at large. The assumption is predicated upon the basis of the rights of competition. If it be right to enter the field of competition, then it is right to take every legal measure founded upon the competitive system, to gain the end—the vast accumulation of property. There can be no question of the right of the mine operators to carry on their operations so long as it is not proven that they are violating their legal prerogatives. There may be efforts instituted to prove that they are violating the anti-trust laws of the United States, but the indications are that no such proof will be brought to bear sufficiently to convict the corporations of fraud. There is too much at stake to let the competitive system go by default. The law that will condemn the corporations will also condemn the labor trust, for there is nothing more certain than the fact that the labor trust is illegally usurping the rights of the citizen of the United States Government to be employed.

#### *The Right of the Corporations to Demand Protection.*

It is the right of the corporations to demand the protection of the law. The reason the necessary protection is not afforded, is because the powers that have the duties to perform are afraid of the political consequences. The administration of the state stands between the two powers—the power of the voters of the state and the monetary influence which controls the votes. It is a delicate position, and one which from a political point demands a great amount of political sagacity. "We must not too far offend the voter, nor too far offend the money power." The money power in whose hands are the mining interests of the coal fields of Pennsylvania, is in the right from the competitive premise. If the mine owners were sufficiently protected to prevent the intimidation of the workers who stand ready to enter the mines, there can be no doubt nor question of the possibility of working those mines.

There can be no question of the fact that the mine workers are resorting to illegal measures to insure their ends. The labor-unions everywhere are resorting to vicious means to insure their purposes to control the labor of the world. They are boycotting everything that does not endorse the labor-union stamp.

What of the claim of the power of the state to appropriate the mines and to work them in the interests of the people? Of course, the people need not be told that such action on the part of the state implies revolution, and that to insure such revolution the influence of the money power in the halls of legislation has to be reckoned with. It is our opinion that the love of money has attained such hold upon the regulators of legislation, that money will declare the results of legislation on the question of dispossessing the coal barons of their privileges in the coal mines. This is not only a fact, but the coal barons are not such idiots as not to know their power in this direction.

No one will deny the right of men working under the competitive impulse, to organize into what may be called labor and trades-unions; they may take every legal measure to insure the growth and power of working men. No labor organization has the legal right to compel any man outside the union to subscribe to a scale of wages, nor to enter into a labor organization if he does not choose to do so. No union organization has either the moral or the legal right, founded upon the competitive system, to dictate to any firm as to whether or not they shall handle goods that have not the labor-union stamp; no set of men bound under the assumptions of illegal rights to prevent other men not so bound to conform to their illegal demands, has the right to dictate to any individual as to when or where he shall work, whether there be a strike or not. They have no right to call a man a scab because he works (or tries to do so) outside the union's demands; yet there is not one of these legal rights of the individual and the public interests that the unions are not daily violating.

#### *Popular Rights and Public Ownership.*

There is another side of this subject, and when the populace is forced to consider it from the standpoint of the general good and the rights of the public, some questions will come to the front for consideration which are now considered of secondary interest. When we come to submit this matter to the economic mind of the age for settlement, the question will be asked: "Have the mine owners or the trades-unions the moral right to interfere with the interests of the general industrial and commercial world? Is there a popular right to be considered? These questions, so far, are being mooted upon the basis of the competitive system. There is much talk of the public control of public utilities; but what would public ownership amount to in

Chicago, where public boodle has become a science? The city control of the water supply of Chicago is public robbery; and so it would be with every other institution publicly owned and subject to public boodle.

We are not in favor of public ownership under the competitive impulse and power. This interference with the comforts of the masses of the people is another step in the education of the world, another impetus toward the study of the questions of economics. Have all people the liberty to be employed when their industrial efforts are needed? Have they this right regardless of the dictum of any organization on the face of God's earth? Have the people the right to the products of their labor, regardless of the assumptions of men or corporations to control industry and its products? If the legislature of a state has the right to dispossess the owners of the coal mines of a state, of what has been accorded as their property, then the legislature of that state has the right to say when any other kind of property, either in large or small corporations, or owned by private individuals, shall be taken and appropriated by the state. Set in motion the ball of this revolution, and it will not cease to roll until not only corporate and private ownership will cease to belong to the economics of the world, but when the competitive system will be annihilated, and there will be a return to the social equation toward which the world is rapidly hastening.

*Labor Slavery is a Curse and Cursed is the Man who Endorses it or Promotes it.*

Public ownership of public utilities means that the working man has an equal voice with every other man in the conduct of these utilities, and is entitled to an equal share with every other man in the benefits of the public works. Is any man fool enough to think that he will be benefited by public ownership so long as the public utilities are in the hands of the scientific boodlers of the municipality, the state, and the nation, and when

the public officials have grown hoary in the manipulation of the public treasury and in its depletion? But Mr. Mitchell says to the President of the United States: "Our men will go to work, leaving the settlement of this question to a committee selected for its arbitration by the President himself." Who of the mine operators does not know what this means? It would imply the recognition of the union at least, for it signifies the recognition of Mr. Mitchell's authority to send his men back to work; and this recognition is just what the operators started out to nullify. This is the effort of corporate wealth to destroy a curse as great as corporate wealth itself.

The settlement of this question by the President of the United States would mean the defeat and humiliation of the coal and railroad barons. This is not just what they started in to accomplish. Through the consummate power of J. Pierpont Morgan the public clamor may be appeased, for he may supply the present demand for fuel; but he does not intend to lose his grip. He does not tell all he knows, nor does he even intimate to the public what his ulterior purposes are. It is his intention to control not only all the commercial interests of the world, but it is his purpose to corral all the industry of the world and regulate it for and under a centralized interest. J. Pierpont Morgan aims at nothing less than the imperial monopoly of the money power and of the industry of the world. But he will not overcome the breach in the commercial and industrial wall. The commercial power of the world will concentrate, and labor-unionism will augment until the climax is reached, when the conflict will rage in all its fury. There is no escape from the inevitable; the great battle of Gog and Magog is pending. It is the prediction of inspired men; they made no mistake; the time is at hand. Mr. Morgan will meet with disappointment, for he will not ultimately control the industrial world.

## The Koreshan View of Child-Labor.

The Industrial Education of Children Essential; Animus Against Child Labor Springs from Labor-Unionism; the Situation Changes with the Abolition of the Competitive System.

KORESH.

THE SUBJECT of child labor is becoming a serious one throughout the world, because of the fact that it is supposed to cheapen wages. The animus inspired to control this phase of industrial effort does not spring primarily from humanitarian impulses. It has its origin in the labor-union, which is operating from false principles. The great principle of economics involves the conception and utility of the greatest amount of production with the least possible expenditure of energy. This is the fundamental corollary of the law of demand and supply. The world requires

rest, a rest which in nowise encroaches upon nor curtails energy. Such rest is not only predicted for the human race, but the processes of social evolution unmistakably prophesy such a culmination of social progress.

The kindergarten and industrial school systems are admissible on the ground that the things produced in these phases of education do not find their way into the market. A child may labor in the production of any useful article as a part of its education, thus learning a trade in mechanics and the finer arts, providing the results of its industry are destroyed that they may not

come into competition with labor-unionism; but a child may not operate in an industrial school, making industry a part of its education one, two, or more hours per diem, if the products of its industry go into the market. At least, this is a phase of the law in the state of Illinois. It will be noticed, then, that child industry is not the objection to child labor, but the employment of children where its influence is felt in the labor market as a cheapener of wages, constitutes the objection to the employment of children by the firms which would be compelled to pay larger wages, were it not for the fact that children can perform the uses of older people for smaller salaries. We do not pretend to deny that child labor under the competitive system of industry is wrong, nor do we wish to deny this fact. Any kind of industry which compels men to labor more than three or four hours a day is wrong, and it can never be righted under the competitive system.

The system of competition under which the world groans, forces parents to resort to every possible means to meet the demands of the corporations and landlordism which prey upon their every resource. The competitive system of industry forces the necessity for child labor; and the animus which deprives children of the right to labor, takes from the mouths of the hungry the only means of subsistence. It is the contention of one set of hungry maws against the right of the other set of hungry maws to be filled. Labor and trades-unionism is the smaller part of the labor field; but the degree of organic structure reached makes of it a formidable power in the world of industry, and one of the most dangerous menaces to the liberty of the individual.

Every child should begin its education in the practical things of life, for the object of education is to fit the world's students for practical uses; hence children should be disciplined both in production and economics,

a part of which is to be economical in the expenditure of energy. The child, therefore, should perform nothing in the field of study which does not immediately apply to human use. The industrial and business school system should be planned and conducted on the basis of productive utility, from the outset of the scholastic initiation. This cannot be accomplished while the competitive system prevails, because labor as a system is as heartless, relentless, and short-sighted as so called capital.

If there is to be legislation on the question of child labor, it should confine itself to the matter of the rights of the child to protection against overwork, and the limitation of that labor so as to prevent encroachment upon the child's right to a fitting education for the duties and obligations of life. Such legislation should discriminate between the employment of children in ordinary labor, and their employment in an industrial school system where education is in the line of practical utility. Children are fond of using tools; they enjoy using the saw, plane, and hammer. A child can be taught to drive a nail where it is of use, as well as to mar what is already made by driving the nail where it is disastrous; and the nail will be driven with greater glee when the child is taught that something useful comes from its effort.

No trade is without its mathematical principles; applied mathematics is of much greater service to the young, than mathematics in abstraction. The two should proceed together; it is for this reason that the industrial school system is the best, and that it should be made a practical institution. The child should not be allowed to think that the industrial school is labor thrown away or labor applied for mere practice for future use. It is a false principle, and no legislation should pander to the whims of a popular clamor for mere political ends.

## Competism the Curse of the World.

KORESH.

**WE WISH** our readers to distinctly understand our attitude regarding the coal miners' strike. Human nature is the same everywhere. Let us touch our "holy" men at the tender point, and we stir up the hornet's nest—hell is let loose. We curse the competitive system because its whole tendency is to produce what we now find a fact in the Pennsylvania coal regions, and, as a consequence, throughout the nation. We confront two great factors in the curse of the world. The subtle commercial serpent, accursed of God, and the man who eats his bread in the sweat of his face, also accursed of God, because both are contending in the same system—the competitive field. There are two great trusts—the trust of commercial monopoly and the labor trust, and both are hell-born.

In 1870 we declared the outcome; we declared then and repeat now, that when the battle of Gog and Magog comes to its climax there will be engaged on the one side the Government, the money power, and the military; and on the other side, the masses of the people. On the one side there will be the forces of organized array, and on the other, the forces of chaos. Look now, October 7, at the condition in Pennsylvania, and the attitude of Governor Stone! This is the skirmish line merely, the foretaste of what is coming. The peace commission of the Chicago *American's* farce is on its way to Harrisburg. The cry of "peace! peace!" sounded at The Hague, was the precursor and concomitant of war. If the people will not believe the warning, they will realize the catastrophe when it comes. Fam-

ine prices for poor people will be the inevitable this approaching winter. Will the rich take pity and help the poor, or will they take advantage of the situation to increase their wealth? Will the strikers stickle for the point of the union's recognition in the face of the people's suffering, or will they take advantage of the situation and call to their aid the forces which make for the greater calamity? Watch and wait.

We condemn the competitive system which has

brought the danger, and the cowardly politics which courts the situation. We know of but one class of people that cannot feel the seriousness of the situation. "There is no matter; *there is no coal*; there is no fire; there is no cold. All is God, all is good. The millionaire is God, so is the striker; and as we have no feelings we can't suffer this winter." Hurry into the christian science camp, that you may get through the winter without suffering!

## Progress From the Atom to Deity.

Universal Activities Which Relate the Lower and Higher Kingdoms; the Perfect Man the Apex and Creator of the Universe, the Source of All Life.

AMANDA T. POTTER.

IN EVERY ATOM of the universe, whether it belongs to the organic or to that which is properly termed the inorganic mass, there is subtle determination toward perpetuity and progress. This involves a coexisting and equally subtle degree of desire on the part of universal constituents to elevate whatsoever is beneath; for progress includes metamorphosis from each attained domain to the next higher, which is achieved through the mediatory service of the higher, that, stooping to the lower, infiltrates therein its elevating potency: the vegetable infuses the mineral and exalts it to the vegetable kingdom; the animal repeats the office toward the vegetable, while the human transits the animal to its degree of excellence, where it faces the last step of the stairway to the climacteric—the *earth atom exalted to and beatified as Deity*.

The Lord, by which we mean the Son, declares himself to be "the beginning of the creation of God;" yet, himself was created before he could create (Koreshanity is the sole cult able to explain this and similar disturbing Biblical paradoxes). The generation or production of the Son, the Creator, by Record of St. Matthew, extended through the transitions involving forty-two embodiments. It embraced the entire Jewish dispensation minus the seventy years included between the birth of our Lord and the destruction of Jerusalem. In the process of His creation he is involved and evolved many times as the fruit of inferior manifestation, before he becomes the involved Tree of Life, and is evolved as the fruit thereof. From Him as Creator or re-creator of the universe, the constituents of every domain are impressed with the experiences stored in the Creator (the experiences gained in parallel stages of existence), which is the reasonable reason for the forward march of every atom (in whatever relation it may stand to the mass) to the apex of creation or Godhood. This is as true in the case of an entity in state of recession from the throne and altar of Divinity, as in its more readily recognized state of advance; for it is plain that if retrogression obstructs the path to an objective point, its consummation and passing have part in the program of progression, and the pace of retrogression,

with reference to the final consummation, must be reckoned as progressive movement.

The thing created is coequal with the power that created it. "I form the light, and create darkness; I make peace, and create evil," says the Almighty. In these diverse creations equally diverse powers are operative; yet, the power operative in the creation of darkness and evil had its descent from God. All things evolved are impressed with a nearness or a remoteness from the central throne which corresponds to those degrees in the creating power; all things evolved are consonantly impressed with the ability of swift or of tardy re-acquirement of that same divine Center where alone is genuine life, which springs from the union of the throne and altar—the wisdom and love, the masculinity and femininity of God. We reiterate, that neither the steps taken in perpetuity and progress, nor the stepping-stones thereof include life until the summit and goal of universal progress is attained, which attainment is the perfect flesh, the sign of the perfected man, such as the Christ who declared himself to be the Life. In unequivocal terms He declared that unless men ate his flesh and drank his blood they had no life in them.

The assertion that there is no new thing under the sun, is the recognition of universal repetition. "And the Spirit of God moved upon the face of the waters. And God said, let there be light: and there was light," does not belong exclusively to any one of the recreative epochs, but rather it is the repeated record of all creative periods, when comes the Light that lighteth every man that cometh into the world. The coming of this Light is the preparatory step for the repeated function of the Almighty in the Genesis allusion: "And the Lord God formed man of the dust of the ground [earth is correspondent of the humanity, and the dust is the portion which rises], and breathed into his nostrils the breath of life, and man became a living soul." The Light is here. The central mind of humanity is illumined from the throne and altar of the living God—it compasseth the living God. The effulgence from the throne lights up the darkened intellects of men. A certain portion of the humanity is being *breathed upon*. The sequence of this will be the *breathing into* this humanity the breath of life, when man will become a living soul; for life is to be the ultimate inheritance of every atom of the universe, as the rational consequence of the inherent subtle desire, the impressed expression of the Creator.

# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## FAITH WITHOUT WORKS.

### *The Declension of the Church and Its Utter Failure to Solve Practical Problems.*

THE INDIFFERENCE of men supposed to be Christians, to the vital issues of their own faith is one of the most prominent features of the closing age. The churches are obliged to resort to every kind of sensation in order to keep their pews from being entirely deserted, while the apathy of his hearers is a constant source of regret to the modern clergyman. Sunday after Sunday he must rack his brains to devise something interesting and palatable to put before the weary nurslings of modern theology. The student of psychology finds much to stimulate his curiosity in the listless audience and the sermon which has been prepared for its delectation.

Probably no one has ever witnessed an important surgical operation for the first time, who was not impressed by two features—the coolness of the surgeon-in-chief and his apparent indifference to the fact that a human life hung in the balance. A slight turn of the knife in the wrong direction and some irreparable harm is done. The operator's unconcern seemed to communicate itself to all present, until they felt that nothing more than an ordinary scientific experiment was in progress. If this apparent indifference in a case involving the life of a single person seems strange, what of the attitude of the modern church member? If he have been trained to orthodox conceptions, he believes that millions of his fellow creatures are doomed to be eternally miserable unless they come into a saving knowledge of the gospel in this present lifetime. He professes also to believe that the evangelical churches are the only means appointed for disseminating the vital truths of this gospel. How, then, is it possible to explain the lack of interest shown by orthodox Christians everywhere, as gauged by the complaints of their ministers? If the blood of Jesus Christ cleanseth us from all sin, simply by a belief in its efficacy, and the church teaches that men are saved by faith alone, why is sin with its train of consequences palpably present in the body social? If there be real efficacy in the blood of Christ without the life of Christ, the world ought to show something of its power after nineteen hundred years of preaching.

The truth is that the facts of human misery, pain, and vice are too strong for the theories of theology founded upon unjustifiable assumptions, just as surely as the science of modern astronomy is built upon hypotheses. The delusion of faith without works took its origin in the denial of the humanity of Deity. The evolution of the Son of man from the corruption and filth of natural humanity, by his ability to overcome all the evil tendencies belonging to that plane of life was denied. This, however, is a fundamental doctrine of Koreshanity, which loves to proclaim the Lord's humanity.

It being impossible for man to keep the law, God, the second person of the Trinity, was kind enough to come down and die in his behalf. God made the law in the first place, and when he made it he knew it was so hard that man could not conform to its behests; nevertheless he determined to hold man guilty. God might just as well have made a better man or an easier law. He did neither, but graciously condescended to die in man's stead. Such is the enigmatical Deity of orthodoxy. Small wonder that its followers are indifferent to the progress of a faith so inconsistent and, judged by its visible fruits, so barren!

The fruit of the Christian age will, however, appear in a ripened and transformed humanity—a visible proof of the teachings of the primitive church, which are now disallowed. The fruit of the Jewish age was the church of the succeeding age, focalized in the person of the Lord Christ.

### *The Problem of Man's Origin and Destiny.*

SOME OF THE QUESTIONS bearing upon free will and human destiny which perplex many thoughtful minds, have found expression in a new book called "Eternalism, a Theory of Infinite Justice." The author takes the ground that souls are uncreated, existing from all eternity as individual entities. This, he considers the only theory compatible with the idea of human responsibility which is, he holds, wholly inconsistent with that of a personal Creator. The interest excited by this book indicates the universal desire to understand the origin and destiny of man, as well as the almost universal ignorance concerning these great problems.

While many seek to deny the logical possibility of a personal Creator, Koreshanity delights to show how the Lord Jesus was the beginning of the creation of God; how all things were made by him, and without him was not anything made that was made. The Creator of the universe perpetually renews his own life out of the humanity which he has begotten. At the same time, humanity is perpetuated by an influx from Divinity. The reciprocal relationship thus existing is an eternal thing, and constitutes the only true doctrine of "Eternalism." By it the perpetuity of all classes and orders of intelligence is assured. It has its analogical counterpart in the relationship between the sun and the earth of the physical cosmos. The Lord Jesus being the beginning and end of the whole creation, it follows that he must involve within himself every element found in this creation, with all its attributes. He is, therefore, Father, Son, and Holy Ghost. If womanhood exist, it takes its origin no less in the inherent femininity in-folded in the Lord. He has also a material body composed of all the elements found in the physical cosmos. When He dissolves this body by the voluntary exercise of his knowledge and power, he imparts an energy potent to renew the activities and replenish the substance

of the material universe. Any theory of "Eternalism" which denies the personal Creator must be false. Any theory of self-existent souls is untenable, because it would destroy the unity of creation.

## The Lord not a Respector of Persons.

THE BIBLE says that the Lord is no respecter of persons. The verb respect as derived from the Latin, means to look again, or to look back. The divine mind in its progress through the ages is transited from one material pediment to another. Each dispensation is ushered in by the appearance of a new personality bearing a different title. God never looks back; he is no respecter of persons—that is, he always assumes a different character in his outward manifestation. When he comes he finds the world so thoroughly polarized in him as he last appeared, that it fails to recognize his new aspect. He does not cater to its prejudices by returning to the forms of a preceding age. He carries forward the work of regeneration by proclaiming truths so radical that only a few are able to endorse them. If he were a respecter of persons, he would manifest himself as the same external character from age to age; but the laws of involution and evolution forbid.

"Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Do not look, that is, for a second appearance of the persona, the mask or covering under which the Lord was visible at the inception of the Christian church. Understand that the Lord whom ye seek will suddenly come to his temple (a material form), and learn the signs and tokens by which he may be known amid many impostors. None of these can show the white stone. The essential characteristic of the Lord in his reappearance at the end of the age, is the doctrine of chastity which he will teach, practice, and enjoin upon his followers. Only one personality in the world today is thus proclaiming the celibate life as the vestibule of immortality.

## Significance of the Days of Creation.

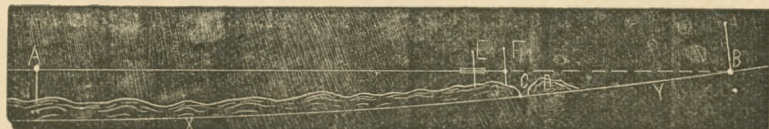
"FOR IN SIX DAYS the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." The six days mentioned in this passage are six periods of time called dispensations. At the beginning of each, God is visibly manifest in his personality. The primary object of His appearance is to perpetuate his own being. This is comprehended in the statement that He made heaven and earth, meaning a new church and a new state wherein dwelleth righteousness. It implies the generation of a people capable of living according to the laws of righteousness. After these periods or ages are completed, there comes a time when there will be no more sea. This means that a definite portion of the human race will cease to multiply upon the lower plane.

In order to raise up a holy nation, God does not conform to the laws of natural propagation. The Lord, who is the tangible expression of a congeries of spiritual forces called God, imparts the substance of his own body in a state of sublimation to quicken or fertilize the wills of his Disciples. They form the old church. Through the ages God labors in conjunction with natural humanity cursed by sin and evil. He does not rest until the seventh day, when he has finished the work of creation by bringing into existence his immortal Sons.

## LA NOUVELLE GEODESIE.\*

Par le télescope à l'aide des fils s'entrecoupant au foyer et du morceau d'acier servant de mire on a pu étendre la ligne visuellement au-delà de l'horizon du Golfe—la ligne de visée entrant dans l'eau au sud du détroit.

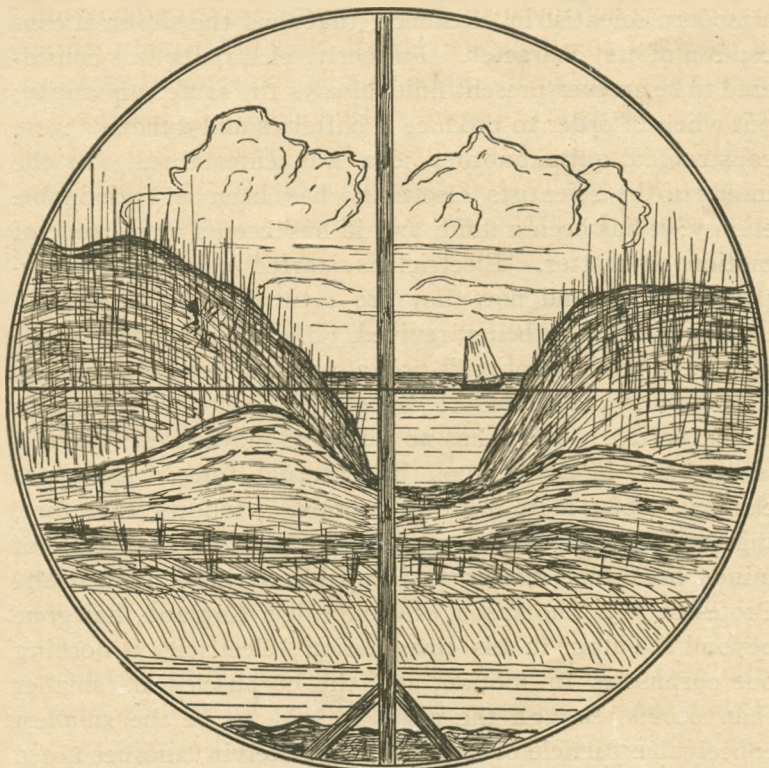
La figure ci-jointe fait voir la ligne et l'élévation du terrain de côté. XY est l'arc de la courbe; A, le terrain où on a commencé l'oeuvre d'étendre la droite; B, lieu où elle s'est étendue dans l'eau; C, le détroit et D la barre de sable par où il a fallu excaver; E, bâton 19 et le télescope; F, bâton de marée numéro 20. La ligne jusqu'à E a été étendue au moyen d'assembler les pièces du rectilinéateur; la ligne ponctuée est cette partie de la droite projetée visuellement. Pour estimer la courbure il a



Terrain vu de cote; l'action d'étendre la Droite à l'aide du telescope, dans l'eau du Golfe.

fallu préciser l'endroit du Golfe touché par la droite en y entrant. C'était à cette intention que notre bateau a pris voile se dirigeant au large et se rangeant avec l'axe du télescope. Dès qu'on put voir la partie basse du corps poindre sur le fil transversal on sut l'endroit atteint. Par des signaux convenus, l'observateur au télescope communiqua la nouvelle de leur position aux marins dans le bateau et ceux-ci répondirent, annonçant  $4\frac{1}{2}$  de milles comme la distance traversée depuis le caisson fixe, ou un mille et demi depuis le détroit en voguant au sud; on sut la distance par les bâtons de marée rangés le long de la plage.

Le comité d'inspection chargé de veiller aux travaux avec beaucoup de visiteurs assistaient à cette expérience; trois jours



L'endroit du Golfe où la Droite est entrée dans l'eau ayant traversé l'excavation faite au sud du Détroit Gordon

plus tard elle a été refaite par les membres du Corps Géodésique. Au temps de faire ces observations l'écrivain a préparé des dessins montrant le bateau au Golfe à l'endroit où la droite toucha à l'eau, en se projetant comme la corde convergeante avec l'arc; l'esquisse le fait voir comme la vue en a été rendue par le télescope. Au profit du lecteur nous donnons l'esquisse qui montre le fil transversal du télescope pointé près du bâton de marée numéro 19 et l'image de bâton 20 portant l'acier rangé avec le fil. La ligne visuelle joignant les bâtons et s'étendant dans l'eau a fini l'expérience dont le résultat avait été proclamé par le Fondateur de la Cosmogonie nommé Koreschane vingt-sept ans avant l'épreuve sur la côte d'ouest de la Floride a confirmé ses paroles!

(a continuer.)



## *In The Editorial Perspective.*

THE EDITOR.



**M**ODERN CHEMISTRY is responsible for many absurd and unscientific conceptions concerning the nature of matter and the character of energy, concerning the nature of man and the character of mind, concerning all the activities which take place in the universe. It is said that modern science has been of inestimable benefit to humanity. There have been many remarkable discoveries made in the various fields of research, but in no instance has any modern theory of science contributed one scintilla of substantial benefit to man. Practical science is quite apart from modern theoretical conceptions. Practical astronomy makes navigation and the correct computation of time possible; practical chemistry has benefited the arts and agriculture; and practical geology has placed within the reach of man many useful substances which he utilizes in manufacture. To experience, not theory, all the wonders of modern times are due. Electricity is one of the most marvelous and potent factors of external progress. Through experience men have learned to utilize it. It has lighted up the cities; it has furnished the world with power; and it has enabled man to communicate intelligence around the world. But men are yet in ignorance of what electricity is; there is not a modern scientist in existence that has the slightest conception of its character. Formerly, electricity was considered to be an ever-present fluid, always the same in quantity; but when in order to produce it batteries and dynamos were constructed, quite another idea was entertained. In the minds of the scientists electricity has been an undefinable energy; it has been a fluid, and it has been a mere mode of motion of matter. Electricians started out with the corpuscular idea, and now they are returning to it; the old idea of Newton is being revived. Dalton conceived of the atom, and his conception is now almost universally accepted. The atom is considered to be eternal, and matter utterly indestructible; matter has no power to move itself; when it is moved it is acted upon by external force. Energy is claimed to be a mere mode of motion; it follows, therefore, that matter must move itself—and yet the same class of minds hold that matter is incapable of motion of itself! Professor J. J. Thompson, of Cambridge, England, has gone beyond the atom in his imagination; electricity is nothing but corpuscles in motion, and the corpuscles are smaller than atoms, though the atom is said to be the smallest conceivable particle of matter. Lord Kelvin, another noted scientist, has computed the diameter of an atom to be about one twenty-five millionth of an inch; and it is supposed that the electric corpuscle is less than the atom by a thousand times. The motion of the earth at nineteen miles per second would certainly be an enormous velocity if it were true; but what may we say of the conception that electricity, comprised of material corpuscles, passes through space at a velocity exceeding that of light? Seriously, these views are entertained by so called scientific minds; the world accepts these conclusions as scientific; but the time is coming when the masses will realize the fact that the discordant theories are utterly useless and have contributed

nothing to the progress of humanity. Practical progress in all these lines will continue, while the facts of all phenomena of all domains of the universe will be satisfactorily and scientifically explained to the world from the Koreshan point of view.

A correspondent expresses himself in an anonymous communication, as being very much surprised at the stand which *THE FLAMING SWORD* has taken on the subject of labor-unions. The attitude of Koreshanity toward the corporations of capital and the trusts of labor has not changed from the time of the very beginning of these combinations. Our stand is not new; the present conditions and the consequences of present tendencies in the industrial and commercial world were foreseen many years ago through a scientific analysis of the character of humanity and the signs of the times. Our objection to the labor-unions is forcibly emphasized in the very conditions which have compelled the Governor of Pennsylvania to declare martial law in the anthracite district, and to send all the regiments of the State Guard to the seat of trouble—for what purpose? Have legal charges been made against the mine owners and operators? Are life and property in danger of being destroyed at the hands of any of the officers of the coal companies? Certainly not. Then, why are troops sent into the coal regions? For the simple reason that mob law exists there; the crimes of the strikers have reached that stage where the entire military force of a great State is necessary to suppress the mob and restore peace. The statement was made in this publication, that the labor-unions infringed upon the rights of men and curtailed individual liberty; our correspondent is positive that the unions have promoted individual liberty. They have taken unto themselves unwarranted licenses in waylaying non-union men and depriving them not only of their individual liberty, their individual right to perform uses for a certain price, but also in many instances depriving them of their life! The plain facts of the actual conduct of union men in times of strikes are revolting to those who love liberty instead of license, order instead of anarchy, peace instead of riot and tumult. But have not the unions raised the price of labor and thus benefited themselves? Certainly, and so have the corporations raised the price of the products of industry and benefited themselves, and the public must stand the consequences in times of peace and strikes. We are glad that there is such a thing as the organic power of the Government of the United States of America, a power which does in a great measure protect the rights of men within the limits of existing laws. The executives of the Government cannot go beyond the law to experiment on chimerical and utopian schemes to please certain classes of minds whose real intent is the abolition of government. If men are shot by the armed guards in the coal fields, rest assured that there is sufficient provocation. The command to fire has behind it the power and responsibility of the nation. American soldiers do not fire upon peaceful citizens. In

making this statement we breathe a spirit of American patriotism, which we believe many so called reform publications have lost utterly.

If it were not easy to formulate theories, so many of them would not exist; all the scientist has to do is to turn the mental kaleidoscope, and new figures are seen. To the thinking mind, the changing views are but kinetoscopic pictures of the unreal. The foundation of modern scientific systems is but shifting sand, and the theories constructed upon it are swept away by the recurring tides of thought. Years ago the scientific world was carried away with the idea that the planets are inhabited; it was considered to be one of the most sublime conceptions in astronomy. The mind reached out in imagination and filled infinite space with worlds and peopled them with sentient beings. When Schiaparelli discovered the "canals" on Mars, the actual habitation of that planet was considered to be fully proved. But pleasing fatuities have often been rudely overthrown by the facts of further investigation. A few measurements of the lines on the Martian surface were sufficient to dissipate the idea of their being canals. On a scale of 4,000 miles diameter, the canals would be about 100 miles in width, and some of them over 2,000 miles in length! A noted astronomer has now reached the conclusion from what he affirms to be conclusive evidence, that the planets cannot be inhabited. Mercury and Venus are too near the sun, and the outer planets are too far away; and Mars has not sufficient moisture, heat, nor atmosphere to support life. But he still holds to the idea that the planets are earths. Does the scientific world desire to know positively whether or not the planets are habitable? The question may be settled by direct methods upon the surface of the earth. We maintain that the planets are not inhabited; they cannot be inhabited, and were never intended to be inhabited, for the simple reason that they perform functions necessary to the maintenance of those conditions on earth which make human life possible. The planets are within the hollow globe, and the shape of the planets is no more analogous to the earth than an arc light is like the street. The false foundation of modern astronomy has led minds into a maze of speculation, into fields of uncertainty. Is it not time for the inquiring mind to seek an entirely new basis of reason, a demonstrable premise upon which to rest rational convictions?

A struggle ensues between the cattlemen and the sheep owners of Colorado and Wyoming. The cowboys have what they consider to be their rights, and they resort to force in order to protect their interests. During the past ten years the cattle rangers have made many raids on the sheep ranches and pastures, murdered scores of men, slaughtered 600,000 sheep, valued at \$2,500,000, and destroyed thousands of dollars worth of property. During recent raids many thousands of sheep have been killed, and tens of thousands stampeded into the mountains. The depredations prevail to such an extent that the Government must intervene to protect the wool industry. What have the cowboys accomplished by their bloody work? They have maintained their ground, supported their families, and made prosperity for

themselves; they have merely protected their own interests. The cattlemen regard the sheep-raisers as trespassers upon their grazing privileges. The labor-unions are pursuing similar tactics; they destroy property, intimidate their fellow workmen, and sometimes murder them; they boycott the products of non-union labor, declare war, and obstruct the progress of industry. What have labor-unions accomplished by these measures? They have kept up the price of union labor, perpetuated wage-slavery by making it a little easier, protected their interests, and supported their families. This is in reality about the only argument offered in their favor. They have not established a brotherhood; they have established an order of tyranny and cruelty, as destructive as the raids of the cowboys on the plains. Labor is under the curse, and the hand of the oppressor is hard; but the remedies offered by the labor leaders and so called reformers are deceptive in the extreme, and often lead to violence. The so called reform elements of Europe and America are filled with the spirit of anarchy—a fact most unmistakably proven daily by their words and works.

Hundreds of clergymen are discussing industrial and economic problems in relation to the great coal strike. The manner in which they approach these problems is of course characteristic of the modern pulpit; and they are now thrumming an old harp with but few strings—arbitration, moral suasion, and sympathy for the destitute families of the strikers. The church would like to do something to restore peace in the turbulent districts, but it has nothing practical to offer; in fact, it is afraid to get right at the heart of the difficulty—the cause of the present conditions in the industrial world. In all the utterances of conservative orthodox clergymen we have not seen one favoring the abolition of the competitive system, not one sanctioning the communism of primitive Christianity! The church thought it a good plan forty years ago to try the moral suasion plan on slave-owners with the view to ameliorating the conditions of the slaves, but slavery itself was abolished through war; and today, the church would seek to soften the hearts of the coal magnates, when in fact the hard hearts of oppression must be crushed in the adversities of a period of revolution. The industrial sins of this age will be expiated through the shedding of blood, in fulfilment of positive declarations of inspired prophets.

Moses, the great Hebrew leader, founded a theocratic government; and it is admitted that Jesus the Christ taught the principles of the divine kingdom in earth. Christendom of the West, however, is imbued with the idea of democracy as expressing the principles of human liberty. Koreshanity foresees the development of the scientific, universal government, established on such a basis as to embrace the republic, the empire, and the kingdom as the ultimate of all social, economical, religious, moral, and ethnic progress.

The world's greatest crisis comes at the culmination of the ages—at the time of judgment in all domains of human activity.

In the coming time of dire calamity foreseen by the Apostle James, the rich will be the calamity howlers.



## The Open Court of Inquiry.

THE EDITOR.



### Leveling not a Proof of Convexity.

EDITOR FLAMING SWORD:—I am trying to interest a gentleman in the Koreshan Cosmogony, and he has propounded the following question: If the earth is concave, how is it possible for engineers to calculate correctly the connection of two rivers by a canal, so that they reach the proper water level from river to river? For instance, the Rantan canal, which connects the Delaware and Rantan rivers. The canal is at least 25 miles long—yet the water level was calculated accurately so that the canal made correct connections between the rivers. The gentleman referred to says that were the earth concave, the engineers' calculations would have been untrue, and when the canal met the rivers it would have been away out. This, he thinks, proves that the earth is convex; otherwise, why were the engineers' calculations correct—which was proved by the actual digging of the canal according to their ideas?—M. K., Brooklyn, N. Y.

Such questions as the above can best be answered by giving the actual facts of canal surveying and engineering; for the work of constructing canals is a "proof" that the earth is convex to those only who have nothing more than school-book knowledge of the processes employed. We cannot conceive that any one familiar with the principles of ordinary leveling should offer the fact that such work is accurately executed, as constituting a genuine proof of the correctness of the popular conceptions concerning the shape of the earth. There are some men graduating from modern institutions of learning, even young surveyors with only a theoretical knowledge of surveying, who are ready to affirm that engineers demonstrate the theory of the earth's convexity every time they construct a canal or dig a tunnel; but their minds are disabused of such conceptions, or rather deceptions, when they have spent a few years in practical work along these lines.

Surveyors and engineers perform their work, not according to a *theory* of the earth's shape, but upon the basis of *experience*; and their calculations are made from the facts of actual measurements. If they entertained no theory whatever of the earth's contour, the results of their calculations would be the same; and further, it would

make no difference in the results if the earth were flat instead of either convex or concave, for the engineer's datum line is the *level* line—that is, a line to which standing water would conform. If the earth were flat, the water level would be straight; if convex, the level would be a convex arc; if concave, it would follow that the water level is concave.

Now, the object of the engineer or surveyor in laying out a canal is to determine a continuous datum line throughout the length of the canal. The instrument he employs is the spirit level, and every time he levels his instrument its axis is parallel to his datum line. He works upon the land; it is his business to determine how far above his datum line is each one of his bench-marks. When he has done this, the contractor knows just how deep to make his excavations at every point along the route of the canal.

Accurate leveling for canals is accomplished by what is known as the back and foresight method of surveying. The principles of this method are simple. If the work were conducted upon an absolutely level surface, with the instrument leveled and adjusted always at the same height, the line surveyed would be parallel to the surface, even if the line surveyed were a thousand miles long. This would be inevitable, since at each setting of the instrument it is leveled and the back and foresight made equal; the line could neither depart from nor approach the earth. But surveys are made upon uneven surfaces; for this reason rods and targets, with scale of feet and inches, are used to enable the surveyor to determine exactly how far his every bench-mark is above his datum line. He does this by keeping a record of each reading, and when he has reached a bench-mark he takes the difference between the sum of his foresights and the sum of his back sights, and this gives him the elevation of his bench-mark as related to a bench-mark already passed. By tallying his bench-mark elevations he can determine his datum line. Let it be remembered that the datum line must be parallel to

the water-level, which must conform to the general contour of the earth; therefore, if the earth is concave, the datum is concave also. The surveyor works upon a concave surface, not with reference to a datum which is straight, but one which is *curved*; and he follows the curve by virtue of the fact that he levels his instrument and makes his back and foresights equal.

By this method "the effect of the earth's curvature" is eliminated; this is most emphatically stated to be the case by authorities on this subject, which we might quote if necessary. If the convex curvature may be entirely ignored in such work, it should not be difficult for the logical mind to perceive that the route of the canal with its datum line may be accurately surveyed and its bed accurately excavated by those who are in utter ignorance of the fact that the earth is concave.



### Causes of the Coal Strike.

EDITOR FLAMING SWORD:—(1) What, in your opinion, is the real cause of the coal strike? Is it not a "put up job" on the part of the coal barons to create a demand for their surplus coal at higher prices? As soon as this is accomplished, will not the strike be declared off and business resumed? Is not the plea for arbitration, the contention that has been raised over advance in wages, the appeal to the President, etc., simply a play in the game to fool the people? Should not such high-handed villainy arouse the people to demand Government control of all the necessities of life? (2) We hear a great deal about legalized robbery; we also hear the term legalized murder frequently used. What, in your opinion, is the difference in effect between robbery and legalized robbery, and murder and legalized murder?—J. E. A., Hobart, Ind.

There is a great deal being said about the situation in the coal fields, and many are endeavoring to discover the causes, locate the responsibility, and estimate the consequences. As winter approaches the people are forcibly reminded that something is radically wrong; they feel that the captains of industry should be able to settle the difficulties with their employes without inconveniencing them and disturbing the peace of the nation. But let no

one in justice reach the conclusion that the strike is not real; a six months' strike does not occur for nothing. It is quite out of the question that the coal operators should be able to make 150,000 miners a party to a "put up job" to create higher prices for coal. There is plenty of demand for coal without the necessity of stopping operations and getting rid of a surplus. The battle between the trusts of capital and the trusts of labor is as real as any battle ever fought, and it will continue with more disastrous results until the world is merged into a reign of terror, a period of revolution.

The direct cause of the strike is the action of the miners' union; the men voluntarily ceased to work. They asked for an advance in wages, and their demand was refused, and they have undertaken to force the operators to make the concessions asked. The miners have already lost millions of dollars—more than they could possibly have gained over and above the old scale in a score of years to come. It were far better if the strike had never been declared; not only the miners, but the public, suffer in consequence. The strike must continue until one side or the other makes concessions either voluntarily or through arbitration, or until the Government takes such steps as will temporarily settle the issues. The lawlessness of the mob is the cause of much of the trouble in the coal regions since the strike was declared.

There exists in the coal regions a monopoly which has assumed control over the output of the mines and the price of coal. The people clamor for lower prices on fuel products, while the miners demand higher wages. These conditions have made co-operation in the conduct of the coal business necessary. On the other hand, there is a combination which assumes control over the supply of labor to operate the mines. The interests of these organizations differ, and the differences have assumed the form of issues of gigantic proportions. The strike is over these issues, and the obstinacy of both sides is the cause of the prolongation of the conflict. Under the existing laws, the mine owners and operators have the right to form combinations for the promotion and protection of their interests, and the miners have the right likewise

to combine; but they have no moral right to disregard their contracts, and no legal right to resort to force, intrigue, intimidation, and murder to prevent the mining companies from employing men to take the place of those who have refused to work.

The coal companies have their rights, legal and otherwise; they are engaged in the business of supplying the nation with coal, and until a radical change takes place in the conduct of business, the Government should protect these rights, and clear the vicinity of the mines of every element that at present prevents the peaceful mining of coal by men who would gladly work and receive compensation according to the old scale of the miners' union. We believe that the representatives of the coal trust are right in their attitude toward the strikers—right in their request that the Government regard them as wantonly violating the laws of the nation. We commend discrimination in the condemnation of men who are at present conducting the world's business; they are not different from other men in character—they simply have larger opportunities.

The first great cause of the conditions which exist, not only in the coal fields, but in all other lines of industry, is competition. All remedies but the complete abolition of competition are but palliative. When it comes to fixing the responsibility for these conditions, we must place it upon those who contribute to the support of the competitive system. It is the mission of Koreshanity to instil opposite principles in the mind. The change must be wrought through a radical revolution in both mind and environment; but the end will not be attained before capital and labor have fought fiercer and bloodier battles than that which is now being waged in the anthracite regions of Pennsylvania.

(2) Robbery is robbery no matter what may be the character of its qualifying adjectives; the moral effect is the same, whether it be "legalized" or not. Murder is murder wherever it occurs; but much of that which is called "legalized murder" is but just inflictions of punishment upon criminals and nations through execution and war. Spain made war upon Cuba, and that war was unjust. The

United States declared war upon Spain, and that war was just. The Almighty himself believes in war, and he has made war serve a great and mighty purpose in the world of human progress.

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#### Losing and Saving the Soul.

KORESH, FLAMING SWORD:—My friend, Miss O—, who called upon you several times at my request, during her stay in Chicago, tells me that according to Koreshanity no souls are entirely lost. As you uphold Scripture, I do not see how you can reconcile your statement made to her, with the Bible. It seems to me that it plainly teaches that a man can lose his soul, not in torment in hell forever, but by being blotted out. Please answer in THE FLAMING SWORD.—INQUIRER.

The above communication has been referred to this Department for reply. The inquirer cannot see how Koreshanity can be reconciled with the Bible on points concerning the loss of the soul; he would doubtless meet with the same difficulty if he were to attempt to harmonize the Bible with itself on this question—not that the Bible contradicts itself, but that the inquirer fails to comprehend the teachings of the Bible. The statement has been made many times in the promulgation of the Koreshan System that no soul is ever utterly lost beyond hope of redemption—that is, no soul is ever blotted out of existence or consigned to eternal torment. The Scriptures do not teach that any man is ever *eternally* lost or damned; but they do teach that all may be saved.

A central idea of the modern church is that Jesus came to save people from *being lost*; it is believed that those who are lost can never be saved, but that all who are saved must be saved before they are lost. According to this view the coming of Jesus was of no avail for those who had died in their sins in ages past. A central idea of the primitive church was that the Messiah came to seek and to save that which *was lost*; and we maintain that salvation is possible only to those who are already lost and who realize their lost condition. The man who is not lost does not need a Savior—he is already saved, he is found; but he could not be found and saved if he were not lost at some time in the past. The world is already lost—lost as utterly as it will ever be. The modern man does not know where

he is in space, nor in the stream of time; he does not know his origin and destiny; he does not know God nor his truth; he is in mental darkness, in a condition of depravity, helpless against the elements of disease and death. The mortal man is in hell, and he does not know how to get out of it; he is in his lost estate, and yet salvation is possible to him.

A little thought should lead one to the conclusion that the mission of Jesus was to save the lost—to seek and to find those who had gone astray. It would be useless to search for that which is not lost; and it would be inconsistent to undertake to save that which is lost beyond possibility of redemption. Man was lost when he fell; he fell from a higher estate, and he may return to it. This is the restoration, the resurrection. It follows, therefore, that that which was lost was once in a saved condition. That which is found may be lost; and that which is lost may be found again. This is in accord with the most emphatic statements made by the Founder of Christianity. "He that saveth his life (*psuche*, soul) shall lose it; and he that loseth his life for my sake shall find it."

The losing and the saving of the soul constitute one of the great factors of human progress. The losing of a soul is as necessary as the saving of it. The Messiah of nineteen hundred years ago had to lose his soul that he might find it again with an abundant increase. He came to lose himself—his life, his soul; and in obedience to the laws of life and death he poured out his soul unto death—he became obedient unto death. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Every seed destined to perform the functions of reproduction is doomed to lose its life; it must pour out its soul unto death, but it lays down its life that it may take it again.

"What shall it profit a man if he gain the whole world and lose his own soul?" Who has ever gained the whole world and lost his soul in consequence? It is none other than the Christ. He was the sole heir of the world; he inherited the universe; he was the human world involved, the Seed of the Tree of Life. He lost himself in his planting in the race, in his cross with the mortal stock. What shall it profit Him, therefore? What answer did He give to his own direct question? "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." For the glory set before him he endured the afflictions of his cross with mortal humanity.

The world is both lost and saved

through the God-Man; he is the origin of life and the primary cause of death, because he possesses the power to reproduce himself, and the power to die in the processes of reproduction. That which dies, that which is lost as a result of the activities of the divine mind, is susceptible of being saved at some time in the order of human progress. Those who are lost are lost temporarily, and every one now in the hells of mortality will, at some time, find release from the mortal bondage. The soul dies because it is mortal, but it may live again; it is never utterly wiped out of existence. The work of salvation is the process of transforming devils to Gods; satan himself may be "transformed into an angel of light," not through processes of deception, but through processes of redemption.

#### SERVICES AND LECTURES.

*We are authorized to announce that the regular services of the Koreshan Ecclesia are held at the Koreshan Hall, 315 Englewood Avenue, Chicago, 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 Flaming Sword's Exchanges.

THE EDITOR.

The Interpreter.—Devoted to the Cellular Cosmogony, Psychology, Humanity, and Universology; edited by Major Ogden Whitlock, 4239 Goss St., Denver, Colo. We consider the current number the best yet issued. It sets forth numerous principles of Koreshanity and aptly emphasizes its points by display lines in the middle of the pages. Each number is a neat little pamphlet of inviting appearance, and we cheerfully commend it to all our readers. The price is fixed at one cent a copy—but it is worth far more. We wish it great success so long as it promulgates the true principles of Koreshan Science.

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Mind.—The October number is one of the most interesting yet issued; it is the "Summer School Number," illustrated, and contains papers and reports of lectures at the Summer School of New Thought at Oscawana-on-Hudson, N. Y. Besides reports of many excellent lectures are special contributions of more than usual merit. 20 cents a copy. 569 Fifth avenue, New York City.

#### Summary of the World's News

AMANDA T. POTTER.

Oct. 1.—Much-vaunted shops of Paris and London surpassed in every respect by Chicago's great retail stores.—Britain secures concessions from Morgan's ship combine in matter of registry and manning; 25 year agreement.—Oct. 2.—Examination of Cook County treasurer's books indicates that many politicians have escaped taxation.—Lincoln Park board votes bond issue of \$500,000 for use in constructing beauty spots on North Side, Chicago.—Ship combine, authorized capital \$120,000,000, files incorporation papers in Trenton, N. J.—Oct. 3.—Mine owners refuse to treat with President Mitchell or the Mine Workers Union, but will submit to the finding of arbitrators to be appointed by President Roosevelt; pending arbitration, work is to be resumed in mines.—Canada said to be entering into offensive and defensive commercial treaties with European countries against the United States.—Pennsylvania line will build finest depot in Chicago at Canal and Adams streets.—Oct. 4.—Conference on coal strike called by President Roosevelt, fails; mine owners refuse to arbitrate; belief that Congress will have special session to grapple with the problem.—Lincoln Park, Chicago, demands \$830,700 appropriation for improvements; nearly half for seawall.—Oct. 5.—Four inches of snow in Texas.—Railroad presidents argue that plenty of coal could be mined if the protection guaranteed by law were given.—Per William E. Curtis, Chicago has 800,000 working people with 525 labor-unions, a majority of which are well organized.—Stockholders of Chicago, Milwaukee and St. Paul Road vote an increase of \$25,000,000 in common stock, putting it in position for far western extension.—Pennsylvania Railroad Company will eliminate all grade crossings in its lines.—Bishop Potter of New York is married to Mrs. Alfred Corning Clark.—General William Booth, commander-in-chief of the Salvation Army, has arrived in New York.—Oct. 6.—President Roosevelt decides on new effort to end coal strike; will propose that each company arbitrate differences with its own employees, decisions being accepted in form of contract.—President Tally, of Indiana Coal Operators Association, praises John Mitchell for fairness and conservatism.—At meeting of Chicago Federation of Labor, delegate James J. Linehan advises members of unions to "learn to shoot."—Former Captain Dreyfus attends Zola's funeral in Paris, but is unnoticed by crowd; thousands of workmen follow coffin.—Oct. 7.—Entire Pennsylvania militia (about 10,000) ordered to anthracite coal fields for service.—Mitchell calls meeting of miners to act on operators' charges of lawlessness.—Recent purchase of coal in England for American use, 300,000 tons.—Less politics and more business in administration of city's affairs are given as needs of Chicago.—Joseph Jefferson arrives in Chicago; two weeks' engagement; declares that the drama is growing cleaner.

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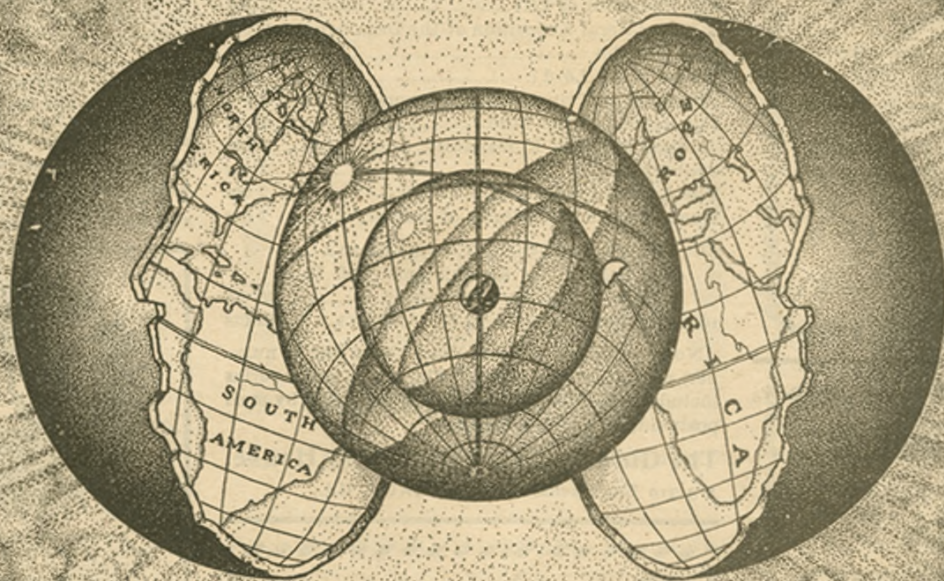
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