

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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Economic Problems Analyzed.

The World Confronts a Serious Crisis; the Trusts of Labor and Capital; Relation of Government and the Money Power; the Cesspools of Politics.

KORESH.

THE WORLD IS CONFRONTING the most serious problem of this or any other age of its history. The proposition, the solution of which many thinking men are trying to encompass, is one in which the competitive system of commerce and industry constitutes the enigmatical factor. If human greed were the only incentive to commercial and industrial activity, the situation would assume an aspect of seriousness in which the only promise involved would be a final and irretrievable catastrophe. Fortunately for the world,—lying beyond the superficial incentives and activities of human progress, and distal to the perspective of the vision obscured by the influences which actuate the contending factions in the great drama of death and hell, where, upon the one hand is the struggle for the accumulated products of the industrious, and on the other, for the necessary bread of daily sustenance,—there is a potential force whose momentous possibilities await the hour when the crack of doom shall demolish the fabric of paganism preparatory to the rehabilitation of the kingdom of righteousness.

Our local interest is with that part of the world to which we are the most intimately related—the United States. Here we behold the direction of events as they hasten us forward toward the consummation of the two great "mergers" which must constitute the climax

of the industrial and commercial enterprises of contention. The trust of accumulated capital and the trust of labor-unionism and labor federation are preparing for the final combat which, when it arrives, will afford the world the most appalling spectacle of the last twenty-four thousand years of human existence, because of its magnitude and ferocity.

The great dailies and periodicals of the times have so far utterly failed to supply anything like a satisfactory analysis of the situation as it confronts us at the present time. There are some factors involved in the analysis of the competitive problem which we will attempt to exploit from a premise which seems to be beyond the ken of that perspective which now obscures the operations of the commercial purpose. We shall include, in our analytical exploitation, the following enunciated pronounced factors: The purpose and power of accumulated wealth, the latent energies of a degraded, vicious, hungry, and excited multitude, the attitude and possibilities of an organized government with powerful military and naval organizations ever alert and ready for the emergencies which disturb the functions of organic unity.

The premise which will constitute the basis of analysis may be stated as follows: First, the commerce and industry of the world are founded upon the guaranteed

rights of men to compete for the wealth of production; second, the almost universal consent to the fact that competition is the legitimate impulse and incentive to activity: and third, that there is no legal limitation to the rights of men or corporations to accumulate property. This premise is founded upon the present recognized legal latitude of the competitive system. We shall not attempt to demonstrate the premise because it is self-evident.

When we come to consider the purpose of that commercial wisdom which controls the great enterprises of modern times, and whose power is not complete to the most consummate economization of the utilities of commerce and industry until there be an absolute direction of these great potencies under the skilful manipulation of one presiding genius, one of the first factors with which we are compelled to reckon, is the relation of corporate wealth to the legislation of the Government. In our investigation of the deepest pit of legislative resource, we are appalled. We descend to the cesspools of infamy so vile that common decency precludes, or seems to preclude, participation in the primary sources of legislative function. In the analytical exploitation of the initial beginnings of our political system, we discover the relation between the cesspool and legislative potency.

The most respectable portion of the voting population of our citizenship regards its obligation to law and order accomplished when it has cast its ballot. "We will go quietly to the polls and drop in our little vote after we have been notified from the cesspools of political filth who are the chosen candidates of 'our' party. We cannot afford," say they, "to wallow in the mire of filthy political influence where the primary promoters of political intrigue are getting in their nasty work." It is dignified and respectable to go to the polls and vote for "my party" candidates. This attitude constitutes one of the chief dangers to our political institutions. Our large cities comprise the chief sources of legislative power. It is in these resorts that there is to be found the greatest degree of political corruption; we find there the men whose business consists in manipulating primary caucuses and elections, and who, to fit them for their special functions, must eliminate every sentiment of moral obligation. "We are for money; money is the mighty engine of influence and power, and our price is founded upon what we have to barter of political influence for the men who would control legislation." The relation which the money power sustains to these cesspools is a dangerous one to the stability of our institutions. Every man knows the influence of money with unscrupulous political demagogues, and with what unscrupulous and unstinted liberality it is devoted to the achievement of political ends. The corporate institutions whose money purchases the

influence of the manipulators of the primaries, meet these men whose public position and function in our legislative halls are derived from and depend upon these vultures of political prey. The connecting link between the cesspool and the halls of legislation is the corporate money power. Herein resides the effective bar to any judicious and wholesome legislation. There has not been a piece of legislative enactment for fifty years, in the interests of the "common people." Our legislation is conducted by the corporate power of the country, and for its exclusive interests.

It is the secret purpose of the corporate wealth of the world to absolutely control and subjugate the industrial resources. This fact cannot be disguised, though it may not yet be apparent to the superficial observer. To this end its prescient vision has so far encompassed the commercial horizon as to thoroughly appreciate the necessity of absolute legislative control. The halls of legislation are unmistakably and irretrievably within their manipulative prestidigitation. It is in view of this tendency of the money power and its purpose to enslave the masses of the people, that there arises from the potential element of discontent, their antagonizing trust of labor-unionism. The great potential engine of organic power is committed body and soul to the commercial interest of the world, because this influence is the power behind the throne of political authority. To the superficial observer of the trend of industrial and commercial progress, there might seem to be at least three distinct factors in the final solution of the competitive problem; these being the corporate trust, the combinations of labor, and the Government whose influence is supposed to be exerted in the reciprocal interests of these opposing factions of competition. In the foregoing analysis, the Government is eliminated as an influence of reconciliation.

The combination of hoarded wealth, legitimate so far as the competitive system is concerned, endorsed by the Government and supported by its legislative, judicial, military, and naval resources, constitutes the pronounced factor in the struggle to maintain law and order. The Government and the money power are a unit, because money lies at the basis of most of our legislation. This power has but one antagonizing force; this is the force of labor combination. The subtle tendency and purpose of labor-unionism is to finally force every form of labor into its ranks. This army of Magog must ultimately be augmented by the small dealers and middle men, because the great corporations will dispense with every intermediate break in the channel of distribution between the products which they control and the consumer of those products. Labor-saving machinery, in the economization of wealth under the competitive system, tends to augment the army of idlers; and as the most skilled, the intellectual

are necessarily the ones to retain employment, the ignorant and vicious being the most likely to augment and constitute the army of chaos.

Red-handed anarchy is generally alert to seize upon every opportunity offered in labor strikes, to unite with the uncontrollable element found always in labor organizations, to antagonize the powers of law and the organic unity for which government is maintained. Labor-unionism is a trust and a conspiracy. For this reason, whatsoever party will attempt to regulate one trust will find itself forced to equally consider the other. We find that the attitude of the republican party is an attempt to straddle the breach between the corporate trust and labor combination, and one branch of the democratic party is attempting an equally difficult feat—that of uniting the state socialistic party with labor federation. State socialism can never affiliate with labor-unionism, because when the worker enters the field of socialism he has left behind him every principle of wage slavery, and has renounced the right of the supervisor of industry to appropriate the products of industry beyond his equitable share in the results of industrial conservation. The branch of democracy represented by Hearst is merely a modification of state socialism, and can never be successful outside our great metropolitan centers. Before the more conservative elements of political potentiality can be educated to the claims of socialism, we will have reached the great crisis of Gog and Magog.

Industry is the only source of capital; there is no wealth in the soil or in the mines except in so far as industry has developed it. Industry, then, is the only capital of the world; hence industry and capital constitute the unit of creation. The competitive system, the resource of paganism, has segregated the unit of capi-

tal, and we find a condition called capital and labor, neither of which belongs to the field of integralism, at war, the bitterness of which will not decrease through any phase of arbitration. The men who represent and depend upon the strong arm of organized law, will never permit a conspiracy of organized labor to unlawfully dictate terms of industry to the great majority of the laboring men constituting the nonunion-branch of labor. It is a ridiculous height of absurdity to maintain that labor-unionism is a righteous cause. It is the unholy product of false principle applied to the impulse to industrial effort.

In our analysis we have shown the tendency and final outcome of competism. It has no inherent recuperative power; it incorporates the elements of its own disintegration. Is there any force of conservatism to which the world may look for a perpetuity of the present system? We do not deny the right of labor-unionism to combine for self-protection under the system of competism; but we do deny the right of the competitive system to exist within the field of a genuine Christianity. The ulterior conflict, then, is between the forces of equitable order and those of unrighteous competism. It will be argued that the remedy is in what today is denominated socialism. No socialism contains the elements of progress and final triumph that does not behold in the Lord Jesus the personality of Divinity. The evolution of genuine socialism is in the unfoldment of that germinal beginning of the new creation into the maturity of the empire of its divine order. The harbinger of such an integralism is the moral and intellectual centralization which authoritatively announces the fundamental basis of organic righteousness. To this end God has ordained, and the prophetic dictum has gone forth that there shall arise the true Signet of organic life and unity.

Two Co-ordinate Factors of Progress.

Evolution and Involution Ever Operative in Every Domain; Scientific Illustration of the Principles; the Creator and His Universe of Creation.

AMANDA T. POTTER.

EVOOLUTION, as handled by the modern scientist, is in receipt of unhealthy treatment through overmuch petting. It is made to absorb the sum total of honors which should be halved with involution, its partner in co-order, which like a shivering outcast occupies neglected corners. Koreshanity is the sole cult to establish involution on its proper basis as the unvarying companion of evolution. The Founder of Koreshanity is the only person able to so establish it; he being the unique discoverer of the integrality of the universe, which rests upon the fact that any law, principle, form, or function discovered in any domain of existence has its corresponding law, principle, form, and

function in every other domain. Sequently, we have but to show involution and evolution as inseparables *anywhere*, to prove the universalism of the relation. As basis of illustration we may consider a familiar tree and its product:

The oak and the acorn are respectively types of evolution and involution. The former is particularly a type of evolution in that it proceeds from an involution; the latter is more characteristically an involution because it proceeds from an evolution. The peculiar genius of each is in keeping with these facts; that is, the oak while primarily a type of evolution, holds *infolded* the essence and forces which continue its structure for a

time, and effect its perpetuation through its germ; while the acorn, primarily a type of involution, infolds a latent *evolution*, the microscopically-to-be-detected oak. Every created thing is an evolution; every created thing is an involution. In the consideration of cause and effect abides the primary and secondary relationship.

Neither in the affairs which pertain to men, nor in the domain to which men pertain, nor in the personalities of men and Gods will be found infraction upon the law that involution is coördinate, consistent, and constant companion of evolution. So simple an act as the rolling and unrolling of a scroll vindicates the inseparableness. The genuine science of universology (which embraces the fact that we dwell in the concavity of the universe or world) teaches that the central sun and the earth's shell are the analogue of the acorn and the oak—the sun the seed and the periphery its product; and here we again see the reversal—the sun is in constant process of creation, or more properly recreation, through the inflowing emanations from the shell which is as constantly being rebuilt by means of the sun's return flow;—each *involves* the possibilities of the other; each *evolves* the other.

Vidual man is exteriorly masculoid and interiorly feminoid; vidual woman reverses the order. Each is

an evolution from parental cause; each is the seed of man—an evolution which involves the possibilities to become cause. In due time these segregates, these dead ones with their lives hid with Christ in God, overcome the death tendency which includes the slow and corruptible transmutation. Through the office of the divine fire which burns the tares, they are transmuted and receive their life entities hidden with the Christ in God. They become one flesh—the evolution of the Son, the Jehovah, the involution of the woman. This is the verification of the words of John the Baptist, who declared that He who had the bride was the bridegroom. It is the repetition of the work which succeeded the enunciation of the Gods: "Let us make man in our image, after our likeness." It was thus voiced in the instruction of the Almighty to his Messenger, sent for the purpose of consummating this advent: "Ask me of things to come concerning my sons."

The kingdom, the New Jerusalem, so soon to become an evolution in the earth, is at present an involution in the central personage of the race. It is in case of involution because about 24,000 years ago the kingdom of righteousness was an evolution in earth. "May thy kingdom come" means that the infolded will become the unfolded.

Defiance of Law by Corporations.

The Impudence of Coal Operators when Requested to Submit to Arbitration; Investigation of Railway Strike in 1894; Quotations from Decisions and Reports.

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

MORE THAN twenty years ago, Judge Black declared that the railroads had seceded from the Union and formed the "Confederate Railroads of America." Whether formally or not, they always act as a confederacy, and in emergency, in defiance of all law but their own. A striking exhibition of this we see in the recent conference between the coal operators, railroad presidents, and President Roosevelt. Of this, Richard Olney, ex-Attorney-General, says:

For sheer audacity, this attitude of the coal operators could hardly be matched, and nothing could more strongly emphasize the disrepute into which the law of the land has been brought by long continued republican domination. Yet who are they who are so insistent upon the suppression of lawlessness in the mining regions? Why, the most unblushing and persistent of lawbreakers. For years they have defied the law of Pennsylvania, which forbids common carriers engaging in the business of mining. For years they have discriminated between their customers in the freight charges on their railroads in violation of the interstate commerce law. For years they have unlawfully monopolized interstate commerce in violation of the Sherman anti-trust law.

Attorney-General Knox—himself a great trust lawyer and probably owner of trust funds, and named as prospective Justice of the Supreme Court in place of Judge Shiras, who suddenly and unaccountably changed sides on the income tax question, thus defeating the ends of justice—is inclined to think there is no law to prevent the trust evil. What is government for if it cannot pro-

tect the rights of its citizens against robber combinations of law-breakers? But it seems that President Roosevelt found a way to convince these mighty freebooters, who had nothing to arbitrate—who, as the British government in the case of the Boers, insisted that nothing was possible except unconditional surrender—that arbitration was for them a choice of evils, and as such was not only possible but necessary. When men assume to be judge and jury in their own case, we can always infer that they have something covered up that needs investigation. Threats of prosecution for conspiracy and other unlawful acts, appear to have been the gentle persuasions which opened their eyes to see that arbitration, after all, would be necessary. The prosecution ought by all means to go on, and the lawlessness be stopped.

This is not the first time by many, that an unlawful combination of railroad magnates has employed governmental and private armies to thwart the efforts of the forces of labor to secure something like just treatment. Violence, whether of the laborer or employer, is wrong and is to be condemned; but conspiracy and fraud and lawlessness on the part of the employer must be considered great provocatives to violence on the part of the less intelligent employe. Ex-President Cleveland's commission to investigate the great railroad strike in

Chicago and Pullman in 1894, in its report declares that the illegal board of twenty-four railway managers were, by their acts in reducing wages, refusing arbitration, importing laborers to take the place of strikers, and other acts, legal and illegal, to defeat and destroy the American Railway Union, responsible for the strike and its terrible results. Their language is: "The commission is impressed with the belief, by the evidence and by the attendant circumstances as disclosed, that a different policy would have prevented the loss of life and great loss of property and wages occasioned by the strike." Of this illegal board of general managers they say:

It is usurpation of power not granted. If such an association is necessary from a business or economic standpoint, the right to form and maintain it must come from the State that granted its charter. In theory, corporations are limited to the powers granted either directly or by clear inference. We do not think that the power has been granted in either way in this case. The association is an illustration of the persistent and shrewdly devised plan of corporations to overreach their limitations and usurp indirectly, powers and rights not contemplated in their charters, and not obtainable from the people or their legislatures.

The report goes on to say, and what it says of the unions of railroad men is just as true about those coal miners and other laborers:

It should be noted that, until the railroads set the example a general union of railroad employes was never attempted. * * At least so long as railroads are thus permitted to combine to fix wages, and for their joint protection, it would be rank injustice to deny the right of all labor upon railroads to unite for similar purposes. The refusal of the General Managers' Association to recognize and deal with such a combination of labor

as the American Railway Union seems arrogant and absurd when you consider its standing before the law, its assumptions, and its past, and obviously contemplated future action.

More especially, in view of the fact that Congress has recognized and provided by law for labor-unions, does this haughty and contemptuous refusal of arbitration, persisted in for a long time by railroad coal operators, seem—as Mr. Olney characterized it—a flouting of the law of the land. This report sharply condemns the suicidal policy of the Government in allowing the illegal board of general managers to choose 3,600 deputy U. S. marshals from its favored employes, and permitting them freely to exercise governmental authority while acting, not under a United States officer but under the direction of the illegal body which chose them. Of the Pulman Palace Car Company the report says:

This is a corporation organized in 1867 with a capital of \$1,000,000. It has grown until its present paid-up capital is \$35,000,000. Its prosperity has enabled the company for over twenty years to pay twenty-six per cent quarterly dividends, and in addition, to lay up a surplus of nearly \$25,000,000 of undivided profits.

Of course, the report discounts the claim of such an unconscionable thief of the avails of other men's labor, that it is run in the interest of laboring men. Such mighty convulsions are but the death-throes of the competitive system, which must needs die hard. That such convulsions are destructible is unavoidable. Without the shedding of blood there is no remission of sins. "Pride goeth before destruction, and a haughty spirit before a fall."

Involuntary Powers of Deity.

AMANDA T. POTTER.

MAN-MADE LAW holds men responsible only upon the basis of voluntary activities. Aside from acts self-defensive, when life has been destroyed the law's ostensible attitude is to probe the intent, to discover the deed as founded in the thought, or befallen from unavoidable conspiracy. This statutory order (set to the needs of men because in man is the adulteration of a primacy functioned by the elements constituting the Almighty) is one of those innumerable "spoke-more-wisely-than-they-knew" recognitions of God's involuntary power—a power not voluntarily accorded by church or world. We can approach the comprehension of this power only by means of the great law of correspondence. The nearest approach we can make to corresponding the activities of the God-plane to the lower and sensual-natural domain, lies in the example of the noblest vidual of whom we can conceive; one whose life is devoted, after his highest conception, to acts of beneficence; a man whose volitional achievements constitute him a human providence. But this does not emancipate him from an universal inheritance descended from the Creator of all things; and in an involuntary office of his person, a function over which he can exercise no control, but which is a vital factor in his organization and continuance, he constantly gives forth a poison as

directly inimical to life as is the fire-damp of the mine. The reference is to the exhalations of the lungs. The inhalation may be a pure, invigorating, life-giving atmosphere; its retention does not occupy the time of four heart beats; it is exhaled with its properties so changed and vitiated that death would result from its untempered inhalation.

We originate and regulate neither our heart beats nor our respiration. Our whole vital economy executes without our edict; and the most satisfactory and very best procedure is that which calls the least attention to itself. Man fulfills a life of self-appointed and volitional activities. He reaches, perchance, the pinnacle of fame; but without waiting on his pleasure, his involuntary make-up ceases, and he is said to be no more. So, when we face the facts of our existence, we admit that all our voluntary procedures are superstructured and dependent upon an involuntary substructure.

Among the truths taught by Koreshanity concerning creation is this: that every created thing, and every thing in process of creation, has its correspondent form and quality in the Creator or God-Man. If involuntary quality and function are found to obtain in the domains beneath the God kingdom, and the created thing is an expression of the Creator, if man's life depends upon activities quite independent of his will, what is more simple and reasonable than the conclusion that the Creator's personal form inheres powers and qualities involuntary in their relation to his will?

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

VICTORY OVER DEATH.

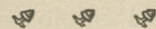
The Power of the Resurrection Obtains Through the Great Arch-Secret of life.

THE POWER of the divine Man to resurrect himself from the grave of mortality where he descended at the inception of the Christian age, depends upon his ability to put all things under his feet. The law of overcoming comprehends an application of the laws of life. It means the subjection of the lower natural proclivities which make for self. The whole being merged in an overwhelming desire to comfort and bless humanity, mounts by aspiration to the point of absorption into the central throne of astral supremacy, the source and origin of true humanitarian effort. The man who knows that he contains the spiritual elements of regeneration destined to restore a sin-cursed race, knows no rest day nor night until conjunction be effected between God and man. His heart is continually set toward the accomplishment of the great work devolving upon him, and it is in no spirit of egotism that he proclaims himself the deliverer. It is rather in the spirit of one who hastens to tell the world that he has discovered an important scientific law conducive to its development.

The confession of the divine Manhood comprehends a primary recognition on the part of the personality in whom the forces of regeneration have been stored. He is filled with wonder and amazement at his own interior conjunction as the focal point, infolding the Deific energies. He knows himself the continent of life immortal, and he knows the world must recognize in him that power. The consciousness of love indwelling and of truth supreme to crush the temporary rule of evil mingles with a sadness such as no one else may feel. But the man who has come to the point of receptivity to the divine inflowing never loses heart, for with his sorrow at the stubborn wills set to resist the truth, he sees that conquest waits him when his race is run. He never loses the supreme consciousness of indwelling power by which the victory over "all things" is assured. The latter term comprehends both material objects and spiritual entities; the word entity is from the Latin *ens, entis*, which is used interchangeably for person or thing meaning substance.

The man who has put all things under his feet has attained dominion over universal substance in its two phases of spirit and matter. He is master of the interconvertibility of atoms, and the great arch-secret by which substance is metamorphosed from one of its phases to the other,—a process incessantly operative in every domain of the universe. The victory over death rests upon knowing how to apply to the physical body the same law that converts the atoms of a zinc bar to electricity. Every element is convertible to its own degree or quality of spirit. The human body is as easily dissolved as any other combination of material elements, given a knowledge of alchemical law.

Dominion over all things implies also rule in the spiritual realm of man's being. It refers in a specific sense to the ascendancy of intellect over the emotive tendencies. Every sect and denomination generates a particular quality of psychological energy; and the subject unlucky enough to experience its effects is the victim of hysteria. His emotions are excited and slip the bounds, the result being many demonstrations of a peculiar nature such as characterize camp-meetings and revivals. It is the province of the will to concur in the choice made by intellect enlightened by understanding. The scientific concepts that are now presented to the consideration of the world stand upon a rational basis, making no appeal to visionaries or those persons who are governed by emotion. The mistake of supposing that God is the instigator of emotional excitement masquerading in the guise of religion has depleted the churches. The subjugation of all things implies the rout of fallacy. Every conceit of error, every irrational and invidious thought, every false and exaggerated expression in language must give way to the incoming tide of truth.



The Relation of Cosmogony and Sociology.

THE PRACTICAL CONNECTION between Cosmogony and the establishment of a social system that will furnish help to the working man and relieve the industrial situation is a pertinent question. The difficulty for most minds seems to reside in the fact that Cosmogony as hitherto conceived has not dealt with realities, but has been purely speculative. The object of this study is far greater than appears at first thought. It lies deeper than the gratification of scientific curiosity. To the student of social ethics it imports much to know the structure of the universe, and for this reason; he is thereby enabled to adequately conceive the rationale of a correlated system of universal truth. His conceptions are enlarged and he no longer thinks of God as universal spirit, but rather as dwelling in the race, the instigator of its progress toward the goal of perfection. Man is brought into close and sympathetic unity with his environment, the cosmic egg. How much it imports to believe that God is man and man is God, appears from the consideration that in all their dealings with their fellow men, persons are governed by their thought of God.

The unity of design in Nature is sufficient to attest the character of the divine mind in all its phases of order. It is not too much to say that the establishment of the science of Cosmogony upon a rational basis of absolute proof not only furnishes the key to the character of Deity, but it solves the labor question. The physical heavens present the picture of a perfect system of orderly relations. Nothing better can possibly be devised for the government of society. The sun is the theocratic head, the great center of elaboration and distribution. His radiant energies pervade all

space—not an unlimited expanse, but the interior of the bounded cell. There is nothing to check the perfect flow, hence every part receives its quota and is satisfied. There is no congestion. No strikes disturb the orderly exchange of substances from center to circumference.

The equitable adjustment of differences between labor and capital depends upon the orderly stratification of society and the establishment of a righteous system of commerce. When it is understood that a study of the physical cosmos reveals the only perfect type of orderly government, the importance of Cosmogony and its relation to sociology is clear. When a man asks whether the character of the earth's surface as established by the Koreshan Geodetic Survey has a practical bearing upon the coal strike, it is safe to tell him, yes! The concavity of the earth is the pivot upon which the reconstruction of society turns.

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School Children's Strike in Chicago.

STRIKES AMONG the children have suddenly become common in the Chicago public schools. This movement among the pupils is coincidental with the vote taken by the Teachers' Federation to apply for admission to the affiliated Labor-Unions of the Wage Workers of America. In the latest instance, the children have refused to study until hydrants, closed since the opening of the school year by order of the board of health, are opened. It is said that every teacher, foreseeing trouble, tried to set before the scholars in her room the folly of resorting to this method of settling their wrongs. If this be true as reported in the daily papers, it is a striking example of inconsistency, because every teacher joining the labor-union, is required to take an oath promising to follow the majority and *strike when ordered*. Who can blame these children if they carry out the principles adopted by their superiors? Children are extremely sensitive to mental impressions. No matter what their lips may utter in the way of warning or rebuke, these teachers mentally endorse the very method followed by the pupils. More than this, by public and concerted action they have endorsed it before the community. The fruit of this endorsement has appeared in the school-room. It is an object lesson of the most pronounced character. These teachers have no right to complain when the result of their own action is visited upon themselves. When the bell rings and their delinquent scholars parade the school yard carrying banners inscribed "No water, no study," it is but an epitome of scenes enacted on a larger scale in which they must presently bear a part. Strikes are an enforcement of the doctrine that might makes right. Every strike is a confession of the inability of constitutional government to provide for the welfare of its citizens. It is a confession that society is not a unit and has never been organized according to the laws of order.

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The point of view of the atom differs from that of the perfect Man.

*LA NOUVELLE GEODESIE.**

Le succès inouï des auteurs des expériences destinées à prouver le système de KORESH, à démontrer la concavité de la terre met à l'ombre tous les efforts des autres dans le champs des sciences! Que les expéditions nombreuses organisées par les différents gouvernements du monde et chargées de prendre observation du passage de Vénus afin de s'informer de la parallaxe du soleil semblent vides de résultats! Qu'elles sont peu de chose, vu leur insuccès, que ces expériences à la Foucault et ces autres avec le gyroscope, avec le spectre solaire et l'énumération des étoiles! En un mot tous les efforts prodigués par ce qui s'appelle la science sont une perte d'énergie. Nous ne voulons pas faire tort aux labeurs de ceux qui ont vraiment enrichi la science mais l'oeuvre faite jusqu'ici par les savants de l'ancienne école ne l'emportent pas. Nous voulons tout simplement comparer le succès avec l'insuccès, l'énergie prodiguée au service de la vérité avec celle qui se perd au service de l'erreur.

La merveille de l'heure, le fait prodigieux qui réclame l'attention des esprits sains et libres c'est qu'il se fût élevé en dehors des rangs serrés des gens reconnus du monde un genre de travail scientifique éclipsant tout ce que la grande armée d'astronomes et de tuteurs servant aux observatoires et aux universités du monde entier puisse fournir comme fruit de leurs travaux!

Colomb en s'aventurant sur la mer inconnue a fait vibrer une corde qui retentissait aux oreilles du monde; lui servant de guide, il a conduit la marche de l'empire vers l'ouest en hâtant les pas de la race cheminant à la civilisation universelle. L'action des forces expansives du progrès humain jusqu'alors restreintes au vieux monde s'est tournée vers la découverte d'autres champs où elle put se donner libre essor. Du vivant de cet homme un grand changement est survenu; là où pendant les premiers jours de sa carrière on lui fit l'oreille sourde, il se souleva un grand mouvement dans la direction du nouveau continent par tous les pays de l'Europe. Colomb leva la voile du nouveau monde et cet acte marqua une crise dans la destinée des nations. Il importe tant au monde de savoir la vraie forme du kosmos embrassant dans son sein tous les continents que la découverte de l'Amérique pâlit à la lumière de notre découverte gigantesque amenant dans sa suite une connaissance de la Lumière des Ages! Le système Koreshan repose sur des prémisses scientifiques et définies. Ce système se fonde sur le fait que la terre est concave; l'établissement de ce fait est le pivot de son succès.

Les forces gigantesques de la révolution en science qui se prépare, comprimées jusqu'ici dans leurs propres sphères et centres d'activité, situés dans l'esprit intégral auquel nous devons ce système merveilleux et tourbillonnant autour de son pivot—la démonstration de ses faits fondamentaux,—ces forces doivent bientôt se révéler dans le réveil du monde à l'aube d'une nouvelle ère qui verra la rédemption de l'humanité de ses erreurs, fruit de l'ignorance grossissant dans les ténèbres! La droite—la corde de l'arc—fera vibrer le monde en portant son témoignage en faveur du message de KORESH! Ce témoignage se proclame maintenant aux oreilles du monde entier. La tension de l'esprit et l'énergie intellectuelle dévouées au service du système Koreshan pour publier au monde la nouvelle glorieuse de la démonstration de sa proposition fondamentale se feront sentir dans des âges à venir quand tous les systèmes bâtis sur l'erreur se seront effondrés en ruine.

(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 Littérature Koreshane 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 FOUNDER OF CHRISTIANITY is the subject of more discussion than any other man that ever appeared in history; his name is known and revered throughout civilization, and his character has influenced the millions for nearly 2,000 years. But his existence is denied by a class of minds that have failed to successfully attack the teachings of the Christ from other bases. There is really nothing to be gained by endeavoring to set aside the many evidences that such a character did live and teach at the beginning of the present era. It is absolutely certain that no one can prove that he did *not* exist as claimed; and the subject would be entirely safe if the burden of proof were placed upon the skeptics, with no effort whatever made to contradict their arguments. We desire, however, to briefly review the subject from the Koreshan standpoint. One of the favorite arguments employed in support of the idea of the non-existence of Jesus, is that the teachings and the reputed events connected with his birth and death are found to be similar to the traditions and myths of other religions; hence, the hypothetical ground for the belief that a set of men in the third or fourth century of the Christian era concluded to get up a system of religious conceptions comprised of fragments of the older religions. But it is evident that if such were the case, the success of the movement depended upon making it appear that it originated with a single personality; this is an acknowledgment of the fact that the world recognizes the necessity of every truth or fallacy originating in personality. However, it is positive that Christianity was a subject of discussion long before the rise of Catholicism. The argument that Christianity is similar to other and more ancient religions, is of no weight on the side of the skeptics; the fact that traditions concerning great teachers and Messianic characters have been handed down through the dispensations, proves that there is some great impulse in the human mind in the direction of the Messianic personality; it proves the general harmony of truth of all degrees as variously manifest through the cycles of time. We maintain that *all* of the so called mythical characters really existed as personalities,—even the Gods and Goddesses of the mythology of the ancients. No one doubts the existence of the prophet Mahomet, the founder of Islamism. He was a prophet sent to the Arabians, and a new era for that people began with the hegira. Islamism is a religion; it had a personal founder. Christianity is a religion, and its founder was none the less a man. No authoritative historian disputes the fact that during the first two centuries of the Christian era, the followers of the Christ were persistently persecuted in Rome; Nero issued a decree forbidding Jews and Christians in Rome; and as a measure of safety from the Roman police, the Christians lived in the catacombs under the city; and inscriptions on the walls show that they worshiped in the name of Jesus as early as the latter part of the first century. It is also known that during the second century many such writers as Lucian, Celsus, and Porphyry vigorously attacked Christianity, but not upon the basis that Jesus did not exist; they

denied his miraculous power. These writers were promptly answered by such early Christian representatives as Clement, Justin Martyr, and Origen. Tacitus, the great Roman historian, born A. D. 52, records the facts of Jesus' trial before Pilate, and his execution; and refers to the sect called Christians. Pliny the Younger as well as Suetonius, and Josephus, the Jewish historian, refer to the same events. The Jews certainly had greater reason to oppose Christianity than any other people; but not a single Jewish writer who contended with the Christians, denied the personal existence of the Christ. But we may resolve the subject into the question, Are the doctrines purported to be from Jesus, true? We may set aside the evidences of history, and all the well-known proofs that Jesus existed, and yet prove it to be an absolute fact that such a character lived and taught nineteen hundred years ago. Whoever originated the conceptions set forth in the New Testament was a true teacher, for he taught the veritable truths of life, which have been subjected to scientific analysis. The prophecies concerning Him, and the ultimate truth now manifest in scientific form, are evidences which transcend all other evidences; for while history proves the existence of the personality, true science demonstrates that he was the personality of Deity!

The universe is a great alchemical laboratory, where the great Alchemist works ceaselessly to produce the wonders of existence. The resources of life are inexhaustible because the distillation and refinement of substances in organic forms are going on continually. The universe was, is, and will be; it is not a temporary affair, but an eternal system which provides for its continual existence in space and its extension in time. There is an eternal life because there is a pedimental expression of it, a constant footstool and field of activity. Eternal life in a universe after the common conception would be impossible. He who promises life eternal must be able to guarantee a stable foundation and expression of that life which never began and which will never end. The various kingdoms of life, with all their qualities and species, exist for a great purpose; their forms constitute the retorts, alembics, and crucibles in which substances are refined for the construction of the highest products of universal activity; they are the steps from plane to plane, from sphere to sphere, in the line of ascent and descent between the lowest and highest degrees and states of existence. The universe is a great system of unity, an order of integrality, a harmony of parts. To perpetuate it is the work of wisdom, the art of the great Architect, the craft of the Creator, the glory of God. To the undeveloped mind, the universe appears only in fragments; the horizon is limited, the area of observation circumscribed. The finished product alone is able to stand at the center and view the whole.

The chemist stands helpless in the face of many simple problems, for the reason that his theory is inadequate to meet the demands made upon it. He is a materialist and

utterly ignores the world of spirit or energy. Every time he produces a change in any material substance, activities take place of which he knows nothing. Every combustion is a center of influx and afflux of energy; there is a dematerialization of the visible and a materialization of the invisible at every operation in the laboratory, and this makes it impossible for the chemist to properly analyze the constituent elements of any material. If chemistry were what it claims to be, synthesis of any substances dissolved through analysis would reproduce the original "compound"; but if chemistry were true, Nature could not perform her wonders of transmutation. The alchemy of Nature is certainly not identical with the chemistry of the chemist, to whom some of the most common substances are mysteries. No chemist pretends to know what starch is. It is a vegetable product of which no certain analysis has been made in the laboratory; if dissolved in boiling water, it cannot be restored to its original condition, but this certainly should be possible if starch really conformed to the usual chemical formula. The fact is, all so called elements of the substances of organic life are of a higher order than those which enter into the composition of corresponding inorganic materials. The atom is susceptible to change and progress, a fact denied by all modern scientists.

The recent action taken by the founder of christian science is significant from any logical point of view. She has virtually admitted the reality of something, the existence of which she has hitherto strenuously denied. Contagious diseases have proven too much for her and her ministers, and in order to avoid meeting with continual and open defeat in the treatment of such diseases as small-pox, diphtheria, scarlet-fever, and the measles, Mrs. Eddy has officially announced that christian scientists will hereafter decline to undertake such cases. In a number of instances during the past few years, her healers have failed to cure infectious diseases; their patients have died without the attendance of regular physicians; and the headquarters of the system finds that the diseases as well as the conditions imposed by the courts are real enough to avoid. Instead of treating there is now a retreating—a fact which has doubtless surprised many christian science followers who have supposed that the theory of Mrs. Eddy is a powerful charm against acute attacks of mortal mind. However, in some notable instances, and doubtless numerous others which have not become public, the christian science healing cult has signally failed. In its progress toward the termination of its career, we wish it great speed!

The object of all progress is the ultimate attainment of perfection, because progress makes perfection possible. There is an end to be attained through the application of every means; and unless the universe itself is a failure, the goal of perfect knowledge and life will be reached in fulfillment of human hope. The world has looked forward to the time when all that now puzzles the brain will be made clear in an age of universal enlightenment. But as we approach the time we find minds questioning whether perfect knowledge is really desirable; indeed, it has been said that a perfect system of science would be a calamity, because if all

were known there would be no incentive to further activity. One thing that the perfect system would put an end to is the false delight of the modern mind in evolving hypotheses—the source of entertainment of puerile "scientific" minds would really be destroyed. To give up the mental toys and fancies of those who spend their time in the mere playground of the world's great school of life, will doubtless prove a shock. Let the perfect system come! The mind in which it is manifest is able to take care of the consequences—universal law will provide for its uses. Those who do not desire perfection need not be alarmed; no one is rushed to the goal without his consent.

In the nomenclature of Koreshanity, the term "aboron" occurs as the name of the first or innermost atmospheric division of the earth's interior. We are asked many times what the word means, because the word cannot be found in the dictionaries. The word, however, is legitimate; an etymologist can easily determine its meaning, which is, "the waters beyond," or "the atmosphere beyond." When Abraham, the father of the Hebrews, moved from Chaldea to Canaan he was referred to as "eber," the "man from over yonder," the "man from beyond the river Euphrates." Abraham was the Eber or Hebrew. The Hebrew word *eber* means the same as the German *uber*, which is beyond. Aboron (*eberon*), therefore, is from *eber*, beyond, and the suffix *on*, employed to designate substance or air.

A Denver clergyman declares the ten commandments out of date, and holds that obedience to them is not necessary to salvation. The only wonderful thing about the declaration is that it differs so radically from the statements of Jesus the Christ of nineteen hundred years ago; it is a marvel that *he* never thought of making salvation "easy" by abolishing them himself. But even the Almighty has no power to change eternal laws. The ten principles of life remain the same from cycle to cycle.

The scheme of the universe, according to the modern astronomers, is an immense base-ball game, played for no other purpose than to amuse the pitcher, the game having begun before observatories were constructed; therefore, the question as to what the score is remains unanswered. Perhaps it is a foot-ball game, but that would be no better, because there cannot be a goal on ball-grounds that have no definite boundary lines.

Hypotheses are guesses employed as working bases in the absence of knowledge. Modern science is so full of hypotheses that we are obliged to conclude that it is not a system of knowledges. This accounts for the fact that it presents to the mind numerous "unsolved problems"—mysteries which it cannot explain.

The writer who said "If the world was made at all, it was made by the same fellow that made God," wrote wiser than he knew.

Selfishness is the essential spirit of competition.

The Open Court of Inquiry.

THE EDITOR.

Fundamental Principles of Koreshanity.

EDITOR FLAMING SWORD:—Your paper contains a great many good and understandable things which are exactly the things furnished by the reform papers of the country; they are, too, things that have been talked of for ages—things that commend themselves to every mind and that are and have been inseparable from human experience. But so far as the Koreshan System is concerned, it is to me a thing entirely outside of all law of normal thought. It seems to me to be a regular chowder of intangible and non-understandable conceits, a thing which may be called scientific or spiritual, yet wholly destitute of foundation. I do not see a single fixed principle recognized in the paper. You speak of absolute truth, but I see nothing you put forth by which any so called truth may be tested. Scripture, science, philosophy, chemistry, occultism, etc., are, to my mind, indistinguishably mixed up, and the impression made is that the whole Koreshan System is a mere figment of an over heated intellect, and like every other ism and anity that has sprung from the brain of man, it is likely to run its course and duly go to the graveyard of dreams. Of course, you being a philosopher of a higher order than most others, will not take offence at my plainness of speech.

It may be that Koreshanity has some fundamental principles on which rest and must rest all of its details. But my impression is that Koreshanity is a fine exhibition of verbal emptiness, for it sets forth many things that in fact do not have and never did have any existence. If it can be shown to be true, I should like to see the proofs—but proofs do not come from experimentation or scientific exploration. Proofs come from principles; show the principle and the phenomenon needs no explanation. Has Koreshanity any fundamental principles? Are these principles different from or identical with the principles upon which Jesus, Moses, Abraham, Noah, and Enoch built their teachings? If Koreshanity be not true, let no effort be made to impose it upon the credulous; but if it be true, you can state clearly and positively the principles which explain and are in accord with every detail. I feel certain that you cannot make such a statement. I see no reference to such principles in your paper. I believe that Koreshanity does not harmonize with the fundamental principles of the universe, except in a few of its teachings, which are common to all systems of belief.—* * *

It cannot be expected that a mind, however bright, should grasp the import of Koreshan Universology upon reading a single copy of the periodical exponent of the System. Neither the common people nor the modern scientists would be able to grasp its principles without multiform illustrations,

arguments, and demonstrations; consequently we frequently resort to the simplest expositions of some departments of the System in order to arouse interest and instruct the mind. The System itself is a subject of profound study. It is a mistake to suppose that it can be taken in at a glance or by mere superficial examination. However, we appreciate the apparent candor of the above criticisms of our correspondent. Many who have been even more severe at first contact with our expositions, have finally come to see the truth of the System and to accept the same.

Koreshan Science is not only founded upon the fundamental *principles*, but the fundamental *facts* of existence. It does not contain a single conclusion that is not the result of logic applied to a basic premise of reason. If it appears to be a mixture of the various subjects which have agitated the human mind for ages, it is only because we recognize the fact that a relation exists between all facts, all principles and laws, and all spheres of activity. All planes of life are related, and in the presentation of Koreshan Universology we must necessarily discuss the various things which naturally belong to the great system of integral existence. We discuss the Bible because it is true, and because the vital principles taught in it are the fundamental principles of life—and because the Bible is received by the majority of people as a compilation of inspired works; we discuss chemistry or alchemy because comprehension of the operation of law in any plane of life cannot be attained without a knowledge of the processes of transmutation. Cosmogony is the science of the form and function of the universe; and theology treats of the principles and laws of the existence of Deity, the Creator of the universe. We cannot understand matter without a knowledge of correlate spirit or energy; therefore, we must deal with both the natural and spiritual worlds; we must discuss being and existence, form and function, mind and body, Deity and his creation. If these subjects appear to be mixed without order,

it is only because the mind of the critic has not yet learned the principles of relation of all the parts to the whole.

So far from Koreshanity having no foundation, we affirm that it is the only system in the world that is founded upon a demonstrated premise. Modern systems of thought, including the so called sciences, are founded upon hypotheses or assumptions. The Koreshan Scientist is able to definitely state his premise and to demonstrate it. The methods of demonstration involve all the processes by which the human mind is able to arrive at true conclusions—by contrast and comparison; by analogy, analysis, and synthesis; by exploration and experiment. We employ both the deductive and inductive methods of reasoning, maintaining, however, that we must first grasp the idea of the whole before we can comprehend the relation of the parts.

Therefore, we proceed from the basis that all life is cellular. If one desires the statement of a principle that is so plain as to require no demonstration whatever, this is one of them. If one requires demonstration, we have but to point to the fact that the cell is the very basis of the incubation of all life observable. Certain it is that the processes of generation of life involve principles which must obtain in the very processes of perpetuity of the universe itself; and it is certain that the human mind is not cognizant of a single exception to this fundamental law that all life is generated in the cell. Therefore, there is a corresponding relation existing between all organic forms, and hence, the anatomy of man must correspond to the anatomy of the cosmos. This leads to the inevitable conclusion that the form of the universe is cellular—a conclusion corroborated by every fact and phenomenon of existence.

The fact that the universe in which we live is a concave sphere is, plainly stated, the *basic fact* of Koreshan Science. This is a proposition that is obviously susceptible to direct test. We have pivoted the entire System

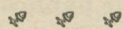
upon this premise, and we have tested it by direct methods which obtain positively within the sphere of mechanical geodesy. A surface curving concavely at the ratio of eight inches to the mile is tangible and unchangeable; and direct tests of that surface remove the Koreshan premise from the sphere of uncertainty in all minds that are capable of grasping the import of a demonstrated fact. These methods of demonstration are for those who cannot appreciate the force of the principles of analogical reasoning which to most advanced minds are all-conclusive.

We may profitably refer to a few fundamental principles of Koreshanity—statements upon which the several departments of the System rest; The universe is cellular and eternal; a law in one domain of the universe is a law in every other domain; matter and spirit or energy are correlated and interconvertible; every transmutation is the result of combustion of material and the materialization of energy; evolution and involution are eternal, co-ordinate factors of existence; primary Cause and ultimate Effect are equal; every kind of life is perpetuated through the seed of that life; the seed of all life is the visible and tangible form of involution, the nexus of conjunction between spirit and matter; all energies from all circumferences must return to a common center for revitalization, reformulation, recombustion, and renewal; every form having function has been brought into existence by a corresponding form having corresponding functions; every form and function has its opposite; the law of antithesis pervades the universe.

These principles necessitate the conclusion that as the physical cosmos involves itself directly in its own central seed or sun as its perpetual impuler, so the universe as a whole, comprised of all the kingdoms of existence, must involve itself in its highest product, the microcosm, the highest Seed, the visible and tangible Creator of all things, the universal pole of impression, the God-Man, from whom the universe with all its varieties of form and function is expressed. This is theology reduced to a scientific basis; and along with it are arranged in their order all other departments of the Sys-

tem, just as the things to which the science relates are arranged in the cosmos of order or existence.

Cosmogony is the basis; theology is the climax; alchemy is the connecting-link between the two. The order of the cosmos, the form and function of the physical universe, furnish the great pattern of the true social order—a subject talked of for ages, but never established upon a scientific premise until the founding of the Koreshan System. The foundation principles of the socialism of the divine order are the ten principles of life, summed in the two commandments which sustain all law and prophecy—love to God and love to the neighbor in whom God is.



Babism, Christian Science, and Socialism.

EDITOR FLAMING SWORD:—(1) As there is a certain religion called Behaism or Babism that is spreading in almost every civilized country in the world, I would like to know what it is and what relation it bears to Koreshan Universology. (2) What is the Koreshan idea of "christian science"? (3) What is the Koreshan idea of the international socialist movement, which has a voting strength of 10,000,000?—G. E. L., Chicago, Ill.

(1) It must be admitted by every one familiar with the prophecies of the Bible, especially those of the New Testament, whatever may be their source, that they are being fulfilled to the letter in many respects. When Jesus the Christ foretold the coming of the time when many would claim to be *the* Christ, the true prophet of prophets, he certainly had some knowledge of the principles and laws of human progression and retrogression, else he could not see, nineteen hundred years in advance, numerous persons claiming to stand in his stead and proclaim the truth of the new age. It is not at all likely that such definite prophecies, now being actually fulfilled, should be spurious. No man could guess at such results and hit the mark merely on the ground of probabilities. He that made the prophecy was a *true* prophet.

The founder of Babism was but one of the many false claimants to seership and Messiahship of the nineteenth century. A counterfeit sustains some relation to the genuine coin, just as fallacy sustains a relation to truth; the relations are antithetical. The Christian dispensation began with the founding of the primitive Christian church;

the sixth century witnessed the founding of the Mohammedan religion. Both of these systems have long since passed into stages of declension as to the character of their teachings. Babism is the product of modern Christianity and Mohammedanism. Mirza Ali Mohammed, a descendant of the prophet Mahomet, was born in 1820 in Persia, and announced himself as Elijah the Prophet in 1844. He called himself the Bab—that is, the gate; and his followers are called Babists. He also claimed to be El Mahdi, a subject of Islamic prophecy. Mohammedans expect the coming of El Mahdi as Christians expect the coming of the Christ.

The doctrines of Babism are a sort of a cross between the theological conceptions of modern Christianity and Islamism. God is conceived to be, not a great being occupying all space, but a being in space—at the center of a great universal something after the order of the Copernican conception; but it is held that God fills all space as the light of himself emanating from his central location, just as sunlight pervades space through radiation, while the sun itself is central. This view, however, is no better than the common theological conception that God is a great personality, or a tripersonality, seated on a great white throne somewhere in the sky. In contrast with all such views, is the scientific conception of Koreshanity that God is the Man, belonging to the human race and periodically manifesting himself in the external world of humanity as the veritable seed of all life.

The founder of Babism signally failed in his pretension to being Elijah the Prophet, the manifestation of the Fatherhood of God. Instead of overcoming death and leaving the world alive through the processes of theocrasy or translation, as did Enoch, Elijah and Jesus, the Bab was executed by the Persian government in 1850, and never survived the shock of hanging, bullet holes, and subsequent dissection of his body. Corruptible dissolution must characterize the culmination of the career of all false claimants to the office of Elijah the Prophet or to Messiahship. The genuine Prophet of this age must stand the test; his triumph over death must signally distinguish him from the scores who

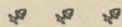
make the same claims. The great issues of Koreshanity rest ultimately upon such achievement.

(2) "Christian science" is a spurious system which has not a single fact, principle, nor law as a premise of its conclusions. It is full of inconsistencies, denying as it does the existence of the very conditions of disease and death which it claims to have the power to heal and destroy. It denies the existence of the material world, the personality of God, the personality of man, in its claim that all is spirit, all is God. We do not deny that its devotees heal some diseases, but we do deny that such work is evidence of the divinity of the christian science healing cult; cures are wrought by various conflicting schools of religion, mental science, hypnotism, suggestion, etc. Christian science, spiritism, and theosophy constitute three great phases of the antichrist of this age. The central thought of Koreshanity is Messianism, the humanity of Deity—but not the divinity of the millions of bipeds who are steeped in all phases of sensualism and human corruption. The Almighty is the substance of the absolute truth, manifested periodically in the form of the central Man. Koreshanity is the direct opposite of all modern conclusions; it must therefore be the truth centrally manifest.

(3) The modern socialist movement is indicative of the fact that the people of the world are beginning to realize their bondage to the existing order of things, and that the great crisis of the world is approaching. Modern socialism contains the elements of discontent, which will ultimately break out in a revolution in comparison with which the French Revolution will seem insignificant. The fact that the socialists are increasing in number is no evidence that they entertain the truth concerning the true social economy. Their conceptions are ultrademocratic, the conceptions of individualism, which are unmistakable symptoms of the dissolution of the old order.

Back of socialism is organized labor, a great factor in the work of destruction of the present order. Socialism is a theory; organized labor contains the energy, the power which will make itself felt, not in the reconstruction of the new order, but in the

destruction of the old. The constructive force of the new age must come from another source. The true social order must be patterned after the order which obtains in the physical cosmos. The great power that is to reconstruct human society must spring from the source of the genuine science of universal form and function. Application of the science of the laws of order alone constitutes the remedy for all social evils; it is, in short, the practical gospel of Koreshanity.



The Flaming Sword's Exchanges.

THE EDITOR.

The Vegetarian.—Those who incline toward vegetarianism will find this monthly a very creditable publication. The subtitle, "Our Fellow Creatures," indicates

Lectures at the Masonic Temple.

We are pleased to announce that the Founder of Koreshanity lectures on *Social Economics* and related subjects, on Sunday evenings, 7:30 o'clock, at Room 412, Masonic Temple, Chicago, until notice to the contrary.

We cordially invite all persons interested in advanced thought. Opportunity for 5-minute speeches by critics and inquirers.

The regular services of the Koreshan Ecclesia, Sundays, 3 p. m., and meetings of the Society Arch-Triumphphant, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.

that the Vegetarian advocates kindness to animals—that it is murder to destroy animal life; but it does not say whether the category includes reptiles, rodents, and other creatures that make man unhappy sometimes. \$1.00 a year. 304 Adams Express Building, Chicago, Ill.

The Life.—A monthly journal of Christian Metaphysics; published by A. P. Barton, Kansas City, Mo. Perhaps some of our readers would be interested in the editor's summary of historic evidence that Jesus the Christ lived nineteen hundred years ago. Citations are made to Tacitus, Pliuy the Younger, Lucian, Galerius, Josephus, Celsus, and other writers of note in the first century of the Christian era. 10 cents per copy.

The Harlequin.—This interesting literary, political, and society journal, a journal of criticism, succeeds in pointing many index fingers in the direction of many things and conditions which should not exist in civilization. It says a great many good things in its peculiar way. It is a Southern production, and read by many. Room 6, Cotton Exchange, New Orleans, La.

Summary of the World's News.

AMANDA T. POTTER.

Nov. 12.—President Roosevelt, in recent speech, favors conciliatory policy toward other nations.—More pay for Chicago yardmen; big strike averted.—King Alphonso commissions Sagasta to reconstruct Spanish cabinet.—In France a Mors automobile makes a mile in 46 seconds.—Fire loss on new East River bridge structure does not exceed \$75,000; no lives lost.—Nov. 13.—Chicago said to lead the world in advantages for professional education.—Roses divide honors with chrysanthemums in Chicago flower show.—Mrs. Eddy advises followers to refrain from attempting to cure infectious diseases by "christian science."—1,700 Roman Catholic converts reported massacred in one place in southern China by Boxers.—1,000 Chicago school children join "H. O." factory strikers in riotous demonstration.—President Roosevelt enroute for Mississippi for a four days' bear hunt.—Nov. 14.—President Samuel Gompers of American Federation of Labor warns that labor's greatest peril is internal quarrels over jurisdiction.—J. P. Morgan, Russell Sage, and other prominent New York capitalists threatened with death by nihilists unless they divide their wealth.—Nov. 15.—Chicago to have finest private hotel hospital in America, for wealthy invalids; 52 leading physicians back new enterprise; name of institution to be Shore Inn; location, Eldridge Place and Michigan avenue.—Gen. Wm. Booth, head of salvation army, in Chicago.—Pennsylvania R. R. company voluntarily increases wages of 120,000 employes; adds \$8,000,000 annually to pay roll.—King Leopold of Belgium fired upon by Italian anarchist; escapes uninjured.—Nov. 16.—American Federation of Labor at New Orleans takes decided stand against ship subsidy bill.—General Booth of salvation army given hearty reception at Chicago Press Club.—Justices of United States Supreme Court, who obey an unwritten law that a judge should avoid politics, regret recent events in Chicago which have brought the bench under censure.—Sagasta forms new Spanish cabinet; triumphs over his enemies.—Nov. 17.—Schools and labor are now allied. Teachers Margaret Haley and Catharine Goggin being seated as delegates in Chicago Federation.—President Roosevelt draws the line at automobiles; prefers horseback riding.—Rubin says he attempted to kill King Leopold because of his inhuman treatment of Princess Stephanie, and in order to impress anarchists who had doubted his loyalty.—Nov. 18.—6,000 hear General Booth at Auditorium, Chicago.—American firm receives \$1,000,000 contract to construct system of telephone conduits in St. Petersburg.—Major General Chaffee, of Philippines, spent yesterday as guest of Chicago.—Utah is treated to earthquake shocks.