

PUBLISHED UNDER THE AUSPICES OF KORESH,  
THE FOUNDER OF KORESHANITY.

# THE FLAMING SWORD



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Prof. U. G. Morrow.

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# 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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## Overcoming Death the Climax of Scientific Achievement.

THE ATTAINMENT of immortal life is a scientific proposition. The sooner the human mind eradicates the false concept of something supernatural to be exercised in order to procure the immortal prize, the better for all concerned. The Lord lived the immortal life in the body after his resurrection, but only for a short time, because he came as the seed-man of a new genus or race of men; namely, the sons of God. He planted the seed in the beginning of the age, which, through regeneration, will mature now at the end of the age.

One principal and important factor of the present possibility of overcoming death, is the application of the science of immortal life. The resurrection of the truth is precursory to the resurrection of the life. The science of life is not occult; it does not reside alone in the possibilities of the vidual; the vidual personality does not hold within himself the power to attain to life—immortality in the body. The science of immortality is contained in the Decalogue, but as the ten commandments are written in the language of symbolism, and as this language has been lost to the world, humanity could not apply its principles. It is necessarily in the province of only one man to interpret this language, and through him alone can the world come into its comprehension. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Polarity is one of the primary and essential laws of being. So called individuality is directly antagonistic to polarity, and hence antagonistic to the Messianic principle. The first commandment enjoins a cognition of the central Deity. "Thou shalt have no other Gods before me." There are two laws of the application of this first principle. The first is objective, and is a com-

mand; the second is subjective, and is a covenant or compact. It is a commandment to all who are under the commands, and therefore not in the covenant relation. It is a covenant to all who have risen above the law, and who, through the covenant relation, have become a law unto themselves. God is first manifest objectively (in every Messianic period) in the Messiah of the age. He appeared in Moses as the leader of the people of Israel from their Egyptian bondage, and became their deliverer. There was no possibility of any redemption from that bondage through vidual and independent action. They demanded a leader, and Moses—the only man of that age capable of delivering the Israelites from their bondage—was raised up for that purpose.

Jesus the Lord was God manifest in the flesh, and as man from among men, was ordained by inexorable law to execute the will of the Almighty in the spiritual baptism of that age. The cognition of the Lord by his disciples was the assurance of his possibility to baptize them with the Holy Spirit. They saw God in Jesus Christ the Lord, and they had no other God before him. The potentiality of their desires (the substance of their minds) flowed into him. This influx, in combination with the influx of those who hated him, effected his theocrasis. He became the pole of the spiritual vibration of thousands of minds; this vibration dissolved his body and secured to the disciples the reflex of their desires in the transmission of his own life in the communication of the Holy Ghost, which was the substance of his dissolution. The Lord gave them his own substance, the living bread which came down from heaven. When his life, which was primarily external to them and objective and personal in the Lord, was transposed to such as received

## The Flaming Sword.

it, it became internal and subjective to them. Primarily, it was God without; secondarily, it was God (the Holy Ghost) within.

This was true nineteen hundred years ago; it is true in every age of the world. The hatred of the world is as essential to the principle of theocrasis, as the fellowship and love of those who look for and confess the true Messiah. Jesus did not desire the hatred of his enemies; his thought was to declare the truth. No man ever lived who was more bitter in the denunciation of evil, and condemnatory of those who violated the laws of God and man, than the Lord. He knew the truth and told it. He possessed a secret knowledge that none but himself knew, and he applied its principles consciously and thus effected the results in his own absorption. He knew the laws of vibration and absorption, and accomplished the desired results.

The first commandment cannot be observed without a knowledge of God. True worship involves a knowledge of the object of worship. The highest conception that can possibly be entertained of God, is his humanity. This is not the ordinary but the extraordinary human. The Lord Jesus Christ was the manifestation of the Godhead. He was personal, tangible, visible, human. He was the fulness of the Godhead

bodily—Father, Son, and Holy Spirit in one personality. He was male and female, bride and bridegroom, bine (two-in-one). He was the involved product of the human race, of which he was the offspring. His knowledge of the laws of theocrasis and absorption rendered it possible for him to enter into the astral biologic nucleus of his own invisible consciousness and throne of eternal Godhood and power. To know him is to know God; to know God is to enthrone him and become one with him. The unknown and unknowable god is a myth, a snare, and a delusion. He cannot be worshiped because he does not exist.

"Unto us a child is born [the child Jesus], unto us a son is given [the Son Jesus]; and the government [the divine kingdom in the earth] shall be upon his shoulder [upon the shoulder of Jesus]; and his name shall be called Wonderful, Counsellor, the Mighty God [the man Jesus], the Everlasting Father, the Prince of Peace." This is none other than Jesus Christ, the God-man. Know him; love (worship) him; keep his commandments; for "Blessed are they that DO his commandments; that they may have right to the tree of life [power to become immortal], and may enter in through the gates into the city." To enter in through the gate is to pass out of the world alive, through the application of the principles of the science of life.

## The Originality of the Koreshan System.

BY LUCIE PAGE BORDEN.

TRUTH is universal, and every religion in its inceptive purity, embodies parts of the divine revelation which, like the broken fragments of a Greek statue, furnish mere hints of the beauty of the perfect whole. The crowning religion of the cycle must reunite these scattered fragments, blending them into a divine unity and present the whole body of truth pure and immaculate. The revelation of truth being continuous through the ages and co-ordinate with the receptivity of the epoch, there remains the last or ultimate unfoldment in scientific, like the head of the statue surmounting the pure art form.

Koreshanity is the completion and consummation of the Christian religion, of whose teachings and phenomena it furnishes a scientific explanation. It responds to the highest aspirations of the human heart in proclaiming the final unity of God and man, thus affording the most powerful incentive toward self-culture. Tell men they are gods and they will acquit themselves like gods; call them slaves and they grovel in the dust.

It is not claimed that these truths are now exposed for the first time. In the beginning of the cycle they were universally recognized, but in the decadence of understanding they were lost. As compared, however, with the various schools of thought at the present

day, Koreshanity does claim a distinct originality. It maintains the fact of reincarnation, but in a manner which specifically differentiates it from the doctrine as promulgated by Theosophy, which has no comprehension of the Messianic principle. It offers an exact interpretation of the various phases of faith cure, mind cure, and "Christian Science," referring these phenomena to a mental impression, true or false, strong enough to stimulate the generation of surplus dynamis in the brain; at the same time it denies the lasting efficacy of such healing, and recommends in its place, instruction leading to the complete redemption of the physical body.

The followers of the Swedish Seer have preferred against Koreshanity the charge of plagiarism. They contend that what may seem original in its doctrines, has been taken from the pages of Swedenborg. In reply to this accusation, it is emphatically maintained that while endorsing and incorporating many truths first expounded by Swedenborg, whose illumination pertained chiefly to the spiritual degree, Koreshanity is wholly alone and original in proclaiming the Cellular Cosmogony and the science of immortality. These truths constitute the crowning revelation of divine wisdom, hidden or obscured until in the fulness of times, the hearts of men should be sufficiently prepared and receptive.



The desire for a higher life must inevitably precede its impartation and communication of the methods by which it may be attained.

This is an age self-christened decadent, and marked by a surprising dearth of originality. Science, which seemed to hold in its grasp the secrets of existence, has disappointed its votaries. Philosophy has arrived at no great decisions, and like science awaits a new

impulse. But the great God has let loose a thinker in the world, and as Emerson puts it, "all things are at risk." Man must revise his ideals, adjust himself to a new system of valuation, condemn where once he praised, and praise what but lately moved him to censure. The religion of the new aion has revealed itself, and as the culmination of all human hopes, points man to a glorious destiny. This religion is Koreshanity.

## The Pilgrim and the Ancient of Days.

### Part IV.

BY W. H. PAVITT.

"LET US investigate the tradition which makes it unlawful to pronounce the name JHVH. To pronounce the Word is to incarnate Deity, and to do this is to fulfil the law. Capellus says: 'The regulation which says that the holy name should not be pronounced, was based on a tradition which had its foundation in the sixteenth verse of the twenty-fourth chapter of Leviticus: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD shall be put to death."' He then gives the following as the true translation: 'Whoso shall pronounce the name of *Jehovah* shall suffer death, because the word *nakeb*, translated to *blaspheme*, means to pronounce distinctly, to call by name.'"

A solemn stillness followed the Sage's words, which seemed to last a lifetime, so great was the silence; it was finally broken by the Sage as he continued:

"To become God is to lose the life as a mortal only to find it in a higher domain. The tradition which teaches that it is only pronounced by the wise men to the few prepared to receive it, embodies the great truth of the development of a peculiar people who are brought up to a condition of receptivity to the truth in the six days in the order of creation, wherein God plants himself by the incorruptible dissolution of his six Messengers, who incarnate Deity in successive order.

"For behold the stone that I have laid before Joshua [Savior]; upon one stone shall be seven eyes [seven personalities]; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day—the sabbath, ushered in by the seventh eye, or personality, upon whom is engraved the other six eyes—the Word pronounced upon the seventh day:

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

"Great is the mystery of godliness, and man has indeed lost all knowledge of truth and of God," said the

Pilgrim. "For the sake of truth have I despised hunger, cold, wealth, ambition, and friends; my soul has been filled with anguish almost too grievous to be borne; I have felt the utter desolation of being a piece of wreckage adrift on the vast ocean of life, entirely alone, apparently abandoned by God and man; my hand has been against every man, and every man's hand has been against me, and in my ignorance I have cursed the day of my birth and defied the Almighty."

"I can readily understand how a mind in search of truth can become disgusted with the dry husks called knowledge by the world, but which contain nothing tangible, definite, or capable of sustaining a rigid analysis. God has set a standard of righteousness; but a perverted human nature has always stoned to death the prophets who dared maintain it. To reach the perfect state one must taste sorrow and agony of soul; be spurned and scoffed at by the unthinking crowd. To reach the perfect joy one must be a 'man of sorrow and acquainted with grief' for humanity's sake. Having no sense of justice, no knowledge of law, no thought above the food they eat or the clothes they wear, saturated with a spurious morality and a sickly sentimentalism, humanity presents a sorry spectacle for one to contemplate."

"O wonderful Sage, is not your description of humanity a picture of Babylon the Great?"

"It is. Zerubbabel means sown in Babylon, for the Messengers of God are sown in humanity. This is the burnt offering, the living sacrifice, the law of the cross."

"Of a truth, does the saying: 'Ye cannot serve two masters,' penetrate my mind like a ray of light. It is evident that self can have no part in the salvation of God. Then, O Sage, is it not necessary for those who would attain to the sonship, to renounce self and put on the strength of God in order to win? If our pride, self esteem, and vanity are too strong for us to do this, or if we have too much respect for the opinions of the world to care for the redemption of God, it certainly cannot be for us. But tell me more about JHVH."

"The subject is so vast it is difficult to tell just what to say. The Rabbins assert that it was engraved upon the rod of Moses and enabled him to perform all his miracles.' The Talmud claims that it was by the utter-

ance of this awful name, and not by a club, that he slew the Egyptian. The *Toldoth Jeshu* attributes all the wonderful works of Jesus Christ to the potency of this incommunicable name, which he is said to have abstracted from the Temple and worn about him."

"These are some of the myths, the beauties of which will appear when we discuss *The Temple*," remarked the Sage.

"Menasseh Ben Israel says: 'Its four letters may be so arranged by permutations as to form twelve words, every one of which is a modification of the verb *to be*, hence it is called the *nomen substantivæ vel essentialis*,' [the name of his substance or existence]. Continuing, the Sage said: The reason why it is unlawful [not according to law] to pronounce the word anywhere but in the Temple, may be readily understood when we know that the temple is the perfected humanity: ('Know ye not that your bodies are the temple of the living God?'), and the perfected humanity incarnates God when it reaches sonship; the Word made flesh; the language of Deity spoken

upon the day of At-one-ment. This word is the great *Hermaphrodite* of all the Ancient mysteries."

A long period of silence ensued, in which both the Sage and the Pilgrim seemed lost in thought. The silence was finally broken by the Sage, who said:

"After the destruction of the city and the temple at Jerusalem by Vespasian, the pronunciation of it ceased, and the Word was lost to the Jews. The same idea is preserved in the archives of Masonry, where it is taught that the Craft was in chaotic conditions because no design could be found upon the Trestle Board of the Grand Architect when the Word was lost by the murder and burial of their Grand Master, Hiram Abiff, who was raised from the dead level to the living perpendicular by the strong grip of the Lion's paw, the Lion of the tribe of Judah, and a Word substituted until the true Word be found, thus carrying in the ceremony of initiation, the truth of that prophecy which says: 'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.'"

## Observations and Reflections.

BY AMANDA T. POTTER.

"THE INHABITANT shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." The former proposition turns upon the latter—the inflood of health follows the outswep sin, and both are precedent of the regenerate estate. "The wages of sin is death," and the devil, "who hath the power of death," is prompt paymaster. "In the way of righteousness is life; and in the pathway thereof there is no death." Which professing "Christian," "regenerated," his "sins all washed away by the blood of Jesus," is free from sickness and the shadow of ultimate death? "If a man keep my saying ['If ye love me keep my commandments'], he shall never see death." The disciples and apostles of our Lord, though they could raise the dead, could not avert death in themselves. Can the "children of God" tell us when the saying will obtain? The one Son of God passed from the sight of men by the living way: why do not the numerous sons of this day follow the example of their "elder brother"? "The last enemy that shall be destroyed is death." "Last enemy" presupposes previous enemies, and the rational conclusion is that sin, which these children of God self-confessedly "roll as a sweet morsel under their tongue," is chiefest among them. "He that hath ears to hear, let him hear," anticipates that all ears are at least not for the hearing of all things.

The enormous and increasing consumption of cigarettes and cigars is urged as index to improved financial condition of the laboring classes during the last generation. As taking the place of the cheaper pipe, it but reveals that contemptible falsehood of pride which causes the working man, the mendicant, the store, shop, and factory boy to ape the millionaire. As for the rest of it,

one would find, even among the degraded inhabitants of Corea, that, however poor an individual may be, there always seems to be some method of obtaining tobacco, whatever else may be lacking. Thus far, at least with the lower classes of that country, it has been the less harmful pipe. But in the near future the pipe will give place to the cigarette, with which our American manufacturers are preparing to flood Corean markets. Blessed are the uses of nineteenth century commerce!

"Move on!" is the watchword of the more vigorous of our municipal constabulary force, and press praise beshowers the motive power of the outlaw-ridden precinct. "Move on!" is the formulation just now back of the tongue of the European potentate, and, in part, that red wave of anarchy will beat upon the shores of the outlying world. If it were transposition *presto* transformation! all were well; but the most to be expected from such fowl migration is a ruffling of plumage, and the communities upon which this lesser and greater foulness overflows, are of necessity liable to predominance of surprises over the localities which bred them. If one is culpable for voiding his domestic refuse upon his neighbor's premises, so are mayoralties and kingdoms for deluging their neighbors with not only refuse, but refuse embodying conscious viciousness.

In 1850 Carlyle wrote: "These days of universal death must be days of universal rebirth, if the ruin is not to be total and final." He, with his contemporaries in dominant thought, "agreed in a profound, restless, miserably discontent with the modern social order." Greatness had discovered that which is still hidden from the mediocre. It was time to shudder, for the cup of



desolation was reaching the brim; it was time to think, for the world neared the threshold of God's unveiled redress:

As nature, pricked in all her parts sensate,  
Dumb quivering stands ere the black storm bursts, so now,  
In the dawning of "the great and dreadful day,"  
There runs a thrill of apprehensive fear  
Athwart the darkened intellect of men.

If this great modern manifestation of segregation could be called the church of Christ, then the saying that the "*body of Christ* has been torn into one hundred and fifty competing factions," would be correct. One of the pronounced foundation stones of the church of the Lord Jesus, was divine communism. The many-headed monster which today falsely calls itself the church of Christ, in common with the whole pagan world, is grounded in competitiveness, which condition forbids keeping that great commandment ("Thou shalt love thy neighbor as thyself") upon which "hang all the law and the prophets."

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." God's laws are of time, never beginning and never ending, and he is component of them all. His laws cannot be broken. Transgression, obedience, and disobedience cover the ground of observance and non-observance. *Trans*, across, and *gradi*, to walk—transgression—is the exposition when a law is set aside for its antithet. For illustration, we will consider good and evil in the abstract: Their observance embraces transgression as a common factor; obedience being the result when evil is the object of the *trans gradi*, and disobedience when good is its object.

Koreshan disservice of the family relationship is a stumbling block to the world. Centuries have passed since men were called to "leave all" and follow the Lord; but the life of the Lord and his followers together with the reading of Matthew xix:29, should convince the most sceptical that the sensuality of the family circle was at that time annulled in the Lord's service.

Men affect to believe that the Lord Jesus was God in material form. Mortal men reproduce themselves. In that they disbelieve in the power of the Christ to reproduce himself, men boast themselves an attribute higher than the Lord God of the universe.

Mr. Moody tickles his audiences with the conceit that they are receiving weighty rebuke for their sins; but keep it before the people that when they are justly and fitly rebuked, they will flee as did the multitude from the voice of the Lord.

The gangrene of the competitive system is the result of the ingrowing of its rending nails. This retroaction reminds one of the scythe-armed chariots of an ancient king recoiled upon his own ranks.

The champion guessers of the age are the scientists. They renounce the guess of yesterday for today's, and repeat the program on all the tomorrows.

The competitive system has two sets of slaves—the despoiler and the despoiled. Both classes are alike complaisant toward their taskmaster.

Mintia of explanation discover the mistiness of intellect accorded the Almighty by the average churchman.

## After Twelve Year's Study of Koreshanity.

BY A. S. LONDON.

**M**Y FIRST impressions, after reading the writings of KORESH in his GUIDING STAR of Dec. 1896, led me to buy a new Bible and study it diligently ever since. Prior to reading his interesting and logical explanations of Holy Writ and the works of nature, I had not owned or looked into the Scriptures for many years. While not an infidel, I would not be fooled or scared by the average fat, lazy, egotistical priests and preachers.

Having been a student, teacher, and practical surveyor for many years, I became interested in the Cellular Cosmogony, and with other surveyors and engineers made some careful observations from the top of the Auditorium Tower in Chicago. We used the best instruments obtainable. I became convinced that KORESH possessed as good a foundation for his ideas concerning astronomy as did the followers of Copernicus, Galileo, or any other man; moreover, that Koreshan ideas are just as likely to be adopted at the present day as were those of Copernicus in the fifteenth century.

The false egotists of the past have always been ready to stone the true geniuses, egotists, and prophets. They possess this same characteristic today.

After years of investigation of KORESH and his doctrines—in the midst of lies, ridicule and abuse—(although I have many times seen as "through a glass darkly,") and considering his life as I have found it to be by personal acquaintance—manifesting heroic patience in the midst of malicious persecutions from the combined press and priesthood—I believe him to be the personality of truth, and that he stands forth as true an egotist, prophet, and messenger as the world has ever produced.

If the average priests and preachers, tied down as they are to the encyclical and conventional powers of a wicked, mortal, and doubtful authority, are "called of God," or are in possession of God's spirit, my impression is that KORESH is much more so. He, like a valiant Hero, stands out alone in bold relief, a *free man*, and declares his message to the world, as every true

messenger or prophet must do. In like manner did Moses, Elias, and John the Baptist.

He is not bound in any way by the false egotism of combinations of scientific or theological speculations. He presents his truths in a fair and manly way, and challenges the world to refute them. He forces no one to believe him; he does not ask people to do so unless their own God-given intuitive faculties lead them voluntarily in that direction.

The majority of the members of every family cannot accept his views; but if one should do so, there would undoubtedly be disagreement and division. This can be no fault of KORESH. In many families there are "skeletons," repulsive and disintegrative causes other than the truths presented by him. Most assuredly KORESH has—or should have—equal rights with every other American citizen.

Koreshans are a collection of geniuses, egotists, and so called cranks, to whom will be given the power to move

and rule the world! They are truly a "peculiar people."

Great events and great truths have always materialized under the leadership of a man. Lutheranism, Presbyterianism, Methodism, and all other orders of our present so called Christian church, have had their heroic leaders, who were compelled to face the bitter opposition of church, state, and money-changers of the world. The Laodicean churches today (neither hot nor cold) are a set of false egotists, owned and controlled by the reembodyed Jewish money-changers of old, or their agents, in the personalities of the Rothschilds & Co. This combination of money, church, and state, with its bonds and mortgages, now holds its grip of death and destruction upon every nation and people.

The fulness of the Gentiles is here! A Hero, Leader, and Deliverer is present to direct the "war in heaven," the battle of Armageddon. The wheat and tares (Michael and his angels, and the devil and his greedy hosts) are rapidly assembling for the final conflict of the ages!

## In the Editorial Perspective.

BY THE EDITOR.

THE CIVILIZED world today is the exact counterpart of the Jewish world nineteen hundred years ago; the picture is enlarged, portraying more vividly than ever before, the hypocrisy of the church and the abuses of society and state. We have here in modern times the literal fulfillment of the conditions foretold nineteen hundred years ago. There is an inevitable closing up of the affairs of the dispensation; it is one cycle of human progression, the period of time required for the sign to pass through a twelfth part of the great circle of the Zodiac. There is a clearing away of obstructions, a removal of refuse, and a breaking down of spheres of thought. We are passing through the greatest series of events of human history; we need not look back for stupendous movements. The activities in the universe of man today are greater than for ages; indeed there is vastly more to be accomplished at the close of the present dispensation than ever before. There are greater responsibilities, greater demands upon human resources, greater possibilities and greater achievements than have been seen in past great epochs. The student of Universology finds more to engage his attention now than can be found in history; there are more phases and lines of progress manifest, and more evidences of our location along the stream of prophetic delineation and fulfillment. Koreshanity reveals the world as it is; it demonstrates what it has been, and involves the possibilities of what it will be. Immediately in front of us is the turbulent sea of discontent and the incoming tidal wave of revolution. The world will never voluntarily give up what it now possesses; it must be taken away through the destructive power of disintegration and the vengeance of justice. History repeats itself; the magnitude of that repetition accelerates in accordance with the laws of transposed geometrical evolution and progression. "We are living in a grand and awful time." The day and the hour are at hand; we read the time on the dial of the great clock of the ages. Koreshanity uncovers its face, and the startling hour will soon be *tell*, even by those who cannot read the signs of the times!

A Chicago preacher discourses the question, When is God's

great pay day? Many workmen might be interested in such a question, for in some way he might get refunded to him what he earns but does not receive. Perhaps the clergyman could give us some information on the subject of God's business methods, and perhaps he may not;—most likely not. The rewards of the Almighty extend along the line of perpetuity of the universe; times come in his history when *he* asks for pay! "Will a man rob God?" When God comes to make settlement with humanity, he demands to be paid tithes, the first-fruits of the most potent energies of man. He calls for the money he put out at interest through his stewards, and curses the man who buried his talent. Then again, he comes to reap the field of the world, and to gather his jewels and garner his wheat. The method of his business is in strict conformity with the laws of the universe. He is as much interested in saving himself as he is in saving anybody else;—in fact, the only way in which he can save others is to save himself. His reward is life; nineteen hundred years ago, the supreme head of the human race planted himself in humanity for the purpose of propagating the perfect man. When the regeneration of himself is complete and God and man are conjoined, both God and man will reap their reward. When the seed resurrects itself, it comes into its own reward, and saves the corpses of the plant. The beginning of the Golden Age is the beginning of the world's great Jubilee; it is man's hey-day, and God's pay day.

The old world is rapidly disintegrating. In the past few hundred years, one half the world has opened its field of possibilities of progress, and two continents have changed character in blood and mind. Dusky Africa is changing color, and jungle and desert are alike divided into patches by the white hand. The old established customs of the great black continent are breaking up and yielding to the influence of modern civilization. India is multiplying its bungalows for the American and the European; and China, so long shut in by walls of stone and racial prejudice, is the field of the Anglo-Russian contention. The protective spheres of mortal man are breaking down. The



candid mind cannot look rationally upon the situation without seeing the rapidly approaching inevitable. There are too many evidences of a world-wide revolution to deny the coming of the new world. These evidences are not confined to one plane; old systems, religions, customs, and institutions in all the world are being honeycombed by processes which cannot be thwarted. The great forces which conspire to tear down the old and to build the new are working insidiously, harmoniously, and simultaneously to prepare the universe for the manifestation of a superior race of beings, the pure immortals of the perfect humanity.

The *Arena* is no more, but THE FLAMING SWORD still lives! It was termed a high class journal of review; while it possessed literary merit from the standpoint of the usual reader, it lacked the *truth*, the real material that a paper should have, and was the organ of a babel of would-be reformers. It is at last wrecked in the rapids. While it was pulling against the tide of popular opinion, it was in the wrong stream; but it has contributed some to the great work of disintegration of modern institutions. Its purpose was not true reform. It was owned by a stock company that expected dividends. Failing to strike a popular chord, and not possessing the spirit of sacrifice for humanity, it ceased to be. Notwithstanding all this, we would rather it had lived; it might have enlarged its arena; it was not broad enough to fight a good square fight on!

There is just a little peculiarity in the political atmosphere of America at the present time, and much of it has been caused by the Spanish-American war. America begins to write a new history, and to break many threads which bound it to the old regime. The several political parties are busy with campaign issues; it is a strange time when they are brooding over the fresh eggs in the endeavor to hatch new issues in the boodle rookeries. Surely they have tried the *bad* eggs long enough! The source of republican power is in the circumference—at the extremities of political activities. Now is the time when small politics are aspiring to become great ones. The issues of the last campaign are out of date; and while the new ones are being brought into existence the political nerves are supersensitive, and eyes are on the alert for breakers.

Many people who "have no fear of death" in the church pew, are afraid of it at home. Going down into the tomb perfectly passive is not overcoming death, but rather is a submission to it. The way to overcome death is to conquer it, and not to permit it to disintegrate and destroy the human structure. The so called Christian submits to death in all its phases, is obedient to all its laws and demands, and satisfies all of the mortal impulses. Modern Christianity is not fighting mortality, but propagating it and remaining in it. Yet it cries "no fear of death." A man attacked by a lion might assert that he is not afraid of the lion, and even when dying from the blows, might declare that he is not afraid of being eaten up. This is the way some people are not afraid of death!

There is not a single item or principle of adjustment of economic difficulties of modern times in the labor unions of the world. They are distinctly competitive, as full of usurpation and misdirected and misguided effort as any other power manifest today. The strike and the boycott constitute the basis upon which they propose to settle their demands. The attitude is warlike and lawless. We object to their methods of procedure; it is a monopoly of labor, and is the counterpart of the monopoly of the millionaire. While the capitalists would starve the union workingman by reducing his wages, the unions would starve the non-union workingman by boycotting his products, or by preventing his producing any products at all.

The lawless do not feel disposed to be governed by the lawless, and why should they? The anarchist with millions, in control of the political machinery, is creating conditions that make anarchists that are penniless. The aping of the influential classes is a common thing; the street urchin with his cigarette feels as smart as the top who follows the cigar. A wave of corruption, dishonesty, treachery, and conspiracy on all planes of human relations is sweeping the modern world like a terrible epidemic. Oppression will not always come one way; it will react, and inevitably fall back upon the guilty.

Some people think the world could not get along without money. Is money the main thing? or is it the exchange of products? Money is the main thing to some people, but exchange of products is the life of trade.

## Query, Chat, and News Department.

BY THE EDITOR.

### The Salm Astronomer on Planets and Tides.

EDITOR FLAMING SWORD:—Since I failed to elicit any evidence for the Cellular or against the Copernican Cosmogony, I had intended to drop the discussion, at least for the present, pending the appearance of your book; but on reading two of your paragraphs in your "Editorial Perspective" in last week's *Sword* found the temptation to criticize too strong to be successfully resisted.

In the first, the point is sought to be made against the "Copernican planetology," that a planetoid is found "with only one-tenth-thousandth the mass of Mars" revolving "in nearly the same orbit and in about the same time," whereas "if the mass, speed, and distance of Mars constitute an equation that is constant," the idea of two bodies of such extremely different mass revolving so nearly alike is held to be absurd. And so it would be if "mass" formed any part of the equation, but it

does not. Kepler's third law of planetary motion is: "The square of the time of revolution of each planet is proportional to the cube of its mean distance from the sun." That the mass should cut no figure will be evident from the consideration that if any planet should be separated into two or more parts, the former equilibrium would still exist for each part the same as for the whole.

Of course, the alleged close conformity of all the planets to Kepler's law would weigh nothing with you, for in your scheme they do not revolve around the sun at all, and all are substantially the same distance from us; namely, from about 1000 to 8000 miles while visible. All the point I wish to make is, that you have mistated the law of planetary motions, and if you can cite me to any standard work on Astronomy in which the mass of a planet is treated as a factor in determining its orbit or velocity, I would be pleased to show you do so.

The paragraph relating to the tides must

be touched very briefly. That the tides follow the moon, has been observed from time immemorial, and the inference that they are mainly caused by her is as unsatisfactory now as ever. And it may be admitted that the constant presence of an equal tide opposite the moon has been a puzzle to scientists in the past, without in the least weakening the presumption of their lunar origin. Our present day scientists, however, do not consider it a puzzle. They claim it as an incontrovertible proposition that when any body appears to revolve around another, they really both revolve around their common center of gravity. In the case of the earth and moon, that common center is 3000 miles from the earth's center toward the moon, so that the side of the earth from the moon, measured from that center, is 7000 miles distant, while the other side is only 1000 miles distant, and the anti-lunar tide is due to the centrifugal force due to such inequality. The centrifugal force due to the earth's rotation is not meant; that has

simply caused the polar diameter of the earth to be about 26 miles shorter than the equatorial, according to most reliable estimates. It is that due to its rotation around the common center of gravity before mentioned, which is six times as much as on the side next the moon.

Of course, all the foregoing assumes the truth of the Copernican system. I could not argue from your standpoint.—Prof. J. W. T., Salem, O.

Inasmuch as we will mail to the Professor this week a copy of the new book, the CELLULAR COSMOGONY, containing not only a discussion of the fundamental premise of all astronomical truth, but also the demonstration of the same, we will say nothing about the evidences supporting the Koresshan System. Pending his opportunity to study our premise and conclusions, we have not attempted to go into details for the Professor's benefit. We have, however, invited him to participate in experiments whereby our proofs could be more effectively presented to him, and he has refused. It is because of this that he has "failed to elicit any evidence for the Cellular or against the Copernican cosmogony!" Had he preferred to read the proofs in *nature* with us, rather than on paper, which he might feel disposed to dispute with the pen point easier than by experiment, he might have elicited a little more proof in our favor than is *comfortable* for his position!

The only point he desires to make regarding the planets, is that we misstated the laws of planetary motion; and he asks us to cite to any standard astronomical work, in which the mass of a planet is treated as a factor in determining its orbit or velocity. We are not attempting to abide by the "laws of Kepler" in our analysis of Copernican planetary theory. Our esteemed friend tells us that the astronomers do *not* take the mass, which is proportional to *weight*, into consideration in their conclusions. Many other things they omit altogether! We are demurring because Kepler and others did not make *better* laws for the planets to run by, while they were at it! If the *weight* of a planet would not alter the equation, will the Professor assert that the orbit and velocity of a planet would be the same if it weighed nothing? What would be the result if the planet were increased to a mass *too heavy* to be moved by the quantity of force applied? While he is considering these points, he might answer the question, What is the *source* of the projectile energy of the planets? A knowledge of the laws of planetary motion should involve a knowledge of all the factors of their motion. "Laws" that do not involve the *cause* of planetary motion are not laws at all!

We touch the tides briefly; but we none the less the presumptions of any one

they are weak enough. We hold that there is specific relation existing between the tides and the moon. The waters breathe; everything in the universe respires. The zone of respiration follows the lunar diaphragm, which divides the earth into two hemispheres of respiration, corresponding to the two lungs of the human system. The zone of respiration follows the lunar pole in its diurnal revolution, because of the co-ordinated revolution of the spheres of energy which cause the tides and the lunar motion. The quotation made in the Editorial Perspective referred to, gives as the cause of the anti-lunar tide, a pulling away of the water from the earth on one side, and the earth away from the water on the other side, thereby causing two bulges of water on the earth at the same time. The Professor is now on hand with another reason—that the earth and the moon swing around a "common center of gravity," to which, unfortunately, nothing is attracted to demonstrate its location as a center or vortex of force. Lockyer gives what he terms a very general explanation of the difficulty—that the earth is pulled away from the water; while Peabody says that although the water on the opposite side of the earth from the moon is attracted by both the moon and the earth, it *resists* being pulled at all, and that its resistance makes it *drop behind* just a little—never thinking of how things would resist being pulled nineteen miles a second through space, and thereby be left behind *entirely*! The above theories do not agree; will the Professor tell us *which* is correct? It seems that the cause of the anti-lunar tide is somewhat of a puzzle to astronomers after all, isn't it? They disagree because they do not have the real *science* of the thing, but only hypotheses; there are about as many *guesses* as there are men endeavoring to solve the difficulty!

After the Professor has carefully perused the CELLULAR COSMOGONY and considered the evidences presented concerning the earth's contour, the only astronomical battleground, we shall be glad to hear from him with any attempts to overthrow the Koresshan premise he may desire to make; and we will meet him fairly and squarely—every time! Then if he wants to elicit further proofs of Koresshan astronomical conclusions, he can have them.

#### Questions Concerning Kores and His System.

EDITOR FLAMING SWORD:—While at West Union, this state, I saw for the first time THE FLAMING SWORD. Being a seeker after truth—*truth* that can work emancipation, I ordered some of your literature, which has only intensified my anxiety to

know more of Koresshianity. Kindly answer the following questions:

(1) Who is Kores, and from whence did he emanate?

(2) Can he be seen personally, and will he explain the preparation, experience, and faith necessary to admission into the Society of Kores?

(3) Does he teach that he is possessed of supernatural powers, and that he is in direct communication with God?

(4) Does he claim to have reached that point in personal purity as to be exempt from bodily death?

(5) Does he claim to be a Messiah, and as such to be the only way into the inner circle of the Deity?

(6) Is God man?

I am pleased with much of your religious thought, and am persuaded that there is a true science of life. I shall be glad to have an early reply to the above questions. I am by no means prompted to ask them from other than proper motives.—D. S. H., Clarksburg, W. Va.

(1) KORESH is Dr. Cyrus R. Teed, of Chicago; an American, born in New York state in 1839; formerly a physician; Founder of Koresshianity, and a practical, natural scientist.

(2) KORESH can be seen personally at either of his Chicago institutions by appointment. All of the requirements necessary to admission to the Society of Kores, or into the Koresshan Ecclesia, will be fully and gladly explained to you if you desire it. We have no occult orders; every feature of the System is taught openly from the scientific standpoint. The Koresshan System can be investigated through our publications; particulars concerning admission into any of the Koresshan Institutions may be had by addressing VICTORIA GRATIA, Pre-eminent of the Koresshan Unity, or her private Secretary, VIRGINIA H. ANDREWS, 6310 Harvard avenue, Chicago. Questions concerning any feature of the System may be addressed to the Editor of THE FLAMING SWORD, and will be answered in this department.

(3) Through the laws of comparative analogy, KORESH discovered the form and functions of the universe, and correspondentially, the laws of the relations of God and man. Through rational processes he entered into a state of intellectual illumination—into the possession of the science of all truth. The natural world is the material world. The mental world is *supernatural*; all energy is supernatural. Every one having mental powers has supernatural powers—but not "supernatural powers" in the *perverted sense* in which the world credulously believes. The man making the highest possible mental attainments, through having fulfilled a cycle of progression, possesses the highest degree of supernatural power. Truth has no power separate and apart from *mental force* and its application to life. All truth is divine; truth and God are inseparable.



In the communication of truth, God transmits himself throughout the ages in different phases of manifestation. Entities of truth are divine entities.

(4) There is no exemption from death while in the mortal state, for mortality is death. KORESH teaches that death is unnatural—abnormal, and is not a necessity, and that *all* who obey the laws of life as now scientifically revealed, will live and not pass through corruptible dissolution. There is no absolute personal purity outside of the immortal flesh, which has not been attained since the days of Jesus. The acquirement of immortality here in the flesh is the *apotheosis* which will obtain with the *first man* of modern times to overcome death. The man who overcomes death will possess the sole function of saving others.

(5) Truth imposes the highest responsibilities, and bestows the highest privileges and functions. The brightest intellect is the one possessing the greatest mental vibrations, which by laws of attraction, becomes the vortex of mental entities from all exterior and interior progressive mental spheres. KORESH teaches that through polarization *only*, is the highest voltage of energy generated, whether that be in the electro-magnetic or in the biologic battery. The genuinely scientific mind is necessarily the *positive pole of humanity*, and is therefore the point from which truth must emanate to circumferences of receptivity. That positive pole in humanity is the pole of transposition from the mortal to the immortal state or existence. The man who has the truth, whoever he may prove to be, is *anointed* to fulfil the mission of truth in the world. In Hebrew he would be called Messiah, in Greek, Christos.

(6) It is a fundamental teaching of Koreshanity that God is human; that the perfect man is the perfect God; that God is the *apex* of human existence, the seed of the universe. That seed was manifest nineteen hundred years ago, as the Savior of the life of Deity and of mortal man; he was planted, through laws of natural-spiritual combustion and attraction, in the wills of his disciples, and thus crossed himself with mortal humanity during the age, for the purpose of regenerating his own life and for the salvation of those in whom he was planted.

## Koreshanity a System of Healing in the Highest Sense.

I am a searcher for truth, and realize the truth of the statement that truth is truth wherever found. If I know my own mind, the inciting spirit by which I am governed is the desire to be so informed and educated as to be of some use and benefit to humanity. My desire is and has been for some time, to become educated in a true

system of healing the physically sick. If you publish any works on healing I would like very much to have them, or if you know of any works you could recommend, I would consider it a favor to be advised. I trust you will excuse the liberty I take of asking these favors of you; but having seen a copy of THE FLAMING SWORD, I found things in it which created a desire to know more about the system it champions; and as lovers of truth are brethren, a man has confidence and liberty in asking a favor of his brother.—Geo. J. B., Brooklyn, N. Y.

We are much pleased with the spirit you manifest, and with your evident desire to know the truth and to be of some service to humanity. In the course of your progress, you have been led to write us for information. You have come in contact with the magnanimous system of Koreshan Universology, the truth of the universe and all it contains. We trust you have the faculty of recognition of the genuine System of truth, which will not only direct your aspirations but also your conduct, and educate you for the highest possible use in the universe of man. Koreshan Science involves the knowledge of all mental functions, the relations of mind and matter, and the laws of control of matter by mind. A knowledge of these laws is invaluable to the man engaged in the vocation of healing. Upon investigation, you will find that this System is the only one which deals specifically and with the fundamentals of the *cause* of all disease, as well as its cure. While inducing resumption of the mortal functions in what is called health, through the application of mental substance from one mind, is commendable, it is not the acme of good works. The Founder of the Koreshan System is forming a biological battery of the most progressive minds for the conservation of the most potent energies of our being, for the purpose of acquiring immortality in the flesh and to inaugurate the divine kingdom in the earth. The great work for humanity cannot be performed by independent workers; there must be a *concentration* of force. Nineteen hundred years ago, Jesus formed a group of disciples whom he educated, and through whom he *moved the world*. Your desire to do good may be transposed to a higher plane. Truth, in its scientific degree, as manifest at the end of this dispensation, is propagated through the science of truth, appealing to the rational faculties; while every fallacy under the sun is using "healing" as a basis of its claims. We send you a few tracts which may interest you. We can supply you with a bound volume of THE GUIDING STAR, (cloth, \$3.00—postage 25 cts. extra) published before the founding of THE FLAMING SWORD, by KORESH; it deals more specifically with the subject of healing

and mental science than does THE FLAMING SWORD. These bound numbers are invaluable, and nearly out of print.

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## First Impressions of Investigators of Koreshan Universology.

### A Socialist's View of Koreshanity.

In the hope that it may shed a ray of light on the path of some benighted wayfarer, I will, as you desire, relate how Koreshan Science first impressed me. I had for many years previous, outgrown and discarded the teachings of so called Christianity, having come to the conclusion that it was humanity's worst enemy. I began to investigate and then embraced infidelity in its various phases, finding many friends and kindred spirits in its ranks, although at times it did not quite satisfy my aspirations. I also investigated and affiliated with the Trade Unionists, and nearly all classes of labor agitators. As I had taken them up, so in like manner I dropped them one by one, until nothing but the Socialistic doctrine had any attractions for me, and even that failed to satisfy me at times, because of its many harmonies and inconsistencies.

This was my condition when one of your members crossed my pathway seven or eight years ago. This meeting led to several interviews and one lecture, which, from the standpoint of curiosity, was more or less interesting, but I had not as yet clearly understood a single proposition advanced. At last, almost in desperation, my interviewer fired this apparently parting shot at me: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

"Well," said I, "you don't pretend to say that Jesus was that corn of wheat and that he fell into the ground and died? You have put the cart before the horse; He died and fell into the ground."

"True," said my Koreshan friend, "but He overcame that death; he came out of the tomb and stood forth alive again, after which, through a process of combustion or theocrasies, he dissolved his body to spirit (that spirit being the Holy Ghost, it being the product of his holy body) and went into the people prepared to receive him. They being the good ground, and He (Jesus) being the promised Seed, this was the seed sowing; and as he came to fulfill the law, he submitted himself to the law of seed sowing, which is death to the seed. You will thus see no more seed similar to that which was sown, until the harvest time of that seed. So, necessarily, there will be no more Christianity similar to that which was sown, until the resurrection at the harvest time, at the end of the Christian age. This time is now at hand."

"Oh!" said I, "then instead of Jesus going into the physical heavens, (nobody knows where,) his prepared people actually

fulfilled his statement and ate his very flesh and blood in the form of spirit, and he has thus been lying dead in humanity from then until now. Is this what you mean?" said I.

"Yes," was the reply, "that is what I mean."

Well, Mr. Editor, the above argument removed the scales from my eyes, and let in such a flood of light that I exclaimed: "Why, that is the most reasonable and logical argument I ever heard. I will at once investigate your doctrines."

I then subscribed for *THE SWORD* and began to read with new eyes. Having been, in my younger days, somewhat of a Bible student, the Scriptures came flashing through my mind, corroborating what I read in *THE SWORD*. After reading several copies, I concluded that I must see and hear the Founder of Koreshanity. I did so, and for the first time in my life I heard a doctrine that completely filled the bill. I embraced it, and have studied it ever since. Instead of telling you in words what I think of Koreshan Science at this time, I think you and your readers will agree with me that actions speak louder than words. I intend, in the immediate future, (God and the Koreshan Unity being willing), to present myself body, soul, and spirit, to the service of Koreshanity, so that my faith and my works shall consistently harmonize.

May God in his all-mercy speed the day (which he most certainly will) when Koreshanity, *THE TRUTH*, shall triumph over every obstacle and establish again his kingdom of righteousness in the earth, in accordance with the prayer he taught us to pray nineteen hundred years ago: "Thy kingdom come; thy will be done in earth as it is in heaven."—JAMES HEAVEN.

#### Interested in Every Feature of the Koreshan System.

Under the heading of *CHAT WITH READERS*, several questions are asked, this one among them: "What particular feature interested you most, and why?" All of the doctrines set forth in *THE FLAMING SWORD* are interesting when properly understood. How are we to progress, unless a new theory is taught that will overthrow the present fallacious system? "Where is the Lord?" is a pointed question which has been clearly and forcefully explained in the Koreshan Literature, which we are interested in, and which the world must some day accept. As all seed germinates in order to reproduce its kind, so the seed of God planted in the present must germinate in order to produce the sons of God. It is the duty of every true Christian man and woman to investigate these subjects, that they may arrive at the knowledge of the *true and living Way*. I wish that I were capable of writing something each week worthy of space in *THE SWORD*.—SAMUEL M. COPPIN, California.

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## Chat With Readers.

### The New Book is Ready!

We are much pleased to announce that the first edition of the *CELLULAR COSMOGONY*, or the *NEW GODESY*, is ready for delivery, and orders will be filled as rapidly as possible. The curiosity of our readers, which has been heaped up for some time, may now be satisfied. We pronounce the

book a *beauty* in every respect, and we are sure you will appreciate it. It represents a great deal of work, and more of thought. The book as you receive it, is more than paper and words; it involves not only the force of a remarkable movement in the line and field of practical experiment and specific observation, the application of thought necessary to originate and execute the plans, but above all, the essence of scientific truth of stupendous importance. It is the text book of fundamental proofs of the most external premise of the Koreshan system. We mean for you to do more than read it; it must be studied. It was deliberately written; more is expressed than at first appears. The book itself is complete; it cannot fail to impress you, and naturally others who come in contact with it. We leave it with you for the present; we will have more to say about it from time to time. The result of its circulation in this modern world of fallacy, will be interesting. We bespeak for it an immense circulation in years to come. You can give it the benefit of your circle of influence. Work it up among your friends; start an agitation in your vicinity. We have done what we could; it is for you now to do as well.

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### Coming Into the Koreshan Unity?

The best institution for education and co-operation in Social and Economic Reform. There is a place for everyone, every trade or business; extensive system of co-operative exchange now being organized. We need you; but don't rush in without knowing something of the situation. For full particulars as to membership, admittance, etc., in any branch of the Koreshan Movement, address, with stamp, VICTORIA GRATIA, Pre-eminent of the Koreshan Unity, or her private Secretary, VIRGINIA H. ANDREWS, 6310 Harvard ave., Chicago, Ill.

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## The World's News.

Wednesday, Sept. 28.—Prof. Gore, the geographer and geodesist of Wellman expedition to rescue Andre, returns to Washington; left Wellman at Franz Josef land.—Col. Roosevelt nominated for governor of New York.—Spanish political pot still boiling.—Swiss government undertakes to drive out anarchists.—Commission outlining plans for investigation of war scandal.—Increasing export demand for wheat; rise in price in Liverpool.

Thursday.—Spanish peace commission get instructions from Madrid to make extraordinary demands; to refuse to assume Cuban debt, and to retain the Philippines.—Queen of Denmark dies; aged 81 years.—Ex-Secretary of State Bayard passes away at Dedham, Mass.—Rioting continues at Pana, Ill.; strikers fire on negro miners.—Prairie fires raging in eastern Colorado.—800 Chippewa an

Ojibway Indians on the war path in Cass county, Minn.; troops ordered to Lake Beach.—Steamship Admiral Sampson launched at Philadelphia.—Infuriated farmers mob lightning-rod peddlers at Kankakee, Ill.—Iowa Methodist conference at Montezuma, Ia.—Southern Massachusetts shoe lasters on a strike.—Michaelmas day.

Friday.—Sheriff at Pana, Ill., asks for troops to quell turbulent strikers.—"Volunteers of America" think the bass drum is not necessary to salvation, and petition Ballington Booth to discard it.—Spanish-American peace commissioners meet at Paris, and make preparations for deliberations.—Plot to assassinate king of Romania discovered.—Insurrection on island of Formosa; rebels burn government buildings and villages.—Six Chinese reformers executed at Peking.—Battleships Iowa and Oregon start for Manila.—Prohibition carries in Canadian elections.—Moon's greatest liberation west.

Saturday.—Pana, Ill., strikers attack a train-load of imported negro miners; county and state officers in favor of strikers.—Hawaiian sugar trust ousts the famous Spreckels, and forms a new combination.—Deleware Indians purchase 55,000 acres of land in state of Sonora, Mexico, and will emigrate.—It is rumored that Dreyfus has been removed from Devil's Island to Cayenne, for steamer to France.—Prohibition fight continues in Canada; Sir Wilfred Laurier may declare against suppression of liquor traffic because of small majority.—Terrible storm sweeps over Japan; floods and winds destroyed lives and property.—Mercury at greatest northern latitude.

Sunday.—Carload of powder explodes at Colorado Springs, Colo., and causes \$1,000,000 fire; big Antler's hotel burned.—Emperor of China slain by assassin; old Chinese policy to change.—Forest fires still raging in Wisconsin.—Wisconsin Indians threaten hostilities; ultimatum sent by U. S. officials, and Indians refuse compliance.—Exiled king of Samoa may be reinstated.—New York stock markets and trust securities demoralized; heavy slumps in values; competition of pools, and bold tricks of operators disappoint investors.

Monday.—Eighteen hour tonnage strikes Georgia coast; lowlands and islands submerged by tidal wave, and several vessels are beached.—Strikers and negroes at Washington, Ind., line up to fight for occupancy of coal mine.—Property feud in Cannon county, Tenn., terminates in pitched battle of citizens; 4 fools killed.—Ripples of discontent and rioting in northern Germany.—Italy endeavoring to suppress anarchism.—Preachers open a puny crusade against "vice" in Chicago.

Tuesday.—Battleship Illinois christened and launched at Newport News, Va.—Senator Quay, the great leader of the Republican party, and his son, arrested at Philadelphia, for fraud and misappropriation of



public funds.—American peace commission may require warships to help Spaniards meet demands in peace adjustment.—Assassin of Empress of Austria on trial at Geneva.—German politicians decide that American pork is good for food.—Italy petitions powers of Europe for a convention to consider the suppression of anarchism; scheme for safety of the crowned heads.

\* \* \*

## In Reform Journals.

Scientific Incredibilities.

Skeptics never weary of talking of science, and telling how it contradicts the Bible. They scoff at miracles, believing nothing but what they can see or understand; and they take their stand on "science" as on a sure foundation. And yet there is not a "science" known or taught that does not have in it more marvels, miracles, and more impossibilities to an ordinary mind than can be found in the whole Bible. The basis of all popular physical science is the atom,—something which no mortal man ever saw, felt, smelled, or tasted. Let us see what a recent writer has to say about the atom:

"The atom and its motions, as physicists now understand them, are eloquently pictured by Dr. Heinrich Hensoldt. All substances are made up of tiny particles which cannot be further reduced in size without change of properties and breaking up into their component atoms. These particles or groups of atoms are molecules, and all matter is trembling with their billions of vibrations per second. In solids the molecules are arranged in a certain fixed order, and their vibration is in a limited space; in liquids they move about in all directions, yet none can voluntarily separate themselves from the others; while in gases they are in a state of vibration so violent that they fly about with marvelous rapidity in all directions. Every cubic inch of air contains no less than twenty-one trillions of molecules, and every point on our skin is bombarded by thousands of millions of them every second. Each is so small that 300 would not extend across the width of the smallest line the most powerful microscope shows us. Magnify them one trillion diameters, and each atom is the size of our globe, each molecule is a planetary system, and each air-bubble from the fringe around the water in a goblet is a wonderful galaxy. Magnified 10,000 trillion diameters, the air-bubble would have the dimensions of our entire stellar system, but would contain 50,000 billions of stars instead of the twenty millions our best telescopes can show us. If the atoms had inhabitants with our sensations quickened and shortened 1,000 billion times to correspond to their own diminitiveness, each atom would be a world, each molecule a solar system, and the revolutions of the atoms would give days and years. The atom-dweller would see no more of the air-bubble than we see of our stellar universe; for, though the air-bubble molecules average eighty million collisions every second, thousands are fatal to the sands of generations of the living beings

might exist before a preceptible alteration of their starry firmament could be recorded. Is not our world an atom, our solar system a molecule, in a stellar bubble of an unknown mightier creation?"

## GODDESS OF LIBERTY, ANSWER!

Goddess of Liberty, listen!

Listen, I say, and look

To the sounds and sights of sorrow

This side of Sandy Hook!

Your eye is searching the distance,

You are holding your torch too high

To see the slaves who are fettered,

Though close at your feet they lie.

And the cry of the suffering stranger

Has reached your ear and your breast,

But you do not heed the wail

That comes from the haunts of your own oppressed.

Goddess of Liberty, follow!

Follow me where I lead!

Come down into the sweat-shop

And look on the work of greed!

Look on the faces of children,

Old before they were born!

Look on the haggard women,

Of all sex graces shorn;

Look on the men—God help us!

If this is what it means

To be men in the land of Freedom

And live like mere machines!

Goddess of Liberty, answer!

How can the slaves of Spain

Find freedom under your banner,

While in your own still war the chain?

Loud is the screech of your eagle

And boastful the voice of your drums,

But they do not silence the wail of despair.

That rises out of your slums!

What will you do with your conquests?

And how shall your hosts be fed,

While your streets are filled with desperate throngs

Crying for work or bread?

—ELLA WHEELER WILCOX.

## The Psychology of War.

War is the collective act of an entire people much more frequently than it is believed to be. It could not seem possible that with the present tendencies of science to explain human events as the product of collective life, which in turn is developed by fatal laws existing in the world, the sociologist should believe that war alone is an exclusively individual phenomenon. A series of formalities has always preceded and accompanied the shock of war. These formalities are not accidental, they are inherent in the very phenomenon of war. To have believed them mere conventionalities was as detrimental to the just conception of the essence of war as the limiting of the cause of war to the single act by which it is decided. The difference between any two peoples always starts from a well-defined statement. Ways of persuasion to settle the difficulty are always tried, but at times there is no other possible solution than the sword.

Perhaps this way of considering the phenomenon of war takes away an illusion dear to those who hope that the great law of history consists in the progressive pas-

sage from the state of war to the state of perpetual peace. This first solution which is hurriedly given to war, with the haste of one who cannot procure for himself a better solution for it, leaves an opening to the hope that soon or later new solutions, more agreeable and more conciliating, may be substituted for those hitherto inspired in men by violence. How war, which is a mysterious law of cosmic life, is to cease in human history, is truly not understood. Yet the conception of war as an extreme and inevitable remedy, when every other remedy has proved useless to procure for men what they think is their happiness, this conception is a profound homage rendered to human reason and therefore to the civilization of nations. And if this complex thing which we call civilization is going on constantly improving, it will diminish the need of recurring violence, and war will become more and more infrequent. But only more infrequent; it will not disappear.—By C. Fabris, in *The Chastiqua* for October.

A just proportional representation in our nation, with certain of the initiative and referendum features of legislation conjoined, would give to the people a representative system that might practically prove to be, would indeed virtually be, the direct legislation of the people for the people, and would initiate and preserve a true political democracy.—Herron.

Liberty and civilization are only fragments of rights wrung from the strong hands of wealth and book learning; almost all the great truths relating to society were not the result of scholarly meditation, but have been first heard in the solemn protests of martyred patriotism and the loud cries of crushed and sterling labor.—Wendell Phillips.

I stand here, friends, to urge that a new leaf be turned over—that the Labor class, instead of idly and blindly waiting for better circumstances and better times, shall begin at once to consider and discuss the means of controlling circumstances and commanding times, by study, calculation, foresight, union.—Horace Greely.

Idleness is only a crime in the poor man. In the rich man it is an attribute of a higher type of humanity, the token of his exalted rank. And Labor, which his double-faced morality asserts to be a virtue for the poor man, is, from his point of view, a disgrace and a sign of social inferiority.—Max Nordau.

What is the immediate and most pressing duty of the church to organized labor? The church's immediate duty to organized Labor is to recognize heartily the imperative need existing for a more thorough and comprehensive organization among all branches of wage-earners.—Rev. Dr. Rainsford.

To beat the body is to debase the mind. Nothing so soon or so totally abolishes the sense of shame; and yet that shame is at once the best preservative of virtue and the greatest incentive of every species of excellence.—John Langhorne, D. D.

Labor is capital. Labor has the same right to protect itself by Trades-Unions, etc., as any other form of capital might claim for itself.—Cardinal Manning.

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