

## SPECIAL FEATURES OF THIS ISSUE:

Organ of Weight Analyzed.—Weighing Laws of Organic Order.—The Story of Icaria.—Central Sun of Humanity.—Reconstruction of Society.—Purpose of Koreshanity.—What is Nirvana?—Editorials.

# THE FLAMING SWORD



March 23, 1900.

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Structure and Function of the Human Brain.

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KORESH.

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In Editorial Perspective, Editorial Discus-  
sions and Miscellany, World's  
News, etc.

Prof. U. G. Morrow.

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## KEEP KORESHANITY BEFORE THE PEOPLE.

**T**HE MOTTO of a noted advertising agency is: "Keeping everlastingly at it, is the secret of success." The first thing is to learn what to do, and then the necessary thing is to keep doing it. The apostle Paul was a great worker—he was a power, because he did not scatter his forces. He had an object, an aim, in his work,—“this one thing I do.” He was persistent, courageous, and enthusiastic.

When the seventy disciples were sent out into Judea, they were instructed by the Christ to “be wise as serpents, and harmless as doves.” The old injunction: “Cast thy bread upon the waters, and it will return after many days,” has been fulfilled in the sowing of Jesus, the Bread, upon the sea of humanity; and it has come back in the form of scientific Truth. The Word which was sown in humanity has not returned void.

No effort made for the dissemination of the truth of Koreshanity is lost; it may not produce immediate results; but every word spoken, every mind made aware of the existence of such a System in the world, every truth impressed upon an interested listener, is so much gained. The time will come when the effect will be seen everywhere. Koreshanity is too radical to be forgotten. We receive letters from people who, after a lapse of 10 or 12 years, subsequent to seeing some brief mention made of Koreshanity, write to inquire for literature.

We know what it means to promulgate a new System; we know what it costs to advocate a new idea. It requires patience, endurance, and courage for our friends to boldly advocate the principles of Koreshanity among the people; but they manifest a spirit that is truly admirable; and their letters to us are a source of encouragement. Here is an extract from

### A Letter From the Far West.

DEAR FRIENDS:—I am stopping a few days in this town (Lewiston, Idaho,) and have placed a copy of the **CELLULAR COSMOGONY** in the free public reading-room, where I think it will do good. I have just had a long talk with an elderly gentleman, a physician, who at first stoutly resisted the doctrine of the hollow globe; but I finally aroused his interest by showing the difference between the measurements by means of triangulation from a convex surface, and from a concave surface—showed him that the perpendiculars would diverge in the one case and converge in the other. In the first case, one had an assumed basis, and in the other, a demonstrated premise.

From the cosmogonical form thus derived, I argued that by the law of analogy all governments, religions, commerce,—in short, every organic human relation, had a scientific foundation. He easily understood the claim that all life is generated in the cell. It gives me great pleasure to talk Koreshanity, and I spend much of my time in this way. I find but few eyes to see, or ears to hear; but we have christian scientists, mental scientists, and others studying Koreshanity; and I confidently expect much good to come from this source.

I grow stronger in the confidence every day, as I study the world's condition, that **KORESH** is our only hope of deliverance. May the time of tribulation be shortened, and the day of deliverance hastened!—S. H., Wash.

### A Letter From Kansas.

DEAR FRIENDS:—Some time ago I was explaining the **CELLULAR COSMOGONY** to a schoolmaster, and a few people were standing around. He had made fun of a copy of **THE FLAMING SWORD**, in the hands

of the postmaster, and was preparing to ridicule me; but when I explained the forcing of the Air-line, he did not know what to say. Every one took an interest in the matter until an old gentleman asked about our religion. I informed him that the Founder of Koreshanity claims to be the Messiah of the Golden Age, and that the doctrine of reincarnation is the only reasonable explanation of the resurrection. As soon as I began on the religious features, most of the listeners thought I was “talking through my hat.” I could almost feel them think! The schoolmaster thought better of **THE FLAMING SWORD**, and wants to read the **CELLULAR COSMOGONY**.—\*\*\*

We would suggest to our friends, that for many minds it is well to touch merely upon the simpler phases of Koreshan Theology; to suggest such principles of the scientific Religion as will lead the mind gradually to the most profound conclusions. There were some truths too strong for the disciples of Jesus to bear, until the proper time. It is here where we should be “wise as serpents” in our work. Koreshanity is a rational system; and many of its conclusions are so radically different from the popular views, that the fundamentals should be pointed out before the conclusions are reached. We may kill out prejudice by the force of logic, where we might unnecessarily increase it by giving stronger meat than the inquirer can digest.

In presenting Koreshanity we must be kind and helpful; of course, there are stubborn antagonists to fight; but there are minds we may interest, and who may be attracted by the earnestness and the manifest sincerity of the advocate of truth. A good thing is to let the Koreshan Literature do its part in influencing the minds of inquirers; get them to subscribe for **THE FLAMING SWORD** if possible, to purchase our Literature, and take up a line of study. Seek to help, rather than to fight; and by being “wise as serpents,” exercising such discretion as the circumstances require, and keeping everlastingly at it, the cause of Koreshanity will become a power in the world!



# 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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## Structure and Function of the Human Brain.

Part IX.

Organ of Weight Considered as a Mental Faculty; its Physiological Relations; Mental Balance and Power of Discrimination; Weighing the Laws of Organic Order, in the Formulation of the New Kingdom.

IN OUR CONSIDERATION of the organ called weight, by the phrenologist, we find it located midway between the organs of "individuality" on the one side, and "numbers" or "calculation" on the other, on the line of the superciliary ridge, or the inferior border of the frontal lobe of the cerebrum. It constitutes the pivot or fulcrum of the seven centers of alimentary, mental, and physiological function. It is the center which physiologically presides over the ileum, the fourth region of the alimentary tract.

The term ileum is from the Greek *eileo*, to roll. This center, as a cerebral faculty, comprises a vortex for the coördinate action of remote cerebral centers, and in its physiological action upon its specific alimentary coördinate, it imparts a spiral motion to the tract, so that the increment derives a spiral or twisting momentum through the portion of the canal called the ileum. The tributaries of the mesenteric vein having their origin in this department of the function of alimentation, derive through metamorphic action, much of their increment from the activities of this tract; and especially do the substances formulated in the mesenteric capillaries pass through specific changes in the quadrate lobe of the hepatic organ. The lobus quadratus of the liver has a specific function in coördination with the ileum, as the two constitute the two extremes of a special physiological axis.

### The Organ of "Weight" as a Mental Faculty.

According to Professor Fowler, who was indebted to Dr. Gall for his knowledge of the divisions of the brain into mental faculties and functions, it is the organ

of "Intuitive perception and application of the laws of gravity, motion, etc., adapted to man's requisition for keeping his balance." Upon the size and activity of this organ depends the power of the mind—other things being equal—to investigate the laws and principles of motion and gravity, involving specific gravity, which must essentially include the laws of statism as pertaining to the deposition of every normal location for the emplacement of substances in the physical universe. Upon this center also depends the mental power of defining the equitable status of moral obligation; that is, of weighing questions of equity as pertaining to moral, social, and political life, etc. The organ of integrity or "conscientiousness," the center for the moral and physiological walk of man, would have no value as a guiding factor in life were it not for the power of this organ to discriminate between right and wrong; that is, to weigh and conclude. This organ, as the generator of mental energy, has its voluntary and involuntary power, like every other faculty of the encephalon. In its supreme voluntary function it has to do, specifically, with the perception of those human adjustments which pertain to the motic and static relations of organic order, which must insure the highest well being of the races of the Gods and men.

On the right side of the inferior frontal gyrus, is the love of observation of the laws of motion and statism; on the left side is the science of the same principle; but without the organ of integrity ("conscientiousness"), there would be no moral force for the carrying out of the function of the organ. This center is the generator of the principles of action, and it creates and supplies



the energies which regulate both the final motions and rests of the form and functions of the alchemico-organic cosmos, and of the organo-vital cosmos. Its action upon the motions and rests of social construction is voluntary; its subsequent projection into the sphere of alchemico-organic motion and statism is involuntary.

Let us here reiterate for the sake of emphasis, that all the energies of the universe—whether they pertain to the existence and activities of the Gods, angels, or men, or to the forms and motions of the alchemico-organic (physical) world and order—are primarily generated in the human brain as the pediment and foundation of substantial being. Every organ of the cerebrum has a voluntary and coördinate involuntary power. Creation (which means perpetual recreation), as pertaining to the perpetuity of the forms and functions of the alchemico-organic cosmos, is not a voluntary work of mind. The perception of the principles, laws, and execution of *anthropostic organism*; the capacity for weighing the laws of organic order, and the mental application and power to control the Gods, angels, and men in the line of the execution of organic life in the formulation of the kingdom of righteousness, not only devolve upon the voluntary power of mind, but upon the one mind to whom were committed the keys of the kingdom of heaven. For it is said: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

In the discussion of the functions of form and size we have defined the shape and limitation of cosmic dimension. In the analysis of weight, we will define the laws and operation of the forces of emplacement, that the student may become familiar with the principles which determine the normal relations of the parts which comprise the integralism of the universe. Every kind of matter, through its dematerialization, is held in solution in the various energies that flow, either by levic or gravic motion, from circumference to center and from center to circumference. These energies constantly flowing through space from these extremes of cosmic form, comprise the luminous or attenuated ether of the physicist, although he is ignorant of its character and origin; hence the student must conclude that the so called luminous ether is substance in solution, in its quality of energy of that which, before it is dissolved, is solid matter; therefore energy is not only a substantial thing, but as energy it contains whatsoever is dissolved or dematerialized to generate it. Gravic energy—whether it be light, heat, electricity, or magnetism—may penetrate any opaque or solid substance, like the X-ray, carrying with it whatsoever substance it may contain from its dissolution of matter, only depositing the matter again at its terminal extremity—at the

point where the matter has no weight; that is, at its static place.

If the mind can conceive anything, it can entertain the idea of the least divisible particle of matter. This conception, the chemist assumes to be the indestructible atom. The assumption is founded upon the prior assumption that all *substance* is matter—a conception not proven. Let the mind contemplate the infinitesimal particle thus rationally conceived. First, that there can be a particle so small that it cannot be subdivided;—this is both conceivable and rational: Second, that while the particle called the atom is indivisible into a smaller atom, it is not indestructible as an atom, for the reason that when this greatest possible division is reached, and the atom subject to further friction, it loses its atomic form and quality and expands into an attenuate energy. We may illustrate this principle upon a more gross plane, by taking a small quantity of water; decompose it, and derive the two gases—hydrogen and oxygen. In this case, it is supposed that the atoms are not destroyed, but merely liberated from their chemical union; but the same quantity of substance occupies a greatly increased amount of space. We of course deny the ordinary chemical definition of the phenomenon, for we deny the indestructibility of matter. When the question resolves itself to the change of the form of the atom, rather than the bulk we call water, we deal necessarily with the atom itself.

There can be no separation of gases, each of which contains atoms, if there be but one atom in question. Let the mind then regard this one atom, we may say, of pure gold; it is reduced to its greatest divisible extremity, to its minutest form. It is the veritable atom of matter—of gold. The chemist declares it is indestructible. He cannot prove it; he never has proven it—he simply states it. It is his dictum, his assumption, his dogmatic assertion. Is this atom subject to friction? Can it rub against another atom? Will its rubbing—its attrition—further reduce it? Does the chemist know enough of the nature and character of the atom to assure us that it cannot be changed by any kind of contact? Or, in contradistinction to the chemist's dogmatic affirmation, may there not be some further change possible to the atom, and may not this change possibly account for the origin of that substantial thing called energy? May not the agitation of the atom destroy its atomic character, obliterating it as an atom of matter, thus destroying its quality and character as matter, at which point it is immediately transmuted to the energy of its specific kind? It is at this point that the Koreshan takes his departure from the chemist, and becomes the alchemist.

When matter is subdivided to its limit of subdivisibility and has reached that point wherein it is impossible to observe it under any microscopic power, it is



denominated the atom. No man ever saw what he calls an atom of matter. The physicist, therefore, must depend upon his reasoning faculties for his evidence and testimony as to the existence of the atom. As energy is the result of the apparent destruction of matter through combustion, and no scientist is enabled so far to determine its origin, may not the rational faculties subserve the further purpose of designating the actual source of energy? And would it be unreasonable to assert that after the atomic state is attained, further attrition or friction will destroy the atom as matter, when it becomes energy? In such an assertion we account reasonably for the generation and existence of energy, which we define as not matter, but something (not some no-thing) as substantial as matter.

We say the origin of generated energy is the destruction of substantial matter and its conversion to substantial energy. We submit this proposition in contrast with the "scientific" confession of ignorance as to the source and character of energy. If an atom of gold be destroyed so that it no longer obtains as the atom, it has expanded into gold energy. If an atom of copper be destroyed it has expanded into copper energy,

and so through the list of so called chemical elements. Energy and matter are as absolutely correlated as are the energies themselves.

Now when we bring the mental faculty of weight to bear upon the discrimination of the specific gravity of the various elements, we must do so through the aid of various coördinate faculties. For instance, we see two pieces of metal, one gold, the other copper. We employ the principle of discrimination through the laws of comparison. We observe the quantity of gold, and if we have had experience we denote its character by its comparative weight and color, distinguishing it from the copper by the weight and color of the copper. The very effort exercises the organs coördinated in these discriminations, enforcing them to generate the kind of mental energy essential for the differentiation. This effort of the mind is a subvoluntary conscious act of creation. It burns or brings into combustion, in the brain cells of the organs specifically included in their function, the very substances contained in solution in the blood from which the energy is produced. Thus the mind, by every voluntary action, is performing part of the function of universological creation.

## The Story of Icaria.

L. E. BORDEN.

THE TERM "UTOPIAN" was introduced into English speech by a famous romance which presented features of the ideal commonwealth as yet unrealized. The French are also indebted for an expressive phrase, to a romance of the same character. Since Etienne Cabet made one more attempt to embody the dream of all nations in his "Voyage en Icarie," the title of his book has become a synonym for imaginative dreaming; so the Frenchman who loses himself in reverie or dreams day dreams, is said to be traveling in Icaria.

The phrase although longer lived, was not the only outcome of the romance. Cabet took advantage of the enthusiasm it aroused and began immediately to realize his Icaria—the name is Greek. He was a politician and a writer of some note; he had been a member of the French Legislature, and published a history of the French Revolution in four volumes. Once he was sentenced to two years' imprisonment on account of a newspaper article, but he evaded the penalty by escaping to London. He first attempted to start a communistic colony in France, but the government of Louis Philippe was opposed to such experiments so he turned naturally to the larger opportunities and greater freedom of America.

An advance guard of sixty-nine Icarians, as they called themselves, were sent over to Texas in 1848, where they were offered an area as large as a French department; but they suffered from yellow fever and had become thoroughly disorganized by the time Cabet arrived the following year at New Orleans. He decided

to buy the old Mormon site at Nauvoo, Ill., and obtained from the Illinois legislature a charter granting the community special privileges and immunities. About two thousand French colonists joined him; trades and manufactures were established; a printing-office was opened; French and German books and pamphlets were issued; everything seemed to promise prosperity.

The constitution which Cabet framed, provided as nearly as possible for a pure democracy. The executive officers elected annually merely performed the will of the majority, which was ascertained or expressed every Saturday night. Twice a year the goods needed by the colony were bought at wholesale by the directors, each member making known his wants at a public meeting held just previous. Equality and fraternity were the essential principles of the community; servitude of every kind was abolished; marriage was enjoined; luxury was prohibited; the members lived in little houses round a central one where they dined in common. The brotherhood of man seems to have constituted their religion. Sunday was observed as a day of rest and recreation, enlivened by music or theatricals.

Two powerful forces soon began to subtly undermine the little community. Without, was the competitive world of luxury and selfishness. The new generation of Icarians were offended by the contrast between their own frugal living and the wealth of their neighbors. They began to pine for individualism. Within, dissensions arose as they always have arisen to check every advance toward a righteous communism. It is



necessary to conclude that man is incapable of persistent effort toward the ideal of brotherhood without a stronger infusion of love to the neighbor.

Cabet saw that individualism was creeping in, but he was too weak to stem the tide. Realizing that his social order could never be maintained in the midst of a competitive world, he thought to transplant it far beyond the limits of civilization. The trans-Mississippi region was, he judged, too remote to feel the encroachments of selfishness for many generations; so he sent agents to choose a location in western Iowa. They came to Adams county, and bought four thousand acres of rich land, three miles east of what is now the town of Corning, in a country which at that time was almost uninhabited.

Two or three years later, when some of the colonists were already settled in Iowa, a faction was formed against Cabet; he withdrew to St. Louis, taking with him a minority of his followers, but he died in 1856, after founding a small colony in Missouri, which dissolved in a short time. Cabet was certainly one of the staunchest exponents of communism in modern times; he saw, however, but little fruit of his labors; still they were not in vain. No man who works to realize more unselfish ideals, works in vain.

In the meantime, the Nauvoo property was sold; most of the members who staid behind when Cabet withdrew, went back to competition; still the flame of communism was not quenched. Between fifty and sixty settled upon the Iowa estate. They were very poor, with a debt of twenty thousand dollars on their land to carry. At first they lived in mud hovels; by and by they built log-cabins, bare and comfortless. After years of struggle they paid for half their land, the rest went to the creditors. But they held out bravely. Were they not Frenchmen descended perhaps, some of them, from the old Huguenot blood, and were they not toiling for human brotherhood? The communistic flame burned more brightly for hardships patiently shared.

In 1875, the Icarians had attained to a fair degree of prosperity, that is, they had nearly a dozen frame houses, some small shops for carpentry and shoemaking, a grist and sawmill, five hundred sheep, and some cattle. A visitor reported that their living was still of the plainest. He saw them assemble in the common dining-hall at tables upon which no cloth was spread; they drank from tin cups, water which they poured from tin cans. "It is very plain," said one, "but we are independent—no man's servants—and we are content."

Once more, however, the communists found that the foe was upon them. The competitive world was surging upon their borders. Once more its temptations beset the youth of the colony. Disintegrating forces were at work within; the members were jealous one of another because each felt that his share of the labor was too large in proportion to his fraction of the common profits. They forgot that he who loves most, serves most, and rejoices in the service. A division in 1886 was followed in a year or two, by the disbanding of the older community. The new Icaria persisted until 1895, when

application was made for a receiver. By mutual consent the communists separated and the affairs of the colony were brought to a formal settlement in the district court of Corning, Iowa, in October, 1898.

Icaria is no more; it failed as kindred experiments have failed, through the temper and quality of human nature. What is the conclusion? Is Communism, then, an impracticable ideal? This cannot be, for it is unreasonable to suppose that Jesus Christ would have instituted a social system that was not adapted to this world, and was never to be realized in its perfection. He knew what was in man, and among his own disciples he could measure the depth and breadth of human selfishness. So long as His spirit moved upon their hearts, they were filled with practical love to the neighbor. When His spirit again pervades the world, Communism will successfully prevail.

Considered in the light of its ultimate failure, the Icarian experiment offers one more illustration of the fact that the world needs a fresh infusion of divine love—and this is promised. And yet, taken as a whole, and considering its long life, Icaria represents something more than buried fortunes, disappointed hopes, and blighted aspirations. That "chaotic village with its wooden shoes" was indeed a shrine upon whose altar glowed for almost fifty years, the pure flame of fraternal love. By their labors and sufferings, the first Icarians proved their devotion to the idea of human brotherhood. The church and the world were full of competition around them, but this little band upheld a nobler ideal, though they had no fresh revelation of truth to sustain them. There is no waste, so the communistic energy developed by these colonists will be gathered into the divine communistic body which the Lord is beginning to bring together out of the whole earth.

In spite of Brook Farm and Icaria, the history of communism in America shows something more than failure from a material point of view. Individual experiments have ended disastrously, but a comparative view of all the communistic societies in this country is not so discouraging. Mr. Nordhoff, who took pains to visit them and compile statistics, reported in 1875 that if the property owned by the different communities could be equally divided, the members, counting men, women, and children, would be worth over two thousand dollars apiece. He said also that he was convinced the communists enjoyed a greater amount of comfort and vastly greater security against want and vice than their neighbors. He found that most communities had better schools and opportunities for training their children, less exposure for women, better care for the aged and infirm—in short he thought that the members fared better than any class except the most fortunate in the large cities.

During the past twenty-five years, all these societies have declined. They have served their purpose, which was to treasure up the communistic and in some cases, the celibate force against the coming of the Lord. No one of them embodied the ideal communism founded upon *equity*, not *equality*. Existing in every case just so long as the members were able to put the common good before all personal and selfish interests, these communities while at their best, have shown that material prosperity and purer happiness may be found in united life than in a state of society where, as a French writer puts it, "men are engaged in a war for bread, in which every man's hand is at his neighbor's throat."



## The Central Sun of Humanity.

Lucifer Has Arisen With the Light of Scientific Truth to Illumine the World and Conquer Death ; to Restore Divine Order in the Earth, and to Bring Universal Peace and Happiness.

BERTHALDINE, MATRONA.

THE WORLD is being forced by ever multiplying evil symptoms, to realize its disintegrating condition of death. The groan of humanity for that genuine life dependent for its manifestation on the power of divine or scientific organic unity, is penetrating the duldest ears and awakening new aspirations in the hearts of multitudes. Base assumptions by the dying, that they are the living and immortal, be they ever so emphatically asserted, fail to produce one manifest evidence of immortality. Life can never come to humanity until it comes from the polarized power of an organic unity, scientifically formulated in harmony with all the laws operating to perpetuate the form and functions of the universe.

An absolutely central generator of mental energies, a radiator of universal intelligence, is just as rationally conceivable as the central sun of the physical cosmos, or the central office of a telephone company. The central intelligence recognized as such can formulate an organic unity, the focalized power of which—centered in himself—will make him the very Lord and giver of life to the world. Center and circumference in every domain are eternally interdependent and coöperative for the perpetuity of each.

Reflection upon the facts of human religious and social conditions as they are and have been, according to the records of history, must result in the belief that focalizations of mental energies by the scientific organization of their generators, are as essential to varied and progressive movements of humanity as are the focalizations of physical energies by the applied science of physics and mechanics in the alchemico-organic cosmos. Ever varying progressions and retrogressions persist in the alchemico-organic universe, as indicated by distinct movements of signs in the physical heavens ; and ever varying degrees of corresponding mental progressions and retrogressions can be found manifesting themselves in the anthropostic universe, in relation to the appearance and disappearance of corresponding signs in the mental heavens, manifest through the mediumship of humanity. Great men and women appear and disappear in accord with the movements of their corresponding physical signs in the physical heavens, which are but focalized reflexions of the combinations of energy they generate in their physical manifestations.

Koreshanity declares and proves that an intelligence manifest in personality and corresponding to the physical sun, is to rule the day of the great cycle of God's animal life. This day is called the great and dreadful day of the Lord, by the mortal mind. It is great and dreadful to the powers of darkness, for in this day the Lord reigns in earth as the vitalizer and ruler of all the powers of organic arch-natural life, the constructive

powers. As the Scientist, the recognized central intelligence, he comes to be regarded as the anthropostic Sun. As the herald of his day of Deification as man, he appears first as the Prophet or Teacher. As its Creator, he is beheld as the Priest, the Sacrificer, and the faithful Martyr, and finally he is known as the literal King of kings, the ruler of all the constructive forces of truth and good, and the accepted head of the woman representing his feminine or constructive potency, the glory of the Deific mind.

In the Prophet, the Lord comes without observation and as a thief from the realms of darkness, where he has—as an unknown power—gathered into himself all their treasures and “the hidden riches of secret places.” He comes to take the legitimate thrones of truth from the usurpations of fallacy. When he comes, the usurper, death, the arch-enemy of divine life, has everything in the universe in slavery to the bestial power of the fell destroyer, sin. The Prophet who dispels and destroys powers of darkness is also known as Lucifer, the Light-bearer, arising as the Sun of the morning of the Lord's day. He is the Koor, the burning one, who ascends from hades to the highest heaven, that he may fall or descend again as an awakening Voice of God, to awake the dead, small and great, and reform once again the universal Adamic man out of the dust of the earth, and having organized him, to breathe his victorious spirit of life into him, making him once more, in the universal sense, a *living* soul.

When Lucifer has overcome every enemy to the light of truth he bears, by obedience to the law of the cross unto death, the last enemy to be destroyed being death in his own mortal animal body, he, as the central intelligence, achieves complete dominion in the domain of natural life, controlling and utilizing all natural resources for the glory of God, which is the good of mankind. In the Prophet, all conserved power is hidden ; for “Verily thou art a God that hidest thyself, O God of Israel, the Savior.” The lips of the prophet are touched as with a live coal from the altar of the divine will, causing him to speak the words of truth and soberness to his fellow men, and to reason concerning righteousness and judgment with such as can receive him as their God and Savior. His words are living words, for he speaks the spirits of the just who have fought the fight and kept the faith, and have won the victory and are walking in the light awaiting the crown of life in joint heirship with their Prophet, Priest, and King. In his holy temple, they will live again in earth and in immortal flesh, for they, in conjunction with those who are awakened to receive these words, will constitute the living stones of which it will be built.

The Prophet and Sign of the coming of the Lord in the clouds of heaven, the redeemed from among men, is



the divinely appointed and anointed Center of intelligence and power for the reorganization and vitalization of present human social chaos. Mortal humanity's redemption depends upon its becoming as clay in the hands of this remodeling potter. He alone is the Scientist of the laws of organization. His servants ye are, to whom ye yield yourselves servants to obey. Every mortal man is today a servant of fallacy in all the domains of his mortal career. The richest man in the world is a terrified slave of the very money he worships. The Prophet of the science of truth may today be a despised and rejected man by the present social order, but he is the one free man in the universe, for the science of truth has made him free, and proclaimed him the heir of all things in earth and heaven. The time is close at hand for his world-wide recognition as the first ripe fruit from his own divine implanting nineteen hundred years ago. His disciples are regathering every man in his own order, for the final smelting and reformation in the divine image and likeness.

The Voice of the great unknown but now knowable Deity is crying in our wilderness of sin: "Prepare ye the way of the Lord; make his paths straight." The way is the way of obedience to law; it is prepared by the science of the application of the law to all the uses of natural life. The Anointed Shepherd, involving the divine triunity of prophet, priest, and king, gathers all Israel into his fold, and Israel, the Almighty, the strength of God, renews the very life of the world in obedience to law. Order is said to be heaven's first law; and the Shepherd is to conquer all the kingdoms of this world and reduce them to the order of the Theocratic kingdom, in which they will be as members of one universal body, whose God is that Lord who baptizes them by one Spirit, into the embodiment of his system of divine social organic unity.

We have the Decalogue, the law of life, but we must know before we can obey its first command, who it is that says: "Thou shalt have no other Gods before me." "Me" implies person and intelligence. Who dares today to appropriate to himself—as the God to be known, loved, and obeyed above all others—that little personal pronoun *me*, singular in number, and in the objective case? Some one must dare, and be able to scientifically justify his daring, otherwise this world must remain without a known God, and without a rational hope of life and immortality. The unknown and the unknowable god is a practical nonentity. With a known center of divine scientific intelligence, the practical organization of all the spheres of life may begin and continue until the earth resounds with the melodies of social harmony, and all the glories of the Godhead

are expressed by man and his environment.

Our highest vocation as contributors to THE FLAMING SWORD is to proclaim the science of the Messianic law, and to herald the Messiah of this age, the Lord's new name. The Messiah of this age constitutes—as does the Messiah of every age—the center and pivot of social reorganization on a true religious basis, the only basis with firmness of power great enough to effect and hold together a social organization for the preservation and perpetuity of the powers and possibilities of the divine humanity, the holy Seed.

The Koreshan System is the fruit of the Christian system in primitive spiritual purity, as manifest in its holy Seed; therefore its Messiah must be the Lord, Jehovah's "*new name*," in whom the mind of Jehovah Jesus must be victor over mortal sin, sickness, and death. This mind of Jehovah, imparted by the Lord Jesus to his church, must possess the supreme intelligence of all true Christian experience, and the all-conquering love of absolute or scientific truth.

The Lord Jesus, the beginning of the creation of God, an immortal, biune man, furnished the pattern,—in his personal organization,—anatomical and physiological, of the structure of the Grand Man or theocratic kingdom. He knew himself as the Deity; and the Messiah of this age, possessing as he must the mind of Jesus, will know him as that same supreme degree of life, and confess him as the triunity,—the fulness of the Godhead bodily, the involved universe, and the creative power of its macrocosmic form.

Anyone claiming to be the Messiah of this age, lacking this knowledge of the Lord Jesus as Jehovah, lacks the first essential knowledge of the true Universologist, the knowledge of the one living Word, from which all language is derived that can convey the science of universal truth to the mind of the ascending man. The first step in the redemption of the "man of sin," is his confession of the humanity of God in the recognition of the Lord Jesus as Jehovah. This recognition Peter gave him, and it made him the Rock, the Scientist to whom the keys of the kingdom of heaven could be entrusted, and has kept him intact as the great Head of the church of God, empowered by the Spirit of the Father to feed his sheep and gather them into one fold, the New Jerusalem, the Eve or Motherhood of the sons of God.

At the close of the Christian dispensation, when this Petros, the great Shepherd, appears as Cyrus, the Shepherd and Stone of Israel, all true Christians, those who hunger for Christ's righteousness, that of the law fulfilled in themselves, will know his voice and will follow no other; they will come out of Babylon, the harlotry of Christendom, and be fed by the one divinely appointed Shepherd; no other can they receive. They will do his commandments, and so obtain the right to eat of the fruit of the Tree of Life, and enter by the gates of theocracy into the Holy City, the eternal life and light of the wisdom of God.



The Son of God was the seed planted, consequently the fruit must comprise the sons of God, who are now about to stand forth in the resurrection. The Kingdom will come in these sons of man, as it came nineteen hundred years ago in the Son of man. "Ask me of

things to come concerning my *sons*, and concerning the work of my hands command ye me." From this it will be seen that God has *many* sons, as well as the *only begotten* Son. These many sons are begotten and regenerated through the planting in the race of the "only begotten Son."



## In the Editorial Perspective.

THE EDITOR.

THE RECONSTRUCTION OF SOCIETY must involve the application of the universal laws of organic unity. Humanity is a world, a universe, in itself—at present chaotic, in disorder and derangement, where inharmony and injustice prevail. The genuine reformation of the world is the restoration of order in accordance with scientific laws. Is it possible to discover what these laws are? They must be looked for where natural construction obtains. The laws of construction are immutable; they are operative in the great cosmos in which we live. Man is a structured unit, analogous to the form of the physical universe, and possesses corresponding functions. Where life is, where life builds its pediment, there the laws of form obtain. We must discover the true form of government through the science of comparative analogy—through analysis of the anatomy of the cosmos, of the anatomy of man. The foundation of the Koreshan System of human economy is the Science of Cosmogony. The Cellular Universe is the natural and scientific basis and pattern for the construction of human society and government. It is the language of organic unity. Translated into the domain of human affairs, it reveals the laws of adjustment of all human relations. The universe itself is an imperial system; and in the order of universal progress, the universe makes its own absolute impression upon the human mind, as the pivot of its consciousness. That consciousness ultimates in a scientific expression—a mental impression of the universe, as a system of knowledges as complete and perfect as the physical universe itself. The application of that system results in co ordinate expressions in all the phases of human relations and activity. The Koreshan Unity is an organic system of religious, social, and economic reform, projected and executed from the basis of the form and function of the physical cosmos. The interpretation of universal nature, the anatomy, so to speak, of the great cosmos, is the *guide* to the construction of human society into one grand climax of integralism and harmony, having all the correlate activities, laws, motions, and functions of the only natural and scientific pattern. The human world must be governed in accordance with the laws which govern the physical world, and the analogous form of the human body. The world must be re-formed through the application of scientific principles; and this is where Science will prove the greatest blessing to the world. Koreshanity, the unity of all the religious, social, industrial, economic, and commercial phases of human life and activity, with its revelation and application of the science of cosmic form and function, has come as the Light of the New Age, to lift the curse and give life and liberty to humanity.

A socialist has attempted to settle the question as to the cause of colony failures. The attempt is provoked by the breaking up of many co-operative concerns during the past year. The founder of Ruskin colony now repudiates communism and colonization; and the former editor of the *Coming Nation*, now on a New York yellow journal, asserts that "there is not today, and there never has been, a single successful socialist colony in America." Perhaps not, for sufficient reasons—ignorance of human nature and of the purpose of colonization. From a financial point of view, there is nothing attractive about colonies; they are not absorbing the world's wealth, nor controlling American industries. Many colonies have been established with the expectation of luxuries, and the members have been disappointed. Hardships have proven too severe, and many colonies have been broken up. There have been too little results to satisfy selfishness; more heroism required to succeed than has been

possessed. There has been a lack of *manhood*, a lack of energy, a lack of knowledge of the fundamental principles upon which the successful colony must be founded. There has been a lack of life, of love, of the spirit of brotherhood; a lack of unity of purpose, in all the unscientific communistic schemes. The bond has been overlooked, which must tie hearts together—religion. What is the purpose of communism? To move the world in the direction of reform, through the formation of a nucleus, a battery, in which the central figure is Messianic. The communism of primitive Christianity succeeded against all odds; it was impossible for it to fail. In it, hardships were not a test of success. The brotherhood remained intact, though driven from city to city; though compelled to live in the catacombs of Rome; though slain in the amphitheatre and burned at the stake. All colonies must fail where the object of communism is absent; where there is no heroism, no life, no love, no brotherhood, no spirit of unity, no leader. This is where Koreshanity has the advantage of all other communistic or co-operative movements; it has the essentials to success—the essentials that are overlooked in the schemes that fail.

An exchange desires us to show that Koreshanity is the scientific religion—"where the science of it is." It is in everything that we have to say about it—and yet there are many editors who have not sufficient mental penetration to comprehend it. All life is perpetuated by propagation. If God exists, he has means of existence; and if he has means of existence, he employs those means in order to perpetuate himself from age to age. He has created the universe; he has expressed himself in it—that is, he has pressed himself out in it, and has written his character in every expression. He has created man, having personality and functions; and as Cause cannot put forth that which is not in it, the conclusion is inevitable, that the God that created man possesses personality and functions—not in the sky, but in the human world. If the universe has been evolved from God, he is its involution; if he has expressed himself in it, he is the pole of impression. Cause and effect are equal; they are reciprocal. Effect ultimates in cause, and cause produces effect; they react upon each other. The seed produces the plant, and the plant produces the seed. The seed is the pivot of the creation; and highest product of the universe is the Seed man, the personal creator, the God-man. Every form having functions, has been brought into existence by a corresponding form having corresponding functions. If one man can produce from himself a million people, it is possible for the mentalities of a million people to become involved in one personality again, just as the life of the plant is involved in the seed. The seed is the conjunction of spirit and matter, the cause-point; and the Seed-man is the conjunction of the spiritual and natural worlds, the tying-back, the tangible religion. This is scientific—a few indications of where the *science* of Koreshan religion is.

The poles of the earth continue to be centers which attract the interest of explorers; there are mysteries there which might satisfy the superficial investigations of the scientists. A little while ago a Frenchman returned to Paris from the antarctic regions, claiming to have discovered the south pole, and with it a new race of men, numbering about 100,000 people. The report created a little sensation, and was soon forgotten. Meanwhile, a French-Canadian hunter, La Joie, has been investigating the northern regions. He has returned, and brings the startling news that he has discovered the north pole on an island in the polar sea, and that the Island is inhabited by



a race of Indians. He made the voyage on a block of ice, which drifted to the pole. He remained two years, and learned the language of the natives. The pole, he claims, is a volcano in a state of slow eruption, with an electric glare over the island. He comes to the United States with but few evidences in proof of his claim. Tested by Washington scientists, he is reported that he has influenced some of them into believing that his report may be true. There are some inconsistencies connected with his story; one is that he should have carefully guarded his secret for several months, and then sell it to the *New York Herald*, with the daily's affixed copyright. We feel disposed to place the report alongside the south pole story, and await a more satisfactory "discovery,"—something more in keeping with what the north pole should prove to be.

It has been prophesied that a man would come to turn backward the wisdom of the wiseacres, make their knowledge foolishness, and destroy fallacious science. There have been times in the past, when just at the time accepted systems were considered established, a genius would upset the whole by some remarkable discovery; and it is not unreasonable to expect that a revolution should occur in modern times. Emerson was not satisfied with that which is called science today, and he looked for a change: "Beware, when the great God lets loose a thinker on this planet. Then all things are at risk; it is as when a conflagration has broken out in a great city, and no man knows what is safe, nor where it will end. There is not a piece of science that its flank may not be turned tomorrow; there is no literary reputation in even the so called eternal names of fame, that may not be reviewed and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manner and morals of mankind, are all at the mercy of generalization. Generalization is always a new influx of the divinity into the mind. Hence the thrill that attends it." The great Thinker has come—the man who turns the world upside down; a thinker that grasps the great keys of all truth. Koreshanity has come on its mission of world-wide revolution in all lines of thought and relations of humanity. The truth is the antithesis of fallacy; and that is why Koreshanity is the opposite of all modern conclusions.

"God is not the Almighty if he is not the author of everything. We say that God is the Almighty, and that he is the author of every antagonism in the intellectual world," says an exchange, in answer to a brief editorial in *THE FLAMING SWORD*: "The Almighty is the God of order and of unity; he is not the author of a hundred conflicting theories." Our contemporary has given us nothing new. We know that Cause is supreme, and that God—as the cause of the universe—creates all the evil in the world, and that every effect is the result of the one supreme Cause. But He has consistent methods of producing all these results. He has both voluntary and involuntary powers. Through His voluntary powers, he is the author of truth, and good, and happiness; while he involuntarily creates fallacy, evil, and misery, just as the chemist, by voluntarily burning the diamond, involuntarily creates the rankest poison—carbonic anhydride. We referred to direct authorship—the voluntary formulation and expression of truth, in contrast with the direct source of a hundred conflicting theories. Truth, not fallacy, is divine. Fallacy is produced through the law of opposites—the descending life of Deity becomes transformed to the devil, and the devil propagates fallacy—not in some other world, but here in this one—and he employs the press to a considerable extent!

Modern science is permeated with the fatuous conception that at some time in the past there was no humanity, no universe; and attempts are made on every hand to explain existence

from the supposititious standpoint of the gradual evolution of all things from azoic conditions. This idea is in modern theology—a great God created something that never existed before. It is in astronomy, notably in the nebular hypothesis. Geologists pursue their researches on the basis of the supposition that the earth was at one time too hot for habitation. Then follows the Darwinian theory of the evolution of man. Philologists wonder where language began; archeologists speculate concerning prehistoric man; ethnologists hunt for the cradle of the race; and literature is full of this absurdity. What a change is coming when the truth is known to all, that there never was a time when there was no universe! that humanity has always been here; that language has been spoken throughout all the cycles of the past; that civilization reaches as far back as eternity. The realization of this truth changes the view-point of the intellectual eye, and under it, the modern world changes from boasted progress to a state of declension and deterioration; in other words, it turns the world upside down.

The word science is on every tongue; it is in the pulpit and Sunday school; in the newspaper, on the stage and rostrum. We hear of science,—what it has done, and what it will do for the world. In the pulpit we are told that "science is the new religion, and the religion of the twentieth century will be a spiritual science. Its followers will be learners seeking to know God; laborers trying to uplift humanity. Our schools will teach the children the lessons of love; and man will learn to communicate with God through material things." Some new system of wireless telegraphy, perhaps, through which messages may be transmitted from man to God. Or, we may talk over the sun's rays, or speak into the ocean depths, or pray into the full-blown rose! What a conception of "spiritual science," as though science could be spiritual! Science is *knowledge*; it is intellectual, and belongs to the external mind. The coming religion will be natural; and it will reveal the face of the Almighty in the tangible humanity.

Modern astronomy is to be startlingly exhibited at the Paris World's Fair. A great globe nearly 100 feet in diameter, is constructed with a complete relief map on the outside, on a scale large enough to show all the little hills and streams in the world. But it will be a hollow globe; on the inside it is a geological map of the world. Another and more gigantic concern is Galeron's cosmorama, a huge globe 146 feet in diameter, representing the concave heavens of the Copernican system, with the sun, moon, earth, planets, and stars on the inside. On the inner wall of the great shell is a complete map of the heavens; the sun is at the center, with the planets revolving in order. This suggests the need of a shell enclosing the limited universe; an actual Zodiacal belt for the basis of a rational astrology. The French scientist has the arrangement inverted; it is at best but a hollow mockery of the truth!

The old world is on the verge of collapse. No organism can continue its existence where the circulation is obstructed. In the present industrial and commercial system of the world, the goods of life are collected and accumulated; there is no equitable distribution. In time, the heart of commerce must fail. The pulse is already growing feeble; the circumference is being impoverished. All of the laws and principles of human economy are being violated. The body politic is afflicted with loathsome social and moral diseases; it is corrupt from heart to limb. It is too late to save the old system; it is a waste of time to endeavor to prevent its collapse. The new must come—the new man, the new nation, the new world.

Practical chemistry is the result of centuries' of experimentation with the different substances known to man. Modern



theories of chemistry are mere attempts to explain the phenomena resulting from the various transformations of matter and energy. Koreshanity does not deny the facts of practical chemistry; neither does it deny the facts of practical astronomy; but it does prove the absurdity of the theories of chemistry and astronomy. Alchemy is the key to the solution of the great problems of life, and Koreshan Cosmogony reveals the laws of form and function.

The year 1900 should be a remarkable one, if the discussions of scientific societies could make it so. There will be forty-seven different scientific congresses at the Paris exposition, where the many departments of science will be discussed: Physics, mathematics, geology, anthropology, chemistry, hypnotism, education, social science, geography, astronomy, metallurgy, medicine, hygiene, and so on. While the world looks on with amazement, under the impression that knowledge is increasing, the Koreshan sees the mental chaos and ignorance of the scientific world!

"The chief Executive of the laws of the universe is truth, and Monism exalts it above all else." We have never known truth to have any power or influence outside of personality. The spirit of truth must operate through some one; for it can do nothing in the abstract. If truth is the chief executive of the universe, it is the chief executive by virtue of the fact that it is at one with its own pediment. The complete incarnation of truth is the personality, the man God.

A new book has been written to prove that humanity is simply a family of higher apes. The bundle of absurdities has been perpetrated by Charles Morris, in his study of human evolution,—*"Man and His Ancestor."* The most eminent scientists acknowledge their kinship to the baboon. We must admit that the opinions expressed by them are what we could imagine that an educated monkey might entertain concerning the origin of the universe!

The union label is nearing the tomb! It is the ticket of permit to use nearly every article manufactured today; and now it becomes the ticket of admission to the cemetery. Coffins must now bear the label. The curse of the unions follows the mortals to the grave!

The reason why modern scientists respect each other's opinions, even though there is no agreement, is because they are unable to determine who is right. The same spirit pervades the church and the reform field. The modern teachers are at sea, lost in the fog.

Primitive Christianity included the practice of communism; but now Christianity and communism are divorced. The church has no use for communism, and many communists have no use for religion.

Talmage attempts a little revelation about the moon: it is, that her lunar majesty is an old, burnt-out sun. That is what we think of Talmage; he is giving us moonshine.

The message of truth cannot be truly accepted without recognition of the authority of the Messenger who brings it.

The competitive system is incompatible with brotherhood; there is no fellowship in competition.

The tailor sometimes gives the people fits; at the best he is but the survival of the fittest.

Commercial spirits are the trade winds which move the ships of commerce.

Figures will not lie if the man who makes them is truthful.

The pivotal man is the fulcrum of the world's progress.

Physicians are the pillars of the modern world.

The daily newspapers are re-lie-able!

## Editorial Discussions and Miscellany.

THE EDITOR.

### Millions of Entities in One Mind.

EDITOR FLAMING SWORD:—I have been reading the CELLULAR COSMOGONY and other Koreshan literature; and so far as I can see, if the premise is correct, it certainly harmonizes many apparent contradictions, and places us on certain ground. For myself, I always did think that what is necessary is a central source of power that would restore order from the chaos that exists in every department of life. I should like to ask a few questions, and should be glad if you will answer in a future number.

(1) How can millions of entities exist in one personality, and yet retain their own individuality, and have conditions which correspond to objective reality, in the brain of one man? (2) If, at what is called the burning up at the last day, KORESH, as well as those who follow him, are translated or reduced to energy, where is the material coming from to constitute the central figure in the reorganized society? (3) Where are the perfected sons of God of past ages? (4) Please explain what constitutes the celestial heaven? Of what does it consist, and where is it?—I. A. T., San Francisco, Cal.

The absolute truth restores that mental order, soundness, or sanity, through the exercise of the rational faculties, that is necessary for the restoration of order in society. In the acceptance and application of Koreshanity to life, the mind is "made up" anew, and the will is brought into subjection to reason. The man becomes reorganized, his energies are conserved through obedience to the laws revealed in the marvelous Science of universal form and function. Through the influence of Koreshanity, the mind of the world will be turned from mental chaos, which is reflected in the formless universe of the Copernican system; in the fallacious conception of universal mind pervading infinite space; in the prevailing individualism and disorder in society, industry, and government—to the order of divine Imperialism in all human affairs.

(1) Millions of entities can exist in one mind and inhabit one man, the same as millions of personalities inhabit one great

cell or universe. Every man is a part of the universe, and yet he has his own individual characteristics and quality of mind. Every thought is a spiritual entity; and a thought possesses its own individuality so distinctly, as to be susceptible of exact expression, whether in words, in symbols, in gestures, in art, or in the body of the man. A single man is a group of entities—it may be thousands, or it may be millions, according to the quality and strength of the mentality. Every thought has its own material pediment. The mind is not homogeneous; no two cells generate exactly the same quality or degree of mental energy. There are millions of cells in the human brain, containing individual entities, the same as there are millions of personalities in a single nation, or in the world.

(2) A personality is chosen to receive the influxes resulting from the great conflagration or burning up of personalities, at the end of this age. That personality



is feminine, the central personality of the new order, purified and prepared through the coming Messianic baptism. The Almighty comes in his glory in the divine Motherhood, the Empress of the world. Through the mediumship of the divine Mother, the sons of God will be materialized into objectivity. The substances thus materialized are the energies resulting from the theocrasis or translation of the present Messianic manifestation, and of those who follow him through the fires of the conflagration. The divine Mother will remain in the natural world as a personality from the time she is chosen until her work is completed, in the Golden Age.

(3) The sons of God of past ages were absorbed into Nirvana, into the central consciousness of Deity, and constitute Elohi. They went out of the natural world alive, after completing their career in the external. They were involved in the personality of Jesus, and come again in Elijah the Prophet. They will reappear in the resurrection, taking up their abode in the new and perfected temples, the mansions in the Father's House, the 144,000 who attain to the immortal state.

(4) The celestial world consists of the entities in the most interior realm of the mind of Deity—the divine Ego, the archangels, and the spirits of the solar sphere. The celestial heaven corresponds to the central atmosphere in the physical cosmos, with its stars and interior sun. The celestial world was the highest spiritual world in Jesus, the perfected man. The three degrees of the divine mind,—the celestial, spiritual, and natural, were represented by John, James, and Peter, who were with Jesus on the Mount of Transfiguration; and it was in this order that the divine baptism of nineteen hundred years ago came—the celestial in John, the spiritual in James, and the external in Peter. The three mental worlds are always in humanity, never outside of it.

#### What is Absorption into Nirvana?

EDITOR FLAMING SWORD:—I have tried to find the word Nirvana, and the definition of the same. Please give me the information; and also inform me where I may find similar words not found in Webster's unabridged dictionary. I want to be able to comprehend all that is said in your valuable paper.—F. A. Y., Apollo, Pa.

Nirvana is an Anglicized word, and its meaning involves the destruction of the personality, the theocrasis or metamorphosis of a personality to spirit, and the absorption of that spirit by mentalities prepared to receive it. Every man who overcomes death becomes absorbed. There are two forms of absorption—cen-

tral and circumferential. The absorption of Elijah was central; that of Jesus was both central and circumferential, while at the end of this age, the absorption will be into the center and toward the circumference.

Nirvana is a word used by the Buddhists and the Theosophists. Their knowledge of the meaning of the word is traditional; they do not understand the law of absorption, and do not know what becomes of a man when he is absorbed. Buddha failed to reach that state, the possibility of which he taught; and Madame Blavatsky had only a vague idea of Nirvana. It has been supposed that absorption into Nirvana was the swallowing up of the ego of the individual by an ocean of consciousness, and the consequent loss of individuality and identity. Individuality is not lost in the absorption of the mind of a personality into the state of Nirvana. Jesus understood and fulfilled all the laws of overcoming death, and was therefore absorbed into the central consciousness of Deity, and sat upon the throne of the universe. The early church taught the doctrines of reincarnation, the possibility of overcoming death, the attainment to the immortal state, and entrance into eternal life,—the doctrines of the resurrection or conjunction with Deity, and final absorption into the divine consciousness.

The immortal state is not Nirvana. Immortality is attained in the natural world, in personality, as Jesus was immortal. Nirvana is *beyond* the immortal state, in the consciousness of the Most High. Immortality is the resurrected state, while Nirvana is the eternal life acquired through becoming immortal and passing out of the natural world alive; in other words, immortality is the *stepping-stone* to Nirvana, eternal life, or consciousness in the mind of Deity. This thought is embraced in the old Hindu religion, conveyed in two Sanscrit words: *Pravritti* means the natural state, existence, the external, the exoteric; while *Nirvritti*, akin to the word Nirvana, means the internal, the esoteric, esse, spirit, the state of rest.

One of our valuable contributors to THE FLAMING SWORD is preparing a Dictionary containing all the words incorporated in the Koreshan vocabulary, and we trust that it will not be long until it is published. It will be of invaluable service to all readers of Koreshan literature, for it will contain the definitions of the various scientific and theological words in use in our publications. The work will be announced at the proper time.

#### Promiscuous Replies.

Please advise me where I can obtain some good works on practical astronomy—something to precede the study of astrology, on which subject I have a good many valuable books. Also, whether you consider it time wasted to study astrology from the Copernican point of view.—E. E., Los Angeles, Cal.

There is little to be gained by studying astrology from the standpoint of a fallacious astronomy; for how could an infinite, formless universe, without center and circumference, and consequently without function, correspond in any way to man, who has form and function? Man is microcosmic; and corresponds in form and function to the structured universe. If you can manage to study astrology from the standpoint of Koreshan Cosmogony, it will prove to be of benefit to you.

It is well to be familiar with the facts of astronomy—facts of observed phenomena. But in the study of astronomy from the text-books, one must learn to distinguish between the facts and the conclusions arrived at from the basis of the facts. For standard works on astronomy, write to Fleming H. Revell, booksellers, Chicago, Ill. We recommend Young's General Astronomy; for general reading, Newcomb's Popular Astronomy; or, for a short course, Steele's Fourteen Weeks in Astronomy.

In what manner does the sacred beetle of India illustrate the divine conception?

The sacred beetle, or *scarabæus*, is biune, and reproduces itself without sex contact. It illustrates, not the virginal conception or parthenogenesis, but the divine function of self-reproduction, as Jesus reproduces or multiplies himself in the race. In the conception of Jesus there were two parents—Joseph and Mary; but the conception was extraordinary—that is, Mary was vitalized through transmission from the mind of Joseph, of pneumo-psychic substances, at the time of Mary's betrothal. Mary was not biune; and the beetle does not illustrate parthenogenesis. The *scarabæus* is a symbol of the Lord God Almighty in his perfected humanity; and the ancient Hindoos and Egyptians so understood it.

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#### Erratum.

On page 4, 15th line from top of second column, in issue of March 16, under head of "Mystery of the Messiah's Coming," instead of "twenty-three and one half years," read "thirty-three and one half years," etc.; for 457 plus 33½ equal 490½, the sum given.

#### In Reform and Religious Press.

Our thanks are due the following journals for reference to Koreshanity and quotations from THE FLAMING SWORD, during the past week: *Chips*, Pueblo, Colo.; *Critic*, Rich Hill, Mo.; *Faith and Hope Messenger*, Atlantic City, N. J.; *Tacoma Sun*, Tacoma, Wash.; *Adept*, Minneapolis, Minn.; *Labor Leader*, Lancaster, Pa.; *Advance*, Tampa, Fla. (without credit!); *Home-stead*, Springfield, Mass.



## The Purpose of Koreshanity.

Some Great Truths Expressed in Address by  
Koresh, Before the Koreshan Ecclesia,  
March 18, 1900.

KORESHANITY embraces the great fundamental principles and laws of the very existence and being of Deity. Its doctrines are the doctrines of life, expressed in the language of Science. It is impossible to touch the great central keys of all truth without pointing out the living Cause of all things. The greatest truths of all the world are the truths of creation and perpetuity of the universe; and the great theme of the Founder of Koreshanity is the humanity of God. The universe cannot be comprehended without an understanding of the great and glorious fact that the highest product of the world of humanity in its progress toward the goal of destiny, is the man-God—the Almighty manifest in the natural world in tangible form, to illumine the world which is in darkness!

For years we have listened to the profound expressions of truth by the personality welcomed by a circle of earnest disciples, as the Man of Destiny. We have followed him through persecution, and through the hardships imposed upon him and us by the oppressive conditions of a blind and chaotic world; and today, as we hear the earnest appeals and admonitions of the Prophet who seeks to instil into the mind the necessity for absolute purity of life and thought, we wonder that such a character should have enemies who seek to destroy him and his cause! But it is a startling fact that the corrupt pulpit and press are filled with hatred for the character who, by his very life of purity, exposes by sheer contrast, the hypocrisy of the age.

We saw again the altitude of that mind which seeks to draw all men unto itself, through the love of purified truth, appealing to the rational mind to grasp the eternal truths of the divine religion. The atmosphere which pervades the group of disciples of KORESH, is not that of sensualism; there is nothing in all the Institutions of Koreshanity to suggest the kind of life which the press strives to picture as existing among us. Here is the chaste conversation; the tendency to the highest refinement; gentility of conduct; expressions of kindness; and the manifest spirit of brotherhood, the love of the neighbor.

That mind is pure which will continually breathe into a people the spirit of the purity, of sacrifice, of endurance; that seeks to develop the highest type of manhood, free from all sensuality in thought and act. The Founder of Koreshanity is loved by his people because of the greatness, purity, and integrity of his character. He is our intimate associate, our best and greatest friend, ready to help, and ready to love under all circumstances. He is interested in our education, in the development of our characters, in our destiny! What other man would devote his life so earnestly, so faithfully, and so patiently,

in the interest of a nucleus of humanity, through all the hardships he is called upon to endure?

These are thoughts suggested by the earnest appeal in Sunday's address, to love one another, in the service of the brotherhood, and thus fulfil the law of the divine religion. The church has forgotten this love and this religion. Religion pure and undefiled, is the conjunction of God and man. Jesus the Christ was the true religion, and he taught the truth of that conjunction. But there has been a divorce, and the church has fallen away from the life and truth of Deity. The great fundamental truth of Koreshanity is the humanity of God; and when this truth is understood in recognition of the Personality that proclaims it, the heart is drawn toward the pole of life itself, and a new bond is formed, a new religion.

Nineteen hundred years ago there was one man perfected through obedience to divine law; he was the Tabernacle of the Temple, the union of Deity with his own incarnate environment; he came in the strength and power of God, and yet in the weakness of man. God is greater in the natural than in the spiritual; his personality is the pivot of his power; in the external he can come in his fulness. His perfection is reached in his external Tabernacle; his amplification is in the completion of the Temple, in the multiplication of himself into the 144,000. He gave power unto many nineteen hundred years ago to enter, in the resurrection, into the completion of the Temple, which comes at the close of the present dispensation.

There was a difference between Jesus and his disciples; Jesus was perfect, spirit, soul, and body; he was born of the flesh of God. The disciples were born of the spirit, and manifested the fruits of the spirit. The inner man was at war with the external, groaning for deliverance—the redemption of the body. The church makes the mistake that the same spirit which was poured out nineteen hundred years ago is still operative in humanity. The substance of the primitive baptism was the seed sown; it was sown to die in order to reproduce the Gods. The divine baptism emanated from the personality of Jesus. If there had been no personality there could have been no baptism—no Holy Spirit. The divine baptism always proceeds from personality, the pivot of impulse, the pivot of power.

The spirit of organic unity is restored through the coming of the new religion. The scientific religion will reach down into the most external affairs of humanity. The body of man will become so related as to work in harmony and satisfaction. The true religion brings the normal mental activity, the sanity of the mind. It restores the true worship, because it brings the manifestation of Deity for man to worship, in fulfilment of the law, "Thou shalt have no other gods before me."

The new religion will institute a new system of relationship, which will make humanity happy. Koreshanity is the religion of happiness; it does not create long faces, but faces beaming with cheerfulness, in the sunlight of truth, in the hope of immortality here in the natural world. Its doctrines and principles are concerning the uses and activities in humanity; they can be applied to life, to industry, to society, to government. Ko-

reshanity means the redemption of humanity from all its miseries, and the curse of oppression and corruption.

The deliverance will come through obedience to the law of love—love to the Messiah and love to the neighbor. Who is the neighbor? The man in the parable who picked up the wounded man and cared for him; the man who loves you, and whom you love. Koreshans are neighbors to one another. Love will bring the power of the manifest personality of Deity into them, and will work a complete transformation in them and in the world; and God Almighty will stand forth in the external world in the perfection of his power and glory of the New Age!

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## The World's News.

Mar. 14.—Porto Rico asks for relief; suffers by delay of Congress.—Lord Salisbury rejects Boers' terms of peace, and the war continues.—Roberts marching toward Bloemfontein.—Outrages against Christians in the Balkans by Turks, reported.—British fleet in Chinese waters strengthened.—Mar. 15.—McKinley signs the gold standard bill.—People disappointed with Sheldon's daily.—Lord Roberts enters Bloemfontein; Boers renew determination to resist invasion of Transvaal.—Mar. 16.—Czar proposes to make Russian oil business a government monopoly.—Heavy fighting expected in Natal.—Secretary Root declares the Cubans capable of self-government.—Trouble threatening in Samoa again.—Mar. 17.—Railroad syndicate proposes roads in Cuba.—Great Britain hopeful for peace; trusts war will soon end.—Transvaal annexes Orange Free State.—America orders a warship to China to protect missionaries.—Senate decides that U.S. Constitution does not cover Porto Rico.—Mar. 18.—Boodlers filch \$700,000 of city's money.—Machinists' union calls out all members in U. S., over 100,000; great strike pending.—Porto Ricans pleading for food; business at a stand-still at San Juan.—Bishop Potter returns from journey around the world.—Kruger appeals to Italy for mediation.—Mar. 19.—Natives in Manila growing troublesome.—Mafeking and Kimberley still held by the Boers.—Talk of war between Great Britain and France.—Chicago Federation of Labor expels Chicago printers.—Polish convention in Chicago.—Boer leaders ask for independence only; willing to concede all other points for peace.—Gen. Joubert preparing for defense of Transvaal.—White caps in S. C.—Mob destroys a negro at Marietta, Ga.—Negro lynched at Columbus, Ga.—Attempted lynching at Joplin, Mo.—Mar. 20.—Vernal equinox; sun crosses celestial equator at 2:38 p. m.—Chicago Inter-Ocean sued by Advertisers' Guarantee Co., for \$50,000; accused of wilful fraud in lying about circulation of paper.—Academy of Science meets at Berlin.—Sugar trust formed in Germany.

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## The Flaming Sword's High-Class Exchanges.

The Cosmopolitan.—We are greatly pleased with the contents of the March number; it is entertaining and instructive, and is superbly illustrated. It begins with an article concerning the difficulties of dramatization.—The Dramatic Realization of the Novel, by Joseph W. Herbert.



Dramatization is an art, and few people know of the vast amount of work that is required to transform a novel into words, expressions, stage situations, and effects, for the theatre. William Marsh writes an interesting article on *The Respectable Wolf*, while other finely illustrated articles are: *The World's Greatest Truck Gardens*; *Ruskin Land*—the home and surroundings of Ruskin; *Where English Lawyers are Made*; *Little Tricks of Smuggling*; and *Great American Editors*. The prize article, *The Servant Question*, by Flora McDonald Thompson, is good; and the Editor's new department, *Men, Women, and Events*, is unique. We must not overlook the excellent short stories in the March issue: *The Honorable Blueford Light*; *In the Security Trust Building*, in which dissipation is the factor of unhappiness; and *The Pilot of "Sadie Simmons."* *The Cosmopolitan* is only 10 cents a copy; \$1.00 a year. Address, *Cosmopolitan Magazine*, Irvington-on-the-Hudson, N. Y.

**Leslie's Weekly.**—The attention of the world is attracted to Porto Rico; and a special article is contributed by Senator Foraker, on the Porto Rican tariff, which is of pressing interest. This article appears in this week's issue, which contains many attractive drawings and reproduced photographs: *Dust storms in South Africa*; 3 pages of South African war pictures; a page of special photographs from Manila. Also, the awful catastrophe at Red Ash Mines, W. Va.; a page drawing captioned, *A Night March through the Philippine Jungles*; a page of dramatic pictures; a page of amateur photographs; and the usual page of personals. *Leslie's Weekly* interests wherever it is seen; it contains history photographed. The Judge Co., 110 Fifth ave., New York City.

**The Saturday Evening Post.**—The April 7 number of this excellent weekly, will contain the first paper of a series of articles on Dwight L. Moody, by his son, Mr. W. R. Moody, who has in his possession all of his father's papers, is preparing a very complete life of the great preacher. He has consented to write especially for the *Post*, a series of anecdotal papers on his father's life and work, profusely illustrated with hitherto unpublished photographs.

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**The Hesperian.**—A wide-awake St. Louis quarterly literary magazine, which aims to avoid fads and sensational features of most modern publications. The April-June number is full of interest.—50 cents a year. 7th and Pine sts., St. Louis, Mo.

**The New Crusade.**—A monthly, devoted to social and sex purity, a magazine for the mother. Its editor is a lady physician, who aims to teach "the higher life of the family."—\$1.00 a year. Wood-Allen Pub. Co., Ann Arbor, Mich.

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