

SPECIAL FEATURES OF THIS ISSUE:

Enemies of Human Liberty.—Slavery of the Masses.—Unveiling of the Universe.—The Great Round World.—“Between Cæsar and Jesus.”—Koresan Universology.—Christianity and War.—Editorials.

THE FLAMING SWORD



April 13, 1900.

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In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.

Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

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IN THE CONFLICT OF TRUTH AND FALLACY.

THE GREAT BATTLE of Armageddon is the battle of mental forces, the conflict of truth and fallacy, the war of life and death. Humanity is the ground of the conflict, the field of "the battle of the great day of God Almighty," the war of the Messiah against the sensualism of the age.

The battle of Armageddon is distinct from the battle of Gog and Magog, but both belong to the period of revolution; the difference is, that the former is the conflict in which Koreshans are *not neutral*, but one in which we are on the aggressive, one in which war has been declared from the very center of all truth, the throne of the universe, in the exercise of the rational faculties; while the other is the conflict of the factions of capital and labor, and will result in economic, social, and political chaos.

We are at war with the forces of fallacy in all its forms, in the religious, scientific, social, and political world; we are at war against sensualism, battling for the world's freedom from the corruptions of degeneracy, and the illusions of ignorance. The Koreshan nucleus constitutes a *battery* for the conservation of the vital energies of life, and for the generation of the dynamic forces of genuine reform; for the promulgation of the Science of Liberty; and for the establishment of the Religious-Scientific Social Order which will save humanity from the curse. The Koreshan System contains many departments of activity, permeated with the same spirit of determination to triumph over the enemies of truth and righteousness; and chief among the weapons employed is THE FLAMING SWORD.

How You Can Co-Operate With Us.

There are many interested persons, appreciating to some extent, the importance

of the Koreshan System, who ask: "How can I co-operate with you? How can I be of service to you?" There are opportunities everywhere to do something for Koreshanity, opportunities for engaging in the great conflict of truth and fallacy. There is potency in a thought, there is power in an idea. The force of mental energy depends upon the strength of the will and the tension of thought. From the Central Battery of Koreshanity there are radiating high-tension mental energies, which are penetrating the various mental spheres of the world, for the purpose of awakening thought in the masses.

This work must be followed up by our propaganda, that the minds may grasp that which they have been awakened to receive. You can be a star in your own vicinity; you can desire to serve others with the same truth which thrills your heart; you can engage in the work, advertising the System, distributing our advertising matter, soliciting subscriptions, and discreetly discussing the great topics and issues set forth in THE FLAMING SWORD and our Literature.

Joy in Spreading the Truth!

Every thought that you send out, every word you speak in favor of Koreshanity, will ultimately have its effect. Just to the extent that you are interested in the results of this warfare, you will lend your efforts to bringing it to a successful issue. We must work, and you must work also, to find minds who are desirous of knowing and obeying the Truth. There is the use to be performed; and there is the joy of doing the deed. Has every one with whom you are acquainted, every one in your vicinity, heard of this marvelous Science, and has had the opportunity to investigate it? See that no one escapes; for if there is one whom you miss, he may be a truth-seeker!

Many of our readers are acting upon our suggestions to help swell THE FLAMING SWORD's subscription list. It is growing satisfactorily, and we thank our friends for their co-operation. This co-operation can be continued; a greater number can be enlisted for the spread of the Truth which must awaken the world! We have not space for the many encouraging letters received in response to our call for the courageous to join in the great conflict; but we take the liberty of reproducing one this week from

An Earnest Worker in Ohio.

EDITOR FLAMING SWORD:—Last evening upon looking out on the physical heavens, I beheld a beautiful sight. The moon, Venus, and the Pleiades were grouped as though they were holding converse with the central sun; and my heart burned with fervor for the Central Sun of my adoration! The more centered I am in Him, the stronger my mind becomes, and the more intense my desire to possess the truth in its fulness, and to seek to find others who will receive it.

By an application of your advice on page 2 of THE FLAMING SWORD, I am meeting with some success through the distribution of the Koreshan Literature. With patience I keep at it, and will everlastingly do so, until the world is illumined, and the forces of fallacy are destroyed!

Through the power of thought taught by KORESH, the whole world will be revolutionized; but now blinded by fallacy, it fails to recognize that which overthrows all modern absurdities.

There is no truth Koreshanity does not possess, no question it does not answer, no problem it does not solve. It is no patch-work, but *it is the whole thing*, the universe involved! KORESH lays the ax at the root of the tree; goes to the foundation to disclose the truth of human destiny; gives the primal cause of all evil, and the only remedy for its eradication.—C. D. S., Mad River, O.

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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The Enemies of Human Liberty.

Schemes for Perpetuating the Slavery of the Masses ; Capitalists Appropriating the Wealth of the World ; the Vicious Tyranny of Organized Labor ; the Fall of the Competitive System.

WHENSOEVER in the history of the world judgment is about to be meted, (and every dispensation ends in judgment,) the masses of the people have been lulled to sleep through the subtle potency of the wicked influence and instrumentality employed to institute judgment. The most potential factor in the determination of human career today is the love of money, and there is nothing too vile to be undertaken and legalized for its procurement. The greatest intellects of the age are active in the devising of schemes through which the people may be robbed of the products of their industry, and degraded to the serfdom of the wage-slave. The great financiers of the world long ago learned the lesson that all wealth is the product of industry. The question has been, how best to accumulate and appropriate the proceeds of labor, without arousing the suspicions of the wage-earner that the accumulations of the rich were but the resource of the sweat of the laborer's brow. The world is slow to learn, and there is nothing upon which the purpose of the rich is more firmly fixed than the prevention of the acquisition of this knowledge by the masses of the people; and there is nothing upon which the masses of the people are more densely stupid than the knowledge of the fact that what men produce they have the right to possess.

All labor-unions are founded upon the fallacious premise that there is a distinction between capital and labor, and that somehow the capitalist came legitimately into the possession of his wealth, and that it is

a boon bestowed upon the employee by the employer, when he receives but a modicum of the products of labor in the form of wages. Is it a victory for the labor-union when he increases his wage and reduces his hours of labor? Every victory of the wage-slave, under the auspices of organized labor, is a dagger aimed at the heart of liberty, because such a victory augments the aggressive purpose and power of such organization to force—if in America—every liberty-loving and laboring American, against his conscience, into the ranks of as vicious a tyranny as has ever characterized the history of a benighted world.

The government of the United States is supposed to be founded in the interests of liberty, and its Constitution invented for the purpose of guaranteeing the rights of the weak against the aggressions of the strong. Is it fulfilling the purpose for which it was constituted, when, in the administration of the powers of a great Republic, the cowardice of political aspirants and intriguers precludes the possible enforcement of its provisions? Justice would have indicated that the enforcement of the principles of liberty, as defined in the constitutional law of this land of boasted independence, should have erased from the possibilities of human invention and achievement the creation of the universal trust, with its overwhelming aggressions and dominating potencies, in conflict with the universal confederation of labor—equally damnable. These would both have been relegated to the regions of the prince of darkness, and into

the oblivion of their just deserts when in their incipency, were it not for the schemes of the political jugglers, whose interests are grounded in the conflicts of competitive commerce. The party in power observes with terror the conflicting interests of the money god and his vassal—the *vox populi*. Both of these are factors in that tenure of functional capacity in which the people are robbed, not sustained, in their religious, political, social, and commercial rights.

How shall we prestidigitate our political machinery so as to combine these conflicting elements in our control of the reins of government? How shall we conciliate the masses, so as not to conflict with the power of the money god upon which we depend for our continuity of tenure? These are the questions which perplex the political wire-puller; and the party out of power is contending with the same political problem. It is in the

very order of law that political corruption should reach its supreme limit in the seat and at the heart of administration, that there the forces of eternal judgment should find the head upon which must fall the execution of vengeance. Judgment is inevitable; there can be no escape from the doom pronounced upon the prostitution of the principle of righteousness and the violation of the law of God. The competitive system must inevitably fall, and fall with that thundering crash, the echoes of which shall not cease to reverberate until the conflict of competition—whether manifest in the combinations of usurped empire, the potency of the money god and militarism, or in the degradations of labor confederation—shall have been utterly overthrown and disintegrated, and the kingdom of a righteous and organic communism shall have arisen to claim, institute, and execute its authority.

The Unveiling of the Universe.

The Wonders of Koreshan Universology; the Startling Revelation of the Laws of Life; Facts and Factors of Existence; the Climax of All Discovery.

PROF. U. G. MORROW.

THE GREAT PROBLEMS of existence have exercised the minds of prophets and philosophers, seers and sages. Men of all ages have contemplated the wonders of the universe, and have endeavored to discover the great secret of life and lift the veil that hides Deity. The astrologer, the metaphysician, the mediæval alchemist, the modern astronomer, the biologist, the chemist, has attempted to provoke the Sphinx to disclose her secrets; but to the modern mind there are mysteries still—questions unanswered and problems unsolved.

Is it possible to unveil the universe? The human mind could never know what is expressed in an *infinite* universe, could never comprehend an *infinite* Deity. The conclusion has been forced upon the world, through modern misconceptions of Nature, that the universe and God are beyond our ken; but there is the constant momentum of the human mind in the direction of discovery, which must produce ultimate success in the unraveling of the tangled skein of life. The desire to know, the impulse to discover the universal solvent, has been created in the human heart by Nature, which is true to itself and true to humanity. Hope springs from possibilities seen; and the combined endeavor of the most advanced minds of all ages must ultimately bring to humanity the knowledge which the world has long sought—the knowledge of the entire universe of existence!

The mind is filled with wonder in contemplation of the great fact that the universe exists. There are marvels all the way from the atom to cosmic shell; from spark to sun; from the animalcule to man. But the universe in mystery is not so marvelous as the universe revealed. Where vagaries are marvels, the real universe is hidden, and the man can only wonder at what

he sees and what he feels. Ignorance veils the marvelous harmony of universal law, and blinds the eye to the beauties of Nature; it takes away the charm of life, and leaves the man in the wilderness of the unknown.

The wonders of Koreshanity are the wonders of the universe as it exists, because Koreshanity is its unveiling. We may no longer observe the dazzling sun, the brilliant planets, the twinkling stars, and the hazy nebulae, and wonder *what* they are; for the wonders of inquiry become the wonders of actual knowledge; mystery becomes transformed into the marvels of law and of life. Instead of vagaries, we behold things visible to the eye of Science.

Koreshan Universology brings new and startling conceptions of the universe, and all the planes of life which the universe contains. It is a structured System of knowledge, as the universe is a structured system of existence—a structured form; it is definite and specific in its analysis, because the universe is definite and limited, perpetuated through the operation of definite and immutable laws. The complete unveiling of the universe involves the revelation of the laws of its creation, the laws of the existence of Deity and his relation to the cosmos. The Absolute expresses himself in the universe of creation; and the Absolute comes in and with the discovery and declaration of the absolute truth.

The Wonders of Astronomy.

The entire Koreshan System is founded upon the principles and laws of cosmic form and function. The foundation of its long line of analytical and analogical reasoning, is the indisputable fact that all life is generated in the cell. All life is cellular—a truth demonstra-

ted by all the facts of observation and research the world over; a law without an exception, a principle that is universal. It is true in the lowest as well as the highest forms and qualities of life. The law of cellular life operates in the protoplasm, in the man, and in the cosmos. The smallest cell is the foundation of creation; the greatest cell is the ultimate and outermost expression of the creative mind. The universe has its shell and nucleus; its interdependent sun and firmament; its center and circumference; its life and its environing base and pediment.

In the light of the knowledge of the eternal laws and principles of life itself, the universe rises out of obscurity and assumes the form of a great, living, structured unit, a marvel of complexity and harmony. Within its walls is the wonderful world which we observe—the great system of life which links man and cosmos, and brings into relation and correspondence all the planes and kingdoms of life and activity. There is nothing in the universe that is unnecessary; everything in it is a part of it; and every part contributes to the existence of the whole.

The great fundamental fact, the basis of all true conceptions of astronomical functions and relations, is the *hollow globe*,—a strange and startling conception to the modern world; but it is the true one, a conception which constitutes the groundwork of a complete mental revolution. When our conception of the universe is changed, there necessarily comes a revolution of all conceptions of all other things which the human mind has ever considered. It supplies the rational basis of all truth, the premise for all subsequent analytical and analogical conclusions, in every department of observation and investigation. It places us in a new world, in the comprehension of immutable laws, which if obeyed and applied will completely transform all human environments and relations. It is the scientific basis of the new religion, the new social economy, the new civilization. The great marvel of the physical cosmos is that it is eternal, possessing the functions of its own perpetuity, the basis of the existence of its Cause, the eternal expression of the mind of Deity.

The Wonders of the Human World.

The world of man is no less complex than the physical cosmos, because humanity at large constitutes a universe which is analogous in every particular to the physical cosmos in which we live. Humanity is the primary effect of Cause, while the cosmic cell is the secondary effect; and it necessarily follows that the two coördinated worlds are not only interdependent, but are correspondential expressions of the one Creative Mind. Therefore, whatever laws are operative in the physical cosmos, whatever functions the great cell possesses, also operate and obtain in the world of man.

What a mystery the world of humanity has been to man! Who has not wondered as to man's origin and destiny? We may study history and note the progress of the world from age to age. We see expressed here and there brilliant mental stars, leaders of the world;

constellations of people which have a specific location in time and zone. We see the various departments of human activity; and the rise and fall of nations. We observe the fact that humanity possesses the functions of propagation, and that from generation to generation life is transmitted. A marvelous being is man, endowed with attributes and powers which are supreme in his domain. What a wonder is the mind! What a marvel is life! Who shall say what the human mind cannot comprehend, or what human life will not produce in its progress? Koreshanity maintains that the human mind is capable of involving universal consciousness, of comprehending universal law, of knowing our origin, and of reaching our Destiny!

When the mind has clearly comprehended the laws of correspondence existing between man and cosmos, it is ready to grasp the marvelous and startling revelation of the science of divine existence. The physical cosmos involves itself in the central sun, which is the seed, the pole, the pivot of the perpetual creation of the cosmic cell. Likewise, the anthropostic world must involve itself, its consciousness, and its life in a central Man, the anthropostic Sun. The Creator of the universe is contained in humanity. The conclusion is inevitable, for there can be no evolution without an *involution*; and involution must always be as tangible as the evolution itself. This establishes the truth of the Koreshan doctrine of the *humanity and personality of God*, and demonstrates his periodic manifestation in the natural world as its Creator, the Supreme Impulser of not only humanity, but of the entire universe!

Here we have the scientific demonstration of Messianic law; it is upon this scientific basis that we declare the fact of the coming of the Almighty in the natural world nineteen hundred years ago, as the veritable Jehovah, the Creator of all things, the Head of the new creation; and it is upon this scientific basis that we stand as opposed to all anti-Messianic vagaries and conceptions promulgated in the modern world. In the light of Koreshan Science, the Hebrew and Christian Scriptures are confirmed as expressing, in the language of universal symbolism, the veritable truths and keys of the great secret of life and creation.

The Wonders of Koreshan Alchemy.

Without a comprehension of the science of Alchemy, the processes of the creation and perpetuity of the cosmos cannot be understood; for Alchemy is the *key*, the universal solvent of all truth. As long as the modern theory of the indestructible atom is entertained, any endeavor to comprehend the laws of life will be fruitless. There is no truth in the theory of chemistry; it is a vagary, an absurdity; it solves nothing, because it leads the mind away from the very secret which is desired to be discovered, and blocks the way of mental progress. It is not enough to view the heavenly bodies through the telescope; to magnify the minutest organisms with the microscope; to be able to read chemical formulas; to observe the facts and phenomena in the physical and anthropostic worlds; the mind must grasp the principles

of the hidden *processes* through which life progresses, from the lowest plane to the highest, from the atom in the mineral kingdom to the mind of Deity.

The fundamental law of Koreshan Alchemy is that matter is destructible; that matter and energy are correlated and interconvertible. We hold that the universe is composed of substance in two general states—energy and matter; and that the fundamental law of all activity and life is the law of transmutation. The lowest form of matter exists in the crudest materials of the cosmic cell; the highest form of matter is in the flesh of the perfect man; the lowest quality of energy is physical, non-vital energy; and the highest quality of energy is the mental substance generated in the human world.

The comprehension of the laws of the reciprocal relation that exists between energy and matter; the ex-

periences of atoms resulting from the various and complex transformations; the sensations, motions, and acquired consciousness; the psychic impress made upon the atom in contact with other atoms in its progress, constitute the *key* to the great problem of life itself. Then what is the ultimate conclusion of Koreshan Alchemy? It is, that the mind of Deity with its co-ordinated immortal pediment or body in humanity, is the *highest product* of all universal activity; and that in its reaction upon the world in the exercise of the divine functions of creation, the mind of the Almighty does not operate directly upon substances of the physical cosmos, with which it has not direct relation, but that the field in which God *does* exercise his powers and functions of creation, is the field of human mentality and life!

The Great Round World.

The Immense Sphere in Which Humanity Dwells; Creative Functions of the Seed-Man; Revelations of the Scientific Prophet; the Manifestation of the Gods in the Earth.

BERTHALDINE, MATRONA.

“**T**HE GREAT Round World and What Is Going on in It,” is the title of a little weekly published in N. Y. by the Great Round World Pub. Co. The title recently attracted the eye of a Koreshan standing near a corner news agency, awaiting a street-car, and he saw in it an unwitting testimony to the “inside theory.” The exclamation, “Well! there are many strange things going on in this world,” is common, and is in recognition, likewise, that the most natural thought is, that we are inhabitants of a limited sphere, as Koreshanity most scientifically declares. The hollow globe, the womb of all Nature, includes all things and excludes nothing. It incubates itself by the polarization of its life-giving energies in its central germ of reproduction, by producing a sperm, called “in the beginning,” and named in the nomenclature of natural origins, the Lord Jesus Christ. This beginning of the creation of God possessed within itself an indwelling pneumatic and psychic potency, of which his soma, or body, became the sperminal and germinal precipitate for the vitalization of mother—Nature the entire physical universe.

It is truthfully written: “Without Him was not anything made that was made.” He, the Lord Jesus, involved the Fatherhood and Motherhood of an anthropotic world, a kingdom to come, to which his maternity gave a spiritual birth at the beginning of his era, to the spiritually begotten, and his paternity begat these spirits for a birth, or regeneration, as his own image and likeness of immortal flesh, at the harvest or end of his era; for this regeneration the day is at hand.

Every vidual organism is, in a limited sense, a world—a habitation of entities; and every vidual mortal brain is a habitation of spirit intelligences, in process of reformation by information. If a man’s informer be a Deific entity, God is forming him by its divine indwelling for the attainment of the divine image and likeness.

It is written scientifically, that God dwells in the generation of the righteous; and primarily and causatively, God is in the Messiah of the righteous, reconciling the world unto himself. To reconcile is to draw together, or gather in one, that which has been disintegrated and scattered. This is accomplished by polarizing the love of truth in the personified Truth—the anointed Prophet of God. This focalization produces a reflection from the center of the spirit of its life, which imparts to the polarized the life of its kind.

The world will soon be made to realize that the greatest thing going on in “this great round world,” today, is this process of polarization, for its own revivification and reconstruction in righteousness. Of this, the editor of the handy little compendium of current events is probably unaware. Few are prescient enough to record, as the greatest discoveries of the Christian era, the facts concerning the form and functions of the physical universe the foundation fact being that we are discovered to be inside a hollow sphere, on its concave surface, and all under its central sun. This habitation of all that is, and, in some degree of its being, of all that ever will be, contains almost innumerable worlds to be conquered by a greater than Alexander, even the Almighty Hero—Truth. This great round cellular habitat contains also all existing space, all that is required for the continuous manifestation of revolving, involving, and dissolving worlds.

As each man in his own order becomes a God, he becomes the seed of a new distinct divine order which he lives to create, and dies, as to his animal life, to reproduce. Every seed from the least to the greatest fulfils the law of reproduction by falling into its appropriate soil and dying, that it may not abide alone, but bring forth in the fulness of its cycle its own kind. Every living thing represents a union of sperm and germ.

Every great system of thought embodied in organic life, represents the teacher and the taught; so if there is ever to be a scientific system of organic social life, representing the Grand or God Man, the divine kingdom, the greatest prophet which the intellectual world can produce must be born and appear in the natural order of events, as the teacher of the natural men who are to enter into the organic combination. These two factors—the teacher and the teachable, must appear likewise in an involved or seed form before they can be manifest in an evolved or harvest form for a universal reunion of light and life.

Koreshanity maintains that nineteen centuries ago, the universe of life and light produced its Seed, Jehovah, named Jesus; that this Seed was planted for reproduction, and that today the field of this world has blossomed for final fruition, the production of the many sons of God,—and that a new field of mortality is ready for a new vitalization, to bring forth at the end of another great cycle, another glorious form of harvest. Each age has its glory and its shame, its retrogressive sham, or mask of death, that falls back and resolves into the chaos of inorganic elements, to be transmuted, reformed, and translated.

The shams of this age are everywhere apparent, and the seal of death and chaos is on all things visible. Upon these creatures of death and hell's destruction, a new light has arisen—the light of absolutely scientific truth, in the person of an anointed prophet of a new cosmogony, to rule the minds of men receptive to its transmuting, reforming, and translating power. This Shepherding, ruling mind represents the spermal or Father attribute of Jehovah, and is Elias, the forerunner of the divine sonship, fruit of the implanted Jehovah. The most receptive psychic femininity of humanity represents the maternal attribute, His soul poured out unto death, in whom its resurrection life is

made manifest. In the final conjunction of these two representative potencies, through interior psychic absorption, a vortex of the pneumatic and psychic energies of a ripened harvest from Jehovah's implanting will be found located in the most responsive mediatrix the earth mother affords. This conjunctive unity will materialize, by transmutation and transfiguration, as the Motherhood of the Gods, the Lord in glory, and "She shall be called the Lord our righteousness." This being of maternity, this Tree of life, Haveh, the Mother of all living, is the central elaborator of universal life, from whom the Gods materialize as men in the image and likeness of Jehovah.

The births of the two representative central personalities to be unified by the mind of God, are events unrecognized by the carnal mind at enmity with God; but the mind of God, which was in Christ Jesus, and is in the great Prophet and Sign of the Lord's coming in glory, recognizes them and has ordained their recognition for ages to come, as most worthy of joyful celebration because it hath pleased him to accomplish, through the transmutation of their humanities by the power of his cross, his own reproduction in the arch-natural form and glory, his divine humanity.

"This great round world" is to contain the Kingdom of the Gods, and to resound their shouts of joy. It is to witness the banishment of sorrow and sighing, and a reign of their righteousness within its material boundaries, such as it has not seen for twenty-four thousand years. All these strange and wonderful things will be dated back in the annals of time, for their natural spermal and germinal beginnings, to the births of the natural representatives of the mortality of the fallen Adam, the most circumferential man, and the central woman, Pre-Eminent by his grace, and according to his knowledge of what constitutes the legitimate center and circumference of every sphere.

"Between Caesar and Jesus."

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

AFTER THE most careful reading and study of "Between Caesar and Jesus," by Prof. Herron, we feel constrained by the truth to say, in spite of the high esteem we have always had for its author, as a man who has the courage of his convictions, that it is the most unsatisfactory and really infidel book we have ever read. The nearer a book comes to telling the saving truth, and yet fails in its fundamental teaching, the more deceptive and dangerous it is. Only the truth in the personality who is "the way, the truth, and the life," can make men free. No man ever saw more clearly or stated more accurately the utter degeneracy of both the state and the church of the present; and that the preaching of the kingdom of God by the prophets, the Christ, and his disciples "never meant other than a righteous human order;" yet he condemns as cowardly and criminal any withdrawal of influence and support

from this mass of corruption, to keep one's conscience and to avoid complicity with wrong.

That none may accuse us of misrepresentation, we quote his own words: "The best that a sinless onlooker can do for the world is to keep his mouth shut; it is an impertinence for him to come meddling with the affairs of sinning and suffering men." Jesus, then, must have been the most impertinent of all beings, if the account of his holy birth and life, given in the Bible, be true, which Prof. Herron ignores and practically denies by representing that He got his knowledge by learning from the prophets, the Essenes, and other sources; and, as he says, "Finally, he joined himself to the movement of John the Baptist, because John's initiative was the best that he could find; and whatever was good, it was his purpose to learn from and help." With him—although in some unexplained, unaccountable way Jesus

is yet to redeem the world from its present utterly undone and hopeless condition, in both church and state—Jesus was not what himself and others declared him to be—the Light of the world; the bread that man must eat in order to have life; God's seed that should bring new life and a higher type of men to the world; the born child, on whose shoulder would be the government of the world; "the mighty God, the everlasting (age-lasting) Father." He was born, and he died, according to Prof. Herron, in the Jewish church; he did not consciously and intentionally form a new church. "He identified himself with the common lot and bondage, refusing to separate himself in anything from the entanglements and hard experiences in which all his brethren were involved by the then existing social order and political system."

Here, as in other places, the writer means by His brethren, the members of the Jewish church and state. We have this in the face of Jesus' own declaration of who were his brother, sister, and mother: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister and mother;" and of the fact that he gave to his disciples a common purse, making them communists; and the further fact that after he went away by a conversion of his body to spirit, and that Spirit went into his disciples, every one who had received that Spirit, the Holy Ghost, immediately went and sold his possessions and laid the proceeds at the apostles' feet, and they had all things common—took themselves out of the competitive system, which Prof. Herron says is a wrong and cowardly thing to do.

He says: "If we would follow Jesus in the social redemption, it will not be by escaping Caesar and his tribute, nor by fleeing from competitive wages and monopoly." "To this social sacrifice of conscience, Jesus was no exception." Indeed, one of the great burdens of the book is to convince people that they ought not to separate themselves from complicity with, hence responsibility for, evil. Doubtless, before the advent of Jesus, the Jews had been thoroughly indoctrinated with such teaching. In this specious way, the enemy of all righteousness was preparing the Jews to reject their Messiah when he came. It is not wonderful that when He appeared, and proclamation was made that the times of former ignorance God had winked at, but that now that the Light had come, he commanded all men to repent, "Because he hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained; wherefore, he hath given assurance unto all men, in that he hath raised him from the dead,"—it is not wonderful, we say, that the men of the time who had been taught to look for salvation as the outcome of their own civil and religious polity, should say to their own Messiah for whom they had long and anxiously waited: "We know that God spake unto Moses: as for this fellow, we know not from whence he is."

Probably unconsciously and unintentionally on the part of the authors, such books as this one, under the guidance of the power of darkness of this age, will greatly move the people of this time when men are again com-

manded to repent because Light has come, to turn their backs on the Light-bearer, and say: "We know that God spake to Jesus; as for this fellow, we know not from whence he is," although he shows all the credentials that the Messiah ever showed to the world, as evidence of the genuineness of his coming again, as the Messiah of the Jewish age said he would.

With the author of "Between Caesar and Jesus," Jesus was not "the way, the truth and the life," as he himself declared, but "he simply interpreted and dramatized the law of love which had always been the law of all being, whether he had come into the world or not;" he was not the "image of the invisible God," "the fulness of the Godhead bodily," the only one that "was before all things and by whom all things consist," the Creator of "all things in heaven and in earth, visible and invisible," as the Bible declares, since, according to Prof. Herron, "Human life is the real presence of God which Jesus taught men to see and to worship." Of all the human life of His day except his own, he declared that it was from beneath, from its father, the devil; and yet we are told that "If his divinity had been different from the divine nature and development in other men, his life would not have been the light of other men." It is very true that "the atonement which Jesus made and which his apostles knew, the only atonement to be made or known, is the uniting man with God in one law of life;" but that union did not exist until Jesus came, and was the result of the change of his whole being to spirit, when he went away; not until the entering of that Spirit into those men and women who desired to receive it, in pursuance of Jesus' words, "We will come unto him, and we will make our abode with him." "Lo, I am with you alway, even unto the end of the world"—age. "I will come into him, and sup with him, and he with me." Such people became the new Christian church, leading a new and holy life, because a new and holy Spirit had formed conjunction with their spirits. All others, rejecting that Spirit, had no divine life in them, but were still of their father, the devil, and his will they continued to do. Rejecting that Spirit, they had neither forgiveness in that world or age, nor in the world to come.

The Bible declares that "Other foundation can no man lay than that is laid, which is Jesus Christ;" and that "there is no other name given under heaven among men whereby we must be saved," than the name of Jesus; and yet the author of this book tells us that "the sacrifice of conscience is the redemptive force that is to save society. I am sure that many will come in other names than his, from the east and from the west, from many points of view and schools of thought, from fields of noblest effort and highest sacrifice, to sit down in the realized kingdom of God."

According to the Scriptures, it is Jesus, a personal being, that is to subdue all things unto himself: "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." But this

writer attributes this marvelous future transformation to the working of inert and lifeless law: "When the law of love has subdued all men and things unto itself, there will be nothing of what you call economics, for there will be neither mine nor thine, nor any more question of how much one shall have above another, than there is question of what price to put upon the sunlight, or how to divide the air we breathe between us; there will be neither wages nor profit; nor will anything be bought nor sold, but every man will freely have according to his needs and power to use, and will rejoice to make his life a function of the common life and good, while the reward of the man that serves best will be the capacity to serve better."

We trust that we have given enough of the common teaching of the book in its own words to justify the severe condemnation which we have passed upon it. Like most books of the time, its principal value, which is considerable, lies in its power to break down the old and make way for a new creation in righteousness. In part, in continuance of this theme, we shall write two more articles, one to show that Jesus must have intended to do what he did, that is, establish a new religion; the other, that there are times when God commands men to come out from the old corrupt and oppressive conditions and enter into new and righteous ones; and that there are abundant evidences to show when those crises arise.

In the Editorial Perspective.

THE EDITOR.

THE WORLD has looked forward to the time of the discovery of the central key of all life, the revelation of all truth, the founding of the integral system which shall at once explain all the facts and phenomena of the universe, solve all problems, and harmonize and unite all the fragments of truth, the perversions of which constitute the bases of all the world's fallacies. Whatever that system may be, it must involve all the subjects that the world has ever discussed, and it must answer all the questions the world has ever asked. It must uncover the past, analyze the present, and forecast the future in the light of genuine science; it must be the focal point of all lines of mental progress, so complete in its analysis of all things as to involve the truth of all; it must cover the entire ground of the universe in order to become the universal system of religion, science, and government. Koreshan Universology is the truth of the universe manifest in its completeness; it contains in one great system of harmonic octaves, all the vibrant notes of truth which the world's teachers have clumsily struck in discord. From whatever sphere of thought Koreshanity is approached, the mind discovers in it the complete analysis of the very specific line which it has considered in part. We may illustrate: Koreshans are universalists, in view of the fact that the destiny of every man is God, and the fact that during the coming ages of light, every man will be saved to the extent of his own ideal. We believe in election, because at the end of every age a nucleus of humanity escapes from the hells. We are the scientific pantheists, because God is immanent in the universe, expressing himself in all planes and kingdoms. We are monotheists, because God is one and supreme in his own personality. In Koreshanity, the extremes of materialism and spiritualism meet; the idea of the eternity of the universe and the doctrine of creation are reconciled through a knowledge of Messianic law. We are mental scientists; we teach the science of re-embodiment and reincarnation; we hold to the Divinity of Jesus the Messiah, and to the absolute truth of his doctrines. We teach the humanity of Deity, and his power to create from his human form all things that are, and to renew the world through the dissemination of his life in Messianic baptism. We accept the truth of all the sacred books of the ancients, and interpret the ancient legends and mythologies; we recognize the world's great teachers of the past—Confucius, Buddha, Zoroaster, the prophets of Israel, the founder of Islamism, and others, as special messengers of truth, each adapted to the genus to which he came. Koreshanity is the harmony of religion and science; it links

theology and cosmogony, God and humanity, and advocates the necessity of establishing the kingdom of God in the earth for the conduct of all human affairs.

The people have grown into the belief that the theories of the modern scientific men have been absolutely demonstrated; it is considered by those who know nothing of the processes through which modern conclusions are reached, that the world is living in an age of enlightenment, when research extends into all domains of the world, and the facts obtained, and knowledge gained. Nothing could be further from the truth. Compared with what the universe is in all its complexity, the information of the scientific world is extremely meager, and the conclusions deduced from the scattered facts are utterly fallacious. Occasionally, candid, well informed minds come to realize that that which is called science in the world has *not* been proven; that it is at best but the speculations of men who have not been able to discover the *key* to the solution of universal problems. Huxley was a man who knew that there was nothing *reliable* in the popular schools of thought; he saw no real advance of modern minds over the ancients. Concerning him and his work, we find these words in the editorial columns of the *Chicago Chronicle*: "But one of his contributions is definite and enduring. It consists of his warning against the docile and trustful acceptance of what science presents for fact or truth. In his review of science in the present British reign, Huxley said many significant things. One is, that Francis Bacon was devoid of scientific insight. Another is, that Newton's 'Principia' helped no man either to wealth or comfort. It is Huxley who says that the labors of Herschel, LaPlace, Lavoisier, Lamarck, Cuvier, and many more famous in scientific annals, were of no practical benefit to mankind. It is Huxley who finds nothing in the newest physical theories that is not to be found in the oldest speculations." In these conclusions of a noted and recognized scientist we heartily concur!

The Bible contains the records of the only instances in all the history of the world where men were resurrected; where they attained to the immortal state in the flesh; where they passed through the experiences and processes of translation, and where they were absorbed into Nirvana. The Bible doctrines of reincarnation and absorption are backed up by the facts, the actual achievement of results. These records are denied by the theosophists and metaphysicians; yet *they* claim to be overcoming death, and seek to attain to natural immortality. The

proof of the Divinity of Jesus is involved in what he accomplished. It is more reasonable to accept the teachings of a man who has succeeded in making a practical application of his doctrines, than the speculations of teachers who have failed to do what they professed to be able to do. Buddha went out of the natural world by way of corruptible dissolution instead of by translation, as did Enoch, Noah, Moses, Elijah and Jesus. Madame Blavatsky failed to attain to immortality; the modern religious faddists will be similarly defeated by the mortal conditions which they are powerless to overcome. Koreshanity is in the direct line of divine progress; it is the scientific definition of the principles and laws of life, of which the modern teachers are ignorant. But are not the mental scientists preparing the world to receive the truth? No; they are preparing the world to receive the rankest anti-Messianic fallacies. They are opposed to every principle of polarization—opposed to the very factors and functions through which truth comes, and through which truth must be applied in the destruction of the power of death.

The people cannot close their eyes to the fact that the breach is widening between labor and so called capital. Every time the question is publicly considered, the evidences of the coming revolution—involving the entire civilized world—become more and more striking and startling. The labor classes, often buoyed up in hope of a peaceable adjustment of the difficulties encountered in the world of industry, meet with bitter disappointment in the failure of all applications of remedial agencies. The work of the Industrial Commission has accomplished nothing in Chicago, except to increase the agitation in the ranks of both the manufacturers and the skilled workmen. The Commission has listened to the grievances of the contractor, the manufacturer, the capitalist, and the people oppressed by labor-unions. In these inquiries there were heard the rumblings of revolution; the end of the republic was predicted by men who have to deal with the unions, by men who have observed the tendency of the laborers to settle the difficulties by force, and the disposition of the money classes to defend their property by the bayonet. The situation must ultimately reach the explosive point. The foundation of a nation is labor; all national resources are traceable to labor, and not to capital; and labor today is the great smoldering volcano of discontent upon which the entire fabric of civilization rests. We hold that the upheaval is inevitable, it is but a question of time. The new era will not come through any effort to save the old world from destruction; for the new can only take the place of the old after the old is removed.

The modern mind does not accept the Messianic idea. The world is full of individualists; and to them the idea of following one man is repulsive; they consider that it would be surrendering their reason, to love and follow a teacher of truth. The mathematician is teaching a class of individualists; he presents the principles of the multiplication table, the principles of square and cube root, mathematical formulas, and methods of computation. The members of the class do not believe in accepting his conclusions, and refuse to be guided by him for fear of surrendering their individuality! The trouble is with the modern mind, that instead of having reason to surrender, they have only ignorance to give up. Scientific prophecy is just as accurate as mathematics. By application of the laws of logic and comparative analogy, a man with a known premise may reach infallible conclusions. If we follow a man who is able to reach correct conclusions concerning the universe, and able to demonstrate how the laws of life are to be applied in organically relating man to man and man to God, we are not losing, but *saving* ourselves; we are not losing individuality, but placing ourselves in position to attain it; we are losing our

reason, but discarding ignorance, and accepting that which alone will *enable* us to reason. The Editor of THE FLAMING SWORD has received letters from mental science teachers suggesting that it is a pity that we should surrender all we have to KORESH. Yet, whom would they have us follow? Why, the "mental scientists," of course!

★ Opiates may be administered to a patient in pain; they deaden the sense of feeling, but they do not touch the cause of trouble. Plans may be devised and applied to make the laboring man contented in his slavery; but they do not remove the oppression, nor establish justice. The effort of labor reformers is to adjust economic affairs in such a way as to permit the work of stealing the world's wealth to continue, and at the same time make the conditions of the laboring world just a little easier. A movement has developed in France for the purpose of preventing strikes and outbreaks of labor against capital. The idea is that the cause of the strikes is mere discontent; and that the great masses are not consumed by the ambition to get rich, but remain contented as long as their means of livelihood suffer no impairment. There *are* people who desire above all things to get rich, and control the products of labor; and there *are* people who reach the extreme of discontent. Now the plan is to concentrate reform forces to keep these discontented people *quiet*, and that is through mutual aid societies to prevent men from reaching the border lines of destitution. Such a movement is under the supervision of the French government, and the organizations have a semi-official standing, and are looked upon with favor by the capitalists, who are glad to have "reform" increase the contentment of the slaves, without interfering with the interests of the capitalists!

★ Somebody has devised a new decalogue, decidedly more in keeping with the spirit of modern times than the ten commandments delivered by Moses. The new decalogue is in the conduct of many people who hope to be saved on the basis of doing with all their might whatever they do—right or wrong! "1. Thou shalt have no other gods before me, and only gold above me. 2. Thou shalt not worship any graven image, except on bank-notes. 3. Thou shalt not take the name of the Lord thy God in vain, but shall use it profitably to sanctify thy greed. 4. Remember the sabbath day to keep it holy. On the seventh day thou shalt do no labor, but thy manservant, thy maid-servant, thy sweat-shops, and all that fill thy purse, must be kept going. 5. Honor thy father and thy mother, but scorn the father of thy country. 6. Thou shalt not kill, except to extend trade. 7. Thou shalt not commit adultery, but may enter entangling alliances. 8. Thou shalt not steal, but shalt annex. 9. Thou shalt not bear false witness, but censor the dispatches. 10. Thou shalt not covet, but grab."

★ The principles of organic unity are involved in the relation of central pole to active circumference. No great army has ever maintained order without a central figure, a commander, a responsible pole of authority. Every sphere of activity environs its star. Every great teacher is the center of a following. Jesus the Messiah was the central luminary of the anthropotic world; he was in the human world, and his light shone out from him toward the circumference of his influence. This is the order of life, of harmony, of organic unity. It is in accordance with law; and the corresponding physical world must have its circumference and its positive pole, its central sun,—not apart from it in space, but within the structure, just as the nucleus must be within the cell. The Koreshan Cosmogony is true to all principles and uses of language; true to the laws of correspondence and comparative analogy; true to the logic of the *cell*, and to all known facts of observation, research, and investigation.

By means of the spectroscope, astronomers presume to be able to determine the velocity of stars through space. About 40 stars are supposed to move at the rate of $7\frac{1}{2}$ miles per second—some moving toward the earth, others receding from it, at this velocity. No matter what time of the year spectral analyses are made, the "velocity" of these stars is the same. The earth is supposed to move through space at about 19 miles per second; and all the stars, so far as might be observed from a mundane automobile, would appear to advance and recede alternately every six months; yet this supposed rapid motion of the earth makes no difference in the spectroscope! If the spectroscopist can detect a difference in the stellar radiations and vibrations, according as the distance between the stars and the earth is increasing or decreasing, we suggest that here is an opportunity for demonstrating the earth's motion; but up to the present time, there have been no proofs of the earth's mobility discovered.

All legitimate industry should be conducted for the benefit of the people. The manufacturers should be the servants of the people. Under the competitive system the order is reversed, and the people are made to be the servants of the capitalists. The spirit which pervades the modern world is that of greed, generated through the love of money. Under the Koreshan Economy all industry and commerce, all production, collection, and distribution of the products of the performance of use are conducted, not for the purpose of accumulating wealth for the few, but for the benefit of the community. Then when the industries have grown to enormous proportions, who will manage the affairs of the great concerns? Men and women who *love* to serve the neighbor; they will be as active under the impulses of genuine love for humanity, as men now are under the power of love for gold?

The president of the Boston theological seminary suggests that it is impossible to throttle the study of higher criticism among studious theologians, and declares that it is not the part of honest theology to throttle any line of study; that the problem is not to be solved by heresy charges, expulsion of professors and clergymen; and that men must be shown that these theories are wrong by logical argument. Very well; now, what is the ground of defense of orthodoxy against higher criticism? The higher critics use modern science as their premise; the Bible is out of harmony with modern astronomy, geology, Darwinism, and chemistry. The clergymen accept the usual scientific vagaries, and are left defenseless. Koreshan Science would settle the question for them—but then, Koreshan Science revolutionizes theology, and the clergymen are not looking for a change of premise!

The members of the Koreshan Investigative Society of Springfield, Mass., are to be commended for their devotion to the great cause of Koreshanity. It is an active Society of advanced minds, engaged in the study and promulgation of the principles of Koreshan Astronomy, Theology, Ethics, Alchemy, Biology, and Sociology. The most profound questions, problems, and issues before the world are discussed; and the Society has succeeded in arousing considerable interest in the city. An entertaining and instructive feature of its meetings is that of answering questions submitted by inquirers. A number of reviews of the Koreshan System have appeared in the Springfield daily press, and the System is discussed in the pulpits. The Society is doing a good work in preparing Springfield for a vigorous Koreshan campaign.

The present world is the product of the past; the world that is, is the world that was, plus its experience. The vicissitudes that are now in humanity were in it in the past generation, in the

past century, in the past age. The line of successive embodiments of each man is the path through which he has progressed or retrogressed—the line through which the life he now possesses has come down through the generations. All of the people that have ever lived in the world in all the ages past, are in the world today; and the present humanity, with all its possibilities, is the same humanity that will enjoy the fruits of progress in future ages.

Orthodox clergymen are fearing a religious panic—a general breaking away of the people from the creeds. The evidences of the coming collapse are increasing; doctrine after doctrine is denounced. The people are losing confidence in the creeds,—becoming disgusted with the absurdities promulgated in the pulpits. The Christian church is a dispensational institution. The rapid dissolution of the church is the sign of the end of the age. We are nearing the consummation, the collapse of the old world, the passing away of the old church and state.

According to the Chicago *Inter-Ocean*, "every step in the world's advancement has been taken with the press in the van." Was there no progress in all the history of the world previous to the advent of the newspaper? In what van are the newspapers, and in what direction is the world's advancement? The press is for oppression; it advocates in its editorial columns every scheme of the money gods to crush out the liberty and life of the people. The daily press is in the van of plutocracy; it lives by advancing the world of capital.

Koreshanity is pessimistic when it declares that the modern world is on the way to ruin, and that there is no hope of freedom through the various unscientific remedies seeking application. But Koreshan optimism is of the highest order; we see the world of the future growing better through the application of law, in the reconstruction of society and in the introduction of the new era.

* "A woman's view of society depends on whether she is outside or inside." Certainly; and it is the same with a man's view of the world generally; if he believes that he is on the outside of an earth which is flying through space, he has no fixed foundation for his conclusions. The most truthful conclusions can only be formed from an *inside* view of things.

A radical mind is said to be the opposite of the conservative; yet the Messiah is the most radical of all minds, and the most conservative; he is the biological radix, the conservator of the world; the revolutionist, yet the Savior of humanity.

He is a narrow politician who believes that all just government is derived from the consent of the governed, and who remains silent on the subject of stealing the wealth of millions of people without their consent!

* It is said that space must extend eternally because it could not stop. We hold that space is limited because it is nothing of itself, and cannot extend beyond the universal environ.

♦ The purpose that Easter is now made to serve, is to increase the demand for eggs and millinery. On Thanksgiving, the people gobble the turkeys.

The astronomers are shooting stars with the big telescopic guns; observatory work is their forte, but the foundation and walls are crumbling!

▲ Christians associate eggs with Easter; the Koreshans, the principles and laws of incubation with the resurrection.

"It is apparent that mental scientists are on the right road"—but going in the wrong direction!

Electricity is a factor of current history.

Editorial Discussions and Miscellany.

THE EDITOR.

Blunders of the Higher Critics.

EDITOR FLAMING SWORD:—Will you kindly give the Koreshan explanation of the three accounts of creation contained in Genesis? These three accounts are considered by the higher critics as being three different documents. The Koreshan Investigative Society of this city has been attending a seminary conducted by a recognized scholar, in order to learn exactly what is understood by the so called higher criticism; and we would like to be able to explain from the Koreshan standpoint, the apparent contradictions and mixture of the accounts of the events relative to the creation of man.—Mrs. M. L. N., Springfield, Mass.

The prevailing idea is that at some time in the past there was no universe; and that by some process the universe began, the earth was made, and the first and only man appeared. According to this view, whether it involves the usual orthodox idea, or the conception of the evolutionists, at the time the first man was made there were no other human beings. This absurd idea has so thoroughly grounded itself in the modern minds, that it lends absurdity to every endeavor of the clergymen and so called scientists to interpret Nature and the Bible.

The higher critics assume that the first few chapters of Genesis contain several different and conflicting statements regarding the creation of the one man Adam; and from the basis of this assumption, there are apparent contradictions. The attempted explanation of these different accounts is, that they were written by different persons, who committed to writing their different conceptions of how God created the first man; and when the contradictions are apparent, the conclusion is reached by the higher critics that, in all probability, neither of the writers knew anything about the subject he endeavored to handle. It is supposed that the "Elohistic writers" compiled the first chapter; then the "Jehovistic writers" added a number of paragraphs; and so on throughout the Pentateuch. The idea is to set aside the conclusion that Moses was the author of the books usually attributed to him, and thus impeach the testimony concerning the Mosaic cosmogony.

It matters little who wrote the book of Genesis, so long as it is true; if it is not true, no knowledge of its authorship would make it any more reliable. Moses wrote the Pentateuch in the same way that Jesus wrote the New Testament; and the authenticity of the Pentateuch is not invalidated by the discovery that the last chapter of Deuteronomy contains an account of the burial of Moses!

But to the points in hand: Instead of there being three different accounts of the same thing, there is the continuous record of several different creations! If we should assume, as do the modern teachers, that the Almighty is not susceptible of any transformation or of progress, we too should wonder that Elohim (the Gods) should make Adam in one chapter, and Jehovah Elohi (the Lord God) should make the same man in the next; and finally that Adam should be both "he" and "they" at the same time!

Jesus was the beginning of the creation of God; he stood at the head of the anthropic Zodiac. 24,000 years previous to the coming of Jesus, the old creation was new; and the old creation began in the same way that the new creation began. We may come down nearer to our own time to find that which Genesis describes. The Christian dispensation is a typical dispensation; and we have but to analyze it to understand the processes of the divine creation.

Jesus was the beginning in which the heavens and the earth were created. The Gods (Elohim) produced Jesus the Christ from humanity; they were involved in him. He was the Man whose creation is described in Gen. i: 26, 27; and in obedience to the laws which are operative in every biune seed, he began the work of multiplying himself in order to replenish the earth of humanity—to replenish it with life. Jesus was the Lord God; he was sown in the mortal soil, the dust of the earth; he breathed into the primitive church the breath of life, and that church, organized in the form of a man, became a living *soul*.

The new church was the embodiment of the Lord God, who worked in and through it. He was planted in the garden of Eden; a deep sleep fell upon him, and the woman was developed from his rib or strength. Then came the fall of the church, and they were turned out of the garden and went into the state of death. And what is the result? The reproduction and manifestation of the new race, the multiplied Adam, made in the image and likeness of God, the biune beings, male and female, in the various orders given in Genesis v.

There were just as many people living when the Adam of Genesis was created, as there were living when Jesus was created. If Adam was called the first man, so was Jesus—the first-born of every creature, the one Son of God; first a natural man, and then a "quickening spirit,"

which vitalized the church. Neither the modern clergymen nor the higher critics comprehend a single principle of the creation and propagation of God Almighty from and in the field of humanity; hence the ludicrous blunders made by modern minds, when they attempt to explain the writings of Moses.

Promiscuous Replies.

Is the resurrection of damnation the same as that predicted by the prophet Daniel? and will it continue as long as the resurrection of life?

The resurrection of damnation is the resurrection to the shame and contempt foreseen by the prophet. The word which has been variously translated everlasting, age-lasting, age during, etc., refers more particularly to the kind of resurrection and condemnation that will obtain during the coming age, and less particularly to time. It means ageical or age-kind. It does not imply that those who attain to the resurrection of damnation will be immortal, or that they will remain as long in the natural world as the immortal men; but that they will receive the specific kind of condemnation that obtains during the age, which is characterized by a specific kind of life.

If form is a fundamental property of existence, and if that which has no form has no existence, are we to understand that matter after its transmutation to energy has form?

No; but on the contrary—that energy has no form, because it does not possess the properties of matter. Matter has the specific properties of existence (which means to *stand out*); while energy is not in a state of existence. The substance of energy *is*; as energy, substance is said to *be*, but not to exist; it does not *stand out* in form until it is materialized. Matter is 3 dimensional; it possesses the fourth dimension at the point of transmutation; and then the substance of energy is no-dimensional—it has no form.

Why, if the moon is an X-ray picture of the earth, does it not present different pictures when seen from different places? It seems as though when it appeared in Asia or Europe it should present the picture of the eastern continents; and when seen in America, the picture of America.

The moon is not a direct reflection from the earth; there are many transpositions of levic energies from the time they leave the earth until they focalize in the visible moon. They pass through all of the planets, and are finally transposed to the great lunar sphere which lies just outside the sea of hydrogen. The visible moon is the pole of this sphere. It is a material

picture of the entire earth; the impression is constant; and as the same face is always presented to the earth, the picture is always the same wherever seen.

Will you kindly explain the meaning of the expression, "the heaven of the hells," used recently by a Koreshan writer?

The natural humanity today is in the condition of the natural hells; there is hell in all the modern human relations—we are living in hell, the worst hell the world has ever known. Within this natural hell is the spiritual world, which has been called the heaven of the hells. This heaven is coming to an end; the old heaven and earth will be destroyed. Heaven is not exclusively divine. The spiritual world of the perfect man is the divine heaven; while the spiritual world of the mortal humanity is the heaven of corruption, the heaven of the hells.

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Koreshanity in the East.

Society of Prominent People at Springfield, Mass., Studying the Koreshan Cult.

Sufficient interest has been excited in Koreshanity in this city to form a branch of the Koreshan Unity. The Society meets weekly at the residence of its president, Mrs. James W. Russell, of Salem street. Mrs. Frank Nutting is secretary, and Mr. Frank Warner the reader. The Society has a membership of 20, and professors, clergymen, scientists, editors, doctors, and lawyers are numbered among those interested in the new cult. It is expected that DR. CYRUS R. TEED, of Chicago, Originator and Founder of the Koreshan Astronomy, or the Cellular Cosmogony, will come to this city in the Spring, for a series of public lectures on the new astronomical system which maintains, as the result of scientific experiments and surveys, that the earth is a concave sphere, inside which we all live. DR. TEED has already been heard here privately, and his lectures awakened so much interest that a society for investigation and study was formed.

The Scientific Religion.

The Koreshan scientists claim that if the earth is really concave, which they claim to have substantiated by absolutely scientific demonstration, many popular theories would be revolutionized; that thereby the laws of universal existence and perpetuity will have been discovered and all mysteries of the earth revealed through the knowledge of the earth's form and the relation of all its parts.

The new science will affect popular theology by explaining the great mystery of the Deity, scientifically. Hence the claim that the scientific theory of Koreshanity is the foundation or basis of its religion, which is claimed to be the revival of the primitive Christian system as it was taught prior to the declension and the apostasy of the church. Koreshans claim to defend the Bible—that the Bible teaches that the world is a hollow sphere, the outermost metallic strata being the "firmament" of the Old Testament—and that the Bible is scientifically correct in all its expressions.

Advocates the Unity of Church and State.

Koreshanity, then, according to the claims of its Founder, is the unity of all the religious, social, industrial, economic, and commercial phases of human life and thought and activity. Its religion is the primitive Christian system revived; its ideal and real standard of life and morals is Jesus the Christ; its government is the natural imperialism, the unity of church and state, society and industrial economy. Its orders are communistic and co-operative. It receives members from all planes of life, and adjusts them according to their aspirations and fitness.

One of the official circulars of the Society says further: "We have no secret orders, no secret doctrines. The entire system is open to the world for investigation and study before any of the orders are entered; it invites only rational acceptance of its principles. It does not appeal to the prejudices nor emotions of the people; excludes abuse of hypnotism, and psychologists no one into acceptance of a single thought of the System."

Koreshan Societies and Industries.

The Society Arch-Triumphant consists of three general orders: The Celibate and Communistic; the Marital; the Investigative Court of the Society. Through this Society prospective members must be introduced to other features and departments of the System. The Outer Court is designed for those who desire simply to investigate Koreshanity; it imposes no obligations whatever, except nominal dues. No matter where you are, you can be a member of the Society. The Koreshan Unity has three colonies established and in operation: The Koreshan Communistic Home and University, at Washington Heights; the Englewood Home and Printing Establishment, and the Communistic and Co-Operative Colony at San Estero, Fla.

The highest order of the Koreshan Unity is the Celibate and Communistic. This is composed of various degrees. The second order is the Supreme Marital Order. The first principle of this second order, regarding the marital law, is that no member of the order shall violate the true principles of propagative law by prostituting the marital act. Any other purpose than that of propagation is a prostitution of the act, and a violation of the true natural marriage. The system of marriage in this second order is monogamic, and according to the laws of the state and nation.—*The Homestead*, Springfield, Mass.

* * *

Christianity and War.

A Glance at Civilization Under the Modern Influence of the Fallen Church.

What good has Christianity accomplished for the world? Has it closed the temple of war, or has it invented utensils of destruction to slay its victims by the thousands instead? Would any logician say, the present order of things that confronts us today is a logical sequence of the teachings of its Jewish founder? He said: "Put up your sword," but instead, they remove each his sword from the sheath, ready to make it drink his brother's blood. And what do we see today, after nearly nineteen hundred years of its existence? Just what we ought not to, if it really is burdened with a message of love and good will among men. If its mission is to bind all men into one brotherhood, how long,

oh, how long must it be counting its labor of the past centuries before its work will be accomplished?

Any system is worth to the world just the amount of good it has accomplished, no more, no less. What good did England do to China when she forcibly opened her ports, ostensibly for China's good, but really for the purpose of selling her opium and making a nation of drunkards? And how well she succeeded, all the world knows only too well! Must China alone reap the fruit of this act? Or will it react upon England through natural law, and cause her to lose more than she gained by the opening of the ports? China did all she could by taxation and expropriation with England to keep the narcotic drug out of her Empire, but all to no purpose; she taxed the English smugglers, and executed all Chinamen that were engaged in the nefarious traffic, but England interposed again and made the sale legitimate, and imposed a penalty upon China of over six hundred thousand pounds sterling, upon the plea that China was imprisoning and killing missionaries, and on account of that barbarous act of a Christian nation China is an opium-smoking, drunken nation. Not only that, but travelers in the Orient report that English lords furnish the seed and dictate the number of acres to be planted and also the price of the opium which they are to pay the producers, which they resell to the Chinese at a four-fold profit.

What is the natural result? England has made China drunk, put her to sleep mentally, and destroyed her physical ambition and endurance, and the booty she expected to still plunder her of, will fall to Russia, Germany, and France, while she is engaged killing Christians nearer home, who seem to be inclined to strike back and to strike often and very hard. This will curtail her power in the East, and she will lose eventually much more than she gained by opening China's ports to her trade. England may command the sea for a season, but it is preposterous to say she will rule the land to any great extent. Russia and the German confederation will compete for the lion's share, and will become masters of the greater part. England and the United States will always be competitors in the markets of the world, and cannot remain the closest of friends. Will it not be a sight for the gods when these nations shall meet to decide the world's championship?—A. B. ALLERTON, in *Jewish Voice*.

* * *

The World's News.

Apr. 4.—Dewey surprises the people by announcing himself a candidate for the presidency.—Natives of Congo Free State reported in revolt against Belgian government.—Queen Victoria visits Ireland; is cheered by thousands, but many citizens protest; the visit said to have intensified Irish disaffection.—Boers capture several British guns.—Soap-makers in Germany form a trust.—Russia appropriates \$26,000,000 to strengthen navy.—Apr. 5.—American people dissatisfied with the Porto Rican tariff bill passed by Congress.—Boers massing about Bloemfontein; may endeavor to trap Lord Roberts' army; British retire from east of Bloemfontein as the Boers advance.—Attempt made to assassinate Prince of Wales at Brussels; two

shots fired by assailant.—Big Democratic convention hall at Kansas City, Mo., destroyed by fire.—American Lake sailors organize.—Apr. 6.—Strike fever breaks out in Chicago stockyards; packing-house employees ask for advance in wages and shorter hours.—House committee advises naval appropriation of \$16,000,000.—British again repulsed from Mafeking; besieged English army still unrelieved.—Belgian socialists charged with planning assassination of Prince of Wales.—Serious strike continues on island of Martinique, West Indies.—Dewey decides that he is a democrat.—Apr. 7.—Bryan urges the silver platform.—Chicago street-car strikers tie up 170 miles of car lines.—Hawaii is made a territory of the U. S.—5 whole companies of British troops captured by the Boers east of Bloemfontein.—Labor and race riots at San Juan, Porto Rico.—Negroes at Santiago, Cuba, threaten a revolt.—Apr. 8.—Gen. Otis decides to leave the Philippines; Gen. McArthur succeeds as military-governor.—British capture 200 Boers south of Bloemfontein.—Serious uprising of Basutos against the British, feared.—The Horne department store at Pittsburg, burned; loss, \$2,000,000.—Big dam at Austin, Tex., bursts; 60 people drowned, and property damaged to extent of millions of dollars.—Army contractors in London growing rich on the South African conflict.—Russia assumes warlike attitude toward Turkey.—Apr. 9.—Boers troubling Gen. Buller again; flocking into Natal to prevent Buller entering the Transvaal.—England's faith in Lord Roberts weakening.—Natives of Swaziland threatening to join the Boers against the British.—Hypnotism employed by Chicago surgeons.—American generals in the Philippines ask for more troops.—Apr. 10. **Victoria day!** Anniversary of the birth of VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity; observed as a holiday by Koreshans at Chicago, San Estero, and elsewhere.—Continued Boer successes create gloomy feeling in England; British forces accomplishing nothing; Boers renew their activity; reported in better condition, with more men in the field than ever before.—Portugal violates neutrality laws in granting favors to Great Britain in South Africa.—Australians oppose English imperial federation.—22,000 school children of eastern cities send representative with message of greeting to President Kruger, at Pretoria.

* * *

Marie Corelli's New Story.

Marie Corelli, for the first time in five years, has written a short story for an American magazine. The Laurels of the Brave is the title of a bitter, brilliant, timely story which she has just finished for the *Saturday Evening Post*, of Philadelphia. It deals with the South African War Charities, and handles without gloves the "Society Department" of the English War Office and the women who, for advertising purpose, are donning khaki.

The Laurels of the Brave, superbly illustrated by Harrison Fisher, will appear in the *Saturday Evening Post* of April 14.

Amateur Photographers at the Exposition.

The Paris Exposition will offer an interesting field for amateur photographers, and to make it profitable also, *Leslie's Weekly* has opened a Paris Exposition amateur prize contest. It offers twenty dollars for the most unique, original, and artistic photograph taken by an amateur at the Paris Exposition grounds, and two dollars for every photograph accepted and published in the contest. The photographs

will appear in *Leslie's Weekly* as rapidly as they are received and accepted, until the conclusion of the contest on November 1st, when the special prize of twenty dollars will be awarded. Entries should be marked: "For Paris Exposition Amateur Contest." Full details are given in the columns of *Leslie's Weekly*.

* * *

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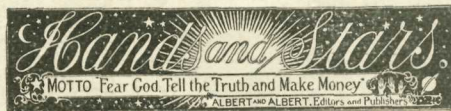
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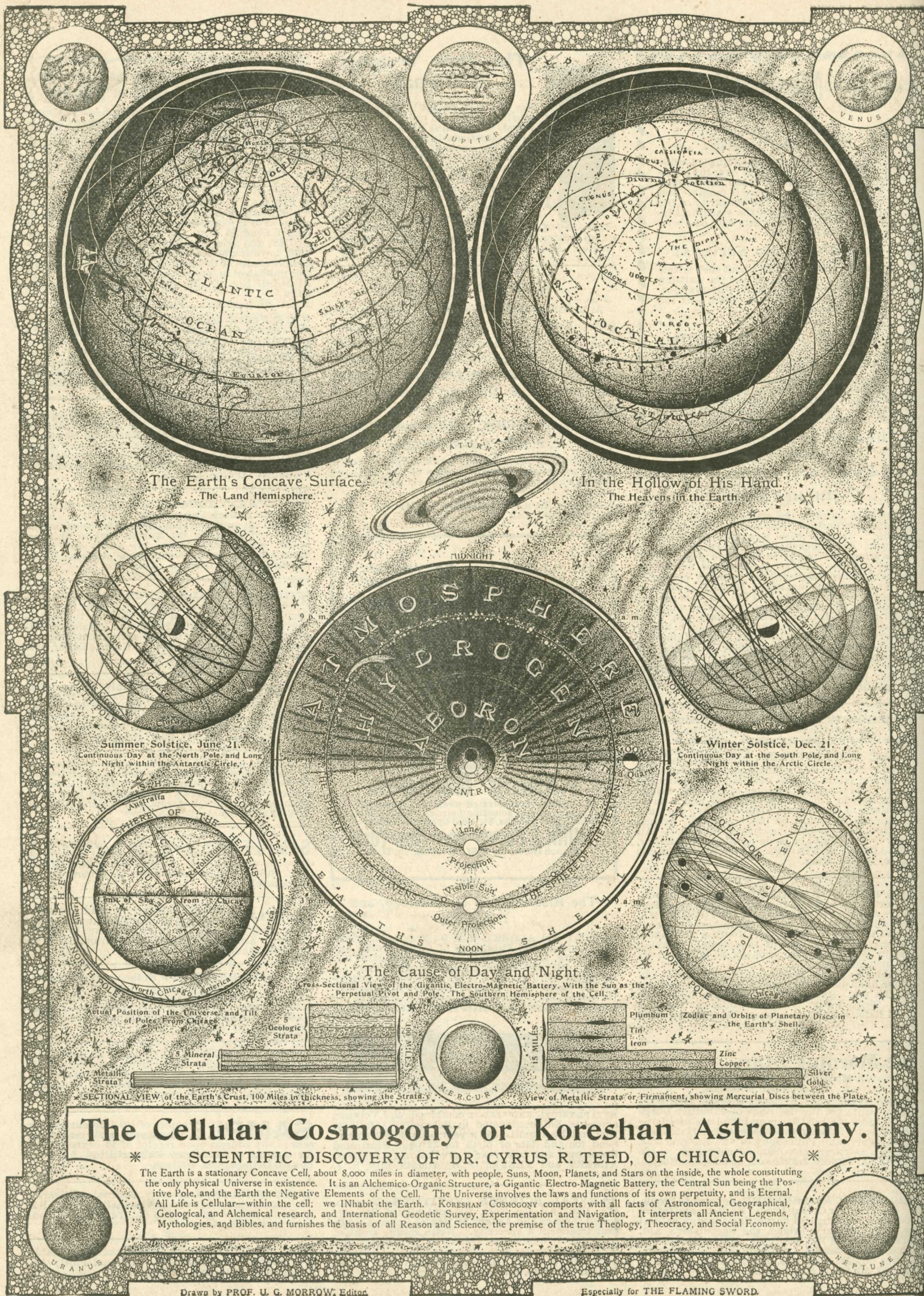
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