


SPECIAL FEATURES OF THIS ISSUE:

Form of Scientific Socialism.—Purpose of Democracy.—“I am” Fallacy Exposed.—Period of Transition.
Jerusalem.—Science and Religion.—Editorial Pages.—Questions.—The Root of all Evil.

THE FLAMING SWORD

A detailed illustration of a hand holding a sword that is engulfed in flames. The hand is shown from the wrist up, with fingers wrapped around the hilt. The sword is held diagonally, with the blade pointing upwards and to the right. The flames are bright and dynamic, with many tongues of fire. The background is dark with radiating lines emanating from behind the sword, creating a sense of light and power. The entire illustration is framed by a decorative border consisting of a repeating pattern of stylized, flame-like or leaf-like shapes.

March 1, 1901.

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Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discussions, and Miscellany, World's News, etc.
Prof. U. G. Morrow.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Structure of Scientific Socialism.

Futile Efforts of Reformers who Know Nothing About the Law of Construction of the Natural Cosmos ;
the Purpose of Democracy ; the Empire of the New Age.

THERE CAN BE NO REASONABLE QUESTION of the fact, that a form of socialism will succeed the crisis of the competitive consummation. There is great conflict of opinion regarding the character of that socialism. The laws of organic order will be applied in the establishment of the social kingdom to be inaugurated now, at the end of the Christian dispensation. The consummate ignorance of the would-be social reformers is something appalling. The audacity of the self-authorized reform leaders is commensurate with the character of the times, and the contemplated social revolutions are puerile. The laws of organic order are not understood, and the efforts at reform will be futile.

The world is hastening with accelerating strides toward that great competitive catastrophe, the inevitable culmination of the spirit of greed which actuates the world, and which the modern Christian system has authorized and propagated in direct opposition to the teachings of the great Exemplar and Seed-Planter of the coming kingdom. There will be no Christian socialism nor democratic socialism as a permanent establishment at the end of the age! It does not require a very brilliant mentality to discern the fact that democracy is but the means to an end; namely, the centralization of government. The disintegration of the old order is an essential prerequisite to the final fulfilment. Democracy has furnished the opportunity for those conditions upon which must depend a bloody revolution, to immediately precede the evolution of the divine order.

The ignorance of men regarding the character of the kingdom to come, is commensurate with and de-

pendent upon their ignorance of the form and function of the physical universe. The universe is an imperial system. Its form is definite, and laid according to the principles of geometric accuracy. No man ignorant of the laws which govern the construction of the architecture of the physical universe, can possibly have any true conception of the laws and principles of social order. Everybody who knows anything, knows that the so called "sciences" of this age of the world are nothing but great systems of fallacy, built upon hypotheses which are of no value but to amuse the agnostics, star-gazers, and "higher critics." The laws of social structure and function are the correspondences of the laws of physical structure and function; and when the social system is organized, it will be instituted and consummated by the man, God-appointed, who knows the universe, and who comprehends its initiations and its limitations. When the time is fulfilled for the social structure to reach its full fruition, it will be on the lines laid down in the Book which, of all others, is emphatically authorized by the Almighty, and given to the world through divinely inspired and illuminated men.

There are two distinct lines of prediction which point to the consummation of the age, and these are in absolute and perfect agreement. They are the indications of Nature as presented in the forms and motions of the alchemico-organic (physical) cosmos, and the predictions of the Bible, absolutely correct both in its chronology and the events to which that chronology relates. Because some of the Biblical chronologists have failed in their attempts to fit their chronological

methods into specific events of recent history, it does not follow that the chronology is out of gear, but rather, that the wise men on chronological and mathematical lines are not familiar with anthropostic law and progress.

There is to be a kingdom set up in this world, and this kingdom will supersede all the kingdoms and republics of the world. This kingdom is already organized in its nucleus. Its inception and organic progress are marked both by astronomical chronology and the predictions of the Bible, as related to this kingdom and signified by the Biblical chronological system. The government to succeed the present competitive system will be set up by the Messenger of the Covenant, the product of the posterity of Joseph; he being not only of the ten tribes of Israel, but of the lineage of Ephraim. Joseph is reincarnated in this Messenger; not only so, but the Christ of the Christian dispensation, in his descending life, having passed over into this posterity, is also reincarnated in this same Joseph. There may be and are thousands of claimants to this fulfilment; but the time for the testing of these credentials is at hand, and this testing will be subject to the laws and principles found recorded in the Bible, which contains no mistakes.

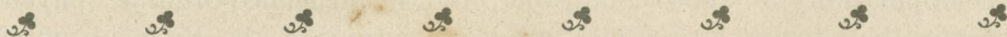
If one will take the trouble to examine the statements of Prof. Totten, comparing his mathematical chronology with the events which he thought they fitted into, it will be seen that while he has, without doubt, a perfect chronological system, his blunders are egregious as to the data of his anthropological application. Totten was to have the Turks driven out of Jerusalem about two years ago,—a prediction founded upon his interpretation of the prophecies of the Bible as related to his astronomical chronology. The Turks were not driven out, as we knew they would not be, the Bible being true.

The New Jerusalem is already gathered, and is ready to descend as John saw and predicted. She descends in America, and not in the old Palestine. The new social Empire will have its nucleus in America. It will not develop according to the methods laid down by the self-constituted social reformers, who know nothing about the laws of government as indicated in the forms and functions of the physical cosmos. There is being emplaced and arranged the central battery of organic power; from this nucleus will extend and radiate the mental forces which will gather into groups, a system of societal fellowship having a specific relation to all other groups, and especially to the central group and nucleus of the social Empire. During the process of or-

ganic growth, the forces are being organized for the final disruption. There will be a breaking up of the old order, before there can or will be a pronounced enlargement of the new. There will be no new order except by the descent of the New Jerusalem, upon which the new order depends.

There is coming one of the most pronounced miracles of recent or ancient times. By miracle, we do not mean anything contrary to law, but merely what the word miracle implies, namely, astonishment, because it is according to the higher laws of which the ordinary mind is ignorant. This miracle of which we speak, is nothing less than the electro-magnetic combustion of tens of thousands of people who, through their dematerialization, will pass through a metamorphosis in fulfilment of the Biblical predictions of the burning up of the world. It is through this conflagration that the world will be prepared to enter into the new conditions essential to the creation of the organic form into which the new humanity is about to enter. Nothing but the fruit of the dispensation can accept this doctrine; nor do we desire any other than the fruit to be gathered. The fruit of the age will be the result of the baptism which took place in the beginning of the age. The people who did not receive the Holy Spirit nineteen hundred years ago, will not accept the truth today. Those who rejected the Holy Spirit then, sinned against the Spirit; hence the seed was not planted, and therefore they are not the fruit of this age, nor can they possibly be.

The devil will not sit idly by and see the kingdom of God made manifest without a struggle; hence the manifestation of the power of antichrist, as now seen in the manifold christ developments of the times. The antichrist of today is the rejection of the Messianic personality of this age. The Christ comes in the appointed person, not merely in the spirit. God the Lord is manifest personally in the Messenger of the Covenant. This is the Elijah of whom it is said: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Of this day it is also said: "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." All this refers to those who will enter the fire because of the confession of their wickedness; from these the dross will be removed because of the fire which burns them up. This conflagration is one of the sure things of this, the culminating period of the dispensation. The social fabric will come through this fire, and as a result of its operation.



There are two principal factors in the regulation of economy; namely, production and distribution; and money is not required for either of these purposes.

The government is to be the Lord's, and the kingdom in the earth is to be conducted upon the basis of the conduct of the kingdom of heaven.

"I Will Be What I Will Be!"

A Notable Declaration of the Almighty Perverted by Translators, and Appropriated by Flippant Followers of Mental Science Fads.

AND THE GODS SAID UNTO MOSES, EYEH ESHER EYEH [I WILL BE WHAT I WILL BE]; AND HE SAID, THUS SHALT THOU SAY UNTO THE CHILDREN OF ISRAEL, I WILL BE HATH SENT ME UNTO YOU.

EVERY HEBREW SCHOLAR knows that the form of the verb *to be*, in the text above quoted, is the future, *I will be*, and also that the singular personal pronoun *I* is related to the plural Elohim, or Gods. We may legitimately inquire, For what reason should the Gods, or the scribe, employ the first person singular *I*, when the plural Elohim (Gods) is employed to denote the character of the source of the instructions to Moses? We may further inquire, For what reason should the modern theologian pervert the testimony of the Hebrew scribe, who was not only supposed to be familiar with the Hebrew language, but with the Hebrew conception of theology? There is a deeper significance in this peculiar use of the Hebrew nouns, verbs, and pronouns, than the modern theologian has ever dreamed or conceived; and we contend that no doctor of divinity nor theologian, no matter what his claims to scholastic eminence or to peculiarity of theological creed, has the right to pervert the meaning of any Scriptural text to make it conform to his dogmatic theological conception.

Independently of all theological creeds and conceptions, we are compelled to deal with facts; and we must meet these facts irrespective of what we have been taught or what we would like to believe. If in King James's version, or any other version, of the Bible we read "I AM THAT I AM," and find upon inspection that this is a mistranslation, that there is no such expression in the Hebrew whence this perversion is derived, we are forced to the attitude of utterly ignoring the rendering, even though it demolish the sacred idol erected upon the pedestal of a fallacious sacerdotal concept of Deity.

The prime fact before us resides in the Hebrew term EYEH ESHER EYEH, which, truthfully rendered, is simply this: "I will be what I will be." This may seem inconsistent with the common conception of a Deific and eternal Presence. We suggest that the common sense, sensual, and inverted human race may possibly entertain some very erroneous views of the "UNKNOWN AND UNKNOWABLE." Until this broad but common confession of ignorance, which so universally prevails, can place itself upon a more substantial footing as to a correct comprehension of the Deific character, we would urge upon the doctors of divinity not to employ too heroic treatment in their prescriptions to their invalid idol deity. If the Gods said to Moses, "I will be what I will be," as the scribe has written, and if this state-

ment of the Gods implies just what the Gods intended to convey, it follows that if they, as doctors of divinity, put words into the mouths of the Gods which they did not utter, they pervert the language and the intention, and whatsoever theological conceptions are predicated upon this false premise are necessarily false.

The one great fundamental principle of immortality and eternal life, resides in the fact that Jehovah God reaches maturity in the Son of God. The process of Deific generation in the race provides that, so far as divine development in the race of men is concerned, referring to the only Begotten, the manifestation of Jehovah is in the future. Jehovah did not appear until the end of the Jewish age; hence when the Gods said, "I WILL BE WHAT I WILL BE," they—focalizing their perceptions in and through Moses—spoke centratively in and through the mouthpiece of the Gods, who was one in person, even Moses—the great Lawgiver. The peculiarity of the use of the pronoun in the first person singular, with the plural noun, when relating to Deity, so common in the Hebrew Bible, has its origin in the fact that the Messianic personality of Deity, who is one in person, holds within himself the spiritual entities whom he represents, and in whom the Gods are one. When Saul went to the woman of Endor for advice, and inquired of her, "What sawest thou?" she answered: "I saw gods ascending out of the earth." "What form is he of?" asked Saul. It was because she saw, first, the grouping of spiritual beings of which Samuel was the center, leader, and head, that she said, "I saw gods ascending out of the earth." When Saul asked for a description of the form, the woman described Samuel.

When Elijah was translated in the presence of Elisha, Elisha exclaimed: "The chariot of Israel and the horsemen thereof." It was the chariot of Israel, because the translation was the means of the conveyance of the spirit of Elijah to the interior of Elisha—chariot thus signifying conveyance. It was "horsemen," because the spiritual entities in Elijah were under the restraints, liberties, adjustments, and appropriations of commercial law, these things being signified by horsemen. This was the dissolving of the body of Elijah, its conversion to spiritual energy, and thence its absorption by Elisha the prophet. This absorption of Elijah was his entrance into Nirvana. The cause of this combustion or burning of the body of Elijah, was the concentration of those who hated him, this hatred—as a substantial energy or spirit—flowing voluminously into him, together with the love of Elijah's own school of prophets. The influx of the love of those who loved him, with the influx of the hate of those who hated

him, generated the fire that burned his body, consumed him, and made his absorption possible. This is the mystery of the law of absorption.

The Lord Jesus, after his natural resurrection from the tomb of Joseph, and when appearing to his disciples, was caught away. His body dissolved by virtue of the fact that thousands hated him with an inveterate hatred, while others loved him with an equal intensity. "They have hated me," said Jesus, "and they will hate you." There is nothing that will arouse the venom of the antichristian spirit so thoroughly as the declaration of the truth on any line of thought. One of the most essential things for the consummation of the age, is the hatred which comes from the spirit of the venomous devil. The Messianic power can only be manifest as the hatred of the world intensifies. This hatred must arise from the lies which the enemies of truth will engender. One of the most encouraging signs of the times, and one which gives Koreshans hope, is the tendency of the enemies of Koreshanity to concentrate their venom, and to employ the most efficient means to circulate their lies. It is only through this means that the hatred of the world can be sufficiently engendered to bring about the results of the theocrasis.

Having shown that there is no such phrase as "I AM" or "I AM THAT I AM," in the Bible, we will pro-

ceed to show what bearing it may have upon a class of antichristian men and women, who are employing the phrase as if it were the title of some Divinity. This is a perversion of both the letter and the spirit of the doctrine involved. Upon a false rendering must depend a false philosophy. The "I AM" that is so generally prevailing throughout the world, is the selfish devil that pervades the human soul, and would, if possible, make it appear that the devil is not the devil. It is not a very striking matter, that the old devil should attempt to disguise himself under a title which he supposed to be that which the Lord God had taken to himself for the very purpose of fooling the devil at the critical moment.

The sensual humanity is the mortal humanity, and is now universal. This mortality depends upon the sensual life. To become immortal there must be a radical revolution, not merely in the mode of thinking, but in the mode of DOING. "Blessed are they that do," not they who think. Mortality is the universal condition; immortality is the condition to be acquired. It will not be obtained through the denial of the personal Messiah, who is the personal Divinity; nor will it be obtained on the lines of sensualism and selfishness. The love of money, which is the root of all evil, is one of the principal things advocated by this spurious god of the "I AM THAT I AM"-ists, and sensualism is the other.

In the Great Period of Transition.

The Messianic Door of the New Era; the Decline of Democracy and the Dawn of Universal Empire; Periodicity of Divine Manifestation.

BERTHALDINE, MATRONA.

THE CELLULAR COSMOGONY, the foundation science of the Koreshan System of Universology, imparts to the heirs of the world to come, the science of the laws of universal Empire. Democracy belongs to periods of transition. The present democracy, or vidualism, serves the purpose in the divine economy of giving to the thinking classes a measure of freedom in thought and speech, which prepares a ripening class of minds to become judges of the Messengers of the Almighty. The Almighty manifests himself for judgment at the end of each age, in his chosen and anointed Messenger, of whom there are always numerous counterfeits. "Know ye not," it is written, "that men shall judge messengers?" The Messenger is the ripened first-fruit of an age, involving all the holy seed of the next. In the order of the priesthood, he comes to effect an advanced degree of conjunction between man and Deity, who constitutes the anointing power of the Messenger.

Deity is the center and source of all mentality; he is in a realm of spiritual existence—a realm just as real and substantial as formulated material existence which is but the precipitate and product of the spiritual, the soil from which Deity reproduces himself. The central-

ization of mentality is perpetuated throughout all eternity, by the progressive involution of the advancing spirits of the just, whose "path is as a shining light, which shineth more and more unto the perfect day," the Messenger of which is the King, the blessed and only potentate.

The era of the judges precedes the kingdom in both type and antitype. A little flock, a chosen generation of peculiar people, zealous of *good works*, becomes manifest coördinately with the coming of the Messenger. This people has been in preparation from the foundation of the age, or order of things. They have been preparing to judge themselves and to judge Messengers. This genuine Messenger of each cosmos possesses certain specific credentials which, when presented to the public, will be confirmed by the testimonies of two most powerful witnesses—the laws of the universe and the prophets of old, who possessed a knowledge of the Decalogue, the law of life and immortality, and upheld the standard of its most advanced revelation. Nineteen hundred years ago, the Messiah of the world now ending told his rejectors that had they known Moses (the law) and the prophets, they would have known him.

The Messiah of an age must ever be known by a science of the law and the prophets; never by the traditions of men, which make void the law. Men who tithe mint, anise, and cummin, and who forget "the weightier matters of the law," forget that man's first duty is to know God, in God's own chosen way of being known, by him in whom he fulfils the law of Messiahship—the Messenger of the Covenant. Character is revealed in, through, and by personality, which manifests dominating principles of judgment and affection.

Messiahs appear periodically to institute the order of things due in the order of law, by the united powers of the science and love of the law. The prophetic spirits translated by one Messiah, inspire successive prophets to foretell the characteristics and even the names of Messiahs to come, that the thoughts of the median line of racial progression may be directed in the anticipation of good things—God's things—to come, with which man has to do as he gyrates along through cycles of time in the nether world, and through its various domains of existence until he ultimates in the vortex of final revolution and transformation,—until he is at last caught up into conjunctive unity with the apex of Deific personality—the first Great Cause, the Father-Mother of all living, from whom proceed all light and life. Races, nations, all orders of humanity, have in time, each in its own order, the privilege of attaining the quality and degree of mentality fitting them for the investigative court of the highest tribunal of human life, and for beholding the Door of salvation by which they may enter into life that is life indeed—beyond the Door.

In the United States, and in lesser degrees in other countries of Christendom, individuals are protected by the forces of organized governments in what are called liberty of thought and freedom of speech. These rights of man, so called, have instituted throughout Christendom the final great battle of Armageddon, the culminating warfare between the Spirit of truth and the demons of fallacy and evil. All thoughtful men—the waking dead—are discovering themselves as standing in this world's great court of final investigation and judgment—the antitype of Pilate's judgment hall. Every man in his own order must stand before the judgment seat of Christ—the great white throne of truth, before which the Christ is justified with all them that love his appearing and kingdom.

Nineteen centuries ago the spirit of John the Baptist—the spirit of Elias, the messenger of man's final conjunction with Deity—united with that of the Lord Jehovah to energize, through the power of the Lord's theocrasis, the world that was, with a spirit that should involve from the world that now is, the mighty forces of truth in the natural or scientific degree. As an evolution of this cycle (the Door and Seed of which was Jesus, the Messiah), we find a people whose God is the Lord; who will have no other Gods take precedence of him. This people represents the ascending life of mortal humanity; its ripening harvest from the seed of Jesus; the pabulum of the indwelling Gods. As a body

they formulate as a kingdom, a Grand Man of component members, whose Head is the Messiah of the world to come. His is the leading spirit of order, the crystallizer of all truth. The members of this body will tolerate democracy as a means to an end—that end being the establishment of the theocratic kingdom in earth. They love not only the appearing of the Messiah, but also the concepts of his kingdom; the laws upon which it is founded; and the principles which it will adequately represent.

The heirs of the divine kingdom are essentially imperialists. Its Imperial Head, the centralization of power, corresponds to the physical solar center. In it the throne and altar of God are united and highly exalted, and given a name above every name, at which every knee shall bow, and every tongue confess. The Imperial Center is symbolized by the sphinx, having the face of a man of the highest constructive potency—a woman whose indwelling Deity is Eloah. It has the body of a lion and the wings of an eagle, to symbolize its centralization of commercial powers sustained by science.

The Messenger of this final and universally operative imperial power of the world to come, is even now calling and preparing his people to eat with him the last supper of his great God—Eloah Jehovah. As a man in earth, he is foretold by astrology as the Aquarius now due, to usher in the triumph of scientific truth. This triumph will give to the people of the Most High, the kingdom and dominion of the whole earth. From this Messenger of the Aquarian age, are now emanating the mightiest forces in the universe—the ascended life forces from which proceed the powers and great glory of Jehovah. When the final conjunction of these mighty forces with the minds of God's waiting people, is effected by the power of the theocrasis of the now present Messiah, all the "greater things" which the Lord Jesus said those who believed in his name should do, will be done. The name of the present Messiah is prophetically indicated as the new name of Deity who, in essence, that is, in truth, is the same yesterday, today, and forever.

Genuine science is the revealer of all hidden or occult things to the rational mind. Even the mystery of Godliness, the mystery of iniquity, and the mystery of the Theocratic kingdom cease to be mysteries when the science of the law of their being is mastered by the Spirit of Truth who, through his Messengers, is able to make each order of each world or age, wise unto salvation. The Theocratic kingdom means the reign of righteousness in earth, when "the righteous shall shine forth as the sun in the kingdom of their Father," who is Eloah, the Messenger of their covenant with Jehovah.

To "*do good* and communicate," is righteousness. The communication of truth and goodness is the order of the Lord's day. All the goods of life—celestial, spiritual, and natural, shall focalize their powers for equitable distribution in the preëminent arch-natural Head of Theocracy, from whom must proceed every good and perfect gift which cometh from above. When the kingdoms of this world are delivered up to the Father,

whose conquering power is the Sword of Truth, his Godliness will descend to all, and God will be all and in all.

Humanity has gravitated till it has reached a state where the only *known* god is gold, the static point of which is the outermost confine of the universe; and men are without the most remote realization of that land where the only known gold is the goodness of God, divine wisdom of divine love. Man is now so low, so degraded and dead, that nothing short of the mighty forces of the rising Sun of anthropostic Righteousness—the Father of Light and the Magnate of Life—can quicken and raise him from the grave which holds him—from the mortal body, the forces of which are all degrading. The Sun of Righteousness can change our vile bodies and transform and absorb them, that in newness of life they may shine forth in the kingdom of their Father-God, and go in and out and find pasture

in a kingdom in earth, enlightened with the glory of God—the applied science of truth, which lays all the treasures of art and Nature at the feet of man.

Gold is for adorning; and when the stamp of the fiat of a fictitious money power, the product of competitive democracy, is removed from it and from its minion, silver; and when there are no graven images in any domain to testify to man's degradation or fall from his divine estate, gold and silver, in the radiance of fine brass, the product of their scientific union, may glitter in superabundance from the domes and turrets of the Theocratic city of the Imperial Kingdom, and mirror the beauties of every phase of art and Nature; but never more will they be seen or heard on the counters of the money-changers, ringing out their testimonies to the cold, hard, metallic natures of men, the graven images of the love of money, "the root of all evil," and the power of plutocracy—the democracy which is now triumphant.

The Messiah's Lament over Jerusalem.

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

O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

LET US SEE if we can fathom the meaning of the Savior's anxiety for Jerusalem, thus forcibly illustrated by that of the mother bird to give protection and warmth to her tender and helpless young. The end of the care of the hen is that her fledglings may at length reach the maturity of henhood. Jesus looked upon all men as immature, not yet having reached the state of perfect manhood—no, not even the infancy of that state. He said: "I am the way, the truth, and the life; * * * the door by which if a man enter in he shall go in and out and find pasture," that is, reach the perfection of his being.

He saw what would befall that "holy city" a few years later, because of its rejection of his salvation, when hundreds of thousands of her starved and slaughtered citizens would be carted out and burned in that type of hell, the valley of the son of Hinnom; and that famishing mothers, in their desperation, would kill and eat their own children. Among all of whom would be found not one of those who had accepted his offers of salvation. After Titus, the Roman general, had closely invested the doomed city, there was a withdrawal of the troops for three days, for which history cannot account, during which every Christian withdrew into the mountains. This was the flight which Jesus told his followers to pray might not be in the winter time, nor on the Sabbath day. He saw that the house of their glory, their temple, left desolate, deserted of its protecting power, would be burned with fire, notwithstanding the efforts of the Roman general to preserve it. He saw that these calamities would compass the final destruction and ruin of the Jewish state so completely that never after, as a people, would they bear

rule over a single foot of territory as their own. But these, to the Jew portentous, events, were not the chief cause of His anxiety.

That temple was but the symbol of himself. He was God's House that would be left, as far as they were concerned, desolate, and they would be the eternal (age-lasting) losers by it. They who had looked forward for an age, to the time when they should be housed in their Messiah, the Shepherd who should gather them "with his arm and carry them in his bosom," would find that their house was left unto them desolate. He came not to save anybody from being lost, but to save those who were already lost in hell, especially the lost sheep of the House of Israel; but they had refused that salvation, and must remain lost for at least two dispensations, if they maintained that attitude of refusal until after the time of seed-sowing of that, the Christian age, was passed. Such is the plain import of Jesus' own words. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost [rejects the divine seed] it shall not be forgiven him, neither in this world [Greek, age], nor in the world [age] to come." Just as the seed wheat that at the time of seeding refuses to be sown, cannot have forgiveness (redemption—regeneration—reproduction) either in that age—wheat cycle, or in the one to come, until in the end of the same.

Failing of this redemption which he came to bring them, the Jews would fail of the eternal salvation which it would work out for them, here in earth, raising them into the lost image and likeness of God, which is the perfection of their own being. Such, then, was the well-nigh irreparable loss of his brethren, his kinsmen according to the flesh, that moved the pity of the sorrowing Son of God. But His words still held out the assurance that, at sometime during the ages, after the chastisement of their own sins had corrected them, they should again see him, when they would no longer refuse his offers of salvation, but would say, "Blessed is he that cometh in the name of the Lord."

In the Editorial Perspective.

THE EDITOR.

MODERN SCIENCE AND THEOLOGY have been at war since the time of the founding of the Copernican system of astronomy; but it remained for the so called thinkers of the nineteenth century to effect a kind of "reconciliation" between the warring factions—the kind of reconciliation that obtains between the victor and the vanquished! It is interesting to note how a measure of peace has been obtained by special treaties and treatises. There has been a sweeping of the world with scientific theories; the ancient ideas of astronomy have given away to modern conceptions of the universe. By the ignorant masses, the conclusions of the astronomers are not questioned; and the theologians accept the popular system. When Laplace advocated the absurd nebular hypothesis, there was a wholesale opposition on the part of the clergy; the idea did away with the then popular theological conception that the universe was brought into existence by direct creative power of the Almighty; but the church has given away to the nebular hypothesis, until now it is almost universally accepted. When Darwin announced his theory of the evolution of man from the lower kingdoms, there was another siege of war, because the clergy reserved the special right to believe that God created man by some direct though mysterious process; but now the theory of evolution has become popular in the pulpit, and there is scarcely a clergyman to be found who does not accept the conclusions of modern science concerning the origin of man. The victory has been won by a fallacious system of science, and before it, a fallacious system of theology has given away in defeat unfelt today, because time has removed the sting and the chagrin. How, then, is the reconciliation between modern science and religion effected? Rev. Hillis, the popular clergyman in the pulpit of Beecher and Abbott, answers that "The basis upon which the reconciliation has come is very simple. The scientist and the theologian alike believe in the solidarity of the universe, and therefore, in the unity of the sciences. Since theology is a science, it must be in harmony with all the other sciences." Such harmony is found by unquestioningly adopting the conclusions of the astronomer, the chemist, the geologist, and the biologist. Then what are the clergymen to do with the Bible? "The theologians," says Dr. Hillis, "no longer hold that the Bible is a book of astronomy, or chemistry, or physiology," and concludes that theology and science strike hands in the persons of Romanes, Prof. John Fiske, and other so called scientists, who believe in God. But what do they conclude about the Bible? Why this: That the writers of the Bible knew absolutely nothing concerning astronomy, chemistry, and physiology; and in this the most popular clergymen strike hands with the higher critics in the general conclusion that the Bible is wholly unreliable concerning the most important problems which today demand solution! The next great question for the clergymen to consider, is the impossibility of reconciling modern science and theology with the Bible. The Bible will exist for ages after modern science and theology are forgotten!

Judge Clark, of North Carolina, tells in the *Arena*, "How Trusts can be Crushed." Regarding them as illegal combinations of capital, he advocates that they should be treated as outlaws, and denied protection and the use of the courts. This, he thinks, could be brought about by the exercise of the people's power through the election of faithful and honest representatives who should enforce the laws already on the statute books. This is easier said than done. What are the people doing now, but endeavoring to elect honest people to places of public

trust? There are the officers of state; there is the great body comprising the House of Representatives; and there is the Senate. The people's will is done by these bodies, or it is not. If it is, where is the blame? If it is not, how are the people to help themselves against the conditions which lure the representatives to serve the interests of the money power? The government is under the specific control of the money power; and that power today has greater wealth and greater resources than the government itself. Judge Clark closes his article in a more logical strain than that with which he began. He cites the struggle of the American Revolution, and asserts that "the trusts of this day are a revival of the Tories of 1776, and stand for government by the moneyed classes. Are we weaker than our forefathers? They won the right of self-government. Shall we lose it?" A measure of freedom was gained by a *revolutionary war*. Are not the oppressive powers stronger now than then? If so, can they be crushed by anything less effective than revolution? Let the modern mind be consistent in facing the great issues of the day. Koreshans are not advocating the violent measures that must inevitably and ultimately be employed in crushing the trusts; the Koreshan forecast of the end of the age, the end of the competitive system, is simply prophetic. A terrible storm is gathering on the human sea, the whirling of a mighty vortex of judgment; and we hold that in that vortex the trusts will be dashed to pieces, for it is where great forces meet. The coming revolution will sweep away that which legislation is powerless to remove!

An Eastern clergyman concludes that God is too busy to enter very fully into man's endeavor to eradicate the evils which have fastened themselves upon the world; and that He has left man to battle for himself against the tide of sensuality and other forces which degrade the millions. Perhaps the clergyman who is able to inform us that God is too busy to pay much attention to the planes of human endeavor, might be able to suggest what it is that monopolizes the Almighty's time and attention. What has He been doing since he declared his gospel nineteen hundred years ago? The common view takes God out of the field of human activity; and the astronomer seeks employment for Him elsewhere, in the creation of other worlds to be inhabited by peoples similar to the people of the earth, and in the probable redemption of worlds which fall into states of unhappiness. What has God been doing through the ages? Koreshanity points to the pages of history, filled with the facts of great events reflexed from the activities of the divine mind in the human world. The Almighty is inseparably connected with the human kingdom; his business is with it and in it—in the field of the first great effect of his creative power. If man is to work out his own salvation, it is by reason of the great fact that God is in a nucleus of humanity, in a line of development of a people, enabling them to will and to do his good pleasure. He is in the hearts of pure aspiration, to lift them above the common plane; and He is busy building up for himself a perfect Temple of immortal flesh—the magnificent structure of the divine Majesty of the Heavens!

A new star, Nova Persei, bursts forth in the constellation Perseus, with an unsolved problem to puzzle and disturb the astronomer. From complete invisibility to a shining point of the first magnitude, the star comes, reaching its maximum brilliancy in the space of only three days; and it is said to be fading as rapidly as it came into view. The distance is fixed at about 6,000,000 times the earth's supposed distance from the

sun, or about 552,000,000,000,000 miles. How do the astronomers account for its appearance? "There is a theory about it, of course," says an astronomical writer; "a theory that a sul- len, black, burnt out sphere, a dead giant of the skies, whirling through unthinkable distances, was cast into a cloud of nebulae or vapor, and the grinding of the cloud dust has set it aflame again." In other words, a body in the heavens, long since burnt out, having exhausted its fuel, leaving only burnt-out slag, with *nothing left to burn*, is suddenly set on fire by entering a star cloud! This is very absurd, but it is modern science, on a par with all its other conclusions. From the basis of the popular system, it is difficult to account for the sudden appearance and disappearance of stars; such phenomena tax the ingenuity of the star-gazer. It should not be difficult to account for them from a true cosmogonical concept;—it is not difficult to account for them in the Koreshan System, in which the stars are known to be focal points of light. With new electrical connections, a star may blaze out as simply as an electric light on the street; or it may disappear as easily as an electric light is turned off by means of a switch-board!

The editor of the Chicago *Tribune* concludes, inasmuch as progress has been made under the old regime of the competitive system, that the competitive system is a promoter, and not a subverter, of civilization. The present methods have been in vogue for thousands of years; there has been competition between men, and between the nations; and it is asked if the world may not progress though the competitive system continues. There has been progress in the hells of humanity. Why, then, abolish the hells? The Iron Age has been an age of warfare; we are in it, and some are contented. Why abolish that which gives contentment to the few, that the millions may be contented also? The present conditions best serve the interests of those in power; therefore, it is perhaps thought that the Golden Age of humanity might disturb the interests of the classes to which the daily press caters. It is admitted, however, that the present economic system has its defects. It has; it is defective at the *very foundation of the structure*; and the fault runs all the way through the system. It is as defective as the modern man is selfish. Every age of the world's dark period has had its reformers, as well as its evils. As the forces of evil are now heading up in the trusts—the ultimate and legitimate fruit of the spirit of greed—there is also a heaping up of the forces of reform, the real elements of progress through the centuries; and these forces will not count for naught in the coming inevitable struggle!

The Louisville *Courier-Journal* remarks: "Prof. See, the astronomer in charge of the telescope at the Naval Academy, in Washington, calculates that in 3,000,000 years the sun will have burnt out, the solar system will be in darkness, and all life will be frozen to death. Don't deny this unless you are able to furnish the proof." Very well; this is good advice for the agnostics. But we deny See's conclusions, according to the above stipulations. The central sun of the physical cosmos is eternal, and never burns out, because its supply of fuel is inexhaustible. The universe is the continuous product of the Eternal Creator. The eternal relation between creation and the Creator is reciprocal and interdependent. The visible sun is not the center of the solar system; it is itself a pendant sun, a projection, a refocalization or involution, through refractive atmospheres, of the radiations from the light side of the central sun of the cosmic cell. It will in time, cease to shine; while the modern astronomer is endeavoring to make the sun remote in space and the time of its going out remote in time, the Koreshan astronomer is interested in having the sun near at hand,

and the time of its burning out as soon as possible, that the growing Zodiacal light may become transformed to the solar annulus and bring universal day and perpetual spring. The expected disaster will prove, contrary to the views of the astronomer, the greatest boon to all natural kingdoms!

Guessing at the age of the earth occupies considerable of the geologists' time; when they guess once, they immediately begin searching for the foundation of another and a different guess. However, the work is conducted enthusiastically, because it is supposed that any evidence which places the period of the earth's formation beyond six thousand years ago, constitutes a refutation of the cosmogony of the Bible, a blow at the infallibility of the Scriptures. Fortunately, the truth which Moses revealed is not identical with the modern conception and interpretation of his declarations. A scientist now comes forward with the results of a long, learned, and tedious calculation from the basis of the quantity of carbonates annually deposited in the seas by the rivers, showing that the earth has been in existence at least 45,000,000 years, with the surmise that the time from the beginning of the formation of the earth in a molten state to the present, may exceed a *billion* years. The Bible, however, refuses to be refuted by such calculations, and protests that the common chronology of Usher is not a part of itself. No matter how far back the existence of the earth may be traced by men who misread the records of the rocks, the Bible goes *one better*—it teaches that the earth abides forever; that the universe is eternal, in accordance with the law by which everything that is now has always been, and will always be.

It is a significant fact that the spirit of the revival is passing from the church; it is because the church is reaching its last stages of declension. During the past century there were numerous revivals; forces would heap up in the different denominations, and find expression in enthusiastic batteries, headed by powerfully magnetic personalities. But the revival is passing. What has become of the spirit of earnestness which expressed itself in the church in the past? Where is the enthusiasm of the Advent body which, near the middle of the past century, stirred the hearts of hundreds of thousands? The progressive forces of Christendom are heaped up in Koreshanity for renewal, for transformation, for the coming world-wide revival of genuine religion. The modern church is resorting to new methods of increasing its membership. The pulpit has lost its power; it is now utilized for mere entertainment, while aggressive work is delegated to the laymen. If names are enrolled on the church books today, it is sufficient; no change of conduct is required; obligations extend only to current expenses and church mortgages, and to the work of maintaining the form of the old shell which has long since lost its life!

An Indiana man is conducting a grocery store "as Jesus would." He is to be commended because he refuses to sell drugs, whiskey, and tobacco; he buys and sells for cash only; carries no insurance, and pays his clerks every night, because, he says, he has no right to keep their money the whole of the week. He is easing his conscience by departing in a few instances from the regular methods of conducting the grocery business. Perhaps it has not occurred to him that Jesus taught a system of communism, which is quite distinct from the competitive business in which employes are put off with "wages." Who gives this groceryman the right, from the Biblical point of view, to monopolize the income of his business, while men who work as diligently as he in the same room, receive only wages? To do otherwise, however, would be carrying the advertising dodge too far!

In a scientific paper, read before an English society, Dr.

McNamara undertakes to prove that the principal difference between man and the ape is that man can speak while the ape cannot, owing to the mere lack of Broca's convolution in the brain. This is either lowering man to nearly the plane of the ape, or elevating the ape to nearly the plane of man. Intellectuality counts for naught, because it would cast a few reflections, on the evolutionist at least, to dishonor his forefathers by imputing to them low moral or intellectual characteristics. However, if the evolutionist wants to claim kin with the ape, we have no objections; the kind of theory he advocates perhaps justifies the conclusion!

"The twentieth century will have a poor opinion of the nineteenth. It botched nearly everything it touched." Botching and patching is the order of modern times; actual botchwork and patchwork are in the fields of so called science, religion, and social and political economy. The twentieth century must do better; but in order to do so, it must have new conceptions and new powers. There must be a radical transformation in the entire world of human relations; a new revelation must bring a mental revolution. The name of the new scientific revelation is Koreshanity; it will bring the realization of the world's hope.

Astronomer Newcomb has concluded that the universe may be limited, and its space limited; and that the Milky Way, with its clusters of stars and nebulae, may mark that limit. Ceaston, of the Rotterdam Observatory, however, holds that the Milky Way system is but one of millions of stellar systems in existence, and that nebulae faintly visible are other Milky Ways outside of the general system of stars which we view. These are examples of how nearly the astronomers come to knowing anything definite concerning the character and extent of the universe!

Unification of the school systems is agitating the educational world. There is much fault to be found with the present competitive school methods, a lack of harmony in the courses adopted and studies pursued in the different schools of the country. The agitation, however, is not by way of effective reform, but by way of the formation of an *educational trust*, at the head of which the Chicago University is endeavoring to place itself.

Joan of Arc, a progressive mind which stirred France and made trouble for the Catholic clergy, is now declared by the Roman Congregation of Rites, to be a saint. Time may change the attitude of the church, but it cannot change the facts of the persecution by the church, of men and women who have dared to oppose her teachings. The making of saints is now popular; the persecution of them was the order of the day centuries ago.

Coal is darkness which can be felt. The world is feeling the effect of the substantial darkness which prevails throughout civilization. Darkness is something; if it were nothing it could produce no effects. Darkness in any degree, is as substantial as light. Scotoine is the antithet of photoine.

By the fruits of modern systems we may know their character, whether they be scientific, religious, economic, or educational systems. Truth and good are borne together; likewise, fallacy and evil. Which pair of co-ordinates is borne by modern institutions?

It is said, "There is nothing so peaceful in this world as a graveyard;" and yet there is nothing more ag-grave-ating to the human family than death.

The world's great universal disease may be divided into two general phases: Weakness and wickedness.

The use of "I am" by the faddists is a mere play on words; there is nothing divine in it or them!

It is evident that we are living in an electric age; so many shocking things occur!

The huge beams in the eye of the mental scientist are mistaken for sunbeams!

Fads and fallacies are transient and passing; truth is ancient and enduring.

Divine love laughs at modern locksmiths and obstructionists.

Modern inspiration is the devil's breath.

Editorial Discussions and Miscellany.

THE EDITOR.

Jupiter and the Copernican System.

EDITOR FLAMING SWORD:—Do not Jupiter and his moons constitute a miniature of the Copernican system, hung up in the sky where all can see it? The moons can be seen going behind the planet, and appearing on the opposite side, then going in front and casting a shadow on the face of the planet. Please explain.
—A READER.

We may ask, Do not Jupiter and his moons constitute a miniature of the Ptolemaic system, corroborating the conclusions of Ptolemy that the earth is the center of the universe? In this system, the earth as the center of revolution, sustains some likeness to Jupiter as a center of his system of satellites; there is no suggestion in the Jovian phenomena that the earth revolves about the sun!

The Koreshan System maintains that

the planets revolve about the central sun; its planetary system is complete, and accounts for all the motions of the planets, and explains their functions as well. We may ask, Do not Jupiter and his moons constitute a miniature of the Koreshan System?

The question arises in consideration of modern astronomy—What is it? The leading astronomers now conclude with Prof. Young, of the Princeton University, that our moon does *not* revolve about the earth at all, but simply attends the earth in its motion through space. The same logic forces the conclusion that the earth does *not* revolve about the sun, but, in company with the general family of planets supposed to constitute the solar system, attends the sun in its motion

through space. These are the *latest* conclusions in the field of astronomy; the older ideas of the actual revolution of satellites about the planets, and the planets about the sun, are being rejected. The Copernican system takes on a number of new features, which so completely change its fundamental conclusions as to make an entirely *new system*. How then does the actual revolution of the satellites of Jupiter about the planet, corroborate these newer conclusions? If the moon does not revolve about the earth, then the moon has no orbit around the earth; and the earth has no revolution around the sun in an orbit. What, then, becomes of the Newtonian theory of gravitation? and what is to be done with Kepler's "three great laws"? The astro-

nomical world is finding less use for them as the years go by. Jupiter and his moons do *not* constitute a miniature of the *kind* of astronomy that obtains at the beginning of the twentieth century!

The conclusion that the earth is analogous to the planets, is an unfounded assumption. As well suppose that the earth is like the sun, like the moon, and like the stars *at the same time!* Why single out six or eight bodies in the heavens, and suppose the earth is like them, to the exclusion of the *millions* of heavenly bodies? The fact is the earth is like *none* of them, because they are lights—bodies subservient to the earth, which is the basis of them all.

Jupiter and other planets constitute a miniature of a system which exists in the shell of the earth—they are reflections from that system. Jupiter in the sky is produced from the Jupiterian division of the great alimentary canal of the physical cosmos. Jupiter in the earth—in the shell—is a disk of mercury; around it move five or more similar and smaller discs; energies from these discs are reflected in the sky and materialize, forming spheres, the central and larger one being attended by the smaller. The moons of Jupiter and all the phenomena observable in the eclipses of Jupiter and occultations of its satellites, are accounted for by the fact of the actual existence of these spheres in the heavens. There is no proof that the earth is a *convex sphere* like Jupiter; there is no proof that the earth is a planet. On the contrary, we have the most direct and indisputable evidence that the earth is a *hollow sphere*, about 8,000 miles in diameter, and contains all there is of the universe, including Jupiter and his satellites.

The Fall of Lucifer.

EDITOR FLAMING SWORD:—Will you please answer the following questions in THE FLAMING SWORD? (1) Do the sun's rays move in curved lines? (2) What will become of the souls of the great mass of mankind after the translation of the number necessary to make up the 144,000 Sons of God in the immortal state? (3) Is there any truth in the Bible account of the rebellion of Lucifer, the Prince of Light? (4) Apart from the truth or falsehood of either, do you not think that the theory of spiritual life enunciated by Marie Corelli is a thousand times more beautiful than the theory of KORESH?—M. W., Ottumwa, Ia.

(1) The rays of light which descend from the visible projected sun are propagated in curved lines, as indicated in the central diagram on the last page of THE FLAMING SWORD. However, the perpendicular rays are straight—that is, the rays which descend from the zenith because there is no refraction. The rays which extend farthest out and over the earth's surface are curved most. In this way the projected sun in our atmosphere illumines one half of the earth's surface at any given moment.

(2) The world of humanity will continue to exist right along through the

ages. The 144,000 immortal Sons of God constitute the fifth natural kingdom of life; that kingdom comes to bless the masses, who will be subjects of the great Universal Empire. It will be a period of world-progress; the souls of men will continue to re-embody through the ages of light, in their march toward the goal in coming cycles. There are all stages of progress in the world today; at the end of this great cycle, 144,000 will be redeemed; and at the end of every cycle of 24,000 years, the same number are made immortal and enter the realm of eternal life. However, salvation from the curse during the Golden Age is universal; millions of egos become angels, by way of preparation for sonship in a coming cycle.

(3) The Bible account of the fall of Lucifer is correct and true; there is nothing in the Bible that is false. Jesus was Lucifer, the Light-bearer; he fell into sensual humanity, into the mortal world, for purposes of propagation of himself, and for the salvation of those into whom he went. The fall of the Light bearer, the Seed of the Almighty, is as simple and as complex as the fall of a seed and its death in the common soil. The Light-bearer fell that he might produce other Light bearers—the 144,000 Sons of God.

(4) We cannot conceive of any theory being more beautiful than the great truths of life enunciated by KORESH. There is nothing really beautiful apart from truth and life. We see grandeur and beauty in Nature, because it is true; we may be filled with the sense of the sublime, but only that which is real can satisfy that sense. If there are beautiful and sublime things in the physical world, in the plane of the kingdoms beneath man, there is that which is more beautiful and sublime in man himself—in the perfected man, who contains the world involved, all Nature refined, and in whom the very climax of all existence is reached.

The "electric theory" of Marie Corelli, which holds that life and love pervade the space of the physical cosmos, is neither beautiful nor true; it is a vagary. There is no "electric circle" in space from which man may derive inspirations of life and light. Marie Corelli has no conception of the character and location of the spiritual world, and she is in total ignorance of what constitutes the perfection, the glory, and the sublimity of divine existence. It is easier to be loyal to an imaginary hero like Heliobas, in "The Romance of Two Worlds" and "Ardath," than it is to be loyal to the manifestation of Living Truth in Personality in the world of reality.

The Root of all Evil.

Rev. E. M. Castle Lectures on the Love of Money and How to Eradicate It.

Rev. E. M. Castle gave another of her interesting lectures, in the Koreshian series, at Memorial hall, [Springfield, Mass.,] last evening. She said in part:

"If it be desirable to correct existing evils whether in religious, moral, social, or purely secular life, the first essential is to locate the root of the evil. Everyone can comprehend the fact that the love of money moves the secular world, and that this love is the impulse to activity in the secular domain; the commercial idea being the central one. Indeed, commerce is the central principle of universal activity, commerce proper being the interchange of the products of existence to insure the perpetuity of existence; interchange for any other purpose being a violation of the commercial principle.

"The primary impulse, the root of any activity, is instrumental in determining the character of the resultant activity, and this character may be judged by its fruits, in the conditions it produces. The present results of our so called Christian civilization, including its religious, social, and secular commerce, have been bluntly indicated by 'Mark Twain' in his recent article in the *North American Review*, which is attracting such wide and varied comment. It has displeased those who would explain away the facts by giving euphonious terms to horrid deeds. A denial of fact may bolster up a rotten order for a time, but only until some one has the sustained courage to speak the truth and keep on speaking it for a season. And though to acknowledge the facts of social, religious, political, industrial, and commercial corruption, is to assail the character of the very foundations of the existing order of things, we would say, 'Let justice be done though the heavens fall.'

"The details of existing conditions need not be recounted, for all who are alive to the facts of the present, know and deplore them. We are concerned with the remedy. There is but one logical method of dealing with the matter, which is, to ascertain the primary root of the evils, and there apply the remedial agencies. The existing conditions of our so called civilization are the evidences of social, religious, and secular unbalance, produced by violation of the principles of righteous commerce in these several domains. A true commerce is interchange for the sake of true balance, which means harmony, rest, happiness. A state of unbalance is one of inharmony, disease, wretchedness.

The present unbalance of conditions, and consequent unrest, in all spheres of human activity, results from the exaltation of a false criterion of commerce, that is, a fictitious standard of judgment, in each of the several domains of commerce, sexual, religious, and secular. Money is properly the guard, or criterion, of com-

merce, and wherever commercial activities, of whatever kind or degree, obtain, there either a true standard determines to righteousness or a false standard to unrighteousness. The unbalanced activities of an unrighteous order imply labor, while the balanced, recreative activities of a righteous order mean rest.

"The love of money, by which is signified perverted desire operating in violation of righteous commercial principles, is undoubtedly the root of evil. Beginning in the sex domain, this violation extends throughout all realms of human activity, culminating in that most external traffic ordinarily meant by the term commerce. Through this violation has been produced conditions corresponding to those recorded in Genesis as conditions of the primeval curses,—woman's subjugation to man, and man's subjugation to labor. Whether one believes or disbelieves in the Bible, the fact remains that the present condition of man, under the curse of labor, and of woman, under the curse of man's dominion, accords with the statement in Genesis. Natural conditions must have a natural cause and a natural remedy. The cause we define to be the love of money. The remedy must be the eradication of that love from the hearts of humanity. The method of this accomplishment is the question of prime importance.

"The central idea embraced by the curse is labor; that of the male, drudgery; that of the female, the labor of excessive child-bearing, followed by excessive drudgery as an inevitable sequence. The present agitation of the woman question and the labor question is preliminary to the removal of the curse. When woman learns her duty as conservator of the life forces of the race, and performs it, her rights will take care of themselves, and when man finds the love of money eradicated from his heart in the removal of all necessity for the use of fictitious money, the curse of labor, with all it entails on both man and woman, will be lifted.

"The lust of money, the greed for the accumulation of wealth, urges to inordinate activity on the part of the wealth-holders and the enslaved masses, there obtaining an overwrought mental activity on one hand and an overwrought muscular activity on the other. This abnormal impulse to activity creates the demand for increased stimulus in the form of food and drink, furnishing fuel to the passions of sense. The love of money is the root not only of the evil of drudgery, but of the liquor and sex evils, as well as of the crimes of wars waged for the sake of commerce, in the name of civilization, and of the hypocrisy of those who go to heathen lands to pray, and stay to prey. Moreover, the anxiety engendered by the present social, political, and industrial unbalance is the fertile source of disease. All these conditions act and react upon one another with almost bewildering com-

plexity, but the root of the aggregate evils is one and the same.

"A few simple principles lie at the foundation of social and moral life, which operate either for or against the general and particular welfare. However involved and complicated the machinery of government may become, even passing beyond the aspect of common apprehension, yet simple principles comprise the foundations of the system. There are two distinct phases of human impulse, each universal in scope and application, but antagonistic in character, in consequence of which only one can be successfully operative at a time. One is the competitive impulse and activity, the selfish; the other is the participative, or system of united life. They possess not one principle in common; therefore, the laws which operate in one cannot enter into the formulation of the other.

"Koreshanity differs from the teachings of ordinary Socialism, not greatly as to the character of the system to replace the present competitive system, but emphatically as to the method of the transition. In the great controversy between concentrated wealth and diffused poverty, the issue is already made between Socialism and private property. The rapid concentration of the forces that control wealth is rapidly pushing the controversy to the acute stage. The anti-trust element fails to locate the root of the trust, the origin of which may be found by whoso will honestly consider, in the marriage of the protective to the competitive system, it being the proper function of money, the divine, to secure the bonds of this wedlock. No divorce of the two now, such as some of the anti-trust element advocate, can send that progeny back into the loins from which it came. Already the precocious infant has strength to control its parents, not alone one, but both of which are responsible for its existence.

"A certain class affect to believe that these industrial combinations will come peacefully into the people's control, through government ownership. This is a delusive hope. The trusts are simply the money power in organization, and the controlling influence of government at present is this same money power. For government as at present constituted to take control of the means of productions and distribution would be merely a nominal change, without any actual change of the controlling influence. This is as it should be, while the present commercial standard is maintained. So long as money is enthroned in the hearts of men as the supreme object of regard, it must exercise the most potent influence, and the money power will continue to determine the condition, and the condition will determine the arguments that sustain it.

"The existing evils can but intensify until a revolution takes place. That a bloodless revolution will take place, we

maintain. This revolution being primarily in the heart of humanity, but while this essential change is in process, it will be accompanied in another field by a bloody revolution, which will destroy the existing system. A controversy marked on one side by a passionate sense of wrong and a spirit to demand redress, and on the other hand by a firm determination to maintain the vested right to control the resources of life, can but resolve itself to an issue of blood. Hope of a bloodless issue evinces not better heart, but merely poorer thought; for even the wisdom that foresees and admits this outcome, deploras it; but knows that no power can avert it. The facetious must exhaust themselves in the death struggle of the old order.

"In the meantime the lesson will be learned that either gold or silver, or both, or paper based on either, is a fictitious standard of value. It is the fictitious valuation given to a particular commodity by government that has operated to place gold on the throne of commerce, making it finally the sole arbiter of human destiny. The removal of the government stamp from gold, would reduce it to its commodity value. The love of money will be eradicated from the human heart through the establishment of a social and industrial order, where a fictitious standard of valuation will no longer sway judgment; but where the value of human performance as determined by use, will be the criterion. Such a system will bring about an equilibrium of industry, culture, and wealth; and by removing the abnormal impulse to activity, obtaining in the desire to exercise unrighteous power through possession of a material to which a fictitious valuation is given through the necessities of the unrighteous competitive system, will enable the race to revert to its normal poise."—Springfield Daily News, Feb. 18, 1901.

* * *

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Tuesday Evenings, 7:45: meetings of the Guiding Star Assembly of the Society Arch-Triumphant, at Beth Ophrah, 99th street and Oak ave.; and at 6310 Harvard avenue, Englewood. (Society meetings on first Tuesday evening of each month, exclusively for members of the Society.)

Wednesday evenings, 8 o'clock; Koreshan Propaganda Extension; Rooms 401 and 402, Oxford Building, 84 LaSalle street, conducted by different Koreshan lecturers.

Wednesday evenings, 8 o'clock, at Beth Ophrah, 99th street and Oak ave.; March 13, 27, April 10, and so on, every alternate week; lectures and lessons on Electrophysics and Alchemy, by Chas. J. Raby, Electrical Engineer.

Thursday evenings, 8 o'clock, Koreshan Hall, 316 West 63rd street. Lectures until further notice, by Prof. U. G. Morrow, Editor FLAMING SWORD.

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The World's News.

Feb. 20.—Minister Conger protests against Germany's proposed military expedition in China.—English and American capitalists form a \$12,000,000 silk trust.—Illinois State Legislature takes steps to investigate Dowie's bank at Chicago.—Chinese said to be fortifying mountain passes west of Pekin.—Prolongation of Boer war threatens overthrow of the Salisbury cabinet.—Feb. 21.—Chicago police make war on slot machines.—China reported willing to submit to terms of the powers.—Mrs. Nation held for trial on charge of maliciously wrecking property.—Two cases of actual starvation reported at Milwaukee.—Sioux Indians threaten an outbreak.—Feb. 22.—Chicago Mafia murders an Italian.—Cuban convention continues wrangle over Constitution; radical delegates hold that Cuba is already free, and advise not to send copy of Constitution to U. S. Congress.—Italian and Uruguayan consuls at Manila accused of aiding insurgents.—Lord Methuen engages Boers in battle, and loses many men.—Boers capture a train of food supplies.—Steyn and Dewet issue proclamation to Boers, accusing British of barbaric methods of warfare.—Feb. 23.—Steamer Rio de Janeiro wrecked at mouth of San Francisco harbor; 130 persons drowned, among them Consul Wildman and family.—Thousands reported starving in Pekin.—Roosevelt returns to New York.—Feb. 24.—\$70,000,000 street-car trust forming in Chicago; purposes controlling franchises to suit the magnates.—Filipino generals reported willing to surrender; Gen. Funston authorized to make terms with insurgents.—Boers continue to surprise British by strategy and methods of eluding British armies.—London *Saturday Review* makes war on America; may not succeed in getting the English to take up arms!—Labor troubles harass France.—Trouble unsettled in Spain.—Chicago University absorbs Blaine school, Chicago.—Britons protest against heavy war taxes; England takes steps to adopt protective tariff to meet Boer war expenses.—Feb. 25.—Senate agrees on plan of settlement of Cuban difficulty; Cubans must submit to terms and demands of U. S. before government is turned over to Cubans.—Gen. Dewet escapes British trap laid for capture.—Morgan \$1,000,000,000 steel trust deal closed; breaks the trust record.—Newly discovered star reported vanishing.—Bulgarian rebels and Turks reported in battle.—Feb. 26.—Fifty persons entombed in Wyoming mine.—Monmouth (Ill.) college students in riot; many arrested.—Yerkes sells out to Chicago street-car trust.—Engagement reported between Haytian and Santo Domingan soldiers on border between republics.—King Edward visits Empress Dowager Frederic, of Germany.

The Flaming Sword's Exchanges.

American Review of Reviews.—The Editor's topics, The Progress of the World, in March issue, contains discussion of many important subjects and current questions, such as our Cuban relations, The Hague wedding, the work of Congress, Mrs. Nation's crusade, recent lynching in the West and South, and railroad combinations and the steel trust. W. T. Stead contributes a character sketch of King Edward VII, while a New Way of Settling Labor Disputes is discussed by John R. Commons. Scenes of Country and Town in Australia are finely illustrated with twenty photographs. Twenty-one leading articles in other magazines are reviewed, and the cartoon department contains history in caricature. 25 cents per copy; \$2.50 a year. 13 Astor Place, New York City.

Frank Leslie's Popular Monthly.—The March number will be generally regarded as the best issue in the history of the magazine. Farther North Than Nansen, is a vivid account of Abruzzi's dash toward the Pole. Scientific Child Study, constitutes the basis of an article by Edward Marshall regarding mental and physical experiments with 7,000 public school children. The Road to Frontenac is a new serial story beginning with this number. The Barber Surgeon, a story of Wall street life, and An Explorer, with others, make up an excellent selection of fiction. 10 cents per copy. \$1.00 a year. 141-147 Fifth ave., New York City.

The Sphinx.—We have the January number, announcing that the price of subscription has been reduced from \$3.00 a year to \$1.00, and is now only 10 cents per copy. The magazine is of the same size and character as before. This is distinctly an astrological journal, and contains many excellent things in this line; it excels all other astrological publications that we have seen. 336 Boylston street, Boston, Mass.

Mind.—The opening paper of the March number is by a woman, who, in discussing the Value of the Unbalanced Man, shows what the world owes to its eccentric geniuses. Wagner's Conception of the Mission of Art is by B. O. Flower, literary editor of the *Arena*. The *Mind* is the leading metaphysical magazine of the new thought school, and is increasing in interest. \$2.00 a year. Alliance Pub. Co., New York.

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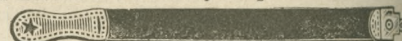
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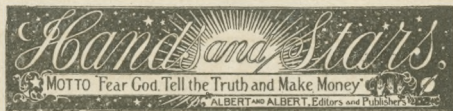
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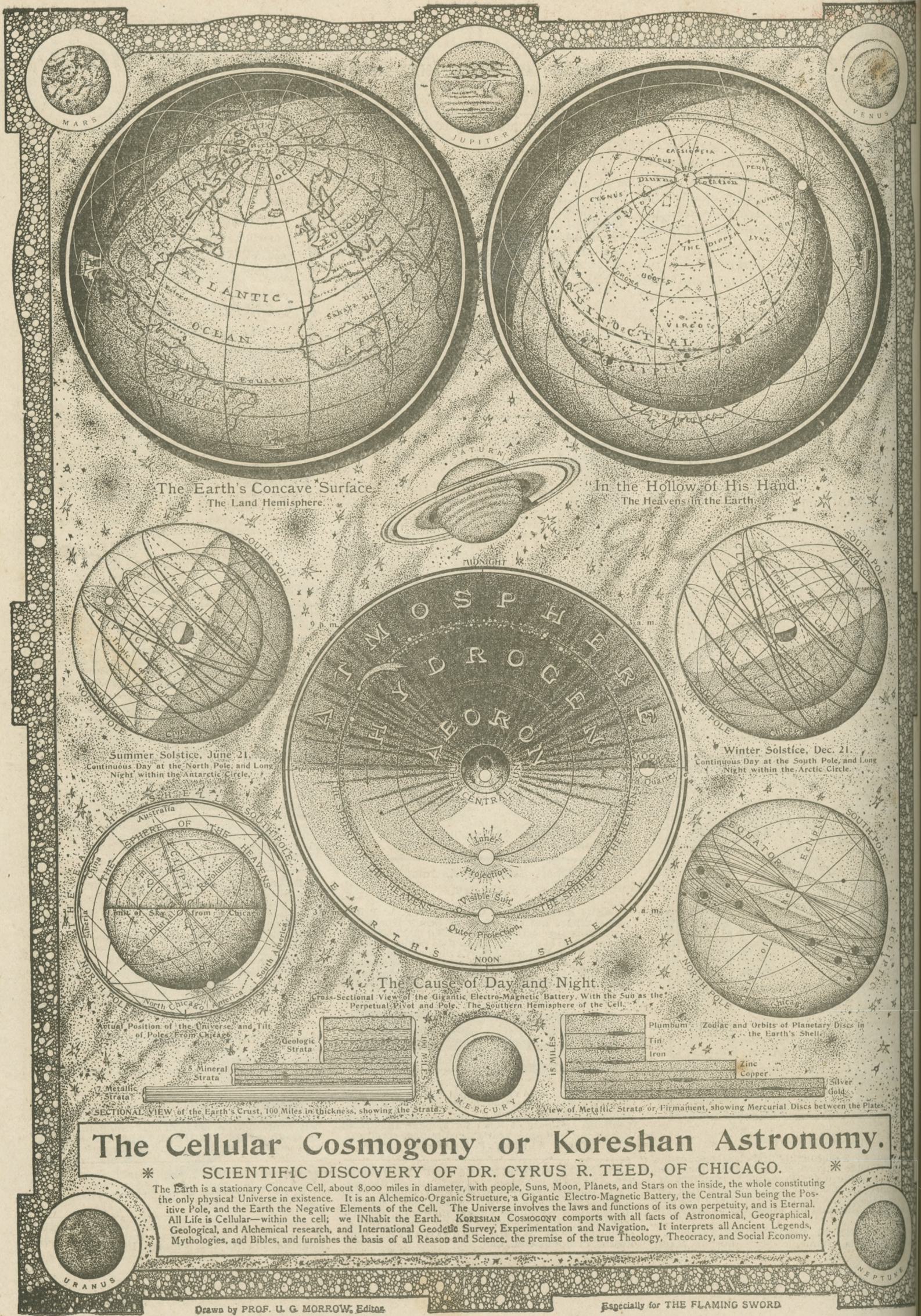
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