



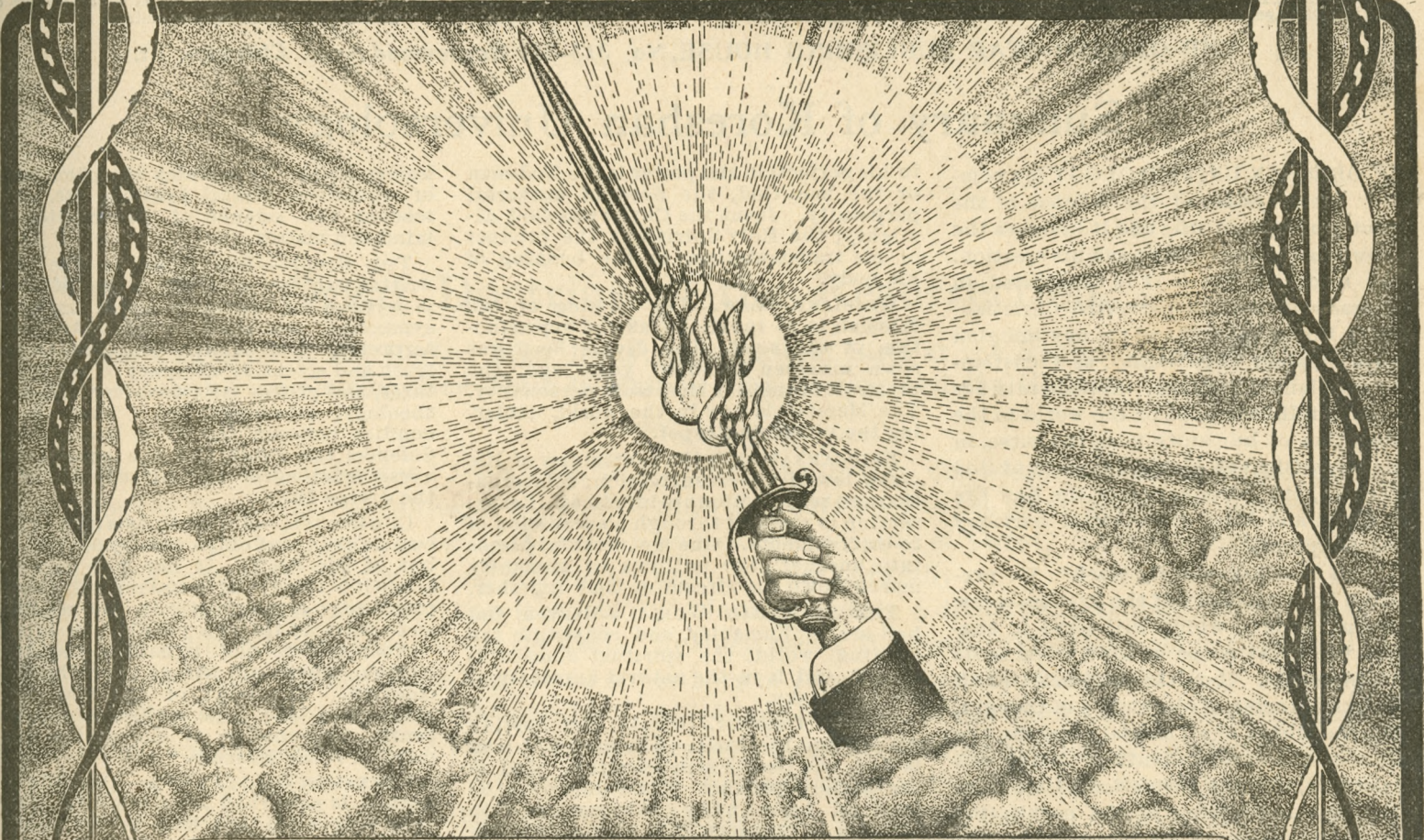
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Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

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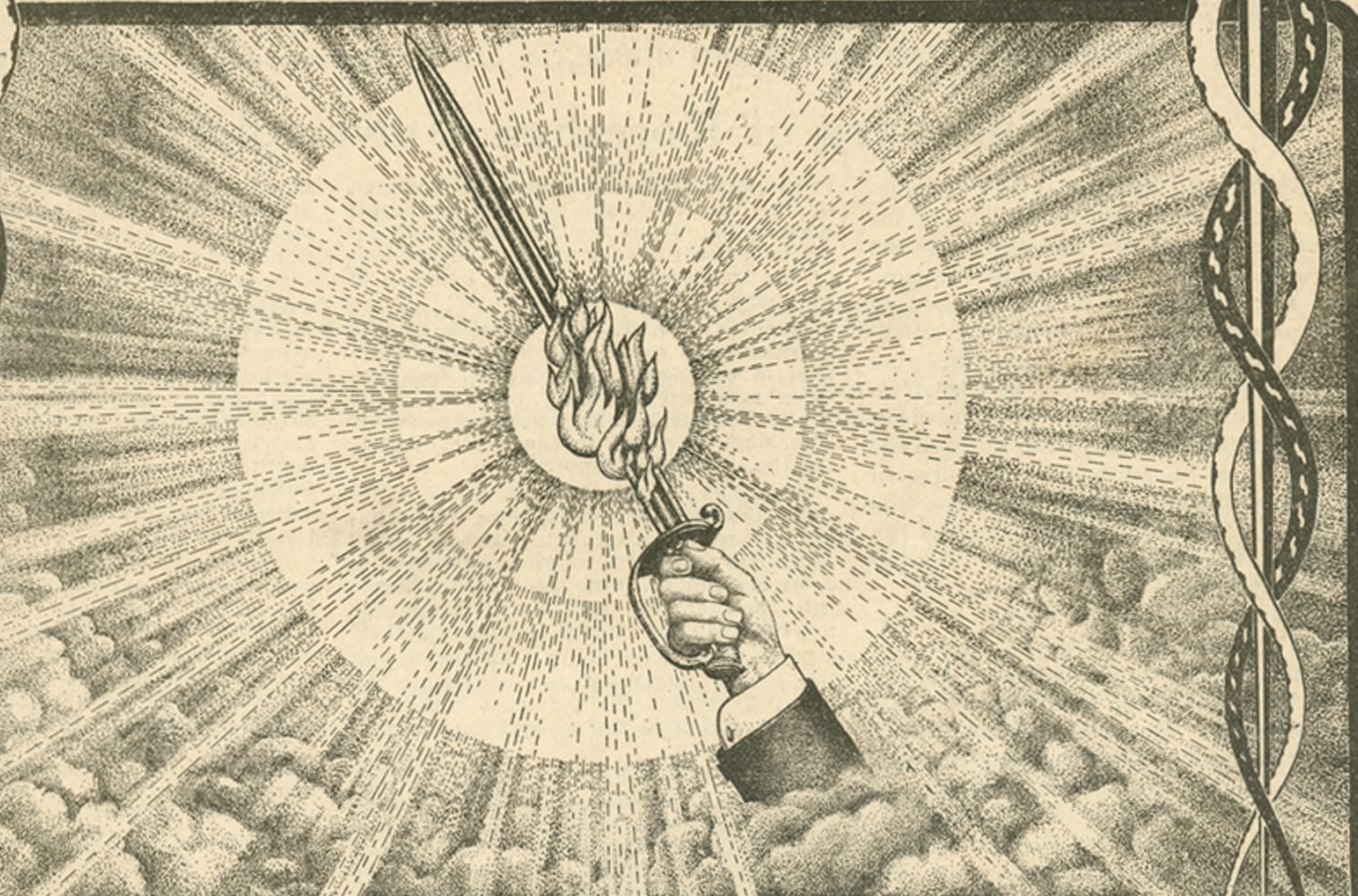
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What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is 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.

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Vol. xvi. No. 15.

CHICAGO, ILL., FEBRUARY 28, 1902. A. K. 62.

Whole No. 482

The Great Doctrine of the Resurrection.

The Nature and Character of the Perfect Man Jesus; the Spiritual Birth at the Beginning of the Dispensation; the Coming New Birth is Natural; the Sowing and the Harvest.

KORESH.

THE DISCIPLES did not understand Jesus when he gave them the parable of the sowing of the good seed. They knew the law held good so far as the vegetable kingdom was concerned, but they could not carry it into the other domain and comprehend how it would operate there. It is difficult sometimes to see the analogy between a certain law or principle in a higher and a lower domain. How did Jesus explain this parable? His Disciples could not comprehend it. "The good seed are the children of the kingdom; the field is the world, and the harvest is the end of the world"—the end of the age or dispensation. According to His own doctrine, the harvest could not come until the end of the dispensation was reached.

"The children of the kingdom were cast out into outer darkness." They were the very children that Christ had gathered in himself as spiritual entities; when his body was dissolved those spiritual entities were disseminated, and when cloven tongues sat upon the people, they received these entities and were quickened spiritually. According to the Bible they were born of God,—became the Sons of God,—and if so, then they had reached the new birth. Koreshanity claims that we are only now coming to the process of regeneration. What is the difference? It is this: we are coming to the new *natural* birth. The Disciples reached the spiritual birth;

through the Jewish dispensation their spiritual natures were developed to the point where they became receptive to the Spirit of Christ. They were born spiritually, but not naturally.

Jesus was born a divine natural Man. It was said to Mary before His birth: "That holy thing that shall be born of thee shall be called the Son of God." It was called holy because she was quickened by the Spirit and brought forth her Son by the law of parthenogenesis or virginal propagation, through absolute chastity; therefore He was called the Son of God. He was the firstfruits of the resurrection, not because he came out of Joseph's tomb, but because he was the first God-Man to be produced. He was the firstfruits of the resurrection when he was born into the world from the Virgin Mary. It is a fact that Jesus was crucified and put in the tomb, and that he came out of it; but that was a symbol merely of his final crucifixion—the unity of God and man, his burial in the race, and of his resurrection in the people at the end of the age or dispensation. He was the first-born of every creature when he was born into the world, because he was the highest born of completed or created beings. The church received Him after the dissolution of his flesh and its conversion to Spirit, and that Spirit went out and impregnated the world of humanity prepared to receive it.

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The people who received the Holy Ghost were born into the spiritual, but not into the natural degree; therefore they died in the physical or natural degree, as others will die. That quickening in the spiritual degree was to effect the new birth into the natural, so that ultimately those who received the Holy Spirit should be born into the world, should stand again upon the earth, and be brought forth as the Sons of God in the natural or outward degree. If an apple seed is planted and becomes a tree, at the end or extremity of the tree appears the fruit. The planting of Jesus Christ in the beginning of the Christian dispensation was the beginning of the great Christian tree, which has had its growth, and through the activities of which there are coming forth the Sons of God—Jesus Christ multiplied in the many forms. These are spoken of in Revelation as being redeemed from among men, “the hundred forty and four thousand” who sing the new song. What will be the position of the modern Christian church regarding the Sons of God as they shall be manifest at the closing of the Christian dispensation? The relation of this new order of things will be precisely the relation of the Jewish church to Jesus Christ. Just as the Jewish church rejected the Christ in his manifestation in the beginning of the age, so the Christian church will reject him and everything that pertains to him in this age.

As a church, modern Christianity will not receive the Christ. People will come out of the old church; there will be those in the Catholic, the Protestant, as in all the other churches, who will come out of Babylon—that they be not partakers of her sins, and be not visited with her plagues. Hence the new church will come out of the old one. There is no safety in what is called the church, because there is no Christian virtue in it. There is neither correct life nor doctrine in the modern church. Its doctrine is false, and the life that is led under the influence of that doctrine is also false. Jesus taught immortality in the body; the Christian church teaches that man must die. Jesus Christ came into the world to save that which was lost, and to overcome death. He came that this mortal might put on immortality, and this corruptible put on incorruption. How much effort is being made to reach that condition? We must go outside of the modern Christian church to find any such life or doctrine. Wherever there is false doctrine, there will always be false life. The church went over to paganism—through the influence of which it fell—and has attached to itself pagan doctrines. We mean the modern church—Christianity. In every phase of it, whether Catholicism, Presbyterianism, Methodism, no matter what denomination, false doctrines are taught and false lives are led.

The Swedenborgian church comes a little nearer the truth as to doctrine. It is a step in advance of Chris-

tianity in the recognition of the personal Jehovah as manifested in Jesus—in the belief that he was the fulness of the Godhead bodily. Koreshanity teaches the same thing. Swedenborg took the ground that Jesus and the Father were one. “I am in the Father and the Father in me.” He was the God-Man—not one of the Trinity, but the entire Trinity. That is the doctrine of the Swedenborgian church, but when it comes to the second unity of God and man—the second covenant, there it fails.

Koreshanity teaches that God clothed himself with the divine human nature; that that human nature was Jehovah, and that Jehovah does not exist only as he exists in his outward and visible manifestation. The Jehovah is the Lord. The Hebrew word Jehovah is identical with the English word Lord, and means the same thing when translated; that is to say, Jehovah is the God-Man. When a man is born again, or regenerated, the new birth takes place in the natural degree. When he is converted he will be a God-Man—a Son of God. There be Gods many and there be Jehovahs many—when the process of regeneration completes itself in the multiplication of the Sons of God.

The real coming of Christ, that is, when he comes in the heavens with power and great glory, is his coming in the Sons of God. When the resurrection of the dead takes place, that is, the final new birth, the process of regeneration is complete and the Sons of God are manifest. That is the fruit—the coming of Christ, the second unity or conjunction between God and man. Swedenborg acknowledged the unity of God and man in Jesus Christ, but Koreshanity acknowledges the absolute unity of God and man in the coming of the Sons of God. Every Son of God when manifest will be as absolutely conjoined to the Father as was Jesus himself.

The Swedenborgian church believes that man must die and go into the spiritual world. “It is given unto man once to die, after this the judgment.” So it is said that every man must die. Koreshanity claims that all men died in Adam. “As in Adam all die, so in Christ shall all be made alive.” When the law of reëmbodiment is understood, it will be easy to comprehend that the humanity which exists in the world today is the same that has existed since the beginning. Humanity is constantly passing through processes of reëmbodiment, and will continue so to do until the final embodiment is reached, which is that of the perfected humanity. When there is a complete restoration to the condition that existed previous to the fall of man, then the final embodiment has taken place—which is the resurrection. To understand this is a very important point. The Christian church knows nothing concerning the process of the resurrection; the general idea has prevailed, that the body buried in the churchyard is going to come out of the grave when the right time comes.

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Koreshanity teaches that God clothed himself with the divine human nature; that that human nature was Jehovah, and that Jehovah does not exist only as he exists in his outward and visible manifestation. The Jehovah is the Lord. The Hebrew word Jehovah is identical with the English word Lord, and means the same thing when translated; that is to say, Jehovah is the God-Man. When a man is born again, or regenerated, the new birth takes place in the natural degree. When he is converted he will be a God-Man—a Son of God. There be Gods many and there be Jehovahs many—when the process of regeneration completes itself in the multiplication of the Sons of God.

The real coming of Christ, that is, when he comes in the heavens with power and great glory, is his coming in the Sons of God. When the resurrection of the dead takes place, that is, the final new birth, the process of regeneration is complete and the Sons of God are manifest. That is the fruit—the coming of Christ, the second unity or conjunction between God and man. Swedenborg acknowledged the unity of God and man in Jesus Christ, but Koreshanity acknowledges the absolute unity of God and man in the coming of the Sons of God. Every Son of God when manifest will be as absolutely conjoined to the Father as was Jesus himself.

The Swedenborgian church believes that man must die and go into the spiritual world. "It is given unto man once to die, after this the judgment." So it is said that every man must die. Koreshanity claims that all men died in Adam. "As in Adam all die, so in Christ shall all be made alive." When the law of reëmbodiment is understood, it will be easy to comprehend that the humanity which exists in the world today is the same that has existed since the beginning. Humanity is constantly passing through processes of reëmbodiment, and will continue so to do until the final embodiment is reached, which is that of the perfected humanity. When there is a complete restoration to the condition that existed previous to the fall of man, then the final embodiment has taken place—which is the resurrection. To understand this is a very important point. The Christian church knows nothing concerning the process of the resurrection; the general idea has prevailed, that the body buried in the churchyard is going to come out of the grave when the right time comes.

There is a doctrine derived from Scriptural statement, to the effect that there will come a time at the end of the Christian dispensation, when those who are righteous and who look for the Lord's coming will be gathered together and caught up—somewhere—while destruction is taking place in the world. This, it is believed, will take place immediately after the resurrection; (after those who have died and gone into the spiritual world are resurrected and their spirits have been united again to their bodies in some miraculous manner;) then those who live in the world, who have not died, are going to be gathered together and caught up in the heavens with those who have come up out of their graves. This is the doctrine as derived from the passage in Scripture which says that the resurrection will take place first; after the resurrection, those who are alive and remain will be caught up, together with those in the clouds, to meet the Lord in the air. This is the doctrine of modern Christianity.

The statement according to Scripture is, that "We who are alive and remain shall be caught up together with them in the clouds." Suppose we go back nineteen hundred years, to the time when Paul was talking to the people. He says: "The dead in Christ shall be raised first." We will compare this statement with another of his and see if they agree. "We are dead in trespasses and sins," but our "life is hid with Christ in God." He uses the pronoun "we," which means that we who are dead in Christ—and whose lives are hid in Christ—shall be raised first, at the end of the Christian dispensation. We are raised first, because we are dead in Christ. We are not those other dead who died out of Christ, because we were quickened with the Spirit of Christ. "Then we who remain," who are raised, "shall be caught up." The same people that are resurrected are the people that are caught up. Is not that plain? We, then, are the dead in Christ, if in the beginning we received the Holy Spirit, descended into the race, passed down through the dark ages, and re-embodiment has brought us here ready to receive the final baptism. If this be not true, then the doctrine of the resurrection is a farce.

If there be no resurrection, then our hope is vain, and our preaching is vain. Koreshanity teaches that there is no entrance into the heavenly domain except through the resurrection of the dead; and that the same people who lived in the beginning of the Christian dispensation and received the Holy Spirit, must live here at the end of the dispensation and be baptized into the new birth. In the beginning of the age, the people only came into the new birth in the spiritual degree; it is necessary now for them to be born into the divine natural degree. We have reached the end of the Christian dispensation,—the time when this new birth shall take place,—when we shall be transformed, and those who

dwelt in the flesh will be converted. This corruptible will then put on incorruption—there will be no more death. Death in the body will be overcome, and when that point is reached, the perfected humanity will pass in and out of the spiritual world at will.

Let us make another application of the law of growth or development. In the vegetable kingdom, during the processes of growth, there is invariably a separation of the two principles—the male and the female. The pumpkin seed has within itself the two elements, male and female, but the vine which it produces has the male in one blossom and the female in another. On some vines the male and the female are in the same blossom, but still separate in the anther and pistil. The fruit does not come until the male and female are reunited; and when the cycle is complete, the male and female are again in one form. In the juniper tree there is a still further separation. The male and female blossoms are not even on the same tree. This is also true of the hop vine.

The original man, Adam, was made in the image and likeness of God. If man was made like God, then the two forms, male and female, were in every personality that he created. He "called *their* name Adam." That was a genus or race of men, and there will be another just like it when the process of evolution completes itself, and the period of restoration is reached. If they were not in one form, then God is in two forms. Man is not complete, because the male and female principles are not united. Union must take place; male and female must be in the one distinct form again, so that every man—not every male or female—who has attained to the image and likeness of God will be both male and female, a neuter being "in the image and likeness of God." This will be the restoration that will come through the baptism. Just before the baptism takes place, God will come as the Father or precursor of the Sons of God.

"When shall these things be? and what shall be the sign of thy coming?" "Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn." What then? They shall see the "Son of man coming in the clouds of heaven with power and great glory." We maintain that this is the literal truth; that the Christ will come in the clouds of heaven. A cloud is the result of a union of the spiritual with the natural degree. Truth comes to the world as water. If the righteous have truth, or God's word, they are clouds with water, while the wicked are clouds without water—without truth. The righteous are the clouds of heaven, corresponding to clouds in the physical heaven, so that when Christ comes in the clouds of heaven he comes in the righteous, which will be immediately after the Sign is manifest.

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the body of Jesus was dissolved. If it was possible for Jesus and Elijah to dissolve their bodies, it is possible for others to do likewise according to the same law; namely, by intense agitation of the mind. We maintain that the mind may control the body absolutely and transform it to the spiritual degree, and that out of this will come the manifestation of new beings—the unfoldment of a new genus from the present existing race.

Koreshan Communism and Co-Operation.

The Koreshan Movement in Retrospect and Prospect; the Great Purpose of its Founder and Co-Workers; Hardships and Successes of the Pioneers; the Coming City by the Sea.

BERTHALDINE, MATRONA.

THOUSANDS OF MINDS have been regaled of late with glowing accounts of the semi-coöperative movements of East Aurora and Briar Cliff Manse. It would seem from these accounts that veritable Utopias had taken root in American soil, and were bound to flourish and multiply. Genuine scientific coöperation and communism, however, ultimate and obtain only in the Theocratic kingdom, an evolution of Jehovah, its holy Seed. The organization of the new kingdom, in its most external and natural degree of being, is the formulated natural expression of the Koreshan System which, like all other organizations, has its day of small and somewhat obscure beginning in a primary nucleus of subject elements, which takes its initial steps and does its pioneer work under the direction of its Founder, Prime Counsellor, and Vitalizer. It may be interesting to the readers of *THE FLAMING SWORD* to consider a partial review of the efforts of this primary nucleus, called the Guiding Star Assembly of the Koreshan Unity—that is, of its initial steps and pioneer works as a body.

The Guiding Star Assembly is both coöperative and communistic in principles; in practice, almost every degree of effort and attainment is represented. It has one genuine Koreshan to start with, which is a fine beginning—for all may, if scientifically polarized to that end, be gathered into one, proceed from one, and be baptized by one spirit into one body of many members, with diversity of gifts. The Guiding Star Assembly took its first form of organization in Chicago in the year 1887, A. K. 47, and, as the Society Arch-Triumphant, founded its college—the College of Life, and established its church—the Ecclesia of the New Covenant, the waiting receptacle of the Church Triumphant. These three organizations constitute a unity in origin and destiny, and exist as a unified instrumentality for the answering of the Lord's prayer: "Thy kingdom come, Thy will be done in earth." By this unity some things have been accomplished, which make a fair showing to reasonable critics, for its efficiency as an instrumentality. Its Founder has been able, through the agency of the Guiding Star Publishing House, to impart to hundreds of thousands of minds, an outline knowledge of Koreshan Science, which he knows to be the irrefutable science of the truth of God in its most universal, as well as in its most particular and personal aspects.

Millions of pages, stating the eternal verities of the law,—leaves for the healing of all nations,—have been scattered broadcast, and exist to become the most cherished possessions of a great multitude. In the Ecclesia or Home of the College, many students have each year been educated in the application of scientific coöperative and communistic principles to life, by the science of the laws of divine being. Coöperative in all their industries—domestic, agricultural, mechanical, literary, etc., they have shared communistically the proceeds of the united-life uses performed, animated by the divine purpose, to some extent certainly, of exemplifying and communicating a sound doctrine to the world, that alone can give to it the light of life. Through the power of organic unity, energies have been generated by this Assembly, which have been focalized and turned on the world as those of a consuming fire, a disintegrating mental Roentgen ray, and as those of a great awakening search-light. The world does not yet recognize the source of these quickening energies, but it will be scientifically confessed in due season.

The persecutions of scandalous misrepresentations and boycotts, have had but a sifting and consolidating effect upon the Assembly, intensifying its conservations of energy and generation of forces, thus multiplying its power for good. The world that now is will not be spared the penalties of its present rejection of this growing new world-power of a practically applied science of truth—the sword of the Lord, which menaces and pierces all embodiments of opposition to it. Wars and rumors of war are the order of the day in every domain of mortal existence. A time of trouble approaches, such as was not since there was a nation—no, nor ever shall be, for it ushers in the birth of the one nation acknowledged by the Lord as his, and to be born in the order of obedience to law, of the Church Triumphant in the earth. The scope of the work of the Assembly has been and is, as universal as the Science of the Universology it teaches.

The beginning of the Assembly's external and practical constructive work, to be finally crowned with signal success despite all enmity, is the building of a city, which was commenced in the winter of 1894, A. K. 55. Rome is said to have been founded by Romulus and Remus, sons of Mars and the vestal virgin Rhea Silvia. Rom-

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ulus is represented by legend to have been Messianic in his mission, in that he was translated which means to be dematerialized, to become the energizing force of power in that which is created and loved supremely. The legend doubtless had its origin in truth relating to the founder of that great world-power—the Roman empire, which absorbed all of humanity that was progressive and receptive into itself, to become the basis of the further progression of its germinal beginnings, when the Seed of the universe, the High Priest of circumcision, the King of God's chosen people, should require a soil for his implanting and regeneration as the harvest of the God kingdom, the King's crown of rejoicing. The vitality of the King has carried the lines of Romulus and all the heirs of God, to the confines of the earth, there to infold them in a city, whose builder and maker is God, and whose resting-place is his footstool—the earth of his habitation. The lines of all the Gods go out to the ends of the earth to be met by a greater than Romulus—even the almighty science of being, whose personality gives life eternal, to the being of the eternal, unchangeable truth.

The city of the future world's power of progression has, as its Founder, the Star of Universal Empire. The Guiding Star, as a personality, constitutes the veil of the God who hides himself from mortal vision, and reveals himself at will to man, in tabernacle or temple, according to the eternal order of law. With prescient Eye the veiled Prophet discerns, by the science of the stars, the future center of the world's commercial power, and locates its north gate in an obscure southern port, now known as Estero, Florida. A number of followers of fixed determination have rallied around the Koreshan standard; they despise not the day of small things, and are content to begin the work of empire-building with plowshare and pruning-hook, trusting in the power of truth to turn their enemies to friends, whether they be within or without. A man's worst foes are those of his own household. The overcoming of self in the service of truth is the chief work of students in the College of Life, the motto of which is: "He conquers who overcomes himself." The Guiding Star Assembly of city builders has had its share of foes within and without, during the past seven years. Frosts in various domains came to destroy the fruits of Herculean labor; then fires, consuming valuable means to valuable ends. The fiends of frost, fire, flood, and shipwreck have done their worst in vain to destroy this small beginning of this mightiest of works.

Truth has prevailed and upheld its chief stronghold. On the Florida west coast, near the site of the coming city, scientists of truth, with plumb-line and level, have demonstrated the fundamental premise of the Koreshan System, which declares the unity of God and man, made manifest in the proven interdependence of the universal, physical center and circumference. In the fall of 1901, A. K. 61, through the agency of Pan-American thought and exposition, a new impulse was gathered for a renewed and more aggressive effort at the site of the coming capitol of Pan-America and of the world. There

are millions of men today who want the earth; they can have it if they will take it as the Lord takes it—by giving themselves for its salvation from the money power, the root of all evil. This means the Lord's own and only salvation as well as theirs. Think of this: A communistic and coöperative city, municipal ownership, industrial education, art and science for all, without the use of money! What a place for the meeting of those who have no money and those who have "money to burn"! Such a city is a fit place in which to build the temple of the Most High, where the rich and the poor worship together and know the Lord as the Maker of them all. They worship together the two in one; for in communism, each member is both rich and poor—rich in that, as one with all he owns all, and poor because as one apart from all he owns nothing.

Should any of our friends visit Estero, Florida, at the present time, they would find the Assembly there in legal control of a fine estate of about 2000 acres of valuable land, with home accommodations of the pioneer sort, for present members. About eighty are now coöperating there, preparing accommodations for many more eager to join them. When there, visitors see the most promising beginnings of various profitable industries, which can be built up only by truth-loving coöperators. They view charming, park-like grounds and fields under cultivation—the surroundings of future artistic communistic homes; fine fishery stations; boat-ways for building and repairing ships and steamers; sugar-cane fields, pine-apple gardens, fruit orchards, truck-gardens, apiaries, live stock—indeed, all the essentials for luxurious home-making in a place beautiful for situation.

There is one thing more we want our visitors to see when they arrive at our Southern colony—and that is the oldest and noblest of the Koreshan industries, the interests of which are loved and served by the whole Assembly; it is the Guiding Star Publishing House. We want to see it rearing its walls near the northern harbor of that great city, which will be built around it as rapidly as the truth it issues can go forth to quicken the minds and hearts of men to newness of life and aggressive effort. The building of the Publishing House, the transportation of its machinery and its guild of workers from their captivity in that babylon of competition—Chicago, is a work worthy of the most ardent and enthusiastic coöperation of all the readers of THE FLAMING SWORD, and all the members of the Society Arch-Triumphant. This work must soon be done, that the forces of the great fast-ripening harvest of communistic and coöperative energies may the more rapidly focalize where the city, the haven of refuge and salvation for all who hunger and thirst for righteousness, must be built. Come up to the help of the Lord against the mighty array of unrighteous corporate powers; lay your all upon the altar of the almighty power of the science of truth in the name of him who incorporates its life in a city which hath foundations, whose builder and maker is God insanguinate and incarnate.

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Should any of our friends visit Estero, Florida, at the present time, they would find the Assembly there in legal control of a fine estate of about 2000 acres of valuable land, with home accommodations of the pioneer sort, for present members. About eighty are now coöperating there, preparing accommodations for many more eager to join them. When there, visitors see the most promising beginnings of various profitable industries, which can be built up only by truth-loving coöperators. They view charming, park-like grounds and fields under cultivation—the surroundings of future artistic communistic homes; fine fishery stations; boat-ways for building and repairing ships and steamers; sugar-cane fields, pine-apple gardens, fruit orchards, truck-gardens, apiaries, live stock—indeed, all the essentials for luxurious home-making in a place beautiful for situation.

There is one thing more we want our visitors to see when they arrive at our Southern colony—and that is the oldest and noblest of the Koreshan industries, the interests of which are loved and served by the whole Assembly; it is the Guiding Star Publishing House. We want to see it rearing its walls near the northern harbor of that great city, which will be built around it as rapidly as the truth it issues can go forth to quicken the minds and hearts of men to newness of life and aggressive effort. The building of the Publishing House, the transportation of its machinery and its guild of workers from their captivity in that babylon of competition—Chicago, is a work worthy of the most ardent and enthusiastic coöperation of all the readers of THE FLAMING SWORD, and all the members of the Society Arch-Triumphant. This work must soon be done, that the forces of the great fast-ripening harvest of communistic and coöperative energies may the more rapidly focalize where the city, the haven of refuge and salvation for all who hunger and thirst for righteousness, must be built. Come up to the help of the Lord against the mighty array of unrighteous corporate powers; lay your all upon the altar of the almighty power of the science of truth in the name of him who incorporates its life in a city which hath foundations, whose builder and maker is God insanguinate and incarnate.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE OFFSPRING OF DEITY.

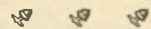
The Difference Between the Koreshan and Modern Christian Conceptions of the Sons of God.

THE DIFFERENCE between the Sons of God as described by the modern church and by Koreshanity is very marked. According to the former, a man may be a bank robber, a plunderer of the public funds, a moral reprobate soiled with every vice, but if he profess to believe in the Lord Jesus as the Savior of the world and the second person of the Trinity, he is worthy of acceptance. His faith is going to save his soul, and when he dies he will go to enjoy the presence of the Redeemer and all the holy angels. This is what the modern conception of religion as devoid of any scientific basis has produced. It might be better if the leaders of modern scientific thought had not absorbed so much of this jargon in their infancy. They began their career handicapped by preconceived notions concerning the Trinity. The complete divorce between science and religion prevented them from making any efforts to adapt the law of analogy to the physical cosmos. The phenomena which engaged their attention they regarded as so many evidences of the futility of trying to know God through the handiwork of Nature. They look upon her as the great artificer, and nothing that pertains to her laws was thought to have any real value in determining the character of Deity.

The Sons of God as seen from the standpoint of an illumined vision, are the true Creators of the visible world. They stand at the apex of intellectual development, representing the union of the natural man with the invisible heavens. They have overcome death with the last remnants of physical mortality, and they are now clothed upon with immortal flesh. Lying and deceit are far from them; there is no guile under their tongue. Envy, malice, and all uncharitableness, with evil speaking, have been put away. They feel no temptation to do the neighbor wrong. The contrast is startling between one of these immaculate beings and the sin-stained representatives of modern Christianity. It is not necessary to press the charge. The daily newspapers contain the record of pilferers and defaulters, all "sons of God" and pillars of the Lord's house.

The end is not yet; for although the old church is steeped in wickedness, the measure of her iniquity is not full. She will still add to the sum of her misdoing, the crime of rejecting the Lord in his second coming in the pure doctrine of life. Not content with denying as legendary and fictitious every statement of Scripture which they cannot understand, men of the present generation will endeavor to divert to themselves the tributes accorded by general acclamation to the successful founder of a new religion grounded in science. He who can show the people how to look through Nature up to Nature's God without stultifying their conceptions of reason in

the process, will become the idol of the populace. The great demand of the hour among the sceptical masses outside of the creed-bound church, is to see the reconciliation of science and religion. Investigation will presently result in the conviction that Koreshanity has come to crown their desires.



Electricity and the Vital Processes of Life.

ELECTRICITY, though it is not the basis of life in the sense that recent theories advocate, is directly concerned with the vital processes. The growth and repair of cellular structure proceed through alchemical action, electricity being generated as the agent of metamorphosis. The human body is built up through the nutritive elements of the food taken into the system. Before it can be finally transposed to flesh, it has to enter the spleen, where it is converted to electrical energy. This organ is the motic center of the physical body, the center of stimulation to all the other parts and organs. Its name, coming from a Greek word that means to shine, is a true indication of its function as a biological correspondent of the physical sun.

The primary substance of organic life is called protoplasm. This is not, according to one theory recently advanced, simply the result of an electrical impulse communicated from the blood. Protoplasm is created by a combustion of substances in which some electrical energy is converted to matter; at the same time fresh electricity is generated. These processes of metamorphosis are constant and uniform in living tissue, mind or spirit generated in the brain being, in its reciprocal relations with matter, the active cause.

The necessity for some mechanical cause of motion in the cosmos is apparent. The reaction between spirit and matter is the primary agent in the concave universe. Secondary to this and coördinately manifest is the motic energy derived from the reaction between electric and magnetic currents of energy. Beyond all the delicate modifications of atmospheric effects visible in the beauty of dawn and eve, there lies the potent influence of electro-magnetic attraction. The essential difference between the more refined and subtle potentialities of these two qualities, finds a resultant in the hemispheres of the interior sun, one luminous in splendor, the other dark as night.

Electrical science derived a new impulse from the discovery of the law of Alchemy, which was made known to the world by the Founder of Koreshanity in 1870. Its influence upon mechanical invention was very marked; not because investigators accepted it largely, but because the effect of a great truth of this nature enunciated in the natural world is prolific in thought.



When man has thrown off the falses and evils pertaining to the natural mind and accumulated through reëmbodiment, he is ready to enter into the radiant glory of the heavenly spheres.

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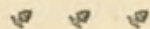
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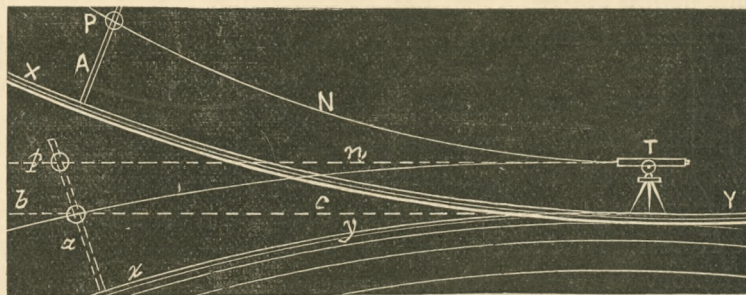
LA NOUVELLE GEODESIE.

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PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.
TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

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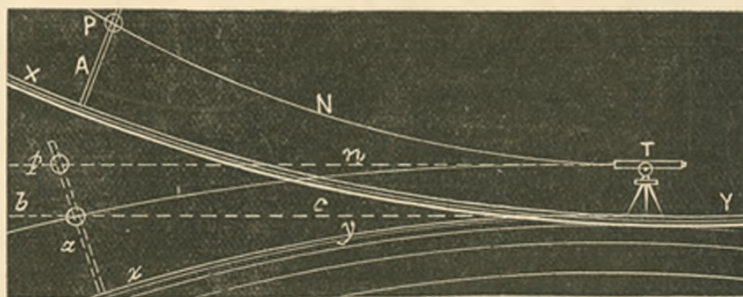
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In The Editorial Perspective.

THE EDITOR.



CORROBORATIVE EVIDENCES of the absolute truth of Koreshan Astronomy are as numerous as the facts and phenomena of existence. The harmony of the universe requires that the laws and principles of the cosmos be uniform; without universal harmony there could be no universal order in either mind or matter. All facts must agree in their silent testimony concerning the origin, form, and function of the cosmos; where two facts seem to be in conflict, the mind fails to grasp their import, and hence does not properly interpret the meaning of either. The fundamental principle of the Koreshan Cosmogony is that of the cell; no fact can be more certain than that the cell is absolutely essential to the generation and maintenance of the life of every organic form of every kingdom or plane of existence. Analogy forces the conclusion that the universe, as the aggregate of all cells, is necessarily a great cell which environs all. Into whatever domain or field of scientific research we go, the discovery of facts corroborative of the declaration that the universe is cellular is inevitable; the facts of universal phenomena, physics, mechanics, geometry, geodesy, art, language, mythology, and the Sacred Writings unmistakably and unerringly point to the great central and fundamental law of Koreshan Universology. In one great experiment in demonstration of the earth's concavity, we combined the principles of geometry, mechanics, and geodesy; we surveyed an air-line—a chord of arc; the principles are geometrical, the processes mechanical, and the results geodetic;—for the operations determined not only the fact of the concavity of the earth, but also the ratio of its curvature. The Koreshan Geodetic Survey was the first of the kind in the history of the world; we surveyed a meridian arc, and determined that the earth's perpendicular lines of gravity do not converge at the center of a convex body, but *diverge* from the center of a concave cell about 8,000 miles in diameter; our plumb-lines and levels, swinging and balancing freely under the influence of gravity, enabled us to measure the angle which the chord sustained to the perpendicular at each mile-station of the line of survey. The Tamarack mine experiments, where plumb-lines a mile long diverged downward instead of upward, have attracted considerable attention among the scientists; they are unable to account for the results on the basis of the earth's convexity and Newton's theory of gravitation; and the fact that each one gives a different explanation of the results, is proof that the one true solution of the problem has not occurred to them. Professor McNair, of the Michigan College of Mines, has recently conducted a second series of experiments in another shaft, using a different kind of wire, and metal for the bobs; and the results are substantially the same as those obtained in the former experiments of October, 1901. Reports say that Professor McNair is baffled and can arrive at no plausible conclusion. There can be but one true explanation of the results; the facts are contrary to the accepted theories of astronomy and geography, but they are in perfect keeping with the Koreshan conception of the earth's concavity, and with all the laws, principles, and evidences to which we di-

rect the mind in confirmation of the great discovery made by the Founder of Koreshan Cosmogony thirty years ago.

True education springs from pure love of human service; inspired by the spirit of such a love, one ultimately comes into possession of the knowledge requisite to the performance of that which one desires. True education embraces the knowledge of the application of that which is learned or grasped by the mind; without such application education fulfils no legitimate purpose. The knowledge of what to do under all circumstances, and how to do it, makes one practical and skilful, refined and courageous. If modern education were not for mere intellectual display; if it were more for use and less for polish; if that which is taught were the veritable truth of life, and if the spirit which pervades the mind and heart of the people were fraternal—the facilities of the modern educational institutions would be sufficient to work a startling transformation in the civilized world! The modern world is confronted by numerous economic problems, which would not exist if the training of the mind of youthful millions were along lines of practical human service and fellowship. A new generation comes into existence, bearing the stamp of the old, manifesting the same characteristics and meeting the same difficulties. Modern educational facilities have increased a thousand-fold during the past century, but the increase of facilities is not attended with corresponding mental, moral, and physical improvement. Fallacy and righteousness are incompatible; and the only reason why the world, under the influence of education, is not rapidly ascending in the scale of intellectual and moral attainment, is because the substance that is imparted to the mind of the masses through the instrumentality of the schools and colleges, the pulpit and the press, is the substance of vitiated and effete thought. It is the mission of Koreshanity to educate the world anew, to impel humanity along new lines of progress, and to manifest the Angels of universal enlightenment.

Rev. John Alexander Dowie has for some years figured conspicuously in Chicago, as the founder of the Christian Catholic church, the builder of a town which he calls the city of Zion, the head of a banking system, and the manager of several industries; he is notorious as a healer, and opposes as evils everything that is inimical to his interests. About a year ago he startled not only the public of Chicago, but also his own followers, by making the bold claim that he is the official Elijah the prophet, the messenger of truth, the restorer of all things. At some period in the history of his career he will doubtless be called upon to display his credentials and make good his claims, or else repudiate them. The spirit of communism was very marked in the practical life of the primitive Christians, but it finds no encouragement in the so called Zion of Dowieism. It would seem to the rational mind, that the Elijah of the present age should be able to accomplish at least as *much* as Elijah the Tishbite, who exhibited his power over the elements of death in a



In The Editorial Perspective.

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most signal manner in his contest with the false prophets of his day. The pseudo-Elijah, however, does not anticipate preserving himself from corruptible dissolution; he expects that his body will moulder in the tomb, but promises his followers that his spirit will be with them—but obviously, under the circumstances, it will be the spirit of death and not of life. The power of the restoration of man must come through the application of scientific truth in the actual overcoming of the elements of mortality, in the incorruptible dissolution of the body in the refiner's fire, and in the impartation of the substances of the transmutation, to all receptive minds. The man who can achieve this greatest of all victories for humanity, is the true Elijah; all others must fail and relinquish their claims in their passing.

A reverend gentleman suggests to us, in proof of the supposition that the earth's shadow eclipses the moon, that the shadows of the Alps mountains, the Himalayas, and American peaks are often seen by means of the telescope of high power, to be clear-cut on the circle of the shadow. A man who will make such a statement reveals the fact that he knows little concerning astronomy, and absolutely nothing concerning telescopic observation of lunar eclipses. This is but an instance of how college-bred minds repose blind and unwarranted confidence in the theories of modern times; a graduate is always cock-sure that the theories taught him during his term of study are absolutely true, and that things cannot be rightfully viewed from any other standpoint than his own. The reverend gentleman imagines clear-cut shadows of the earth's convexity, with projecting mountain peaks; contrast such a conclusion with the following authoritative statement concerning the phenomena of total lunar eclipses, in Young's General Astronomy, page 233: "Half an hour or so before the moon reaches the shadow, its eastern limb begins to be sensibly darkened, and the edge of the shadow itself, when it is first reached, looks nearly black by contrast with the bright parts of the moon's surface. To the naked eye the outline of the shadow appears reasonably sharp; but with even a small telescope it is found to be indefinite and hazy, and with a large instrument and high magnifying power, it becomes *entirely indistinguishable*. It is impossible to determine the exact moment when the edge of the shadow reaches any particular point on the moon within half a minute or so."

The supposition that rays of light and lines of vision are straight, lies at the basis of many an objection urged against the Koreshan Cosmogony. The assumption is essential to modern astronomy, and it is used for all that it is supposed to be worth—but without proof. If the earth were flat, with a sea of air of even density, extending from the earth to the stars, rays of light might be propagated in straight lines; but in the atmospheres of the cellular cosmos the incurvation of light is inevitable. Our opponents are not consistent; let them take the Koreshan premise, and follow a logical line of analysis from the basis of the System's own physics and optics, and the reasonableness of the Koreshan conclusions at once becomes apparent. Does one desire to actually see the curvation of light? There have been many magnificent phenomena which attest the truth of Koreshan As-

tronomy and Physics; phenomena which the astronomers have admittedly failed to explain. The tail of a great comet is but a curved trail of sunlight extending through the crystalline lens of the nucleus and coma. There is no other rational solution of the problem of cometary phenomena. The comet's tail always points from the sun, a curving gleam of solar beams, which silently confirms the truth of the Koreshan System!

Referendum has received a new impulse in the city of Chicago; a petition asking that questions relative to street railway franchises be submitted directly to the people for action, has been signed by nearly 150,000 municipal voters; and measures may be taken to meet the demands of the petitioners. Referendum looks in the direction of remedying some of the evils which exist in the democratic form of government—it is an acknowledgment that the present system does not guarantee liberty to the people; but referendum as at present conceived by its promoters is a mere patch proposed to be placed upon the old order of things. Referendum will have its prominent place in the coming age; but its greatest usefulness cannot obtain under the present chaotic condition of the people at large.

It is certain that Miss Stone, the American missionary, was abducted by bandits and held for ransom; a large amount of money was raised by Americans to secure her release, and many attempts at negotiation with the captors, failed. In the meantime, the captured missionary has been released so many times in sensational newspaper reports, that the public requires substantial evidence before accepting the last reports as final. There is much discussion concerning the motive which led to the abduction of Miss Stone, and it appears that a political faction in a small province, desiring freedom from the Turkish rule, employed this method of obtaining funds to secure independence; but the world does not take kindly to that kind of liberty.

A western man has devised an astronomical chart showing how the universe looks from the orbit of Jupiter, and his work has been commended by Astronomer Ball; and plans are being arranged to have Carnegie supply funds for having the chart lithographed in colors for school purposes. It would be a wiser plan to first scientifically interpret the appearance of the solar system from the view-point of the earth's surface—such an interpretation would be of some practical value; but what use could students of the high schools make of mere conjecture, a fancy printed in colors?

Bad blood and corrupt politics are responsible for the disgraceful scene on the floor of the Senate, in which Senators Tillman and McLaurin, both from South Carolina, were pugilistic participants. Statesmanship and the dignity of the Senate and of the nation were forgotten, and pugilism rose above par. Thirty days' suspension is too small a sentence for the contempt—but there are evils which even the boasted ballot-box cannot remedy!

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The Open Court of Inquiry.

THE EDITOR.

The Discovery of the Planet Neptune.

EDITOR FLAMING SWORD:—How do you explain the fact that mathematicians determined the location of the planet Neptune before it was observed by astronomers? The calculations, you know, were made upon the basis of the Copernican theory. I understand, or at least I think I do, your idea of the planets—that they are reflected from the shell of the earth and focalized near the upper surface of our atmosphere. Now, my question is, How could a mathematician, starting out on a wrong theory, reach the conclusion that energy was focalized at a certain point in the heavens, so as to be able to direct the astronomer where to look for it?—A. S., Girard, Kan.

The discovery of Neptune in 1846 is generally considered to be the greatest and most wonderful achievement of mathematical astronomy—a discovery due to one of the boldest and most brilliant conceptions of modern science. The advocates of the Newtonian system point to it with pride as evidence of the truth, not only of Newton's theory of gravitation, but also of the conceptions of Copernicus. We maintain that the discovery in itself was a simple thing, and in no way due to the modern theory of astronomy. Indeed, the theory required one thing, and the facts revealed quite another, as we will show. The mathematicians did the best they could under the circumstances; they did not "start out on the basis of a wrong theory," because *no theory* entered as a factor in the discovery of the planet; theory was responsible, however, for a ludicrous blunder connected with the discovery.

Astronomical history records the time when the orbits of the planets were circular; but irregularities in the motion of the planets were observed, and then the orbits were thought to be eccentric. Kepler reached the conclusion that the orbits were elliptical, but it was soon discovered that even the ellipse did not entirely account for orbital irregularities; then perturbations were devised to account for them—so that now the system, having developed through centuries of observations, and changed ever and anon to make place for new facts of observation, *seems* to account for all the apparent motions of the solar system. But it is not the part of wisdom to hold, after

centuries of shifting to fit appearances, that the apparent facts of observation prove the truth of the system.

Long before the discovery of Neptune was made, it was noticed that when Saturn nears conjunction with Jupiter, the path of Saturn is perturbed; and the same is true of Mars. These perturbations become apparent every time one of these planets passes Jupiter; so that astronomers had come to know that a planet must be near the point of perturbation. In perturbation, a planet is first accelerated in its path and then retarded; consequently, there is what we may term an *arc of perturbation* a number of degrees in length. Find the middle of that arc, and the right ascension of the disturbing planet is determined; or, as in the case of Uranus previous to the discovery of Neptune, find the ratio of retardation, and the angular relation of the perturber and the perturbed is obtained from the basis of past observations of other perturbations, and quite independently of theory.

In 1781 Herschel accidentally discovered Uranus; and for 65 years the astronomers worked on the problem of its orbit, or what amounts to the same thing, its periodic time. Bouvard constructed a number of tables which had to be revised from time to time, because the real place of Uranus from year to year did not agree with the computed astronomical longitude—the planet having fallen behind as much as 2' of arc up to 1844. Finally, it was concluded that the irregularity of Uranus was due to perturbation; and of course, from the basis of past observations, Le Verrier expected that an unknown planet sustained a certain angular relation to Uranus. It would make no difference whether the calculations were made on the basis of false values or true ones, the results would have been the same, because astronomical data instead of theory, constituted the basis of calculation. It would make no difference whether we consider the observed or calculated angular attractions and distances to be ounces and inches, or tons and miles, in orbits small or large—the same results would be ob-

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The discovery of Neptune was not the scientific achievement that it is supposed to be; really, Le Verrier made a great blunder, even from the standpoint of the modern astronomer. It is true that both Le Verrier and Adams determined the approximate place (right ascension 325°) of Neptune, but their computed elements of the planet are quite different from those which stand in the text-books to-day. The following quotation from "Young's General Astronomy" is sufficient to show that the discovery was not a triumph of mathematical astronomy at all: "The computed elements are so wide of the truth, that great authorities have maintained that the actual Neptune was not at all the Neptune of Le Verrier and Adams, but an entirely different planet; and even that the discovery was a 'happy accident.'" An instance of the blunders of the mathematicians is that the computed sidereal revolution of Neptune was 217 years, whereas it is only 165—so much for the *failure* instead of the triumph of mathematical astronomy.

Planetary perturbations are due to proximity of the mercurial disci (the real and material planets) in the shell of the earth; the accelerations and retardations that take place there are manifest in the reflections of these disci—the visible and imponderable planets in the physical heavens. The data from which the mathematicians worked, served to indicate the angular direction of Neptune. If Le Verrier and Adams had been advocates of the Ptolemaic or any other system than the Copernican, and had had the same advantages afforded by accurate observations of the movement of Uranus, and the tables showing the perturbations of all other planets, they would have been led to the discovery of Neptune; but a *true* system of astronomy would have saved them from their ludicrous blunders of computation.

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Koreshan Attitude Concerning Amusements.

EDITOR FLAMING SWORD:—(1) I do not recall anything specific in the Koreshan publications on the question of amusements. Do you approve of promiscuous dancing, card-playing, and games of chance? (2) Is Peter Hofman's discovery worth considering?—READER.

(1) The religion of Koreshanity is not of the long-faced kind; Koreshans believe in cheerfulness, mental and physical recreation, and innocent amusements. We are lovers of music and the drama, and encourage various forms of social entertainment; and we believe in laughing when the occasion requires. We may perhaps best sum up our position on this question by stating that all of the delights of heaven are perverted in the hells; hence, all of the perverted things in the modern world are degenerate forms of things which have their legitimate and necessary place among peoples of the highest moral and intellectual attainment. We are opposed to sensualism in all its forms, and everything that tends to sensualism; consequently, we do not approve of the *uses* to which many forms of amusement are put in modern society.

Dancing is a fine art, and together with music is worthy a place not only in the social life of people of the highest morals, but also in religious worship; but before dancing becomes a part of religious ritual, the mind must undergo a change. In the eye of the pure mind, the human form is the most beautiful form in creation, and the graceful and rhythmic motion of body and limb is capable of arousing the purest sentiments and noblest aspirations. Dancing is music to the eye—an expression of joy. Promiscuous dancing as it obtains today is an expression of the joys of sensualism in the social circles of the order of mortality. If the mind is fixed upon sensual things, dancing and the influence of music intensify the vortex of desire. If the mind aspires to purity, dancing and music act as a stimulus in the direction of realization of high ideals in the social, moral, and religious life.

Social hours may be profitably spent in such intellectual diversions as games of various kinds, and physical recreation may be enjoyed in sports. Games and sports are mental and physical

recreation reduced to order, where harmless competition stimulates activity and destroys care. As the Koreshan Society develops, we expect to see new forms of mental and physical recreation and diversion of every kind, together with everything else that will make happy faces, supple and graceful forms, and vigorous minds.

(2) Mr. Hofman, of California, is reported to have invented a new system of mathematics, with which he promises to revolutionize astronomy. It is true, as he claims, that mathematics is at present imperfect; but the reports of his work are not sufficiently definite to warrant us in the conclusion that his new system is any improvement on the old. We do know, however, that the Koreshan conception is the correct one. The mathematics of life must be understood before the perfect system of computation is evolved; for the fundamentals of mathematics obtain in man and his analogue—the physical cosmos. Geometry, according to the etymology of the word, means earth measure; no man ignorant of the fact that the universe is cellular can originate a perfect system of geometry, because he is necessarily ignorant of the fundamental principles and laws of form. The gentleman may have obtained, through his research in Egyptology, a knowledge of some mathematical principles that are new to the modern world; but his conception of the mobility of the earth leads necessarily to the conclusion that his claim to being able to determine the distance of any visible body is not true.



Where are the Seven Churches?

EDITOR FLAMING SWORD:—In a recent number of your publication, it was stated that "the twelve tribes will not descend as twelve tribes, because they will take the form of seven nations, that is, seven churches." Are these seven churches the same as the seven churches to which John was commanded to address messages? What are the names of the seven churches?—Mrs. H. A. F., Stockton, Cal.

In the broadest sense, the seven churches are the seven divisions of humanity from which—in the order of time—the seven Messianic manifestations are produced. Jesus was the product of the operation of the divine mind in the Jewish church, while the fruit of the church of the Christian dispensation is another manifestation.

Each of the seven churches belongs to a specific division of time, and these seven are of the progressive order. In a more restricted sense, the seven churches were represented by seven congregations of Asia at the beginning of the dispensation; they merely typified seven orders or lines of development during the dispensation. Specifically, as applicable to the present time, the seven churches are of the simultaneous order—that is, they are all involved in the Messenger of truth. Each church in the involved form has its angel, a specific Star of the divine mind; each Star is a nucleus on the interior, for the gathering of spiritual entities preparatory to their descent into the natural.

All progressive orders ultimate in the simultaneous at the time and point of the summing up of all progress. There have been seven sealings of the Book of Life. Each church is a roll, which has its own specific seal. When the Book is complete it contains the seven rolls in one; each succeeding one from the first involves the preceding, and the seventh involves all. The Book of Life is to be unsealed; the process involves the manifestation of the divine Motherhood, in which the seven churches become the seven *genera* or centers of generation of the seven orders of the Sons of God. The names of the seven churches are given in the book of Revelation, in the language of correspondence. The churches do not now exist in the external; consequently, the sects or denominations of the apostate church do not represent them. The seven churches constitute the New Jerusalem which, when externalized, will be the seven orders of divine Sonship, manifesting the seven degrees of divine life.



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