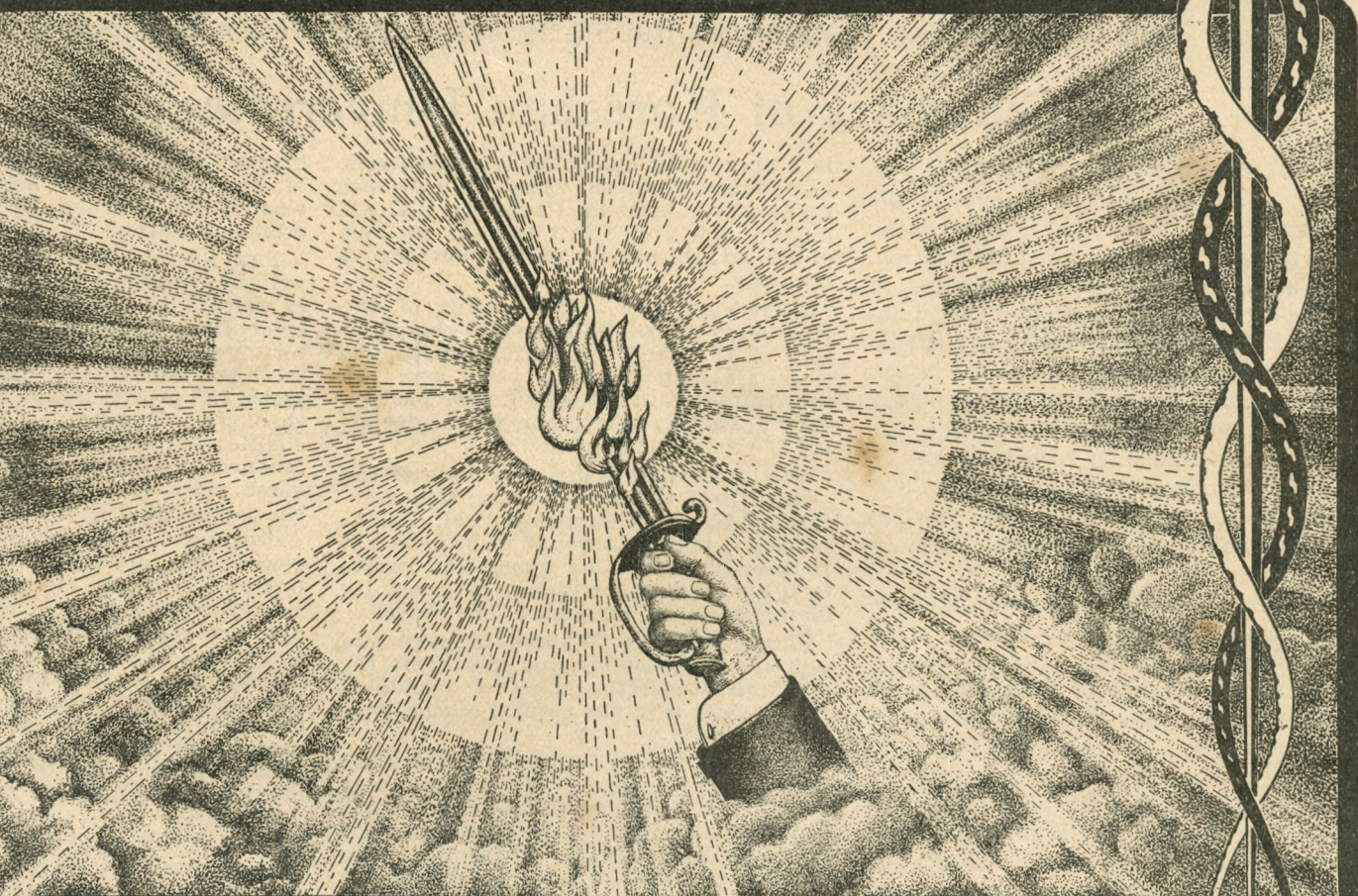




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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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EVELYN BUBBETT, Associate Manager.

Contributors: LUCIE PAGE BORDEN, REV. BERTHA S. BOOMER, REV. E. M. CASTLE, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER.

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THE GUIDING STAR PUBLISHING HOUSE, No. 313-319 Englewood Ave., Chicago, Ill.

Summary of Koreshan Universology.

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 universal 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 Communitic. 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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CHICAGO, ILL., APRIL 4, 1902 A. K. 62

Whole No. 487

Modern Science and the Bible in Conflict.

Higher Criticism and Its Fallacious Scientific Premise; Abundant Proof of the Supernatural; the Origin of Evil; the Purpose of the True Religion.

KORESH.

WHEN A DISPENSATION has reached that point in its career of progress wherein there develops a contest between its religion and its denominated science, it is obviously certain that both its religion and its science are open to critical examination. Modern "science" and the present Biblical interpretation are in open and avowed conflict, and the conflict has attained such a degree of culmination as to place the Christian religion almost *hors de combat*. The most dangerous arm of the antichristian power is the "higher criticism," because it is the subtle enemy within the Christian campus. The "higher criticism" appropriates, for the basis of its antichristian attitude, the views of modern paganism grounded in the sixteenth century conception of astronomy and physics. Modern so called science is rank and unadulterated materialism, with no attempt to mitigate nor modify. The "higher criticism" subjects the Scriptures to this materialistic basis of interpretation, relegating to the pagan purgatory all its claims to supernaturalism, with a view to their final dissipation into the oblivion of "scientific" hades. If the views of Abraham, Moses, the Prophets, Jesus, and his Apostles are right, then the attitude of modern so called science and the "higher criticism" are wrong. There is no middle ground.

The purpose in the abortive attempt to so patch up a modern Christian religion as to make it a proper consort of a pagan and antichristian system of astronomy and collateral sciences, is too obviously apparent for the critical observer not to penetrate the disguise of its hypocritical religious sanctity. Modern paganism, under the guise of science, is too far gone in its opposition to supernaturalism for even the superficial observer not to be able to classify its attitude. The mere investigator is not the scientist. No man is a scientist on a subject which he is still investigating for the purpose of knowing, and so long as he questions the certainty of his conclusion. When he *knows*, then he is the scientist; while he is in doubt and in search of truth through experiment, he is the empiric. This fact is too obvious for question or argument. The world is full of this class of men, and their only safety is entrenchment behind the bulwark of the ignorance and credulity of the masses.

When we consider the question of the conflict between primitive Christianity and the sixteenth century crawfish reformation in "science," we are forced to place the controversy upon the merits of the claim of divine supernaturalism on the one hand, and confessed assumption on the other. Pure, unmitigated, unadulterated, and openly confessed assumption comprises all the

unwatered stock in trade possessed by modern science. The entire system of paganism called science is an attempt to so interpret phenomena as to make them bolster the unwarrantable assumptions of the bold originators, whose modifications of the processes of guessing and contradictions of previous opinions have contributed to the kaleidoscopic, scientific phantasmagoria called the sciences of astronomy, geology, chemistry, physics, and their collaterals.

Natural and Supernatural States.

The existence of a supernatural state is disputed by both materialists and spiritualists; by materialists, on the ground that upon the basis of the materialistic philosophy all phenomena can be accounted for; by spiritualists, on the ground that spiritualism is natural, not supernatural. The latter attitude comes, of course, from ignorance of the meaning of terms. Is there such a state as supernaturalism? By this we mean, is there being or existence above, beyond, or interior to what we denominate Nature? If there be such a condition as that denominated physics (from *phusikos*, natural), is there a counterpart to physics which may properly be called metaphysics? that is, beyond physics. Nothing exists, the character of which can be determined except by contrast and comparison. The faculty of comparison obtains with the intellect of the human mind, for the purpose of contrasting things and thus determining their characteristics. It is by virtue of this possibility that things are defined and known; and without comparison and contrast nothing is or can be known. The prevailing ignorance of the physicist regarding the character of matter,—for he declares that he does not know what matter is,—is due to the fact that he denies the only existence with which matter can be compared and contrasted.

It by no means follows, because there are evidences of a supernatural existence through the phenomena that we may observe as originating in operations beyond what we have denominated natural life, that it is necessarily divine. Good and evil are concomitants, the evil being as much a necessity as the good, for the reason that there could be no appreciation of the good without its contrast with the evil. We find a large class of people who declare all things good, because they imagine that a good God could not nor would not create anything evil. This arises from ignorance of the character of the Lord God. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." If the Scriptures are to be taken as conclusive, there can be no disputing the fact that they declare the source of evil, and that that source is, unequivocally, the Lord. We have declared Nature to be the counterpart of spirit, the two constituting an integralism of form and function which

must necessarily agree. Light and darkness are two distinct things in Nature. The discernment or possession of truth in contrast with fallacy, is as definite a function in the domain of intellect, as the distinctiveness of light and darkness is a quality in the domain of purely physical phenomena. Light and darkness in Nature are the perfect correspondencies of truth and fallacy in the intellect; they are realities in Nature, they are also realities of mental function.

The Source and Origin of Evil.

A truthful conception of the character of God the Lord, with the proper differentiation of what the terms God and Lord imply, would essentially aid in the discernment of the origin, character, and purpose of evil. Evil is not good, though it is essential to that discipline which results in the discrimination between good and evil; it is the means of determining the character of good, and of eliminating evil and choosing the good. Evil has its origin with the Lord, in his involuntary power. The involuntary power of the Lord is not evil, but it is the seat of its origin. We have employed the term Lord as the equivalent of Jehovah, not of Eloah. Jehovah (Yaveh) is the visible and tangible manifestation of God;—such was the character and personality of the Lord Jesus. He was the Christ of God in his day, because he was Jehovah. That the Lord possessed a *divine* and a *human nature*, is one of the fundamental doctrines of the Roman Catholic and Protestant churches. Koreshanity differs from these, in that it declares that the Lord's spiritual character and human nature were both divine. God the Spirit has no nature, for the terms natural and spiritual are coördinate and in contrast. The Lord Christ had a spiritual life which was a spiritual character, and it was divine. The Lord's humanity was natural and temporal; it was also as divine as his interior Divinity. We cannot say His divine and human nature, but we can say his spiritual Divinity and his natural Divinity, or what is its equivalent, his spiritual humanity and his natural humanity; for God is man both as to his spiritual and material being.

God's natural humanity is the source of evil, because therein resides the origin of death. The Lord died on the cross of necessity. The perpetuation of the throne of God Almighty depended as much upon the death of the Lord on the cross, as did the perpetuity of the race. The cross was an essential concomitant of being. It was the cross of God with the sensual humanity, which was a function belonging to the involuntary power of being and existence. He was led like a lamb to the slaughter, and—like a sheep before its shearers—was dumb. Death was inresistent in the Lord Jesus, or he could not have died on the cross. The cross of the Christ on Calvary was but a type of his real crucifixion

in the race; the genuine crucifixion began when he descended into the race by the operation of the Holy Spirit. The Holy "Ghost" was the Christ himself. The Holy Spirit was the product and result of the dissolution of the Lord's body, in the theocrasis which consumed his personality in the fire which he said he came to kindle. "I am come to send fire on the earth; and what will I, if it be already kindled?" God died in the race; hence the regeneration of the Sons of God. The fruit of His death will appear in the regenerated Sons of God, when the harvest of the firstfruit ripens, now at the end of the dispensation. His Father's name will be written in the forehead of every Son of God.

Meaning of the Term Religion.

The religion of modern civilization, that which especially marks the Westward progress of human development, is either Christian or its modifications. The term religion signifies just what the term incorporates; namely, a retying. This necessarily implies that there has been an untying. The religion of the Lord Jesus involves what the Lord declared was his relation to the Most High. Being the acme of human development, and having attained the point of conjunction with God, He could enter into the final, indissoluble unity with God. As the perfect Man, having attained the perfection of human character, He became the Son of God. Because He could enter into conjunction with the Father, he could be tied again to the Father, and thus constitute God and man one. This tying (*re-ligare*, to tie again) was the religion of the Lord Jesus. He came to effect another bond—that of the humanity who should follow him in the regeneration, making them one with the Father as he was one with the Father. This religion does not effect its purpose until the close of the dispensation, when the process of regeneration is complete. At the end of the age the bond is complete, the retying is finished; then the Sons of God are manifest and the religion is perfect. The declension of the church, with the development of a falsely called science, has made the religion of the Christ of none effect with such as are not worthy to be found with the Lambs of God on Mount Zion.

The Christian system stands upon the foundation of the testimony of the Lord and his Apostles. This testimony confirms the declarations of the prophets. The prophets declared events to come, and the record of the manifestation of the Christ and his testimony, with that of his Apostles, corroborated that of the prophets. Against this testimony, fraught with wonders and signs in confirmation of prophetic declarations, we have the testimony of men who have propounded hypotheses and have subsequently discarded them, only to invent more absurd ones to be again discarded, until one does not know which is the more scientific—to

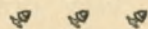
invent a theory or to discard it. Every "scientific" man knows that his theories are but hypotheses, and that the whole fabric of modern scientific thought and also the basis of the criticism that would render the doctrine of inspiration disreputable, are grounded in contradictory and exploded theories.

Consummation of the Divine Purpose.

Shall we take our religion from the Man who declared himself the Son of God and then demonstrated it by performing the thing which he declared, as the consummation of his function, or from those who declare they do not know whether what they teach is truth or not? Shall it be from a declared supernaturalism, or from declared assumption? Which is the safest groundwork of belief? All of the supernaturalism of the past, however, must sink into insignificance compared with that to come, in which will be manifest the transformation of mortality to the immortality of the Sons of God. For again we can declare the purpose of the Most High, revealed to his chosen Prophet and Messenger, and to be wrought as the consummating function of the dispensation. There will be a new religion, for the religion of the Christian age is passing. "Behold, I make all things new," is a declaration that will be fulfilled as the consummation of the cycle.

It is the office of the High Priest of the Levitical order to effect the transformation which will render that which is mortal and corruptible, to incorruptibility and immortality. There is a fruition near at hand—the product of the planting of the Son of God. This firstfruit of the reincarnation, the resurrection of the dead, will first be gathered into the primary grouping of the kingdom. There is a people ready and waiting for the final baptism to perfect them in the House of Levi, the House and order of conjunction; a people who, as the product of the regeneration of the Son of God, will rejoice to know and keep the law. This people will know the voice of the Shepherd, for it is the voice of Elijah who was to come before the great and dreadful day of the Lord.

He is the rider on the white horse (in chastity), and those who follow him will follow him upon white horses. He comes as a refiner and purifier of silver; that is, of doctrine, giving to the world the pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. Some are ready to drink from this fountain the elixir of immortality. These the Shepherd will gather; they will rejoice at the annunciation of the Son of man.



Commerce in Religious Life.

In the sphere of religious life, commerce is the impartation of truth regarding God and man's relation to him, that through this relation the principle of love to the neighbor may be insured.

The Messenger.

ELEANORE M. CASTLE.

And I saw another angel ascending from the East, having the seal of the living God.—Rev. vii: 2.

HAIL, THEE, bright Angel of God,
Speaking His mighty Word,
Bearing His Seal!

Power and majesty
In thy fair mien we see.
God's law of victory
Thou dost reveal.

Beautiful Angel of Light,
Scatter the shades of night
By thy pure ray!
Leap our glad hearts to thee,

As the deep shadows flee,
And over land and sea
Breathes the new Day.

Fair Sabbath Day of delight,
Longed for through lonesome night
O'er this dark sod.

Let now thy healing dart
Enter earth's aching heart;
Never from us depart,
Angel of God.

The Rewards of Obedience to Law.

The Principle of Learning Obedience Through Suffering; Self-Renunciation and Application of Law to Life; the Sacrifice of Mortal Loves in the Love of Truth.

BERTHAIDINE, MATRONA.

THE ULTIMATE PURPOSE of universal life, mortal and immortal, is the attainment of a character worthy to be expressed by man in the image and likeness of God, and finally by woman as the crowning glory of man and the Mother of all the living, of whom the man is the holysseed and visible father. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Honor them by making thyself honorable through obedience to the law of God. This is the highest tribute of honor man can pay to the Lord God of the human race, which produces all the lords of creation. "The land which the Lord thy God giveth thee," is the body of thine own resurrection in His image and likeness. The devil supplies the bodies of sin and death, and thus dishonors the Lord.

The planting of God's holy Seed in mortal man gives him the spirit of the Man which goeth upward. The divine Spirit must transform first, the character of the mortal man, and then his flesh. The spirit enables the man to become worthy to be called by the name of the Lord, and capable of having it written in his forehead by the application of the science of it to life. The name of the Lord is made perfect through suffering; and by suffering he learns obedience. Such obedience is to the law of love, in the sacrifice of all the mortal loves—loves for the things of the dead and dying—to the loves that are for the things eternal and living, the principles and forms of Godliness. Mortal man, in order to become immortal, must reach the point of self-renunciation for the annunciation to the world of the "way, the truth, and the life" of God, by his walk and conversation. Self-renunciation is a very practicable and possible thing; and there is a science of being to be learned in regard to every practical thing, without which one can do practically nothing to make the practicability manifest.

All sin has its origin in ignorance, and ignorance originates in sin. Wisdom is attained by eating of the

fruit of the tree of the knowledge of good and evil, which embodies all science of all being. To ignore this fruit is to remain unwise and sinful. The eating of this fruit ends ignorance and institutes discriminating judgment; and the use made of knowledge in the exercise of judgment, determines the quality of character produced. The greatest trust of power ever vested in man is the trust of the power of knowledge—the power which God Almighty uses for his own salvation and the salvation of his kind. His kind or kindred are men in his image and likeness, having his name written in their foreheads—the location of his throne and the domain of their understandings. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." It is through the exercise of the reasoning faculties that God deals with mortal men, when the day of his salvation from mortality draweth nigh.

The tie that binds hearts together in genuine Christian or Messianic love, is effected by the use of the knowledge of good and evil. Wisdom giveth life to them that have this knowledge. It is the knowledge of the Lord God, the Messiah. To really know him is to love and honor him as the Father-Mother Deity, even at the expense of the suffering entailed to mortals in daily acts of self-renunciation, or the practical announcement and condemnation of one's natural, mortal selfishness or sin in the bonds of the flesh. The nature of sin is to do evil continually, to violate all the laws of divine life, and to breed the corruptions of the body of death. A knowledge of the Lord makes a mortal look in the glass and see the law of sin and death written in his members, and to say in his sorrow:

"Change and decay in all around I see,
Help of the helpless, Oh! abide with me."

The help which cometh from the Lord is the knowledge of himself offered in contrast with the knowledge of mortal man or the devil. The knowledge of the Lord

from on high is highly exalting, and draws men into the revealing sphere of the Lord's exaltation and transfiguration.

There is just one way for men who would attain the Lord's life; they must attain his qualities of character by the application of the science of the Lord's being, in their performance of all the uses of life, more promptly and more thoroughly from love to the neighbor than from greed for money. To do this they must know and supremely love the Lord as their Father-Mother Deity; they must confess his name before men. This involves much. The entire universe is a confession of His name; and it takes the science of Universology to enable man to adequately confess it—to enable him to do good and to communicate. It involves the knowledge of the origin and destiny of God and man, or spirit and matter, to "witness a good confession." Every line of light extending from the central sun to the confines of the universe, testifies to the worthiness of all honor to be found in the central Son of man, who enlightens this dark world with the science of his being. Every breath of heat rising from the bosom of mother earth testifies to the love of God Almighty, which nourishes and cherishes every form of life to which his light is communicable. Men grope in every shade of darkness for the science of the light of life, and fail to learn that it is the character of God the Lord that produces it, first and last. The Lord is the light that lighteth every Man who becomes truly enlightened. It is he alone who can make profitable the ages of research in spheres of darkness, where the owls and the bats of fallacy and evil make night hideous. The treasures of darkness belong to the one who knows their value.

The eagles soar to the sun, gather on the mountain tops, and descend in the way of light. "He knows!" What comfort it brings to realize that some one *knows*, who will tell all that man needs to know to make him one with the All-knowing! It takes ages of the suffering entailed by ignorance to ripen a man for the proper

reception of knowledge, when it is ready to be given to him by the Spirit of truth, the Spirit of wisdom and understanding, the possession of him alone who knows the law of love to fulfil it. In the conjunctive unity of the giver and receiver, we have the personality of God, our Father-Mother, and the making of his name holy. This Name has power to lay down the Lord's life and take it again, to reveal God to man with the periodical regularity necessary to perpetuate the life of God in man.

The Messiah is both the seed and the firstfruit; and he is followed by those who are his at his appearing, by virtue of qualifications of character. They are the truth-lovers. We are saved, it is written, by the love of the truth. We make good soil for what we love to grow. If we love to do good and to communicate, we love the truth—for that alone can make us wise unto salvation by doing His commandment. Since people are destroyed for lack of knowledge, those to whom the knowledge of the truth is entrusted have power to rescue the perishing, and are morally responsible for its divine use; they and they alone are responsible for doing good, and communicating knowledge by every means at command. Those who have not eaten of the fruit of the tree of the knowledge of good and evil have no power of discrimination, and are irresponsible to all save their own rulers on their own planes of existence. Members of the Lord's body, however, to be identified with his Christ, are responsible to the Eye of his body—the Messianic Prophet of his ordination. If thine eye be single, thy whole body shall be full of light. The characters of the Lord's members should be transparent to him and to each other; there should be no diplomatic corruptions, no lying, no deceit, no vain-glory; no secrets but the secret of the Lord, which is with them that fear him. Koreshans believe that they have the secret of the Lord, the secret of his presence. This being so, what manner of people ought they to be before him and in the presence of each other? In His name, they should be characters above reproach.

Royal Symbols of Germany and America.

ELIZABETH ROBINSON.

IN VIEW of the recent visit of Prince Henry, and the familiarity with which we observed the German colors mingling with those of America, these queries have arisen: Why do the Germans use black, red, and gold as their colors? Why is the eagle used as a national emblem? And does the commingling of German and American colors portend a future conjunction?

We find by research that the eagle is the symbol of knowledge, because it has the powers of circumspection and instruction, and is one of the most ancient symbols of empire and royalty. It was the bird of Jove and Romulus, and was adopted as the Roman ensign as early as 104 B. C. The black, white, and redeagles are borne by different countries, as they are fragments or descendants of the Roman empire. Frederick William, elector of Bradenburg, first king of Prussia, adopted the black eagle in 1701. The bald or white eagle, a native of North America, was adopted as the emblem of the United States in 1783.

The German colors are said to have originated in the time of Barbarossa, at his coronation in 1152. The road from the Castle to the Palace was laid with a carpet, the colors of which were black, red, and gold; and after the coronation it was given to the people, who cut it in pieces and hoisted them as banners, carrying them through the streets of the city. These were recognized as the German colors in 1184, by the

Reichstag. There arose at one time a discussion as to which color should take precedence, but they held to the motto of Frederick William: "From night, through blood, to light;" giving black the precedence, as it signifies the strong arm of the state prepared to protect and foster her children; while red and gold represent the commercial prosperity of the nation.

It is not by accident that standing at the head of the German and American nations are men so similar in age, qualities, and strenuousness. They will be led by the Hand of Destiny to bring about the conjunction that will prove the truth of the Oracle:

A mighty order of Ages is to be born anew;
The Iron Age shall come to an end,
And the Golden Age arise.

The black will not be needed then to designate the protection of the state, for the humanity of God and brotherhood of man will prevail; and we of America can say:

'Tis not that we love Old Glory the less,
But we love more dearly the New;
As we take for our colors red, green, and gold,
That once were red, white, and blue.
With the driven snow-white and blood-red of the bars,
Will be told to the world a new story;
And the green and the gold of the heaven of stars,
To the breeze we wave the New Glory.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE LUNAR FESTIVAL.

The Celebration of April 10, one of the Chief Features of the Koreshan Year.

THE LUNAR FESTIVAL celebrated in the month of April, is one of the chief features of the Koreshan year. It does not occur at the point of the moon's greatest elongation in its orbit, but at a time when the stellar and lunar activities are approaching conjunction. The plane of the moon's orbit is but slightly oblique to the ecliptic. As the visible moon progresses in its course, it passes through successive phases, all of which have their correspondencies in humanity.

The Festival which is held at this season is primarily one of joy at the return of spring. Demeter has brought back Persephone from the under world, where she was held a prisoner by dark Pluto. Now the earth mother, who has sorrowed long over the captivity of her daughter, is once more glad of heart. There are some who contend that this story relates only to the changes of the seasons, but it is something more than a "Nature myth." The truth which it expresses lies deeper. The ice and cold of winter are but types of the captivity of the Spirit of Christ in his descent to Pluto's realms, the abode of the dead; while the awakening of Nature in the beauty of early springtime prefigures his release.

It is customary to associate pleasing images with the return of spring. It is Nature's own symbol of the Son of man, victorious over the powers of cold and darkness, rising from the tomb. When He awakes he passes into the new Earth, the new Church, a humanity prepared to receive the baptismal energies of regeneration. The real moon is the earth, and the silver crescent visible in the heavens marks the phases of its progress. It is a representative symbol, the product of electro-magnetic forces, specifically related to every stratum of the concave shell. In correspondence, the moon is the visible expression of the divine glory. The luster which Christ gathers into himself out of every stratum of humanity, from the lowest as well as from the highest, is collectively manifest in the Sons of God—they are the new Earth, and they are to be expressed in the natural world through the office and mediation of a representative woman, just as the collective energies of the real moon are visible in the soft light of the chaste reflection.

Another reason why the spring Festival is of special import to Koreshans, is because it marks the close of a specific epoch. The cycle of the seasons corresponds to the four ages of the great precessional cycle just reaching a terminus. The institution of the Lunar celebration is significant of a higher stage of ethnic progress. It is the point where the cycle of animal life merges into the divine. The captivity of the human to the grosser forms of animal life is seen in the Sphinx, its deliverance, in the butterfly which the ancients called psyche, the soul.

The epoch just closing has been marked by certain definite features, chief among them being the development of theories and hypotheses innumerable. The period just dawning has its inception in the assertion of truth. To differentiate the two, this Feast is kept in honor of the beneficent purposes of God, and the gracious revelation of himself now distinctly made.

The Universal Language of Symbolism.

IT IS NOT ALWAYS easy to understand the metaphorical language of Scripture. The Oriental writers saw great truths of being expressed in symbols visibly present to the eye, and they wrote down a description of what they saw. It is better in all cases not to strain the figure. A forced interpretation that is merely fanciful in its application to real things is not a source of pleasure to the mind, and makes no clear impression. There is, however, a sure method of interpreting Hebrew symbolism by means of an understanding of reciprocal relationships. The divine Being has impressed himself upon all things; the least as well as the greatest bears some specific relation to the source and center of creation. The humanity of Deity is the key to the most intricate problems of rhetorical research, and it only requires devout reverence for this great principle to enable the mind to perceive the type expressed by every object in the natural world.

In all ages there have been men more susceptible to resemblances than to differences. They looked at the daisy, a simple flower of the mead, and they saw in it a type of divine innocence trampled carelessly beneath the feet of the unheeding passer. They looked again and they saw in its white petals the pure countenance of a maiden, the fair symbol of divine truth. Another glance suggested a nun, chaste and holy in her cloistered vows, the type of true religion. The more they gazed the more the symbols multiplied under the quickening fervor of imagination dedicated to primal harmonies. Such men are called poets, and it is their province to recreate the earth by the restoration of much that has been forgotten in the sordid strife for pelf. It is not their province to engage in this. Material trade and barter are not akin to their perceptions of eternal truth. The imagination that kindles at the sight of a wayside blossom loses heat in the market place.

Shakespeare was comparatively a poor man; so was Shelley, who gave up the hope of inheriting from his father, a rich country squire, in order to follow literature. The wealth which they accumulated may be found in their works in lavish abundance, where it takes the form of poetic imagery. In the use of figures, Shakespeare is unmatched save by the sacred writers. When the Queen of Sheba came to visit the King, drawn thither by the repute of his treasures spread abroad into all lands, she exclaimed in amazement that the half had not been told her. So, in summing up the treasures of the King of kings, the eye that has been allowed to gaze with illumined vision into the repositories of wisdom, seeing in all things the brightness of his glory and an express image of his person, will exclaim in wonder and delight over the magnificence displayed.

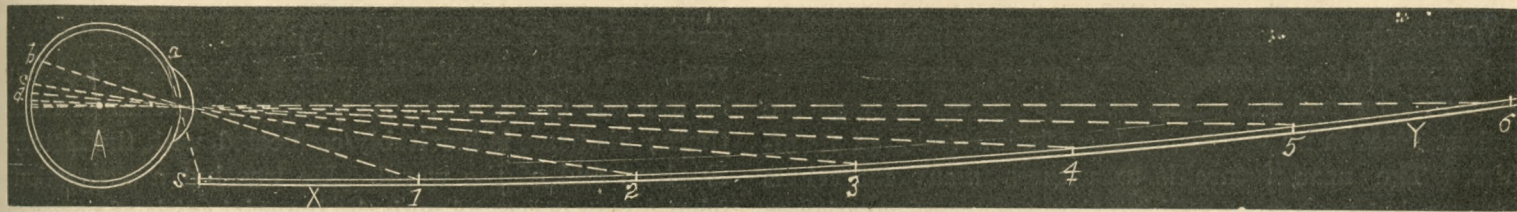
The Messianic Theme of the Bible.

THERE IS an attempt in some quarters to resolve the Scriptures into mere allegorical statements referring to subjective man. The story of Joseph and his brethren, and the blessings pronounced by Jacob upon his children are taken quite apart from the natural world as significant only of states of primal con-

sciousness. Koreshanity holds that these stories have a true historical foundation—that they relate to a series of actual events and real characters, all connected with the evolution of the Messianic Personage. When closely examined, these schools of thought are found to dispense entirely with the fundamental truth of being; namely, the generation of the Messiah, not as a spiritual principle, but as a living, tangible man in the world of objective reality. Mortal man does not contain within himself the elements of regeneration. He must receive them from outside himself. Hence he needs a Savior, and it is concerning such a character, his antecedents and his mission, that the Scriptures treat. Instead of referring the eponyms of Genesis to qualities alone, let it be distinctly understood that such men lived and founded churches to perpetuate the pure religion. Were it possible for ordinary human beings to realize within themselves states of “cosmic consciousness” without the office and function of the Messiah, the Bible would never have been written. Any method of interpretation which hesitates to enforce this as the central theme, aims wide the mark and misses the main issue. Man is not a law unto himself, nor a god unto himself. In order to be saved from the evils and fables of this present life, he must find and know God outside himself, visible at stated intervals, a Man among men, yet very God of very God, the Savior and Redeemer of the race.

Legends Concerning Ancient Deities.

SOME LEGENDS transcribed into English out of old Spanish books show that according to the ancient Mexican theogony, no origin in time is given to the heavens nor the gods. They are considered as coinci-



dent in expression. They constitute the "In the beginning," as the translator sets forth. Here in these freshly discovered specimens of former lore is evident reference to the cycle of perpetuity, by virtue of which the material and the spiritual exist, as they have ever done, the one recreating the other. Even among the Aztec peoples, corroboration may be found for truths which Koreshanity is announcing—truths which a newer civilization rejects as unworthy of its attention. These ancient legends show conclusively that among all races and tribes of men, traditions of a time when truth was known remain.

Among the qualities ascribed to the sons of the gods, was the power to assume the appearance of eagles or serpents. Thus supreme wisdom in two domains was typified. They were particularly fortunate in their disjunctive control, knowing how to render the material atoms of the physical body subject to the behests of will—a power claimed by many at the present day, but which has not been successfully demonstrated before credible witnesses. These gods were in human form. They were all considered as related to one Supreme pair. If, among the oldest races, hints are found of an order of life possessing attributes distinctly different from those common to man; if men are trying without success to counterfeit these powers and attributes today, is it not presumptive evidence in favor of the reappearance of the superior genus in due time?

LA NOUVELLE GEODESIE.

Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.
PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.

TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

Supposons que le regard s'étende à 6 milles (9656.10 m.) à la ronde sur l'arc concave comme montré par la figure. Que XY soit la surface concave; S, l'inception de l'arc; 1, 2, 3, 4, 5, 6, des stations séparées d'un mille, sur la surface. L'oeil à A est situé à la hauteur de 24 pieds (7.3152 m.) de la surface et l'horizon est à 6 milles de loin. Le premier mille, s'étendant de S à 1, imprimerait sur la rétine une image d'une longueur définie, *ab*; le mille suivant ferait une image plus courte, *bc*; le troisième mille, une image encore plus petite, *cd*, et ainsi de suite jusqu'au dernier mille dont l'angle sous-tendu est trop petit pour que cette étendue de terre puisse se voir à l'oeil nu; au bout de 6 milles (9656.10 m.) le raccourcissement a opéré dans le sens vertical et dans celui de la surface terrestre pour abaisser l'horizon et le faire paraître au niveau de l'oeil; au delà de cela la surface que l'on sait concave paraît descendre hors de vue. La concavité de la terre n'est pas assez prononcée, — c'est-à-dire, la courbe de l'arc n'est pas égale à l'espace vertical que l'oeil embrasse — pour que la vision puisse en prendre connaissance.

Quelle doit être la rapidité de courbure pour égaler l'étendue verticale que l'oeil embrasse au loin et pour faire que l'angle que sous-tend chaque mille de distance soit assez grand pour en fixer l'image sur la rétine? Si la terre n'était que la moitié d'elle-même et que la courbure en fût assez pour équivaloir à 13 pouces (.3302 m.) sur un mille de distance, encore la concavité ne s'en ferait-elle pas apparente à la vue; et nonobstant le niveau de l'horizon de pair avec l'oeil, il serait à trop loin pour se détacher net. La courbure de la concavité terrestre est égale à 8 pouces (.2032 m.) sur un mille de l'arc; donc, il s'en faut de 5 pouces que l'aire verticale embrassée par l'oeil soit comblée;

ainsi l'apparence de la surface concave avec sa courbure de 8 pouces le mille est-elle tout-à-fait semblable à l'effet censé produit sur l'oeil si la terre était convexe avec une courbure à peu près de 5 pouces (sauf des erreurs mises sur le compte de la réfraction) le mille—l'horizon se dessinant bien net et plus ou moins loin selon le niveau où se pose l'oeil du spectateur à sa poste d'observation. Plus loin la surface fait l'apparence de passer hors de vue ou de se courber en descendant ; et l'horizon net se fait paraître un peu plus bas que n'en est le niveau actuel selon celui de l'oeil.

La Terre n'est pas Convexe.

La surface extérieure d'un globe dont la circonférence est de 25,000 milles devrait avoir une courbure fixe. La convexité s'y déclare à tout endroit pris sur l'arc du cercle; la courbure y sera pour 8 pouces (.2032 m.) sur un mille de l'arc, et sur le second mille pour 32 pouces (.8128 m.); et sur le troisième mille, 72 pouces égales à 6 pieds (1.8288 m.); sur 6 milles de l'arc la déviation de la tangente ou la courbure sera de 24 pieds (7.3152 m.). Le premier mille passé, la déviation de la normale devrait s'accroître selon le carré de la distance en milles comptés multiplié par 8 pouces (.2032 m.). Voilà des chiffres rendus par une opération géométrique à la portée de tout le monde; c'est la formule à présent employée pour préciser la valeur de la courbe de l'arc sur la surface prétendue convexe ou rotonde de la terre. Pour que le lecteur sache que nous gardions la mesure en citant ainsi en termes fixes la déviation, nous citons comme suit en lui recommandant de se servir du premier livre qu'il trouve sous la main, traitant de la géodésie ou de la géométrie: *a continuer.*



In The Editorial Perspective.

THE EDITOR.



IN THE CELEBRATION of the Lunar Festival the Koreshans honor the representative woman of the new age, the Pre-Eminent of all the orders of the Koreshan government—VICTORIA GRATIA, who was born under the sign Aries, April 10, 1844. The corresponding sign is Libra, in which occurs the Solar Festival in celebration of the natal day of the FOUNDER OF KORESHANITY, October 18, 1839. The two Festivals mark two great points in the Koreshan year; the two points fall in the equinoctial signs because the factors of destiny have conspired to produce a fitness of things in the association of two great poles of the anthropotic Zodiac, the terminal points of the axis of human development. Every great religion has appropriately celebrated the return of Spring; the Passover of the Jewish system, and Easter, of Christianity, are notable instances. In the Roman mythology, Easter (from the Anglo-Saxon *Ostara* or *Eostre*) was the Goddess of Spring. The Lunar Festival is therefore very appropriately, the Koreshan Easter-day. It should be no source of offense to progressive minds that the principle of representation through polarity is an ever operative law in the order of the universe; rather, it should be a source of delight to know that divine powers and functions are expressed through, and operative in chosen representatives in the human world. The heart is thrilled in contemplation of the message of the Angel to Virgin Mary, to whom was given the salutation: "Blessed art thou among women." Through the mission of the Christ there dawned the hope of the liberation of woman; and through the mission of Koreshanity, woman's deliverance will be realized. Koreshanity accords woman the highest place in its system, in the administration of its affairs. The near future is to witness many marvelous changes, but none more striking than the transformation to be effected in the world of womankind. Woman, in virgin purity, will maintain her personal rights, fill positions of honor, make her influence felt in legislative halls and royal courts, and sit upon the throne and wield the scepter of universal dominion. The nineteenth century produced a great woman, the sovereign Queen of Great Britain and Empress of India; she was a magnificent example of the majesty of woman. But the glory and power of the nations of the present age will be surpassed by the imperial splendor of the new world. The word Mother will have a new and distinct meaning when woman is exalted as the very crowning glory of divine creation; from her will radiate the constructive forces of the new cosmos of humanity. The Gods and Goddesses are destined to return to the world of tangibility; their mission will be to touch hearts, transform characters, make forms and faces beautiful, and bring happiness to humanity by striking the dominant chord of universal harmony. The spring-time of earth is returning; the Sun vitalizes, and the Moon constructs the new cosmos in preparation for the glorious Easter of the great resurrection, the great festival of the Gods.

The passing of Cecil Rhodes, the modern Colossus, closes the remarkable career of an exceptionally powerful

personality. He was an empire-builder, a projector of gigantic political and commercial schemes for the appropriation of territory. It is not too much to say that no other one man has ever accomplished so much for the British empire as the "uncrowned king of South Africa." He manifested remarkable ability as a leader of men and an organizer of forces which cleared the way for British possession and sovereignty over the southern portion of the dark continent. His resources consisted in his tireless and indomitable energy, the capital of syndicates, heaps of diamonds and veins of gold, and the labor of tens of thousands of people. He accumulated millions and controlled billions. His influence molded England's South African policy; the British fought the Hottentots, the Zulus, the Matabeles, and the Boers, in order to settle difficulties which Rhodes encountered in his work of aggression. It was he who planned the famous Jameson raid and the battle of Majuba hill; and the present South African war was precipitated at his instigation; he was, withal, the greatest and most persistent enemy of the Boers. He was overwhelmed and controlled by the spirit of avarice, the insatiable spirit of greed; his power was not that of righteousness—he was great only because he was powerful. He virtually made for England the several nations of British South Africa; he projected the feasible scheme of the great Cape to Cairo railway; he stamped his name upon a large division of the dark continent, and passed from the scenes of the natural world, disgusted at the inefficiency of the British army in the Transvaal. We thus note the life work of Cecil Rhodes, because he was one of the most conspicuous characters of modern times; his name is inevitably connected with the history of England and of the world. He was but a suggestion of what a man possessed with the imperial spirit of power may accomplish for the good of humanity. It is within the range of possibility that a personality filled with the spirit of human service and sacrifice, instead of greed and oppression, may control the forces of the world through his wisdom, foresight, and power—indeed, the very necessities of the hour demand a man of power, a universal leader, a Savior of the world.

Professor Pearson, late of the chair of English literature in the Northwestern University, has stirred the church by his declarations concerning the Bible. He furnishes many instances of the effect of higher criticism, which has for its foundation the fallacious conclusions of modern science. We do not blame progressive minds for repudiating the absurd doctrines of apostate Christianity; but we are free to emphasize the fact that it requires greater credulity to accept the absurd theory of the infinity of the universe, than it does to repose confidence in the theological conceptions of Christendom; the mind gains absolutely nothing by turning away from one fallacy and accepting a greater one. The tendency of the modern clergy is to repudiate the Bible and its testimony concerning the divinity of Jesus the Messiah; the Messianic idea is slipping away from the world. Professor Pearson, in his work on

"The Carpenter Prophet," claims that he has stripped Jesus of the imagery which his followers threw about him, and has restored to the world an ideal man of courage, though mortal, and in no sense more divine than any other man; but his effort only shows to what extent the mind may stray from a knowledge of the very fundamentals of Being and Existence. If Jesus was a prophet, and yet not divine, as he taught; if he was a teacher of truth, and yet not the very Messiah and offspring of Deity as he claimed; if he had a mission to perform, and yet was not the very essential Seed of divine perpetuity; if he was a priest, and yet did not offer himself, his life, and soul for the life of the world; if he was a demonstrator of truth, and yet did not rise from the dead as declared—then he was false, and not entitled to be called even a "carpenter prophet," and certainly not entitled to his name and the honor which the world for nineteen centuries has accorded him. But the fact remains, that His power was and is manifest in the world; the records of his work are preserved intact, and his truth is vindicated, not by the modern church nor by so called science, but by the demonstrations of Koreshan Universology.

The "new thought movement" is a school of imitation, nineteen hundred years behind the times; it seeks to imitate, without recognition of the Messianic law, the necessary and successful work performed by the Messianic head of the dispensation. In its attitude and doctrine, the new thought movement is decidedly antichristian; it makes every man equal in nature to the Man whom the world has seen fit to honor above all others. Jesus taught a system of divine philosophy; he encouraged the exercise of the visionary functions, because he came in an age of inspiration to perform a work in the souls of men, preparatory to a greater work of human salvation. Progress, during the past nineteen hundred years, has brought truth in another degree—the science of all truth for the illumination of the human intellect, because truth in ultimates is to be applied to the external man and mind. Koreshanity contains the very essential substance of intellectual illumination; and to receive the greatest benefits from truth in the scientific degree, the mind must be insulated against all forces of the polluted occult spheres. The rational, not the visionary functions and faculties, must be exercised, in recognition of the Source of scientific knowledge. The effort on the part of the teachers in the new thought movement and other antichristian schools and sects, to deal with the forces of the occult world, fulfils the prophecy of the Messiah that many at the close of the dispensation would claim to perform wonderful works in his name, but who sustain no relation to the median line of divine progress. The greatest error of modern metaphysicians is in their rejection of the Messianic idea, and the substitution of the so called Christ principle in every man, regardless of creed or deed. We maintain that the law of polarity is as applicable in the domain of man as it is in the domain of physics.

The Koreshan idea that the earth is the limit of the physical cosmos is not only in agreement with the principles of analogy and the demonstrations of true science, but with language as well. The cosmos is the world or universe;

in common usage the earth and the world have the same meaning. That which generally prevails throughout the earth or the world is said to be universal; but the term would be an absurdity if the earth itself were but an infinitesimal part of the universe. No one doubts that the words universe and cosmos are synonymous terms; and the fact that these terms are applied to the world, to the earth, indicates that that which makes language has an inherent consciousness of the truth that the earth with its contents is the universe. A cosmopolitan is a citizen of the world, one who is nowhere a stranger. New York, London, and Paris are said to be cosmopolitan cities, because they number among their inhabitants, people from all parts of the cosmos. The earth, world, universe, and cosmos are used synonymously because the earth is the only physical world; it environs the universe or the one system of existence which turns in itself—the whole comprising the cosmos, the order or arrangement of all things.

"Christianity is yet in its early morning," declares Professor Pearson; "The shadows of paganism still linger about it and obscure its brightness, and the clouds of mythology still invest it in gaudy, unsubstantial colors." There is but one way to account for the present benighted condition of Christianity, without making its Founder responsible for all its absurdities—and that is that the church has fallen from its primitive purity of doctrine and life. The church had a beginning; in that beginning it was young, vigorous, and true. It is now old; its thought is effete, its truth vitiated; it is ready to utterly pass away.

The power of the king of a successful nation resides in the fact that he is the embodiment of national policy, of the energies of firm and fixed purposes which determine the character and conduct of administration. Every nation recognizes the necessity of a governmental head, whether he be called king, emperor, czar, sultan, or president. A national head is a pivot and fulcrum of power, a pole of execution. The principle of polarization is universal; and government is a universal necessity.

The plumb-line is the symbol of righteousness because it is upright. The language of the physical cosmos may be fully and completely translated into the domain of human affairs, and the principles of geometry applied to all human relations. The essentials of scientific reform are the knowledge of the natural laws of order and the ability to apply the same in all departments of human activity.

Most people might be content with the kind of happy selfishness which is supposed to obtain in heaven; but few are willing to perform the kind of service which heaven really requires.

True greatness obtains through whole-souled service of humanity; all great men have achieved something for the benefit of their fellows.

Belief is credence or conviction of the mind; faith is confidence of the soul.

Progress makes perfection possible.

The Open Court of Inquiry.

THE EDITOR.

President Roosevelt and Christianity.

EDITOR FLAMING SWORD:—In an article in a recent issue of your publication it was stated that President Roosevelt "will be equal to the occasion," and that he will not falter in the good beginning he is making. If the doctrines of Jesus the Messiah were right, those of modern Christianity are wrong; two systems in such plain and open contradiction cannot both be true. The Christianity of today is a radical violation of every principle enunciated by the Christ, and the life resulting from its inculcation is that which evil engenders, and which culminates in corruption. I cannot see how you can expect anything good from such a source. President Roosevelt belongs to what you term counterfeit Christianity.—J. M., Los Angeles, Cal.

There would be little hope for the world were it not for the fact that in the corrupt mass of mortal humanity there are all the essential elements of progress. The principles of progression and retrogression are continually operative; at the end of every age there develops a new phase of progress, a new power to move men toward the goal of destiny. Until that which is perfect is come, corruption is an inevitable attendant of human development. It is true that modern Christianity is a perversion of the true doctrines of the Messiah and Head of the dispensation; but that does not militate against the fact that there are, in the modern church, hundreds of thousands of men and women who are honest, humane, and devout, and who are endeavoring to live in accordance with their conceptions of right. The church declined according to law, and the people of Christendom today are not wholly responsible for the superstitions and fallacies which they entertain.

Judaism, in the days of the Christ, was a corrupt system, but in it were thousands of people who became devout and true Disciples of Jesus. The first congregations of the primitive Christian church were composed of Jews who, before they heard the new gospel, were adherents to the Jewish system. There are thousands of people today in the modern Christian church and other manifest perversions, who will demonstrate their love of truth by their acceptance of it, when they have full opportunity. Were

this not so, there would be little hope or use of promulgating a new system of truth.

There are men connected with the governments of the world who have their conceptions of right and the courage of their convictions. Modern history fully attests the fact that a king, emperor, or president may have the good of his people at heart, though his religious conceptions are erroneous. Every fair-minded person will admit that Washington and Lincoln achieved great and good things for the American people; they were factors in the work of preparation of the way for America's greatness. Queen Victoria was an adherent of the church of England, yet her character was lovable; she exerted a good influence over her people, and her reign was beneficent. President Roosevelt is one of the most sturdy, strenuous, and forceful characters of modern times; he stands for principle and for what he conceives to be right. He is neither a coward nor a demagogue; he is above his fellows and in advance of them.

The Almighty has a great purpose to fulfil in and through the existing powers; they are a means to an end. As corrupt as Rome was, it served to protect the Jewish race from destruction until it had produced the fruit of the dispensation. As corrupt as the government of the American nation is today, it serves its purpose in the encouragement of the spirit of liberty, and in the accumulation of power which, when reformed and transformed, will usher the world into a new era and order of things. The threads of destiny run through the American people.

There is nothing inconsistent in our position regarding the character of President Roosevelt. We read the signs of the times, and his relation to current and prospective events; he will be a factor in the accomplishment of the divine purpose in America. We commend the spirit of tolerance; let us not endeavor to defeat a purpose through the exercise of prejudice. Good came out of Nazereth, whence it was least expected. Good may be

wrought by a man at the head of a so called Christian nation—by a man who has sufficient integrity, wisdom, and foresight to steer the ship of state toward Port Destiny, though darkness surrounds and mutiny threatens. Let us give honor to whom honor is due.

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The Resurrection of the Body.

EDITOR FLAMING SWORD.—Will you please inform me as to what the Koreshan believe concerning the body after death? Do you teach a literal resurrection of the body that is possessed at the time of death?—H. L. P., Crowland, Ont.

The Koreshan doctrine of the resurrection is not a matter of mere belief; it is the science or knowledge of life—past, present, and future. There is to be a resurrection in the natural world; resurrected men will possess natural bodies, and will exist in the earth as tangible, visible, immortal beings. Immortality is the resurrection state; immortal men will possess divine flesh—the divine nature. Attainment to this state was the great subject of primitive Christian hope—the redemption of the body. However, to live again in the body which has passed into corruptible dissolution, is neither desirable to the enlightened mind, nor possible. There is no resurrection from the cemeteries, where bodies decay and enter the mineral and vegetable kingdoms.

The Koreshan solution of the problem of the resurrection is as simple as the problem of seed-sowing and harvest. Wheat is resurrected from season to season through the planting of the seed in the soil. We must look for the life of wheat to mature where the seed is sown, not where the old straw is scattered and decayed. We must look for life among the living, not among the dead. The spirits of those who have died are in the living through the propagative functions; they return to the natural world—they are re-embodied, and thus pass from generation to generation in lines of experience and progress until prepared to put on immortality through obedience to the divine laws of life.

Spirit is as substantial as matter; the spirit of man is transmissible and susceptible of being materialized.

and expressed in new forms. Thus at the end of a great cycle of development, men attain to the immortal state, the final reincarnation or resurrection, and stand forth in the natural world with bodies comprised of substances which have been elaborated in the great crucible of humanity. The spirits of devout Jews who have died during the Jewish dispensation, attained to their first resurrection in the personality of Jesus the Shepherd, who gathered the lambs with his arms and carried them in his bosom; he was the resurrection of Abraham, Moses, David, and all the prophets. He was reduced to holy Spirit through the processes of translation, and was planted in the hearts of his Disciples who, by virtue of his conjunction with them, will rise in the harvest time as the 144,000 Sons of God. This is the great resurrection from the field of humanity, from the tombs of mortality. This necessitates the conclusion that the spiritual world is in the natural humanity; and that the field of divine activity is in the human world.

Jesus came down from heaven; but his recorded genealogy shows the path of his descent from generation to generation, from Adam to Joseph. He disappeared from the natural world through processes of translation, and entered his Disciples according to promise; the spiritual heavens into which he ascended, were in those who received him. Through them and in them He has worked during the dispensation, developing characters, making history, and working out the destiny of those whom he came to save. At the close of this dispensation, which is now at hand, He will bring forth from the mortal world his own offspring, the children of the resurrection; that is, through the power of the absolute truth he will transform mortal bodies to immortal structures, in fulfilment of the declaration that "this mortal must put on immortality, and this corruptible must put on incorruption;" thus the dead will be resurrected in the living. Re-embodiment makes it possible for all who entered upon their career of dispensational development at the beginning of the age, to stand forth in the flesh today, ready to have the final work of redemption completed in them. The fundamental principles and laws of the resurrection may be comprehended through a study of the Koreshan literature—especially from the treatise, "Reincarnation, or Resurrection of the Dead," by the Founder of Koreshanity.

Failure of Koreshanity Impossible.

EDITOR FLAMING SWORD:—If the Founder of Koreshanity should die as other men, and his body dissolve in the ordinary way, would Koreshanity fail and its entire teaching be proved false? Is it possible for KORESH to die of disease, by accident, or at the hand of an assassin before his work is accomplished? If so, is he not mortal? If not, is he not immortal? If immortal, then is he not inevitably ordained to fill a certain measure? If he is not immortal—immune from death except voluntarily—is it not possible that the "plan of the ages" may fail through some unforeseen disaster?—J. L. T., Mobile, Tex.

If the universe were governed by chance, the continued existence of the cosmos would be a matter of uncertainty; events would occur without regard or relation to cause or ultimate effect. In such case, the universe itself would be unstable, because the future would be contingent upon the unknown. We maintain that law prevails throughout the universe of existence; and that all things, all events, conditions, and qualities, are referable to a primary Cause. Law is immutable; therefore, the universe is full of purpose, and final destiny as a result of a series of developments, is certain. The fact that the universe has existed from all eternity past, is proof that there does not nor cannot exist in the great system of the cosmos, any possibility of a power that is capable of thwarting the divine purpose. It is not possible for the universe to cease to be; hence, there can be no failure of any of the factors which conspire to perpetuate the cosmos.

All truth is divine. The absolute truth is the very essential substance of Deity. Wherever truth is, there is divine power; whosoever possesses any ultimate form of truth, possesses the power to execute the works which become possible through the knowledge of the divine Being, because he is able to perform divine functions. In some chosen and developed character, at the end of every definite period of divine progress, truth becomes involved; such a man is a composite personality, representing a cycle of development. If the powers of truth and life, the powers which perpetuate the cosmos, are operative in accordance with a great and necessary purpose, the accomplishment of the great good of that pur-

pose through the medium of manifestation, is inevitable and certain.

The final test that is to determine for the world which one of all the prophets of modern times is the true one, is that of complete victory over the powers of death. All claimants to possession of the knowledge of the laws of attainment of immortality, who pass from the natural through the ordinary processes of corruptible dissolution, will thereby be proven to be false teachers. The man who succeeds is the one whom the powers of destiny have chosen to teach and practically demonstrate the principles of the new gospel. His success will not come by chance, but in fulfilment of the divine purpose in and through him; therefore, the accomplishment of his work and the achievement of the final victory are as certain as the laws which he applies are immutable. Nature makes no provision for the failure of the factors and forces of destiny.

The Founder of Koreshanity makes no claim to being immortal in nature—that state is yet to be attained; but the fact that he is mortal does not necessitate the conclusion that there is any possibility of failure of his mission. The security of the man who possesses the absolute truth, lies in the forces which conspire to protect him and work success through him. But even the immortal Man of nineteen hundred years ago was not immune from death; he died at the hands of his enemies—he suffered martyrdom, but demonstrated his power by a final triumph after the powers of darkness had executed their plans to destroy him. This dispensation must likewise end in Messianic tragedy and triumph. Periodic eclipse of the sun is both inevitable and essential; the cutting-off of the representative Man is necessary, in which there are no elements of failure, but of complete success; for through the operation of the energies of love and hate centered in the One, the positive pole of the anthropotic battery is ultimately consumed and the substance of his life imparted to thousands of receptive minds. Through such impartation a new impulse will be given to the world, and the way opened for the most rapid progress and complete success of the Koreshan System of world-redemption.

Summary of the World's News.

March 26.—President Roosevelt directs evacuation of Cuba May 20.—Henry Jillson, once renowned aeronaut, suicides in face of starvation.—Jan Kubelik praises musical appreciation of Americans.—March 27. J. Pierpont Morgan tells origin, purpose, and carrying out of \$400,000,000 deal; trade restraint not sought.—Princeton in debate with Harvard wins eighth annual contest; Harvard victorious heretofore.—No strike of miners; Hanna and Morgan hold conference in New York City.—Union labor leaders protest against Powderly's removal from office.—Pope calls on Christians to pray for end of Boer war.—Miss Stone enroute for America.—Kaiser's son not to visit America.—Revolver, cartridges, and handkerchief which figured in McKinley assassination will be placed in museum of Buffalo Historical Society.—Cecil Rhodes succumbs to lengthy illness at Cape Town.—March 28.—Fight for five cent fare within city limits by Austin residents; broken car windows, torn clothing, etc; suits against traction companies in order.—Mysterious theft of wrap from guest at White House.—Danish government charged with buying influence in Indies deal.—Representatives of Boers in London say death of Cecil Rhodes removes their most deadly enemy.—English hospital physician claims that X-rays cure cancer.—March 29.—Mme. Emma Eames says peace of mind is necessary to success in song.—Automobile speed not to exceed 8 miles per hour in business districts nor 12 miles in outlying neighborhoods.—Hanna not candidate for President.—200 suits against Chicago Union Traction Co. for refusing transfers per Judge Ball's decision.—1500 Boers break cordon drawn by Kitchener.—Father Crowley under ban; Archbishop forbids priests to fraternize with him.—Riot in conference of Seventh-Day Adventists at forty-sixth street church; ten members ejected.—March 30.—President Roosevelt and Senator Hanna take opposite views of Rathbone's guilt.—Severest floods of 20 years in Tennessee.—Kaiser studies Boer tactics.—Congressman Babcock will vote for reciprocity; ends beet sugar war.—Miss Ellen M. Stone in London; does not think Tsilka connived at the abduction.—Co-education of sexes causes diminution in male attendance at Northwestern University.—March 31.—Two thousand persons have narrow escape from burning theater in Cincinnati; none injured.—Chicago, middle states, and South suffer severe storm at Eastertide.—Thunder Mountain gold mines cause intense excitement in Idaho.—Easter observed in hundreds of churches throughout Chicago; eleven commanderies Knights Templars in union service in McVicker's Theater gave Masonic sword salute.—Foreign nations prohibiting our foodstuffs to be threatened with retaliation.—April 1.—Enforced vacations for firemen and policemen; lack of funds.—Storm losses heavy in many states; sixty injured in Pittsburg.—Rhein Gold, German, and Moet and Chandon Company, French, (wine manufacturers) in fight as to brand used in Meteor's christening; each claims the honor.—Prince George of Bavaria resents ape theory of descent; reprimands Bavarian scientist in public.—Plague increasing in Punjab; 70,000 death per month.—Colombia consents to sale of Panama Canal to United States; lease of necessary land \$1,000,000 per year.

The Flaming Sword's Exchanges.

The Saturday Evening Post.—Our glance falls upon the Easter number to be greeted by a maiden, pensive, sweet, with arms full of violets. Charles Emory Smith, former Postmaster General, in Men and Measures, takes up the tariff question relating to the Philippines and Cuba, ending with shipping subsidy. The Millionaire and the Pie; The Isle of the Lush Banana, and The Reader and the Rich Man, are humorous storeyettes, all pointing a moral in money matters. The Letter from a Self-Made Merchant to His Son, continues the serio-comic strain of common sense. A Word about the Weather compares the American with the European sample much to the former's complaisance. The Serious Side of Eugene Field, especially in the letter touching the death of his eldest, a lad at school, refreshes us with a vein of rare unselfishness. The Post steadily substantiates its claim to a place in every intelligent household. 425 Arch St., Philadelphia, Pa. \$1.00 per year; 5 cents per copy.

The Philosopher.—This is the organ of the church of the world. Dr. J. E. Roberts is its "chief factor," and thus he prays: "O, thou infinite, nameless One, whom men must name, and naming call thee God. If thou art, why may not men know thee as thou art? If thou art not, why should the thought of thee embitter and pervert the hearts of men?" (Was it Voltaire who uttered this? "O God, if there is a God, have mercy on my soul if I have a soul!") And thus speaks the editor of the organ of the church of the world: "An infidel is one who disbelieves the inspiration of the Scriptures; * * * we believe all men have now turned infidels." If the Record is untrue, there is no God. Why does the "Chief Factor" lift his voice to nothing (no thing)? 426 and 427, Beals Building, Kansas City, Mo. \$1.00 per year.

Health Culture.—The March issue gives excellent advice upon its two leading articles, Thermo Hydro Therapeutics in Fever, and the Hygiene of Clothing. A number of themes, including accidents and necessities are discussed, among which is the physical development of the hand and forearm. This last is of interest to musicians. Health Culture Co., 481 Fifth Avenue, New York. \$1.00 per year; 10 cents a copy.

Railroading in the United States.—Without fear or favor this pamphlet by Ben Hanford speaks out regarding the title-exposed subject. The Bright Lantern is made to give the Dull Brakeman some spirited counsel; the methods of outlaws provides apt setting for the gems of railway financiering, and into the whole is woven some valuable statistics. 40 copies, \$1.00; 2½ c., per copy. Socialistic Co-operative Pub. Association. 184 William Street, New York.

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