



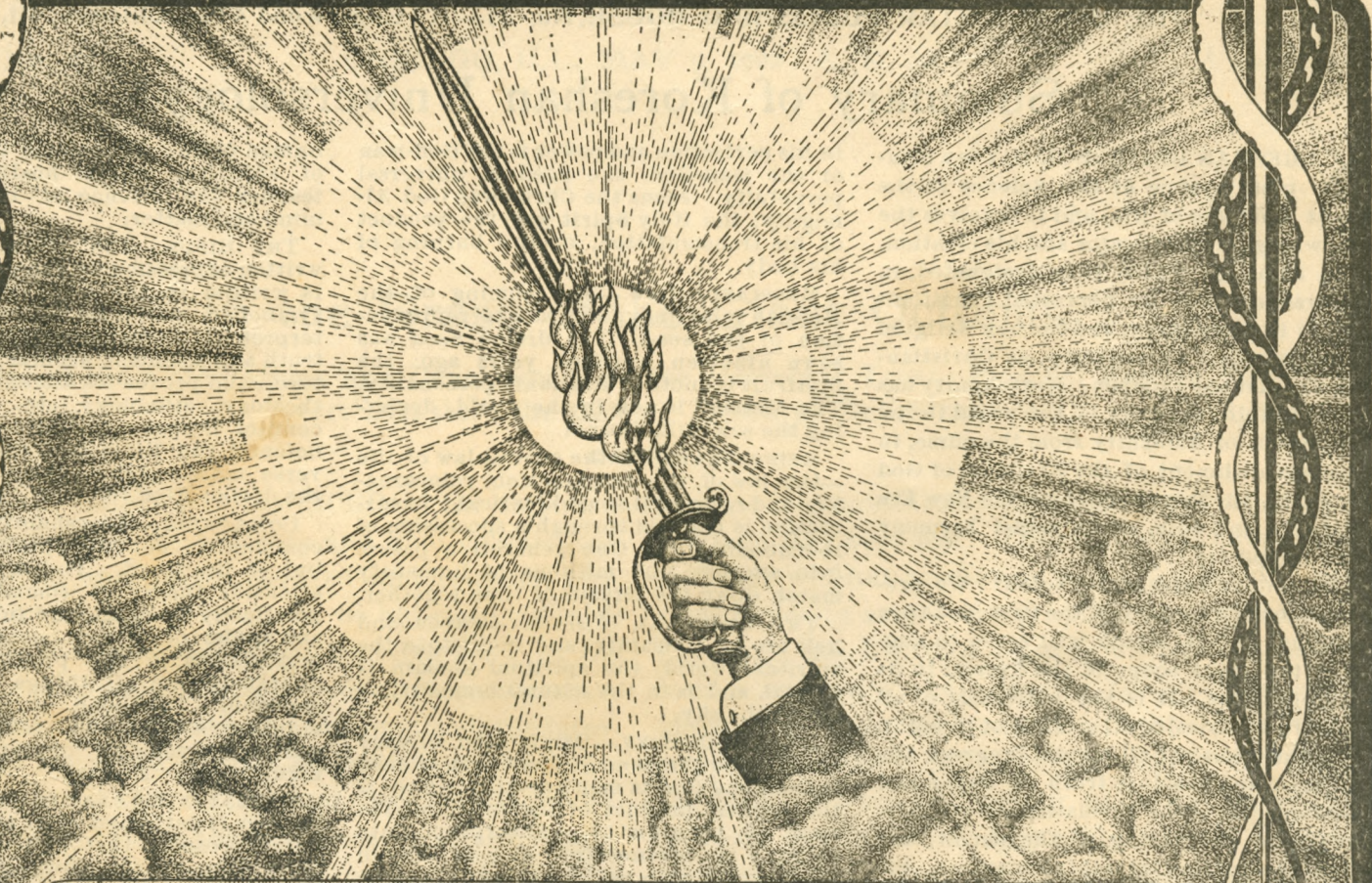
# THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword,

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## Summary of Koreshan Universology.

**K**ORESHAN 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 Communistic. Celibacy obtains in the central nucleus, never in the world at large.

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

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

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

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

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

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



# The Flaming Sword

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

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## In the Grasp of the Giant Octopus.

The Power of the Corporations and Development of the Universal Trust; Political Parties Powerless to Avert Disaster; the Coming Epoch of Deliverance.

KORESH.

**WE** HAVE BEEN PRONOUNCED in the emphasis placed upon the tendency and final culmination of commercial enterprises, iterated and reiterated for the last thirty years. There can be but one inevitable result of the commercial spirit and tendency of the world, as predicated upon the basis of the competitive impulse. For thirty years we have predicted the incorporation of the world's great enterprises in the cumulative resource of the ungodly and merciless oligarchy. Thousands may cry for the food to which their industry entitles them, while prices in their aerial flight vie with Santos-Dumont, soaring beyond the reach of those who, of all the world, require that which the avarice of the trust makes it impossible to appropriate. It is the purpose of the great trust system to corner the produce of the world. We have been alone in the declaration of what will be the final outcome of the fruition of the competitive method of performing the uses of life.

There is no party on the face of God's earth that can or will stem the tide of commercial pride and consummate greed. We are within the death-grip of the tentacles of the octopus. There is no party—either republican or democratic—with power enough to save us from the rapacious maw of this devil-fish. All of the old great prophets made themselves of no repute,

because they continually prophesied evil of the people to whom they were sent. They could not have predicted the truth without predicting evil. We labor under the same difficulty as did the prophets of old, and also the Lord and his Disciples, because we see the inevitable results and have the audacity to proclaim what we know. The trust will succeed; it will control the Government, because it is the power behind the throne of the devil. We are not calling upon any party to save us from the power of aggregate wealth, because we know that the prayer would be futile, and we have no breath to waste.

Poor little Cuba, struggling for commercial liberty as it has struggled for political freedom, finds itself at the mercy of the soulless corporation. It escaped from the moribund grip of the Castilian incubus, only to find itself in the meshes of the tentacles of the commercial octopus, ready to be swallowed in its rapacious and insatiate maw. What is it that stands in the way of the effort of the Administration to commit to the little Republic the benefits of some reduction in its tariff? The Congressional muddle on the Cuban question is a conflict of local interests with the sugar trust, with which Cuba as a people has but little sympathy. The main reason why Cuba should be placed upon her



industrial and commercial feet, is that she may become a resource of the world's supply as well as a prosperous nation. It seems a marvelous thing that there could be a body of men so short-sighted as to think that crippling the resources of a people will better enable them to contribute to the universal welfare. If any set of corporate thieves would suck the blood of that little Republic, why would not the thieves first enable it to accomplish its most productive results? The trust is long-headed but short-sighted; it imagines that it can forever, through the aid of the governments of the world, fool all the people. The Egyptians ground the Israelites to the last notch, but the crisis came. By the power of one man, endorsed by the Almighty, deliverance met their expectations and their prayers. The world hastens to another limit of endurance, to another assertion of human rights, to another epoch of deliverance.

We would say to the downtrodden, Put not your trust in party purposes nor party pledges. Parties are made to gull the people, and pledges are made to be violated. Fifty years of political conflict, of political treachery, and of commercial imperialism ought to convince the observing that parties are not instituted for the purpose of showering benefits on the masses upon whom political power depends. The wealth of the world will combine in a universal trust. The time is at hand when the prediction will be fulfilled, that no man can buy nor sell without the mark of the beast. The beast is the love of money. If there were no other argument in favor of the truth of Revelation, the comparison of the tendency of the times with the one statement of Revelation, that there would come a time when no man could buy nor sell without the mark of the beast, either in the forehead—the credit which capital gives, or in the hand—the gold or its representative, ought to be convincing, and would be but for the obtuse obstinacy of a greedy populace.

We do not question the sincerity of the President in his determination to influence legislation favorable to the Cuban Republic; but to what extent he may be able to resist the encroachment of the psychological forces of corrupt combinations, remains to be seen. It would take the will of a Napoleonic giant to withstand the concentrated energies of the psychic battery of powerful combinations united for the purpose of enforcing their financial and commercial schemes. As the serpent has the power to charm the victim of his psychological force, so the great serpent of commercial greed has the concentrative energy of the all-dominant love—the love of money. He knows full well how to exercise his potential energy. President Roosevelt may possess power of will sufficient to contend against corruption to the extent of his convictions, and thus to force a crisis. It was the observation of this element in his char-

acter that impulsed the republican party in the attempt to put him on the shelf, which it unquestionably determined to do.

Competism is antichristian; and the men and church which endorse it are given over to the machinations of his satanic majesty, to the judgment of ultimate discomfiture. The love of God and the neighbor is a principle incompatible with the love of self and of money. It is not surprising that the modern church fears and hates the name of communism, the name dear to the early Christians because, when the Holy Spirit operated on the hearts of men, they went and sold their possessions and brought the prices of the things they sold and laid them at the Apostles' feet, and they had all things common. The church has committed itself to paganism, and has forgotten and fallen from its first love. After the great crisis, however, it will return, not with its present body, but with a new one, to its reunion with God.

The love of money dominates both church and state; it is incorporated in the very heart of humanity, and until it is eradicated through the influx of the spirit of the New Jerusalem, there will be no correction of the evil times into which the world has fallen. "I John saw the Holy City, the New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." The fulfilment of this vision is at hand. In it rests the hope of the world. Let the crisis come—in the great and dreadful day of the Lord. Let our prayers be for the fulfilment of the prediction and for the establishment of the divine Empire.



*Man Created in God's Image.*

"GOD SAID, let us make man in our image, after our likeness." Did God say this? Did He make man like himself? Was Jesus the Christ the express image of the person (substance) of God? Is God a man, so that when man is perfect he is in God's image and likeness? When the Lord appears, shall we be like him? If these things be true, then it stands the modern clergy in hand to so study God's revelation of himself as to be able to discover the difficulty in the present want of likeness; wherein it is impossible for the highest developed manhood at the present day to discern any similarity between God and man, as man exists. If man today retained God's image and likeness, as patterned by the creative power—the perfect workman, then it would seem that there might be found one clergyman able to discern the correspondence and confess the humanity of God. God is to the modern church what he is to modern infidelity—the unknown and unknowable; and he will remain such until, through the processes of regeneration (reproduction from Jesus the Lord), man renews the image and likeness which he lost through the fall.



# Principles of Koreshan Mental Science.

The System Distinguished from the New Thought Movement; the Function of the Objective Divinity; Permanent Healing and Attainment of Immortality Through Divine Power.

KORESH.

THERE IS IN PROCESS of solidification, a class of materialists classified under the head of the "new thought." We wish to define its character and differentiate it from Koreshanity so clearly as to preclude the possibility of their being confounded. With Koreshanity there is a mental science founded upon an exact knowledge of the construction of the brain, of its relation to the body in all its physiological aspects. The brain is divided into a system of organs working in mental and physiological harmony. Mental science does not exist in any mind independently of a thorough knowledge of the anatomical form, and the physiological functions of the encephalon and the body in which it operates and performs its functions. One of the fundamental principles of this "new thought," is the declaration that one must look within for the source of inspiration and life. No genuine believer in the doctrines of Koreshanity will be foolhardy enough to look within for the vital principle, until after the baptism from the High Priest whom God has appointed for the performance of that function. When the Lord came nineteen hundred years ago, his Disciples did not look within. They said, Lord where shall we go? Thou hast the words of eternal life. They were wise enough to know that they could not attain life by looking within, for there was nothing within but corruption. They saw the objective Divinity for whom they had been waiting; they saw and confessed him.

It has been declared, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The manifestation of Elijah is the sign promised. "And then shall appear the sign of the Son of man in heaven [in the heavenly state]: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." If any are in doubt of the character of the mentality of the new thought, ask the promulgators of it what they think of the Lord Jesus, the Christ of God. We do not expect any who belong to that order of mentality to be deterred from falling into that snare; but we make this differentiation so as to help to adjust men in their true relations. While it may give a clue to some who are prepared for that sphere of action, it will hasten to urge forward to their final inheritance those who are being regenerated from the Lord.

Koreshanity is primarily an exoteric science, in which there is an interior life. What does Koreshanity maintain regarding the principle of mental or spiritual healing? We declare that there are sin, sickness, and death. The Lord came into the world to abolish them.

He did not perform this work nineteen hundred years ago. He then planted the germ of his own life, with the declaration that the fruit of that planting would mature at the end of the dispensation. The time has come for the fruition of His life in men. But how? This is the office of the High Priest who comes as Elijah the Prophet. It will come through his baptism of God's chosen. At the beginning of the Christian dispensation, the Lord healed his followers and many who followed no more after him. This process of healing did not go more than skin deep with many. They were as much subject to sin, sickness, and death as before the healing process was performed. Now, just what the Koreshan cult teaches regarding the process of healing, must be known by a thorough investigation of its principles. But let this much be impressed upon the mind: the operation of restoring the man to a perfect life, depends upon the application of the Koreshan principles of the purification of the body and the mind. It is in the purpose of the restorative function to bring the body into absolute immortality; and until this is in process of attainment there is no promise of a lasting cure.

Immortality is to be attained in the Sonship. The last final function of the mortal state is the burning up of the body in the conflagration at hand. But there may be restoration to healthful physiological conditions, through belief in the truth and a deep conviction that in carrying out the principles enunciated by the Author of Koreshanity, health will surely come. Absorb the resources of life by that love to the neighbor which casts out all fear. Then the influx of the pure river of water of life will perform the rest. The pure river of water of life is sufficient for every Koreshan who is deeply enough interested in the doctrine to carry out its principles.

## *Practical Answer to the Lord's Prayer.*

UNITE church and state with the religion of love to God and man as its bond of unity and obligation; destroy money and create the commonwealth; employ means for the transportation of people and their productions, as the only "mediums of exchange;" let the performance of use be the guarantee of supply for every want; remove solicitude in the assurance given in these changes for future stability and happiness, and we will have the answer to the Lord's prayer: "Thy kingdom come; thy will be done in earth as it is in heaven," and also the destruction of the last enemy, death.

"If the love of money is the root of all evil," it follows that to destroy this love will save man from all evil, the greatest of all being death, which is the sure wages of sin.



## The Sin of Separation.

Effect of the Fire of Self-Love Depicted by Hawthorne and Tennyson; Humanity a Great Organism; the Communism of Thought and Life; Elements of Self-Destruction in Competism.

ELEANORE M. CASTLE.

IN ETHAN BRAND, Hawthorne, in his own weird way, presents, or rather suggests, the sin of one who separates himself from human loves and interests and from a position of intellectual aloofness attempts to probe the human heart for its hidden motives. Ethan Brand is depicted as one who sought to learn the nature of the "unpardonable sin"; who experimented with human capacity for evil, to discover, if possible, the nature of the sin so vaguely suggested to the imagination through theological speculations concerning the Holy Spirit and the character of an offense so terrible as to earn no forgiveness. With the prescience of the true artist, Hawthorne reveals Ethan Brand to us, in his self-recognition and despair, upon finding that in his very search he has indulged, and developed in himself the consequences of, the sin he sought. His suicide by plunging into the lime-furnace is a wonderful artistic stroke, suggesting the essential self-destruction accomplished by the fire of that self-love which tends to isolate one from his fellows, and which is the primary root of the withdrawal of the human intellect from wholesome living interests.

In The Palace of Art, Tennyson presents a similar picture, the separation of a soul that would live alone unto herself, high and aloof, gathering about herself of the gifts of nature and of the enrichments of intellect such as she chooses, saying:

All these are mine,  
And let the world have peace or war,  
'Tis one to me.

Seeking to find in herself her ideal of God, the soul isolates herself from humanity, until seized with despair she becomes as a spot of dull stagnation without light or power of movement; when succeeds realization of the sin of separation, and the awakening of desire to purge herself of it and share her treasures with others.

That man cannot exist normally out of true relation to his fellow men any more than he can exist out of relation to the physical atmosphere, is the thought engaged in these artistic presentments. This is the profound truth expressed by Moses and by Jesus in the saying, Love thy neighbor as thyself; which is less an arbitrary command than the enunciation of a fundamental psychological principle. He who withdraws himself from his fellows, through such withdrawal loses some of the pabulum of his existence, closing as he does the channels of love through which the energies of other lives may flow to vitalize his own.

The intellectual development that has not for its aim the ability to better serve mankind is a false development, and its own evil effect is its own punishment in the deterioration of character. The end of knowledge is life, and when man loses sight of this he no longer has a true criterion wherewith to judge his intellectual gains. Thence he moves in a haze of speculation that engenders a deadly intellectual pride, shutting him off

from the real life of the world. So, for instance, the astronomer who has exercised his imagination from the false ground of an assumed premise, can rhapsodize over the vagary of illimitability and the factitious sublimity of dead wastes of space, while the groans of the victims of a false social order cannot reach his ears, and the problem of human relations is one that he brushes aside as of slightest concern to him. How monstrous a condition! And most monstrous is it that he has lost the power to appreciate his own abnormality.

Humanity is one great organism, its social condition wholesome or corrupt as the laws of its aggregate existence are obeyed or violated. In a consideration of the incentives to human activity, we find that there are two primary impulses, each socially universal in the scope of its development into systematic achievement, therefore only one of which can be operative at a given time. One is the competitive, or selfish, impulse; the other the unitary, or unselfish. In the system rooted in the selfish principle, each one necessarily regards himself as apart from the whole, his interests competing with those of others in the struggle for advantage; its motto is, Rule who can, and serve who must. In the system founded in love each regards himself as a part of the whole, the welfare of each being sought in the welfare of all, each seeking how best to serve. Where men love self they demand service, and find delight in the exercise of unrighteous control of others. Where men love others they joy in service, and find true exercise of power in self-control, thence in the constraint of all the tributary factors of existence to the truest uses of the race.

The competitive system holds within itself the elements of its own destruction; its tendency is suicidal. The bond of obligation and fellowship, uniting men in the unity of love, is the only principle that can bind men together into a vital organization. The power of applying this great truth to the end of realizing such a living social organism is the power Jesus sought to communicate to the race, and did communicate in giving himself, he being the incarnation of this principle of love to men. Those who denounced Him and rejected his spirit, which was the Holy Spirit, simply refused to admit its influence to set free from the bondage of self-love, and its consequences. For them there was no forgiveness (Greek *aphesis*, setting free, release) through that cycle of development, of which Jesus was the germinal inception. He came to free men from the bondage of sin; and, "This is my commandment, that ye love one another as I have loved you."

The Rock of Ages is the sure foundation of that superstructure to be called the Kingdom of Righteousness.



## The Central Theme of the Gospel.

AMANDA T. POTTER.

THE ENTIRE SYSTEM included in the doctrines taught by the Savior, clusters around the law of the resurrection. The manifestation and the departure of our Lord were but for the one purpose—the consummation of the resurrection. The world had no beginning excepting as time successions recur, and it will never have an ending; but its perpetuity is assured by the unfailing stability of the factors which make for its preservation; and foremost among these is the *resurgam*, the standing forth in the Christ flesh, of the dead raised to life—the resurrection.

The Lord Jesus is the Savior of the world because component of life; and at once the seat and essence of law, he is able to vitalize not only man, but every atom of the alchemico-organic or physical universe, with the potencies of his own Godly being. In the time of His advent in his full power and glory, the season for which we wait, the world emerges from death. Then is the creation of all things new, and the winding of the clock of the universe.

Man has lapsed to mortality because he has ceased to be in the Lord. So has he ceased to be a unit, a living organic body, male and female. He has segregated and walks the earth in two forms, either of which may fall to lusting for the other. Of the bridegroom in whom was the Bride this is now recorded: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." Until humanity comes into the resurrection it will continue in the divided or vidual state; it will continue under the

curse; it will continue in sin and death, and a victim of all the loathsome paraphernalia dependent thereon. It ceases to cause surprise that the Lord and his Disciples lay the burden of stress upon the resurrection.

The resurrection is conceded to be the agent of man's intromission into the heavenly kingdom, and the Scriptures clearly state that the devil has the power of death; and yet the *locale* (is it in this or some other world?) of this acknowledged means remains a mooted question. An intangible substance quits the mortal body and is supposed to take its flight to another world. But there is nothing in the Record which a rational unbiased mind would twist into evidence. The man with the Greek and Hebrew Bible in his hand, if innocent of the fallacious theory, would never dream of formulating such a creed. In the Jewish Scriptures he would comprehend that when the Divinity, the Spirit, quitted King Saul, it went to King David. In the Christian Bible he would note that the Lord and his followers sent evil spirits out of some people, and remembering the case of Saul and David, he would reason that those entities came from some other form, and at expulsion sought some other personality. Reading the Greek, he would have the advantage over the English student who gets entangled in the King James' rendering of "age," which is made to read "world;" thus conveying the idea of a removed locality. He must finally conclude, if a reasonable reasoner, that the kingdom which the Lord purposes to establish *in the earth*, is to be the habitation of those whom he taught to pray for it; and to whom the promise was made that they should be a unit with Son and Father.

## Errors of the "Christian Scientists."

PROF. O. F. L'AMOREAUX, A. M., P. H. D.

SOMEONE SAID that "the christian scientist denies the existence of disease." An advocate of the system replies in an article in which the following appears: "Christian science does not deny that disease exists in what is called the human mind and is manifested on the body: but it does deny it as being a real entity, for in that case it could not be overcome, or destroyed as the Scripture demands." Real is from the Latin word *res*, which means a thing—anything; and thing is from the Anglo-Saxon *thinc*, what may be thought of. Entity is from a Latin word which means being. In the language of the dictionary, the word entity means "Being or existence as an object of thought, or of sense;—opposed to non-entity." To the one who thinks at all, it must be manifest, then, that numberless real entities come into being every moment of time, and as many others are as often destroyed.

"But," says the christian scientist, "truth (Christ) is real and eternal; then error, sin, and disease, being the acknowledged opposites of truth (Christ), must be unreal and temporal." Jesus, the person in whose existence it is doubtful whether the mass of christian scientists believe at all, and whose teachings set at naught all his claim as Savior of lost men, said: "I am the truth." The word Christ was an appellation—like the Hebrew Messiah, meaning anointed—given to Him as God's anointed Savior of the lost. They speak of this not as a person, but as a principle—an abstraction, whereas the word itself is not an abstract, but a con-

crete term. "Christ is eternal, but disease is unreal—temporal."

Every scholar knows that in the original languages in which the Scriptures were written, which are yet the only authoritative Scriptures, the words rendered everlasting and eternal mean simply and only age-lasting. Temporal means relating to, or enduring for a time. Jesus while on earth was a temporal being, a being of time, but ceased to be such when his body, soul, and spirit were changed to spirit—Holy Ghost, since in the spiritual world into which he went, which is in the brain of humanity, there is no time. When he passed beyond the confines of the time, he entered the eternal—age-lasting world.

But when this world ends, which it must when the age or dispensation ends, as He plainly declared, he will come again into this time world; and since he went into the sinful humanity and was "made to be sin for us, that knew no sin; that we might be made the righteousness of God in him," he will come born in sin and shapen in iniquity like other men; and when he has "overcome," will have God's "new name written upon him." He will be of the natural world, and as long as he remains in earth, as a man, will be a temporal or time being. An entity of the temporal world is just as real as an eternal, everlasting one. Sin, sickness, and death, being things of the time world, are no less real than things of the eternal world. If people who essay to teach others would make themselves familiar with the real meaning and use of words, they would not fall into hurtful absurdities.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN

## COMMUNISM OF ART.

*The Artistic and Beautiful in all Domains Belong to the Sphere of Common Enjoyment.*

ALL THE RESOURCES of mechanical construction are taxed in order to provide what is beautiful and seemly for the amusement of the populace. Then, when art has done her best, a price is set upon these things which removes them from the sphere of enjoyment. The God-Man is the finished product of consummate art—the Archetype of beauty. He comes to those who are meek and lowly, the world's poor, offering them a share in the delights of heaven without money and without price. He promises to transplant them into the garden of love, where all their better longings will be satisfied. He opens to them a new field of enjoyment through the propagation of the Word. He sets before them in abundance those divine truths which exalt the intellect. He anoints with the oil of gladness every heart which seeks to do his will—fit also to become that Will in process of time. He endows such with due reverence for holy things of the law and testimony, filling them with trust in his knowledge and his purposes so that in simplicity they find peace; the law of love is their delight. In kindness and gentleness He ministers to the elect soon to become saints of God, purified and confirmed in every virtue.

Since the King is waiting to induct his children into this pleasure palace, this garden of delights, he desires them to minister one to another in brotherly love, wherein he also has set them an example. The ministry of the Word is most excellent, in that it derives its sweetest pleasure from association with those of the same faith and hope. It is not necessary to confine the service of love to such as know the truth. The dissemination of the new Gospel in the scientific degree of the Word, must precede the coming of the Lord in the clouds of heaven. This work, in which all may have a pleasing share, is destined to go forward with acceleration.

The angels of the new heaven are impatient to descend into the waiting earth, but the soil must be prepared and cultured to receive them. In this work of preparation all talents are of use, and the more versatile the genius, the wider its field of action. Let no man therefore say: "I pray thee have me excused," on the ground that his services are inadequate. Koreshanity holds that amusements are legitimate and right—necessary both to the mind and body. It desires to hasten the day when every form of pleasure that is elevating and refining in its nature will be free to all classes of society, and not as now restricted to the favored few. It is impossible to gauge the influence of artistic conceptions designed and executed in the best taste.

So long as Nature yields a harvest of beauty in the bud and leaf of spring; so long as earth and sky are dressed morning and evening in vivid tints of mingled light and shade, which man, responsive to these harmo-

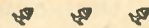
nies, seeks to portray in wealth of imagery, who so dull as to dispute the need of art? Who would not give her choicest products in every domain as freely as God dispenses them in the highest, where they are manifest in the Lord?



## *New Phases of the Philippine Question.*

A RESOLUTION summoning Major Gardiner to come to America and bear testimony before the Philippine investigation committee, has been passed after some wrangling. Serious charges of maladministration and cruelty confront the nation—charges which, if true, would stain its honor. It is therefore expedient that every means be taken to probe the wound and remove the gangrened spot, if it exist. If the Philippine commission is not satisfied with the evidence furnished by Governor Taft in exculpation of official misrule in the provinces, it is justified in this step. As the civil governor of Tayabas, Major Gardiner may be able to throw new light upon the alleged atrocities. Why not at the same time carry out the suggestion made to send a delegation of Cubans to the Islands? Let them tell the Filipinos how the United States has kept faith with Cuba. Let them bear witness to the honesty and integrity of American rule in the West Indies. While the civilized world recoils in horror from the thought of tortures practiced by the representatives of a nation whose name should guarantee urbanity and justice, care should be taken to show how in other instances she has done honorable service to mankind.

Wheresoever the flag of this country floats out to the breeze, whether in the polar regions or the tropics, let it be the signal of a generous humanity, of a noble regard for universal interests. America has been chosen through processes of racial admixture for a special service in ethnic culture. Her soil is destined to be hallowed by the footprints of a higher race, born to show the world how evolution culminates in Divinity. When she has been chastened and fitted for her mission, any nation may be proud to enroll itself beneath her flag. It will be an honor to belong to a country ruled by the Lord, visibly present in the Sons of God.



## *The Science of Mental Culture.*

THE CULTIVATION of the mind is promoted by the contemplation of higher truths. There is nothing that arouses and stimulates the latent faculties like a new thought. It acts as a powerful mental tonic. The world is morbid, diseased, melancholy, because in the acquirement of riches its mental forces are squandered upon lower issues. As the substances of mind go out, so they return bringing their sheaves with them. The person is compounded of what he has thought. His cerebral development is helped or hin-



dered according to the tendency of desire. The brain cells expand and contract by mutual impulse. In their expansion they are dilated by the cerebral fluid. When they contract they shrink together and collapse. Each area presides over different qualities of thought, but all act in synchrony. Sometimes there arises what is called a lack of coördination between the two hemispheres. The male brain is polarized in the fiber, the female in the cell, in the ordinary human being. There is also a difference between the hemispheres in any person, but the general action is harmonious. Let some dissonance of thought arise to break the harmony, the entire organism is liable to become disordered; the operation of the cerebral functions is interrupted. Some cells cease to expand, whole areas fall into disuse.

Give the mind a new subject for thought; let it be of such a nature as to call into play all the reasoning faculties; let it be so broad in its application to life as to involve every department of knowledge; let it be so direct and personal that the interest felt shall be absorbing. What will be the immediate result? Will it not be twofold in its effect both upon mind and body? Will not the delight of exploring fields unknown stimulate every cell to fresh activity? Suppose this new thought be of the character of a message in consonance with the secret longings and the highest aspirations of every soul. Suppose it set before the will an incentive to nobler living, strong enough to dominate other desires. Suppose it promise man escape from death. Will not the prospect of such a release be reflected in thrills of joy upon the whole organism? Koreshanity is a life-giving force. It broadens the intellect, opens new cells, purifies the will, and strengthens man in the pursuit of immortality by unfolding to him the science of the Decalogue.



#### *Jacob's Ladder of Ascent and Descent.*

“**R**EST IN the Lord and wait patiently for him, and he shall give thee thy heart's desires.” The desire of the natural man is to continue in the lines of sensual generation. This is granted. The animal life of man, due to the involuntary life of Deity, perpetually descends. How does the natural man, born in sin and shapen in iniquity, of whom Jesus said, “Ye are of your father the devil,” come into possession of desire for the truth and for the life as it was in Jesus, potent enough to attract any portion of the Lord's spirit? Life on every plane is perpetuated by the waste of the plane next higher. The vegetable grows by appropriating what is thrown off by the animal. From this nutriment it derives strength to develop the best possible specimen of vegetable life. Through its completion on its own plane it is now fit to rise, being eaten or absorbed by the animal. At the nexus of transformation the involuntary desire is changed, becoming in the Lord's ascending degree, the desire for the higher life in him and with him. In the supreme sense He is the ladder of Jacob's dream, whereupon the Patriarch saw angels ascending and descending.

#### *LA NOUVELLE GEODESIE.*

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

TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

Le télescope sert de nouveau à faire révolution parmi les sciences! Il y a trois siècles on put avec peine prévaloir sur les savants de jeter un coup d'oeil par la tube magique; y regarder alors c'était se convertir au nouveau système.

L'Instrument se prête de nos jours à un nouvel usage et la difficulté la plus grande c'est d'engager les hommes en tête du mouvement de la pensée moderne à faire des observations sur la surface de l'eau. Nous offrons ici de conduire une partie choisie d'entre les arpenteurs, les ingénieurs et les travailleurs de tout genre dans la science sur la surface de l'eau dormante où l'on sera à même de renouveler les expériences et les observations citées ce qui ne manquera pas d'aboutir comme dit. Qu'on mette à l'épreuve la vérité de nos paroles! “A sa façon de disparaître en partant du rivage, le navire fait voir que la surface de la mer est convexe. D'abord le corps passe hors de vue caché par l'horizon, et puis les voiles, ensuite les hunes. Si ce mouvement avait lieu sur aucune autre que sur une surface convexe le navire se ferait voir encore lorsqu'on regarde par le télescope.”—Prof. Peabody, Astronome.

Si, en vérité, l'eau était convexe, le phénomène de la disparition de bateaux et navires dont le corps se cache le premier serait dû en tous lieux au bombement de l'eau qui intervient pour couper la vue; si tel était il est clair qu'aucun télescope ne serait à même de ramener en vue la partie du vaisseau déjà éclipse. Il n'en est pas le moins clair que dans le cas où le télescope en rapporte le corps disparu, l'eau sur laquelle le navire fait chemin ne se bombe pas et ne descend pas en s'arrondissant derrière l'horizon.

C'est en vue de ce phénomène que notre corps d'ingénieurs a tenté des observations d'un genre à part le 16 août, 1896 au bord du Lac Michigan dans les alentours de Chicago, U. S. A., sur le terrain où fut tenu l'Exposition universelle. L'atmosphère était claire et l'horizon se détachait fortement contre le ciel. On vit quelques yachts et une goélette probablement à la distance de 12 milles de la rive. Observés d'une élévation de 10 pieds au-dessus de l'eau (d'une jetée qui s'avance dans le lac), tout le corps de ces navires et la moitié tout ou plus des mâts étaient invisibles à l'oeil nu; à l'aide d'un lorgnon toute la surface des voiles et les mâts dans toute leur hauteur devint visible, le corps pourtant en restait encore caché; mais à l'aide d'un télescope d'une puissance d'à peu près de 40 diamètres on a pu discerner le corps de chaque navire d'une façon à ne pas s'y méprendre.

Nous sommes allés ensuite à la plage où en regardant sans aucune aide portée à l'oeil posé au niveau de 30 pouces tout ou plus au-dessus de la surface de l'eau, rien ne put se voir que les pointes des mâts—elles se faisaient voir comme de petites taches blanches perçant l'horizon. Lorsque l'oeil se pose à cette proximité de l'eau, si elle se bombait, l'horizon serait à deux milles de loin ce qui laisse un arrondissement de 10 milles de la part de l'eau au delà de l'horizon et relègue le corps de chaque navire à la distance de 60 pieds au delà de l'horizon; la hauteur des mâts de ces yachts n'excédait pas 40 pieds selon toute probabilité et moyennant cela les pointes des hunes seraient cachées au fond d'un gouffre de 20 pieds de profondeur. C'était sur ses entrefaites qu'on a eu recours aux services du lorgnon et du télescope. Aidé du lorgnon l'oeil n'a pu saisir que les mâts et les voiles à mi-part; mais en se prenant au télescope nous vîmes le corps de tous les yachts dessinés en toute clarté quoiqu'ils fussent à 12 milles de loin. Au bord du lac à Roby, Indiana, le 23 août, 1896 nous reprîmes notre oeuvre et il en résulta sept observations d'un caractère exceptionnel dont nous fournissons au lecteur les détails en bref: L'horizon le plus bel saluait nos yeux—il se définissait nettement; et, ce qui rendait nos vues les plus claires le soleil venant de l'ouest donnait pleinement sur les vaisseaux. (*a continuer.*)





## In The Editorial Perspective.



THE EDITOR.

**S**TUDENTS OF PROPHECY are interested in the fulfilment of the various predictions relative to the termination of the present age. The prophetic spirit was markedly manifest in the line of Hebrew and Christian progress; it embraced in the scope of its perspective the most important characters and events which have to do with the great culmination. Prophecy is a remarkable gift; the ability to foresee the general trend of things is both useful and necessary; it serves as a guide amid confusion of theories and the intricate maze of events. The processes of progress depend upon personalities who come to perform necessary works and declare necessary truths. Such personalities must be recognized; the prophecies point to them for the guidance of those who aspire to enter into conjunction with the powers of destiny. The prophets of the Bible foresaw realities; their true seership has been demonstrated by many remarkable fulfilments. The ancient prophets foretold the coming of Jesus the Messiah, outlined his character and mission, and foresaw the destruction of the Jewish polity and the scattering of the Jewish people. The Christian prophets outlined the course of the church of the age, its gradual apostasy and utter decline; they pictured the present state of society, existing chaos, and the great revolution which attends the work of transition between the old and new orders of things. So many prophecies have been fulfilled to the letter, that we may depend upon the entire list of prophecies as of certain fulfilment. A great and important event viewed by the prescient Eye, is that of the coming of Elijah the Prophet. If the prophecies of his coming are true, his mission is of paramount importance in the settlement of the great issues of the age and the effecting of the final conjunction of the natural and spiritual worlds. It cannot be truly said that these prophecies were wholly fulfilled in the coming and work of John the Baptizer nineteen hundred years ago. There was no universal crisis threatening then; at a period just before a great and dreadful day such as now impends, we must look for the presence of the great Messenger. John the Baptizer did not understand his own mission; to Jesus he was Elijah the Baptizer. Jesus declared that Elijah must indeed first come and restore all things, but that in a sense John was Elijah; he was but a medial fulfilment. The restoration of all things did not occur nineteen hundred years ago, for afterwards, the Apostles preached the coming restitution. Elijah was in John the Baptizer; but afterward, when Jesus was transfigured, Elijah was seen by the Disciples. Jesus, who contained Elijah, did not complete the work of restoration; he did not come to turn the hearts of the fathers unto the children and the hearts of the children unto the fathers, but he came, as he declared, to bring a sword, to set men at variance with each other, and to turn son against father and daughter against mother. The fires of the final purification must be applied by Elijah the Prophet. The work of Elijah the Tishbite was typical; the events of his career were pregnant with meaning; they were in themselves a prophecy. The period of three years

and six months in the wilderness corresponds to the period of "1260 days" of Revelation; and the final contest of prophets must fulfil the type of Elijah's contest with the prophets of Baal and the forces of Jezebel. The great mystery of the age must be revealed through the central prophetic personality; he must bring a network of evidences concerning his identity; and his credentials must be unmis-takable. From the Biblical point of view, it is evident that such a character must come at the culmination of the affairs of the dispensation. From a scientific point of view, Koreshanity demonstrates the absolute necessity of the work of conjunction of God and man, preparatory to the introduction of the Golden Age of light. The actual coming of Elijah is the great thing; prophecy ends in its literal fulfilment; it has served its purpose when it has corroborated the claims of the great Teacher, and led a group of minds to recognize him and his mission.

The utter inability of the modern scientific world to discover the truth concerning divine being and existence, or even the secret of life on any plane, may be seen in the admissions and declarations of Sir Henry Thompson, the eminent British scientist. After twenty years of research and effort to "seek by a careful induction from available data, some certain assurance respecting the influence which the infinite and eternal energy from which all things proceed, has exercised on man," he has written a work entitled "The Unknown God," in which he claims that the Almighty has left mankind severely alone, without guidance, revelation, or any assistance. If the modern scientific world contained any light whatever on this great subject, no one can doubt that the eminent scientist has had ample opportunity to become aware of it; but he leaves the subject as all modern thought leaves it—without solution of the problems of creation. The main line of argument followed in the new work is that God exists apart from the universe; consequently, the knowledges possessed by man have been acquired by man himself. Moreover, it is held that revelation from without would be entirely useless; while the throwing of man upon his own resources has developed faculties which could not be possible if knowledge were free for the asking. That which Sir Henry has discovered is the fact that modern theology is wholly antagonistic to the facts of human progress; and in the midst of his difficulty, modern science affords no relief. The difficulty which confronts him is obviated in Koreshanity. We maintain that man possesses the instinct of knowledge, and that the desire to know is a stimulus to progressive research. We also maintain that revelation is both possible and necessary; but revelation is not from a being extraneous to the cosmos, nor outside of man. The great question of the impartation of knowledge from a tangible source of revelation—from a Teacher of truth, is solved in accordance with the law of divine progress in the universe of humanity.

So numerous are the evidences that mind and environment are related, that nearly all reformers advocate that if



the conditions of environment were changed from bad to good, man would ascend in the scale of morals, society would improve, and happiness and harmony prevail; and yet the fact remains that environment cannot be changed without a marked change in the mind and heart of man. Mind and environment are reciprocally related. We are impressed by what we perceive through the avenue of the senses. The sublime things of Nature awake the finer faculties; we may be saddened by viewing any one in distress; fear may be aroused by approaching storm; and we may feel indignant because of the various forms of injustice which prevail. It is admitted that the conditions which exist in the competitive world are not conducive to honesty, goodness, and virtue; because of these conditions men are often driven to crime; there are adverse circumstances which try the very soul of man. We believe that change of environment is absolutely essential to true and lasting reform. The masses are negative, and are passive to external conditions; and for such, change of environment would be of direct benefit. But the conditions will not change of themselves; the change must come from a *positive source*--from a battery of minds sufficiently powerful to control environment and make the external relations of man desirable. Reform must work out from a primary positive center to the great circumference of negative elements. Modern socialism looks entirely at the negative side of the question. It falls to the lot of Koreshanity to reveal the source of the positive force which is to effect complete reformation of the world. Inherent in that System itself are all the possibilities of religious, intellectual, social, and ethnological culture, and industrial, commercial, and political construction upon the basis of scientific principles and laws revealed in the great cosmic system which environs all life.

The trusts have the power to do great good, but they abuse it in the promotion of evil; they institute unjust measures and instigate harmful conspiracies whenever they will. The great beef-trust is now the object of public interest, from legal and political as well as commercial points of view. President Roosevelt has taken prompt action relative to this gigantic concern, which controls several lines of food products; and a bill of injunction to restrain the trust from further injustice is now in the hands of the President. The Administration has shown its firmness on the trust question, by absolutely refusing to heed the petition of the trust's representatives who went to Washington to prevent action of the Government against them. At present the Government cannot go beyond the anti-trust laws; but we hope that the President will continue firm in his stand against the corporations. He has found it necessary to take action in the matter of the great railroad merger, which openly defies the interstate commerce law. While he claims to see great possibilities in industrial and commercial cooperation, the President does not believe in permitting the trusts to develop so rapidly as to get beyond the control of the Government; and so far as the people are concerned, they can ask of him no more than prompt execution of the laws already enacted. A great stream is of benefit if confined to legitimate channels; it becomes destructive if the waters are obstructed and permitted to flood the country.

Industrial peace, which was recently proclaimed by the conference of senators, capitalists, and labor leaders, is threatened by new troubles which have arisen in the coal districts of the East. President Mitchell, of the miners' union, declares that he cannot restrain the pent-up forces much longer, and a great strike of nearly 150,000 anthracite miners is imminent, and possibly 300,000 miners in the bituminous districts may become involved. Not even the most conservative minds can say that the signs in the industrial world are not significant and ominous. The greatest students of the industrial situation recognize the fact that it is far from peaceful. Phases of the great revolution are already in progress; the culmination will be reached when the phalanx of labor takes a more decided and resolute stand. They are now demanding rights by piecemeal; ultimately, they will endeavor to take them all; disaster can but follow the universal conflict between the so called captains of industry and the men under the oppressive power of the magnates.

Canada is taking steps to make railroad strikes illegal and punishable; but the authorities are not so anxious to place a ban upon the conduct of the men who control wealth. We do not believe that any good results from strikes; but we are also of the belief that no government has the right to say that a company of men shall not have the liberty to quit work for a corporation if they have sufficient reasons for doing so. The remedy which the Dominion Government prescribes is that of compulsory arbitration, which may tend to still the troubled waters for a brief period; but oil on the waters cannot stay the coming storm.

The editor of a new thought journal which purports to teach men the secret of happiness, health, and self-mastery in recognition of the internal "I am," has embarked in the cigar business. His products are advertised as conducive to health; they are recommended by physicians, and smoked by the dozen by the chief promoter of the business. The spirit of the almighty dollar delights in the elements of nicotine, and in our classification of the various delusions of the age we place this one, with its journal of promulgation, where it belongs. Tobacco smoke is a soothing incense which envelops the altars of the nether regions.

The scientists are discussing the relation of genius and insanity, and endeavoring to define the line of demarkation between true enthusiasm and hallucination. The world, led by popular teachers, has made many unhappy mistakes on this line. The fate of prophets, teachers, and reformers makes the pages of history interesting. The greatest geniuses of the world have been looked upon as dangerously insane; they have become popular heroes only when their sanity has made itself felt in after centuries. The enlightened mind only, is truly sane or sound.

The new steamship consolidation is evidently confident of the passage of the ship subsidy bill; it stands ready to receive the appropriations.

The game of human life is different from the game of football; the goal of destiny cannot be reached by kicking.



# The Open Court of Inquiry.

THE EDITOR.

## The Cleansing of the Sanctuary.

EDITOR FLAMING SWORD:—Kindly answer the following questions in the columns of the only truly scientific magazine in the world: (1) Where in the Bible is it said that the Messiah of this age must be born in sin and shapen in iniquity? (2) Where is it said that all shall be saved without the loss of a soul? (3) When, where, and by whom were the different religious sects founded?—E. C. D., Beartown, Pa.

(1) The statement that the Messiah to come at the end of this dispensation is born in sin and shapen in iniquity, is not a direct quotation from the Bible, but rather a summary of the teachings of the Bible concerning the great mystery or miracle of this age. It was David, representing that quality of mind which aspired toward the Messianic goal of the Jewish economy, who said: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psa. li: 5.) The path of divine progress was in and through the world of mortality, and the Psalms are the inspired expressions of Him who was being made perfect through suffering.

Jesus was the perfect fruit of the Jewish dispensation; in him the mystery of Godliness was revealed. He was in perfection all that was represented or symbolized by the tabernacle, for he was the Temple and the tabernacle of the Temple. He referred to himself, to his own body, when he spoke of the destruction and rebuilding of the Temple. At that time the tabernacle was certainly in the human world; it was holy and perfect; but there should be no mistaking the great fact that in the order of the sacrifices of the age, according to the types, the tabernacle becomes polluted, and that at the end of a certain period, the sanctuary must be cleansed. If the tabernacle in its unpoluted state was a *man*, it must be true that the polluted tabernacle is *also a man*, but mortal, conceived in sin and shapen in iniquity, as are all men on the mortal plane.

The Messiah of this age comes as a result of the great cross between God and man—the blending of the divine and mortal life. Jesus who knew no sin, took upon himself the sins of the

people, in his descent into the world of mortality, where he wrought the mystery of iniquity through the death of the divine seed and the decline of the church. The coming of the Messiah at the close of this dispensation is the reappearance of the tabernacle—a human form in which inheres the elements of sin and mortality. The cleansing of the sanctuary is through overcoming all sin in the overcomer who, being mortal, is enabled to put on immortality.

The Savior of nineteen hundred years ago was free from sin; when he reappears in the external world he will be in sin by the law of amalgamation, through which he *took upon himself* the sins of the world. The work of overcoming is the work of the destruction of the sin which he took upon himself; it is the practical and actual blotting out of the sins, as well as the effects of the sins of those whom he came to save. The time comes when the Savior (Joshua, which means Savior) is clothed with filthy garments (Zech. iii: 1-5); these garments are to be cast aside through the processes of overcoming, and he will then be clothed with new apparel—the immortal flesh of the 144,000 Sons of God, whose coming constitutes the great harvest of the dispensation.

(2) No Scripture contains the statement that "all shall be saved without the loss of a soul." However, it is said that "All souls are mine" (Ezek. xviii: 4), not that all souls are divine, but that they are the Almighty's in the sense that he will truly possess them when they have progressed to the state of maturity. All souls are not saved at the same time; there is a harvest at the end of every great cycle, when those who are prepared to be taken out of the plane of mortality are made immortal. Jesus began such a work of preparation nineteen hundred years ago. All those who had been given to Him during the Jewish dispensation—all the souls which he had attracted to himself and involved, were kept and not lost (John xvii: 12, 13) except the son of perdition. The Christ gave himself, his life, as a ran-

som for all; and as a result, during the Golden Age of light, all will be saved to the extent of their aspirations, and satisfied to the extent of their desires.

(3) The principal sects of Christendom are mere emanations from Roman Catholicism; they represent different factions which have from time to time, broken away from the mother church. The Greek Catholics and the Roman Catholics became so known after an early dissension in the original church. During the Reformation, many bodies seceded as a result of theological differences, or because of corrupt practices of the church of Rome. Since the Reformation these first segments have broken up into smaller sects, until today there are scores of them scattered throughout Christendom.

The church of England, members of which are known as Episcopalians in America, had its origin in the time of Henry VIII, when he was made head of the Catholic churches in his kingdom. The Lutheran church was the result of a revolt instituted by Martin Luther, of Germany; the Presbyterian church as an organization, originated in Scotland, and embodied the doctrines of Calvin and Knox. Methodism was founded by John Wesley; the Baptist church in America, by Roger Williams; the Christian church or "Disciples of Christ," by Alexander Campbell; the Shakers, by Ann Lee; the Mormons, by Joseph Smith; the Adventists are followers of William Miller; and so on, with scores of others too numerous to mention.

To cover the particulars of all the denominations would require a volume; any church history or book of religious beliefs gives the facts of the origin of the sects. The earlier denominations originated in Europe; the last six enumerated above, sprang up in America. The many fragments or sects now in existence, give unmistakable evidence of the fact that the church established at the beginning of the dispensation has declined utterly; the church aggregate has served its purpose, and is rapidly passing away. The new church will not bear the name of Christianity; it is not a sect, but a system which is integral in itself. The new dispensation will be the dispensation of K-oreshanity.



## The Great Koreshan Challenge.

EDITOR FLAMING SWORD:—Pardon me if the above [criticisms regarding the character of our testimony concerning demonstrations of the earth's concavity.—ED.] seems personal, but that is the way it impresses me. I know how almost unconsciously self-interest will warp one; all courts of law recognize this fact. As to your \$100,000 challenge, that will doubtless impress those who do not see the string you have shrewdly attached to it. If you will make it a bona fide offer, and will submit the evidence to a jury of qualified men, I will undertake to find someone to cover your money. It is obviously unfair for you to be principal witness, pleader, judge, and jury all in one, as your proposition seems to demand. You will probably not touch upon the above points in THE FLAMING SWORD, but if you should, I would like a copy containing reply.—PROF. W. F. P., St. Louis, Mo.

The question is frequently asked us, "Would you be willing to submit the evidences you offer concerning the earth's concavity, to a jury of qualified men?" and this question is virtually repeated in the above communication. In the work of promulgation of the Koreshan System, we are constantly submitting the question to a jury of several thousand people who consider themselves qualified to pass upon questions presented for their consideration. Many are satisfied with the evidences already offered, while others await corroboration. But in the matter of settling for the world at large the issues involved in our challenge to scientific men, we ask, Who are qualified to constitute a final jury?

Let us go back in history to the time of Galileo; the Italian astronomer witnessed the motion of the moons of Jupiter, but his testimony was most emphatically denied by the advocates of the Ptolemaic system of astronomy. Before he succeeded in impressing the world with the facts of his observations, he was "principal witness, pleader, judge, and jury all in one." Suppose he were asked if he were willing to submit his testimony to a jury of qualified men; he would doubtless have answered that those only were qualified who had actually seen the satellites by means of the telescope.

No mere *opinion* of a body of so called scientific men who might convene to examine the testimony we have published, will ever settle the questions of astronomy. At present, modern scientists are not qualified; self-inter-

est, we know, would warp *their* judgment. Every one knows that prejudice wholly unfits a jury to justly decide questions. What, then, *is* required to qualify, to constitute, a scientific jury? *Nothing short of actual observation of the facts involved.* We are shrewd enough to make this one of the unchangeable conditions of our challenge; and this is the only "string" we have attached to it; it is the one effectual barrier against intrigue; it is the protection which the absolute truth demands.

We have published our challenge for effect; our object is to agitate, and if possible bring the issue to a final settlement upon the field of experiment; that is the effect desired. The forces of the two systems would be brought to bear upon the one question. Fairness to both sides would demand that the two systems have their representatives on the field, who would necessarily have to first agree upon the basis of settlement and the course of operations. After a series of experiments and observations, doubtless the representatives and participants would be qualified to decide which system is the correct one.

Is there anything unfair in such a proposition? We hold that the conditions of our challenge are obviously fair, and our offer plain and straightforward; our terms would admit of no equivocation nor loopholes of escape. We are even generous enough not to ask a representative of the accepted system to pay the wager in case he fails to meet the conditions of the challenge, should he prefer to repudiate the old system and announce to the world his inability to disprove the Koreshan Cosmogony. We consider our offer a *bona fide* one, and we await its acceptance by some recognized scientist who is willing to champion the accepted theory of the earth's convexity and abide by the results of the test. If our correspondent can find such an one, we would be glad to begin negotiations at any time.

We are free to say, however, that the advocates of modern astronomy are conscious of the fact that there is no direct proof available in support of the accepted theory of astronomy. It is possible to absolutely demonstrate the premise of the Cellular Cosmogony;

but when we propose that a man shall prove that we live on the outside of a rotating sphere in rapid motion through space, we really ask an *impossible* thing. However, we would be glad if some courageous scientist should become convinced, by endeavoring to meet the conditions of our challenge, that it *is* impossible to demonstrate the premise of the popular system. In the meantime, we shall continue to touch upon all the points related to this and other important issues.



## Beginning of the Aquarian Age.

EDITOR FLAMING SWORD:—By referring to January 18, 1901, number of THE FLAMING SWORD, I notice the statement on page 12: "The Golden Age of life begins when the fruit of the age of regeneration appears—when Aries is in the constellation Aquarius, which represents truth in the scientific degree." Has that time arrived? Can you tell me when it was or when it will be? Will you kindly mention the names of the books or pamphlets that would be authority on the subject? (2) Can you give me any information regarding a star (claimed to be the brightest in 300 years) discovered about the first of the year 1901?—T. C. W., Brooklyn, N. Y.

(1) The Tree of Life bears twelve kinds of fruit—one kind at the close of every twelfth division of the great Zodiacal cycle of 24,000 years. The fruit of every great month is a divine manifestation in humanity. During the Jewish dispensation, the sign Aries (which means lamb or ram) was passing through the constellation Pisces; and at the culmination of that dispensation the Lamb of God appeared. Astrologers of that age understood the significance of the sign, and three wise men came from the East to find Him whose birth was indicated by the passing of the sign from the constellation Aries into Pisces. The birth of Jesus marked the time of the beginning of one phase of the new dispensation; but it was not until the year 70, A. D., that the Jewish dispensation reached its final culmination—the period of transition or the lapping of the ages was 70 years long.

We are now in the period of transition between the Piscatorial and Aquarian ages. The new age began in 1839, but the old age has not yet entirely ended. The sign is now passing from Pisces into Aquarius, as may be seen from any star map. The zero point of right ascension moves toward the west at the rate of 50" of a degree per year; the transition is



slow, but it will progress more rapidly as the forces of the age accelerate. A definite point in the period of transition was marked by the founding of Koreshan Universology, the science which will prevail throughout the ages of light; its Founder is the personal container of truth, the firstfruit of the Piscatorial period of progress. The time of the final harvest of the age is rapidly approaching; a great revolution is at hand, and soon the Sons of God will be manifest in the external world.

Authoritative treatment of these subjects can be found only in the Koreshan Literature, which is comprised for the most part of nearly 500 consecutive numbers of THE FLAMING SWORD. Our books and pamphlets, advertised in another column, deal with the subjects related to the coming of the greatest period known in the history of the world. Koreshanity is the scientific gospel which declares the fulfilment of the prophecies concerning the coming of the divine kingdom as a great Universal Empire.

(2) In February, 1901, a new star was discovered in the constellation Perseus; its exact location is in the center of the triangle formed by Algol, Delta Persei, and Theta Persei. Within a few days after its discovery, its brilliancy increased beyond that of a star of the first magnitude, and then rapidly faded until within a few months it could not be seen with the naked eye. More recent observations reveal the fact that the star, which is called Nova Persei, has degenerated into a nebulous mass which is proving troublesome to the theorists of the old school astronomy.

Astrologically, the star has a double significance; it indicates a phase of the work of the Messiah of the age, and also, from an antithetical point of interpretation, it has a specific significance relative to the manifestation of false prophets—the hissing serpents which appear on the head of Medusa.

### The Flaming Sword's Exchanges.

THE EDITOR.

**American Monthly Review of Reviews.**—Prominent among the interesting features of the May number is an illustrated character sketch of Cecil Rhodes, the Man and Empire Builder, by William T. Stead. The article suggests many instances of the powerful influence of Rhodes in industrial, commercial, and political affairs of England and the nations of South Africa. Our New Navy, by Rear-Admiral George W. Melville, is a valuable contribution to the history of the American navy. Georgia's Educational Center is a finely illustrated article on the progress of the University of Georgia. The most valuable feature of the *Review of Reviews* is the Editors progress of the World; important

subjects are discussed from an impartial point of view. This month's reviews are unusually interesting and profitable. A score of reproduced cartoons appears, and leading articles of the principal magazines of the world are quoted in a special department. 25 cents per copy. 13 Astor Place, New York City.

**The Arena.**—The May number is full of interesting and up-to-date articles by progressive minds in the field of reform. It opens with a well-written article by Edwin Maxey, LL. D., concerning the Anglo-Japanese Treaty, followed by a discussion concerning public election of senators, by Charles H. Fox, Ph. D. Education and Democracy appears in interesting conversational style by Rabbi Fleischer. The Place of Education in Reform looks also to reform in education. Japanese Buddhism is ably discussed by Keijiro Nakamura, of Yokohama, Japan, and C. Edgar Rice, with a view to illustrating the moral influence of the Eastern religion. Topics of the Times contains interesting reviews by B. O. Flower. Per copy 25 cents. 569 Fifth ave., New York City.

**The Saturday Evening Post.**—We have greatly enjoyed the several features of the issue of May 3. The Sorrows of a Humorous Lecturer, by Charles Battell Loomis is fine; ditto, Queer Things at Crownings, by Samuel E. Moffett. The fiction of this number is comprised of With Malice Aforethought, and The Conjuror's House. Why we Have Railroad Wrecks, is a thoughtful article by Frank A. Spearman; Charles Emory Smith discusses Washington affairs in his Men and Measures. The Home College Course, now running in the *Post*, promises to prove of value not only to the student, but to everybody. 5 cents per copy. 425 Arch street, Philadelphia, Pa.

**Mind.**—Advanced thinkers will be interested in the current issue of this exponent of the school of new thought. Revelations of the Hand is an interesting discussion of what the hand indicates; Spiritualism and Theosophy shows the similarity and the difference between these two schools of thought. Miriam Isbel's Study of Symbolology calls attention to the meaning and reality of the external world. Hindrances to World-Betterment, while it does not cover the ground thoroughly, suggests a few things which stand in the way of rapid and effective reform. Per copy 20 cents. 569 Fifth ave., New York City.

### Summary of the World's News.

AMANDA T. POTTER.

April 30.—New bank in Chicago; National Bank of Commerce; capital \$2,000,000.—President to visit Chicago's Olympian Games of Sept. and Oct.—Reduction in sales and price of meats.—St. Louis Fair to be postponed to 1904.—William McKinley Osborne, of Massachusetts, United States Consul General in London, died at Wimbledon yesterday.—May 1.—The President to force relief for Cubans.—Party confusion in Senate; republicans in plight over Philippine problem; plan to cut session and stop agitation of war subjects.—Labouchere warns Britain against American ascendancy; sees England's doom.—May 2.—Senators preparing for fierce debate over Philippines.—Indiana surgeons

heal a broken neck.—Carnegie to give \$1,000,000 to 22 additional towns for libraries.—Retail butchers fear to give evidence which would prove meat-packer combination.—Many Russian peasants, in uprising, slain by soldiers.—Final meeting of Boer leaders on peace set for May 15.—British legislators seek to prevent transfer of vessels to Americans.—Tundra, along Bering coast, fabulously rich in gold.—May 3.—Mercury rises 29 degrees in 12 hours, reaching 82; one man expires, another prostrated.—Western cattle raisers advised by commission men to hold shipments; packers buying little.—Rev. Edward Everett Hale to be heard at Chicago University during May.—Congressman Amos Cummings dies in Baltimore of pneumonia.—Bjornstjerne Bjornsen, famous Norwegian poet and dramatist, seriously ill.—Smoke of tugboats and city chimneys to be abated.—Bill to limit use of injunctions in trade disputes passed by House; victory for organized labor.—J. J. Hill, railway magnate, says injunction to control rates will be futile.—Street railway men form union.—May 4.—400 women glovemakers resent proposed reduction of wages and go on strike.—Fighting with Mohammedan Moros of Mindanao begun; 22 Americans wounded.—Dowager Queen Margherita, of Italy, per rumor, will soon enter convent and take veil.—Potter Palmer expires suddenly with heart disease.—May 5.—Conflict between capital and labor threatened in the anthracite regions.—Moros are crushed; 8 Americans killed, 41 wounded in the battle.—Moody, new war secretary, advocates rapid increase of navy.—Chicago Federation of Labor would banish women from machines in can factories.—Sam Moy, "King" of Chinatown, buried with Oriental pomp.—Claim made that six packing firms received in rebates about \$3,000,000 a year from railroads.—Honorary degree of Doctor of Laws conferred on Lord Kelvin by Yale.—Archbishop Corrigan expires in New York.—May 6.—Northern Securities Company makes general denial to Government suit.—Kansas drenched; southwest speculators in wheat become sellers.—President Roosevelt declines French proffer of Cross of Legion of Honor for Dewey and Miles.—Aguinaldo, per report, connived for capture of American forces before battle of Manila.

**The Church of the Future.**—"A Church to be truly Catholic (universal) must contain and embody in her doctrine and ritual, all things that are good, beautiful, and true in the various religions of the world, and combine these into one harmonious whole," etc. "God is the Within, the Center of all things, visible and invisible, and therefore all reform to be true, thorough, and permanent, must begin from within to without." Why not allow the Within—the God within—to formulate the doctrine instead of working up a mosaic? The object of the author of *The Church of the Future*, is to unite a people upon a righteous doctrine, and by living the life it inculcates, bring in the Golden Age. The Order of Atonement, (Rev. I. J. Ousley,) No. 3, Evelyn Terrace, Brighton, England.

**Our Dumb Animals.**—Reading par excellence for little people and big people; entertaining and creative of the merciful quality toward our companions and servants, the dumb animals. 19 Milk Street, Boston, Mass. 50 cents per annum.