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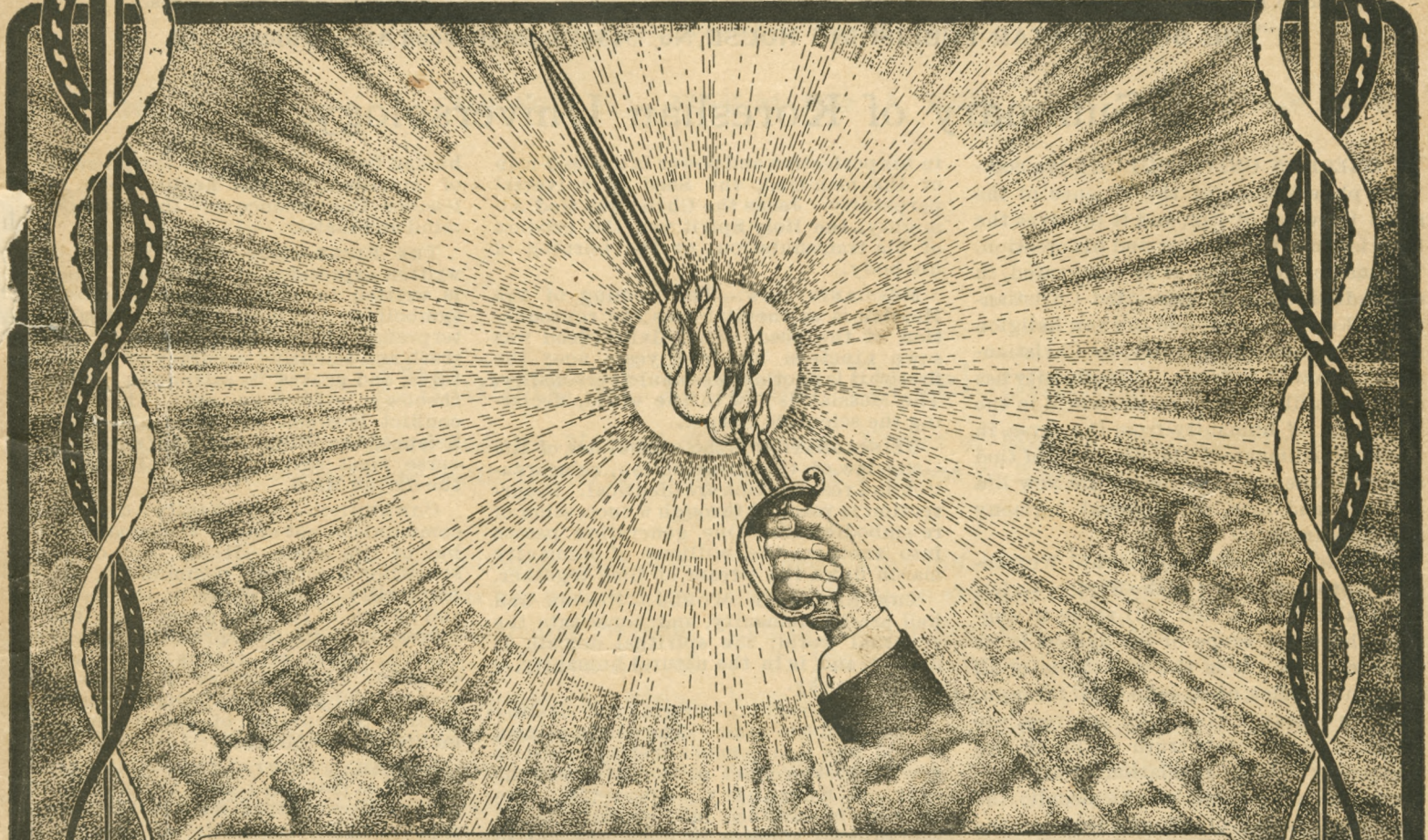


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ASTRONOMY

RELIGION

SOCIOLOGY



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. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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## 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 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 astrology, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

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

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

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



# The Flaming Sword

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

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## The Ultimate of Human Development.

The Literal Sense of the Word and Its Natural Expression; Errors of Modern Evolutionists; the Unfoldment of the Fifth Universal Kingdom; the Purpose of Koreshanity.

KORESH.

SINCE THE CHRIST of nineteen hundred years ago, the record of no greater character has adorned the pages of history than that of the illustrious Swedenborg. And yet, standing as a barrier in the line of religious evolution and spiritual progress, the misinterpretations of his voluminous publications, by his followers, is the menace of the dragon's tail—Swedenborgianism, as represented in what is denominated the New Church. Emanuel Swedenborg has presented to the world what he declared to be a revelation of the spiritual "sense" of the Word. He never declared to such as would look for the Lord's coming, that his would be the final revelation. He pretended nothing beyond the fact that his exposition involved the spiritual phase of doctrine, its middle degree, or, as denominated by the great Seer, the spiritual "sense." We would ask the Swedenborgians if, according to Swedenborg, there are not two other "senses"—the celestial and the natural or literal, which he did not attempt to unfold. We would make the further inquiry: Did not Swedenborg positively announce that the literal "sense" was the continent of the other two "senses"? And still further, we emphatically announce that neither the

Swedenborgian nor any other church of the old Christian faith has an exposition of the literal, natural, scientific, or external degree of the Word.

In 1757, the illustrious vision of Emanuel Swedenborg was opened to behold the wonder in the spiritual world, of the calling forth of the twelve Apostles, with the commitment of the injunction, "Go and gather those who are worthy to constitute the number having their robes washed and made white in the blood of the Lamb." At that time there began the involution of that august aggregation which in the spiritual world is known as the New Jerusalem, the same which the divinely inspired John saw coming down from God out of heaven, prepared as a bride adorned for her husband. The continent of that solar City—as the processes of involution converge her to the climax of the vortex of her glory and her connubial conjugality—is the one man chosen of all the race of men to direct her influx and to disseminate her virtues. This man, the Sign of the coming of the Lord in the clouds of heaven, is the angel who has the measuring rod and who measures the city, because it is the measure of a man. He stands as the nexus of mutation and focal point of the conjunctive



unity of God and men, and constitutes the channel through which the evolution of the new genus takes its plane of correlation.

There can be no comprehensive conception of the laws of development, without that discriminative amplification so universal in its grasp as to be clearly cognizant of the two great factors of development—involution and evolution. So far, that which passes for the doctrine of evolution lacks vital force because it has no coördinating concomitant. It is for this reason that it is open to criticism from more modern investigators, which is shaking the faith of what have been its most enthusiastic adherents. The science of the successive unfoldment of the kingdoms of Nature is such, only as the coördinate of evolution is scientifically exposit. Evolution is merely the unfoldment of that which has been incorporated in the germ of whatsoever form the germ represents. The universe as a whole is the product of the universal germ, the germ being the universe in its least form.

#### *The Two Great Factors of Development.*

Emanuel Swedenborg made the discovery—through special illumination—of the great truth that the spiritual universe as a whole possessed the form and performed the function of a man. In 1870 the writer, through a course of biological investigation (independently of any knowledge of Swedenborg or his following, for he had no intimation of such a man or doctrine) made the discovery that the physical and spiritual universe was the man in his greatest form, and that the integral man is the universe in its least form. The conclusion was drawn that the universe is unfolded from its germ, and that that germ is the union of the male and female elements of being in the one and least form of the universe; namely, the individual offspring of the universe, and that this offspring is the Son of God.

Let us examine the assumption of the ordinary evolutionist. We will start with our analysis at that point in the progress of assumption where the mineral kingdom begins to merge into vegetable life. Everywhere, we may behold the vegetable shooting forth and depending upon not only mother earth, but upon the forces of Nature derived from the solar luminary and generator of all the energies upon which vegetable life depends, not only now, but upon which it has forever depended. We may observe the source of the dependence of the second kingdom of Nature, in the ascending scale. We may observe equally well the dependence of the animal kingdom upon the vegetable, and the lines of demarkation between the two. We can with equal facility discriminate between the human and the animal. We have thus noted the existence of four distinct forms and stages of development in the general aspect of what is called evolution.

#### *Final Stage of Evolution not yet Reached.*

It is not reasonable nor scientific to suppose that the final stage of evolution is complete with the present development of the human kind; for with a mental consciousness whose amplitude is circumscribed by all the limitations of assumption regarding the origin, perpetuity, and destiny of the physical universe, driven by conflict of opinion to modify and revolutionize conviction, constantly floundering in the mazes of uncertainty concerning the nature of man and the character of the soul, ignorant as a horseblock of the origin and destiny of their being, and blind as a bat to the existence and character of Divinity, men cannot justify themselves in the conclusion that there is not another distinctive order of evolution to complete the natural series. There can be no condition of functional capacity that has not a corresponding material pediment. It does not, however, follow that the pediment of any superior functional sphere shall be constant in time, as to biological aspect, though there must be in the outermost environment of being an absolutely complete structural organism, perpetual in its material form. If it be true that there is a process of evolution in which there is a possibility of the attainment of an integralism perfect in form and function, then it is because the germ of that evolution had within it the impress of that amplified limitation.

It is only upon the basis of our knowledge of the dense stupidity and mental obscuration enveloping the race, that we can account for the application of the term "scientific" to men who could conjure a train of thought so viciously perverse of truth as the evolutionary theory, devoid of its coördinate—involution. The empiric whose claim to "scientist" lies in the fact that he is pursuing a line of investigation on entirely misleading currents of thought, and that he is in pursuit of something that he does not know, and in a majority of cases never expects to know, is scarcely expected to entertain a liberal view of the broader conception.

Modern science, falsely so called, has pursued its investigations and research for the beginnings of life in what has been termed protoplasm. If we examine this thing which the "scientist" has denominated the first formation of life, we find its chemical analysis to be identical in every phase of organic being. The processes of "chemical" analysis, however carefully performed, fail to detect any difference between the protoplasm of the tadpole and the elephant. The principles of evolution which in one will develop into the frog, and the other with the possibilities of the elephant, are determined by no other impress than the transmission of the parental resources. The protoplasm of the tadpole was derived from as perfect a structure as there obtains a possibility in the protoplasm to project. This is true.



of every existing form of life. That complex protoplasm containing the possibilities of the evolution of the universe obtains with these possibilities, because the structured universe has impressed upon its incipient beginnings, the parental form and function of the universe as the amplification of its own germ.

#### *The Coming of the Fifth Kingdom.*

Should we expect and look for the unfoldment of another genus or race of men, as far removed from the present humanity as the present humanity is from the lower animal kingdom? We are easily satisfied if we can be content with the genus homo. There are reasons why we may not expect any special further progress in the present genus. A principal reason is that the genus is mature enough to reproduce itself from its seed. It is ripe, so to speak; it is not only ripe, but it is dead ripe. It is not only dead ripe, but it is rotten ripe. There is no hope but in the development of a higher genus. This we ought to expect, if for no other reason than that applied geometry demands the appearance of a fifth kingdom to complete the series of natural progress in the manifestation of the arch-natural humanity. We are making no special effort to prove that there will be a new genus of men—the Sons of God. We are merely declaring the fact, with our purpose to exploit the declaration as extensively as facilities enable us to accomplish the work. The advent of the new genus is upon the basis of mathematical geometry, mathematics applied to actual earth mensuration, from the unit, from the least possible square number, two, and the least possible circular number, three. These constitute the fundamental root numbers which, in their evolution into their greatest possible powers, determine the 144,000 of John's Revelation. We declare the fact not only upon the basis of discoveries made along the lines of scientific investigation, but also upon the coincidence of the conclusions with the positive statements of inspired men regarding the ultimate fruition of human development.

There can be no question of the fact that there is a constant unfoldment from lower to higher conditions; but these unfoldments are the result of inherent possibilities of what has been falsely called protoplasm, because in that homogeneous basis of structure-building there has been implanted the psycho-somaic photograph which the great artist brings into vision, with time—his specific and undeviating developer. That gelatinous basis of organic life called protoplasm, and continent, with the possibilities of the development of the kingdoms of Nature with the unfoldment of the arch-natural genus and final kingdom, received its impress from a prior parental organism. This organism was the original Adamic man made in the image and likeness of God. Evolution from the so called protoplasm is derived from the parent cell, the cell that is the product of parental structure. There is coming the

fifth kingdom. This kingdom is the arch-natural man; he constitutes the supreme genus. Scriptural record corroborates this scientific conclusion.

The Christian dispensation is stamped with the impress of its directing genius, the Son of God. He was the involution of the Godhead; from him dissolved and planted, there will arise his offspring in due season and at the time appointed. It is of this genus, the offspring of Deity, and its relation to the world's empire that we would now speak. From the chaos of the present there will spring the cosmos of imperial and regal sway. The empire will be presided over by the arch-natural Grand Man. The form of the perfect humanity, as related to universal government, corresponds to the man in his least form. If we would know the character of the universal, we must know the form and function of the individual, and be able to translate the principles of anatomical and physiological order into the principles of sociological form and function. The relation of the new genus to the ordinary humanity, is that of the sympathetic nervous system to the organism as presided over by the cerebro-spinal system. The ganglionic system in the universal body will be made up of the aggregation of societies on the basis of an organic perfection.

#### *Communistic and Co-Operative Groupings.*

It is not contended for the Koreshan System, that the communistic life will comprise all of human relations. The sympathetic nerve of the Grand Man, the nerve of organic life, will be made up of the communistic and coöperative groupings, in which will be incorporated the higher potentialities of being. The home of the Sons of God will be in these centers of sympathetic force. The great system of mental telegraphy will be conducted through these centers of activity. Communistic and coöperative groupings will be developed under the direction of the arch Builder, throughout the world. Through this network of unification there will be controlled all people in every shade and degree of human progress. We are not advocating the desirability of the aggregation of the entire race in these primary centers of organic being; but the perfect stage of development will be the rounding out of human character in form and function, and aspirants to Sonship will find in these groups their ultimate possibilities.

It is not expected that all men are at present, or will be, prepared to enter into groupate relations; but the influence of the system of organic life will be exerted everywhere throughout the world, and all people will be brought under the benign influences of the divine Empire, which will exert universal sway. Those who would attain the perfection of the Sons of God, will most naturally gravitate toward and into the groupings of the consociate order. We would not induce the world to imagine that we labor under the impression that



any group of the Koreshan Unity is a representative of what the perfect ensample of a united group should be. The Koreshan Unity is made up of such as are desirous of attaining immortality in the body, as the prerequisite to eternal life. They come from the world, with all the conditions and weaknesses of the mind and flesh of the people of the world. They differ only in that they are striving on new lines for the goal of human desire—final perfection. They believe in the Sonship of the Son of God, and in the promises made to the world in his advent, that they also shall become the Sons of God. They await the baptism which is about to be poured upon such only as have aspirations for Sonship through their projection from the Son of God, as the product of regeneration from the Son of God. They expect to attain to the fruition of immortality through the final process of obedience to the fundamental principles of organic life, and not through any other medium than the sacrifice of self to the love of uses to the neighbor.

*The Pioneer Stages of the New Order.*

Some people seem to think it is the object of the Koreshan Unity to pack Koreshans in a heap, like sardines in a box. Do not be deceived either by thinking that such is the intention, or that we have reached a financial status in which we can have just the conditions we most desire, and which it is our purpose to acquire. We repeat what we have so often reiterated—we are in the pioneer stages of our development. Our design is to construct our homes on the most perfect plans of architecture, with beautiful grounds and parks, and

with residences adapted to the convenience of small groups that are adjusted according to the laws of compatibility, applications of adaptation made through astrophysical differentiation and experimental association. The processes of normal association are necessarily progressive.

The grand natural man, as a biological development, corresponds to the alchemico-organic(physical) system. This empire of human perfection through which God rules the world will continue throughout the Golden Age. From this imperial realm the offspring of immortality, as eagles, take their flight to altitudes of spiritual and celestial glory. The periodic transition of the immortals from the plane of arch-natural perfection, is quite a different function from that of the disintegration of the thousands who, in their aspirations for life, enter the great conflagration which is to mark the end of the dispensation. The character of this great culminative act in the universal drama of the divine purpose and human desire, cannot be known but by him whom God has specifically appointed to determine the time and to consummate the act, for it will mature by the application of a conscious mental and voluntary force. The time appointed can only be known by the one predestined and authorized agency from the eternal Throne. It is the height of absurdity for people, taking their cue from the publications of the Guiding Star Publishing House, as some are doing, to imagine that they can define the character of the coming genus, or predict the time of its appearance. That class of pseudoprophets will utterly fail in their calculations and predictions.

## Instances of Incorruptible Dissolution.

KORESH.

IN THE Bible there are at least three recorded instances wherein the human form has disappeared from the visual perception of the natural eye, by the process usually denominated translation; we allude to Enoch, Elijah, and Jesus. The belief that there exists the possibility of the transposition of the physical organism from the domain of tangible and concrete life to the realm of invisible being by a different process than that of the ordinary corruptible dissolution of the body called death, is not alone confined to the Christian system. Buddha taught the doctrine of theocrasis or transposition from concrete organism to the discrete realm or domain of force, or the absorption of the perfected man into Nirvana. This doctrine is little understood by latter-day Buddhists, and still less by modern Christianity.

A critical student, never satisfied with the cognition of phenomena separate from knowledge of the laws

governing such phenomena, and entering rationally into the investigation of causes, would ultimate his thought in a very different conviction from one who simply accepted the fact with no desire or determination to inquire into its laws and processes. Men are so environed by material associations, and their determinations are so gross and thoughtless that, with the concept or belief of a translation, it is but sequential that a form so transposed is simply transferred or carried over from one material domain to another equally material. The more critical mind, active in perception and logical sequence, combining the activity of the realm of spirituality with that of materiality, perceiving the relations of force and matter, and the laws of their correlation and metamorphosis, evolves the logical conclusion that the spiriting away of a tangible and visible humanity is the radical metamorphosis of the visible form to the essential forces of that form.



## The Sin Against the Holy Spirit.

ELEANORE M. CASTLE.

THE REPEATED ACCUSATION against Jesus by the Jews was that he possessed a devil, and he was even accused of casting out devils by Beelzebub, the prince of devils. It was upon the occasion of this special accusation, this evidence of utter failure to identify the Christ or discern the character of his mission, that he declared all sins could be forgiven with the exception of the sin against the Holy Spirit.

Koreshanity teaches that Holy Spirit is spirit generated in an integral, that is, whole, organism; and that Jesus was, as Paul declared, "the express image of the invisible God," "the fulness of the Godhead bodily," therefore an integral structure, possessing an integral, or holy, spirit. Without dwelling upon the scientific exposition of this, let us consider the sin against the Holy Spirit and its consequences, in the light of this view.

Jesus came to free men from the bondage of sin, through his word. "This is my commandment, that ye love one another as I have loved you." And He tells how he hath loved them: "As the Father hath loved me, [the Father so loved him that he gave all things unto him.] so have I loved you. If ye keep my commandments ye shall abide in my love: even as I have kept my Father's commandments and abide in his love." The life of Jesus was the life of love, and in giving his spirit to his Disciples love was imparted to them. The love of God for the creature was bestowed upon man in the communication of Jesus to men.

"We love because he first loved us." Love whom? Love men as He loved men. Love one another, the brethren in Christ, as he loved the brethren, and he loved them as the Father loved him—with an all-bestowing love. Love our enemies as He loved his enemies, not as he loved his friends, but with a love that earnestly desires the transformation of the enemy into the friend. Those who identified the Christ and recognized the quality of his spirit, through their attraction were baptized with that spirit in the outpouring of the Holy Ghost, which was the spiritual word, or expression, of his existence. This expression was possible through the resolution of the material Word, the man himself, to its spiritual equivalent. Those who received this Spirit received the spirit of love for the creature, which in the creature is love for the fellow creature. "By this shall all men know that ye are my Disciples, if ye have love one for another."

The Sower sowed the Word. But those who spoke against, that is, set themselves in opposition to, therefore rejected the Holy Spirit, which was the spirit of the man Jesus, did not have the Word implanted in them, consequently could not come into the fruitage of that Word in the harvest. And a careful consideration of the account of the last judgment reveals that this is the principle of judgment. Has practical love to the fellow creature been manifested? By this test is the separation, the judgment, effected.

In Matthew we read that the blasphemy against

the Holy Ghost shall not be forgiven,—"neither in this world [Gr. *aion*, age.] neither in the to come." In King James' version it reads "*world to come*," but the word *world* is printed in italics to indicate its absence in the original. The Greek is *to mellonti*, meaning thing to come, issue, result. In Mark we read, "Whoever may blaspheme against the Holy Spirit, has no forgiveness (Gr. *aphesis*, setting free, release) for the age, but is liable (Gr. *enochos*, bound by, subject) to age-long *Kriseos* (separation, judgment)." For *Kriseos* the Vatican manuscript reads *amartematos*; from *amartano*, to miss the mark; to fail of one's purpose, go wrong; hence, to fail, err, sin. The ordinary understanding of the consequence of the sin against the Holy Spirit, supported by a careless rendering, has no true foundation in the Scriptures.

The Holy Spirit was communicated for the purpose of giving man power to effect a definite accomplishment. Those who rejected the Holy Spirit did not receive that power, hence could not attain that end. The word *blaspheme* is compounded of two Greek words; *blax*, lazy, inactive, sluggish; and *pheme*, voice, speech. The first syllable of the word is sometimes defined as derived from *blapto*, to hinder, weaken, damage. But the primary identity of ideas is apparent. We understand that this word in its original significance might have been applied to the voice of what has been termed the conservative element in social life, with its sluggish resistance to progress. This element, clinging to established order, resisting the ministry of the Christ with potent argument based on selfishness and the familiar weapon of threatened authority—personal defamation, assumed an attitude that precluded the possibility of being receptive to his spirit, thence of moving through his influence in the central channel of progress to become the fruitage of the age. For such there could be no release from the bondage of self and sin, either during the age or in the issue of the age.

The spirit of love to the neighbor, practically operative, constitutes genuine religion, the only bond of integral unity, the primary fundamental upon which must depend equitable prosperity and the final peace into which the world shall ripen. The power of God planted in the human soul through the communication of the Holy Spirit is the power of love, which must spring up as a new will in the race, the will to serve. In the crisis of the age, that is, in the time of judgment, it will positively manifest in those who have moved through the age in the line of development from the planting of the Promised Seed, making them the factors of power in the establishment of a social order that will release man from the bondage to sin by freeing him from his thralldom to selfishness.

The true use of religion, or the rebinding principle, is to readjust human and divine relationship, and hence to ultimate that relation in the readjustment of human uses.



## New Century Studies and Reviews.

LUCIE PAGE BORDEN

### THE PATH OF PROGRESS.

*The Goal is Reached Through Power of Knowledge and Impulse in the Right Direction.*

PROGRESS can neither be rightly gauged nor clearly defined, unless the goal of effort be determined. Failing to grasp the supreme object of existence, the world has set up false standards of comparison and valuation. In order to estimate how much of the way has already been covered, the distance must be known. It is customary in speaking of every new movement, to ask whether it is in the line of progressive thought, whether it is really helping the world forward on the road which must be traveled. Suppose, however, that the world has set its face in the wrong direction. Progress in this case would depend upon motives powerful enough to bring it to a change of front. It is not sufficient to speed it on its way, but rather to convince it of the futility of its aims; hence, the true progressive thinker is the one who cries "halt" and "right about face."

The truths which Koreshanity is presenting, offer a startling demonstration of the fact that progress must run counter to cherished beliefs and popular prejudices. In no instance does it pander to the corrupt social system, whose motto is that competition is the life of trade. It proposes to found a new system adjusted to the principle of love to the neighbor. These two systems cannot run parallel, every point in the one being divergent from every point in the other. Having set the world on the right track by enunciating the true principles of social order and construction, knowing that its own face is turned in the right direction, Koreshanity now proposes to go forward as fast as may be with the accomplishment of its plans for the redemption of the world. He who compromises with his convictions is lost. There is no possibility of failure when the Guiding Star of humanity lights the way. God never retreats. From age to age He carries forward his designs.

Koreshanity is not alone in its predictions that the close of the old order is at hand. Others have made the same prophecy, but they have still clung to its customs and supported its institutions. Like Emerson, they give the dollar to maintain the church, the Sunday school, or the science that is dead, feeling at the same time in their heart of hearts that it is a crime. The laws of progress demand that those who have recognized the new order in its inceptive stage shall forthwith break away from the effete product of the past. The necessity for going forward with the most wonderful conception of all time, precludes any possibility of discouragement. Ages ago it was declared by one of prescient vision, that the strong right arm of the Lord had gotten him the victory. It is not a contingency, this victory assured from the beginning.

In its scientific teachings no less than in the social

system which it is developing, Koreshanity is opposed to current beliefs. The science which illumines the reason is not akin to atheism. Koreshan Science exalts the divine Being periodically manifest as the Messiah, while modern research finds in Nature no confirmation of the law by which God becomes man, and man is raised to the throne of Deity—the law of the cross.

### Purpose and Influence of Naturalism.

ONE OF THE GREAT literary movements which the closing life of the last century has developed, calls itself naturalism. It opens the skeleton closet of the race and drags forth the mouldering contents, letting a broad glare of sunlight fall upon the ghastly sight. Nothing is too deformed, too perverted, too hideous in the human family to be taken for the subject of art. The most vulgar and trivial details of the animal side of life—those propensities of the brute which man is loth to confess—are brought to light on the printed page. The meaning and the logical outcome of the movement in its influence upon contemporary thought are of interest. Naturalism springs from a desire to prove that there is no God. Its primary impulse is derived from atheism in the spiritual world seeking vent through appropriate centers, and it is one of the efficient causes of the spread of atheism in the world of human activity. Its method is that of pathology. How can it know life when it deals only with diseased organisms and defunct tissue? The discoveries which it reports are entirely similar to those of an investigator who has never seen a living being in a state of health. The centers of this movement have no belief in future existence. Their creed may be summed up in a brief formula relative to the existence of some mysterious agency called force, which animates the universe. They do not believe it is possible to determine the precise nature of this animating principle.

The movement called naturalism may be contrasted with Koreshan thought. Both find their sphere of action in the natural world, and inquire the character of man. The one finds in the examination, proof merely that he is akin to the beast caught in the meshes of some fearful snare woven for him out of the appetites and passions of the lower kingdom. Against these he is obliged to struggle constantly, making fitful progress in his efforts to extricate himself from the tangle today, only to find himself more closely bound tomorrow. The fetters of atavism are too strong for his feeble will, and his noblest projects are interrupted by death. It is a sad picture—one that points to the madhouse or the grave. Over against it place another. Nature proves that man is descended from God; that in process of time he will find his ultimate perfection in the enjoyment of the divine attributes. By the great law of analogy, Nature shows these truths. In the vegetable kingdom, she offers the beautiful lesson of black soil changed into lovely flowers through the intervention of law constant in every domain.



## The Great Purpose of the Messenger.

THE LAWS of organic construction are revealed by a study of the physical universe. The application of these laws depends upon a corresponding knowledge of humanity, especially that portion of the race which is to reach the status of Divinity in this age. The work of organization belongs to one man. He is the Lord's anointed Messenger, and under his direction the proper methods will be followed. No amount of ignorance nor prejudice combined in open revolt against the system of righteous order will ever succeed in forcing him to abandon his design. He has been chosen to set in motion currents of force vibrating in harmony with eternal principles. He alone is competent to choose the instruments appointed from the beginning, cultured and disciplined with special reference to the present occasion. As fast as he finds those serviceable to his hand, he places them where they can best aid in developing the resources of the new earth. Some may seem lacking in essential characteristics, but the baptism of God distilled as dew upon thirsty soil is coming to correct, to purify, to build up and fortify in every good work. The purposes of God cannot fail. His means are sure. His love is an energizing principle swift to heal. Under the fostering care of the angelic heavens, every difficulty will be smoothed away, every obstacle removed from the path of the just. Submission to the precepts of order brings its due reward.

## The Earth a Great Battery Cell.

ANOTHER CORROBORATION of the fact that the earth is a great battery cell has just been furnished. The United States contains two magnetic observatories located in widely separated regions, one being in Maryland near Washington, and a second in the territory west of the Mississippi River, at Baldwin, Kansas. At each of these stations a magnetic needle has been poised in such a manner as to register seismic action with great fidelity. The earth's magnetic pole is deflected from time to time by electro-magnetic energy, generated along the equator in the belt where seismic activity is greatest. No similar report of volcanic eruptions has been registered by the same means previous to the recent outburst in the West Indies. Owing to the delicate adjustment of the instruments, in both places a deviation of the magnetic needle lasting for several hours and covering the exact time of the disaster was observed on May 8. No doubt the perfection of the apparatus rendered it possible to obtain the first official and authentic report on this subject—one which tallies so completely with the statements made by KORESH and published years ago, to the effect that the earth is a complex and elaborate battery cell, with the sun for its helix.

## The Bringing of the New and the Old.

WHEN THE LORD of the harvest comes, he brings forth out of his treasury things new and old. The old things are truths of the Word once known but lost in the night of time. The new things are the Personalities who come with the Lord's new name, succeeding each other as Light-Bearers on the stage of human progress.

## 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.

Il y en a eu d'autant que soixante-quinze tout ou plus ; celles-ci se composent de maintes observations prises avec soin de l'horizon de mer sous des aspects différents selon l'atmosphère, de navires lointains, de la ligne de côte, etc. ; et les témoignages ainsi recueillis parlent un langage indubitable attestant la concavité de la terre.

Vers l'ouest longeant la côte de Naples, le beau Golfe du Mexique allonge ses eaux ; au loin, de nord à sud-ouest le grand demi cercle de l'horizon du Golfe borne la vue. Depuis le point d'observation choisi l'immense nappe de la surface concave se déroule et se perd derrière l'horizon qui se déploie en arc d'environ de 180°. N'importe sur quelle hauteur l'observateur se trouve, l'horizon monte au plan de l'oeil tandis qu'au fond un bol noir lève ses bords doucement pour se joindre au cercle de l'horizon—où la vue se borne.

Des navires de tout genre se présentaient journellement venant d'au delà de l'horizon en pleine vue de la station choisie par nous comme la scène de nos opérations. Ils venaient de loin, se montraient clairement et passaient graduellement hors de vue. Comme ils coupaient l'horizon, on n'en put discerner que les huniers à force de regarder à l'oeil nu mais, peu à peu les voiles inférieures et puis tout le corps se laissaient voir. Comme ils s'éloignaient un phénomène familier fut remarqué ; le corps de chaque vaisseau s'est soustrait le premier à la vue, et puis les voiles inférieures, enfin le tout en entier. Ces navires s'acheminaient-ils sur la crête d'un bombement ou d'une colline d'eau à l'extérieur d'un corps convexe ? Nous connaissons tous l'image familière usitée par les écoles pour prouver que la terre se bombe. Partout ce phénomène est cité contre le système donné au monde par KORESH et le but de l'entreprise tentée n'était autre que de détruire les objections portées le plus souvent contre nous, par le moyen des faits eux-mêmes. L'argument dont on se sert pour appuyer la convexité de la terre, dérivé de l'apparence d'un navire sur mer comme il arrive en vue et se soustrait à la vision est évidemment sans fond logique quand l'esprit parvient à dompter les faits positifs, fruit d'observations maintes fois tentées et toujours sous un aspect nouveau, faites et refaites non seulement à l'oeil nu mais à l'aide d'un puissant télescope. Ces observations à elles seules valent bien plusieurs fois les frais de l'expédition ; et pourtant celles-ci ne font que les prémices de notre oeuvre ; beaucoup d'autres sont venues après. Nous donnons ci-dessous en peu de mots le rapport de quelques unes entre des vingtaines d'observations couvrant une période de cinq mois le terme de notre séjour à Naples.

Le 12 janvier une goëlette à quatre mâts fut observée de la plage de Naples ; elle parut à la distance de 10 milles ou à cela près au sud-ouest. De premier abord il n'en paraissait qu'une trace noire visible sur l'horizon de mer ; mais, peu à peu, elle se rendait clairement à l'oeil. Le corps, le mâtage, le navire tout entier à l'exception des hunes à mi-part d'environ ce qui comprend un tiers des grand'voiles restaient hors de vue cachés apparemment par l'eau de l'autre côté de l'horizon. Aidé d'un puissant télescope restant sur son appui on a pu en discerner non seulement les pointes des mâts et les voiles mais le corps aussi pleinement visible. Le capitaine Gilbert de la chaloupe Ada, assistait à l'observation et à son avis le navire se trouvait à ce moment mi-mâts au-dessous de l'horizon ; quand il eut tourné l'instrument sur le navire, il en vit le corps sortir de l'eau et selon lui on a raison de dire que le télescope a servi hors d'aucun doute à rendre visible le corps d'un navire au delà de la portée de la vision simple. (*a continuer.*)

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## In The Editorial Perspective.

THE EDITOR.



PROFESSOR McNAIR, of the Michigan College of Mines, discusses, in a scientific paper now before us, the divergence of the plumb-lines in the shafts of the Tamarack mines. He sums up the results of all the experiments performed in the autumn of 1901, and January and February of the present year, and endeavors to explain the peculiar conduct of the plumbs, which has attracted considerable attention in the scientific world. The divergence was first noticed in the work of plumbing one of the shafts; and this led to the many experiments which have been reported from time to time through the press. The suggestion that the sides of the shaft attracted the bobs and therefore caused the downward divergence, has been set aside by Professor McNair as wholly inadequate to explain the phenomena. He estimates that such attraction, if there be such, would amount to only a few hundredths of a grain, and would produce scarcely any sensible or appreciable effect upon the weights suspended; he remarks that the common explanation is without foundation, though offered by many scientists and engineers. The repulsion theory has been advocated by Professor Hallock, of the Columbia University; this theory, like the idea of side attraction, is rejected. The first hypothesis of Professor McNair was that of magnetic attraction of adjacent iron ventilating pipes; but when lead bobs were substituted for the iron bobs, and practically the same results were manifest, the hypothesis was abandoned as inadequate to explain the divergence, though it did seem for a time to explain the torsion of the plane of the wires or the greater azimuth at the bottom. Upon using phosphor-bronze wires instead of steel piano wires, every idea of magnetic or other side attraction or repulsion was left out of consideration. Professor McNair's present theory is that the divergence of the plumb-lines in the several shafts was caused by air currents; and the arguments contained in the article referred to, are designed to prove that his theory is true; but even this last resort fails to explain the phenomena; for after every precaution was taken to prevent circulation of the air in the shafts by closing up the top and shutting off the air from the pipes as completely as possible, there yet remained, in the final experiment of the series, a divergence of .018 of a foot, or .216 of an inch—and this divergence was considerably less and nearer the calculated divergence of the gravic rays in the hollow globe, than that obtained when the air in the shaft was in circulation. In order to accept this last attempt to explain the phenomena, one must conclude that the air currents should be constant in their action throughout a period of several months, which is beyond belief. We do not deny that there were elements of inaccuracy in all the experiments conducted; doubtless improvements could be made in the methods of making the observations of the position of the wires on the scales of measurement, but even as the records now stand, they are in startling confirmation of the Koreshan premise that the earth is concave, with gravic rays radiating from the center. The engineers will greatly add to the value of such experiments as corroborative

and demonstrative of the Cellular Cosmogony, if they will undertake to eliminate, by the most careful work, all elements of error. In the discussion of the problem, not one scientist of the old school has touched upon the real issue; it has been left to Koreshanity to explain the cause of the downward divergence which has surprised the world.

The city of Chicago is noted for the mismanagement of its municipal affairs. It numbers among its inhabitants corrupt politicians, boodlers, embezzlers of public funds, tax-dodgers, and jury-bribers; and the people suffer in consequence. The city is an intense focal-point of all the perversions which curse America. The condition of affairs in Cook county is on a par with that of the great city. \$30,000,000 of the county's funds are handled annually; the emolument or profit derived and enjoyed by the officer in charge of the funds, amounts to \$150,000 per year. The municipal funds amount to \$22,000,000 annually, for the keep of which the treasurer derives a profit of \$140,000 per year. These amounts, considered as incomes derived from the performance of duties in an office of trust, are without precedent in the history of America. One may judge of the extravagance of public men in Chicago by comparing the emoluments of its officers with those of men of other cities. \$212,000,000 of the municipal funds of greater New York are handled annually; for the performance of such work a profit of only \$12,000 accrues to the treasurer. Boston's funds amount to \$100,000,000 annually, and the office pays only \$7,400 per year. In the sub-Treasury of the Government, at New York, \$1,000,000,000 are handled annually, and the office brings only \$8,000 to the man in charge. The instance given in Chicago is but one of many in which extravagance is manifest. As a result, the various educational privileges of the poor classes are reduced almost to the vanishing point. Chicago is wealthy enough to afford clean streets, smokeless chimneys, reduced car-fare, day and night schools, the freest access to the books of the libraries, better government, fewer burglaries and highway robberies, saloons, and houses of ill-fame. But vice is a source of revenue; and the curtailing of expenses makes it possible for the political rings to derive a greater profit.

There seems to be more than mere coincidence in the fact that the coronation of Alphonso XIII, of Spain, and the inauguration of President Palma, of Cuba, should occur almost at the same time—there being but three days' difference between the dates. Sixteen years ago, upon the birth of the heir to the Spanish throne, he was declared to be King of Spain and Sovereign of both the East and West Indies; but he took oath of office as King of Spain only. A great factor wrought the change and made history. Spain points to its past glory, while Cuba endeavors to forget the past in the hope of future peace and prosperity. The single star in a constellation of Western republics is endeavoring to shine brightly. America today feels proud of its great achievement; and the people of Cuba are grate-



ful for the free gift of independence. The pledge of America, embodied in the declaration of war against Spain, is, so far as the Government is concerned, fulfilled to the very letter; at the same time, the power of America is supreme in the two Indies. The guardian of the West seeks to become controller of the East. The fulfilment of America's pledge to Cuba should be sufficient guaranty to the Filipinos that the American Government is not the enemy but the friend of struggling peoples the world over. On May 20 the Cuban colors were unfurled to the Southern breeze; the American flag leaves the Island with the last debarking regiment of American soldiers. The raising of the Cuban colors over such historic points as the Governor's Palace and Morro Castle at Havana, thrills the heart of every lover of freedom. The generosity of America is further shown in the fact that its people entertain no hatred for the Spaniard; they have forgiven the wrongs which circumstances and opportunities led Spain to commit, and desire that Spain shall maintain a position of honor among the nations of the world.

The coronation of Edward VII, of England, the installation of Alphonso XIII, of Spain, and the inauguration of President Palma, of Cuba, occur almost together in points of time; the two last named events are past, and the great event for the British people is yet to take place. The simplicity of the ceremonies at Havana stands in contrast with what promises to be a stupendous display of royalty in England. In the one case, a small republic comes into existence; in the other, a great nation surrounds its king with splendor. In Spain, the youthful ruler, supported by his subjects, starts out upon his royal career in loyalty to Catholicism. These events suggest many thoughts to our mind. We see the love of people centered in personalities who stand as the heads of nations; the nations are independent of each other politically—each with its own tendencies, characteristics, peculiarities, and form of government. They are fragments of the whole, divisions in the order of economy and human affairs. We note that modern commerce sways the world from East to West; commercially, no nation is independent—exchange must be carried on between them all. The customs of civilization are becoming more universal; inventions have brought people in closer touch with each other. It is possible for the boundary lines between the nations to be erased from the map of the world, not that chaos may prevail, but that one great government, as the universal empire, may control all. If a character should come in whom the entire world could have the utmost confidence, what a great power would result from the focusing of world energies! The coronation of such a character would eclipse anything the world has ever known. We believe such a time is coming, when the world will welcome a great and righteous trust of nations, whose supreme head shall be the world's true representative and sovereign.

It is gratifying to know that amid the clamor of competition there is still present a spirit of humanity. Thousands may suffer because in the world of industry and commerce there is little justice or equity, and the neighbor seems to be forgotten; but when great disasters occur there is a

welling-up of sympathy, and a helping-hand is extended to the sufferers. We may instance the Johnstown flood, the Galveston horror, and the Martinique disaster. In each of these calamities relief was given with all possible haste—food, clothing, and medicines found their way to those in need. No sooner did the news of the frightful loss of life and prevailing destitution reach American shores, than expeditions were under way to rescue and relieve the unfortunate; warships of the American government steamed toward the volcanic-stricken islands, appropriations were made by Congress, and subscriptions were sent from France, England, Russia, and Germany; and now the news comes that there is an ample supply of goods and means on hand for all present pressing needs of the survivors. We are glad to see such manifestations of regard and sympathy for those in adversity; it is evident that the human race is not yet beyond hope of redemption. When the people at large give, they give freely and liberally. It is possible to kindle a mighty flame of love in the heart of the world—a warmth of feeling that will respond to calls for relief of sufferers in every condition of life. The time is coming when men will regard each other as brothers, when each one will be interested in the welfare of all. There will be a bond of unity that will be stronger than the bond of sympathy for victims of great catastrophes; then the spirit of humanity will not wait until dire need raises a cry for help, but it will seek to prevent want and destitution—it will seek to supply the millions with the comforts and even the luxuries of life.

An Eastern clergyman has concluded to keep up with the times, and has therefore annexed a smoking-room to his church, in which men may pass away the time before church service. By way of preparing the mind for the inspirations of the sanctuary, pipes, tobacco, and cigars are distributed free of charge; and while the wreathes of blue curl about the heads of the devout, selections from the Bible are read, songs sung, and prayers said by the man in charge of the seductive annex, where the smoke of their torment ascends up forever. We would suggest that if pillows could be arranged on adjustable pews, satisfaction in attending the services in the vestry would be so complete as to fill the church to overflowing. If the church must resort to other things than the power and influence which it does not possess, let it be wise in selecting forms of entertainment that strongly appeal to the pleasure-loving public.

The energies of the sun are active not only at the surface of the earth, but they penetrate the thickness of the shell; the sun is in touch with every atom of the physical cosmos.

Quakers are not confined to the religious sect bearing the name; they are those who feel the shocks of seismic disturbances in both the human and physical worlds.

The Prodigal Son has returned, and the beef trust has raised the price of the fatted calf.

Koreshanity is the light of intellectual illumination.

A live fool is better than a dead scientist.



# The Open Court of Inquiry.

THE EDITOR.

## Questions Concerning God and Man.

EDITOR FLAMING SWORD:—It is said that God wrote a book about Adam, Moses, Solomon, and others. Why does He not write a book about you and me, if he is no respecter of persons? We might suppose that God has written about men, just as men might write about their pets. I would like to know what kind of days those were that God gave man in which to work. Are they founded on the Copernican or the Koreshan System? What did God mean by allowing the Jews to kill his Son, when it is said that he has all power? Is He in any way responsible for the breaking of his own law which says, "Thou shalt not kill"?

We hear much concerning salvation. I desire to know what salvation is, and what it is that man is to be saved from, and at what time. Is man going to make all things new? If so, we must bear in mind that man has made but little progress during the past 6,000 years. Man has made many wonderful things, but he does not seem to be satisfied. Is it possible for man to satisfy himself, or to be satisfied at all? Is it possible for God's knowledge and man's knowledge to become so mixed up that it is impossible to distinguish between them?

The Christ said, "He that believeth on me shall never die." Is the fact that men have continued to die since the time of that declaration, positive proof that men do not believe in the Christ? What must be believed in order to escape death—which seems to be the effect of unbelief?—D. O'D., Attorney, Opal, Wyo.

Neither the Bible nor Nature can be understood from the prevailing orthodox point of view. If God were such a being as is commonly supposed,—the creator of an infinite universe,—with man on a mere ant-hill in space, the idea of his writing a book about a few persons would seem somewhat ridiculous. Evil, in accordance with such a view, appears to be wholly unnecessary, and the problems of its existence insolvable.

However, the Koreshan view is rational; it is that God is the very heart and life of the human race. He is in the median line of progress; he is in humanity as the factor of destiny, and subject to all the laws of being and existence. He is the highest product of universal progress; he is the high-

est seed of all life, and as such, in the form of his perfection, he is the Creator of all through the channels of the descent of life. The Bible is a book of books which the Almighty has written about himself and his experiences in the human world. He wrote of Adam, Moses, Solomon, and others, because he was in them as their Guiding Star; they were important enough to contain him, and important enough to be the subjects of his own history. In every age there are men about whom God is most concerned; when he has raised them to his own standard of perfection, he respects them because he respects himself. The days on which He works to perfect humanity are founded on the laws of human development; they are long periods of time, and the length of the days is computed from the basis of Koreshan Astronomy.

The Almighty allows such tragedies as the killing of his prophets and the crucifixion of his Son because he cannot help himself; they are the inevitable result of the operation of the laws of progression and retrogression. It was through the great tragedy of nineteen hundred years ago, that He obtained all power in heaven and in earth; he obtained it through conquest. He was the victor and almighty Hero; he triumphed over death itself. Evil exists because it is the reflexed and involuntary product of the creation of good. Everything has its opposite; the law of opposites is universal, and it has no exception. Evil can be banished from certain planes of life, but never utterly destroyed; it must exist in some domain of life. God has never made any laws; law is eternal, and God obeys them in order to perpetuate his being. Salvation is freedom from the power of death. Salvation is deliverance from all the states of mortality, such as now universally prevail. The mortal world is hell in all its degrees. But salvation is not removal from the world of humanity; those who are saved will walk the earth as perfect men. The time is at hand for the radical transformation in the world of human affairs.

The Almighty works in and through humanity. All that is progressive moves toward the plane of satisfaction of God and man. Man becomes satisfied when the goal of his highest aspiration is reached, not until then. Man reaches his rest point by virtue of the fact that it is possible for man to come into possession of God's knowledge. When man is perfect there is no difference between the knowledge of God and the knowledge of man, because God and man are then in complete conjunction in both mind and nature, right here in the natural world. Without the necessary divine impulse, that is, the stimulus of the higher mentality and life, man could never satisfy himself, because he would be unable to attain and achieve that which he desires to be and to do.

Jesus promised his Disciples that if they believed in him he would give them power to triumph over death. They believed in Him, and he gave them the power to progress toward the point at which they would become Sons of God and never see death. Salvation is the result of development; it has required a dispensation of nearly 2,000 years for the power that He gave his Disciples to bring them, in the person of their resurrection, to the point of the final conflict. The great promise will be completely fulfilled; man will reach the state of immortality in the body. The fact that men have died since the time of Jesus, does not prove that they have not believed in him; but the fact that the modern church fails to teach the doctrines of the Christ and to conform to the laws of life, is proof that the power to overcome death does not inhere in it; the millions of Christendom who claim to believe the gospel are blind to its truth. The old dispensation ends, and the time comes to escape death—the effect of disobedience of the laws of life; and that which is necessary to accept and apply as the vital and genuine truth of life—the science of human redemption, is involved in Koreshanity, the new religion which supplants Christianity in the order of time and progress.



Celibacy as a Stepping Stone.

EDITOR FLAMING SWORD:—I am a student of Koreshanity, and come to many points on which I feel greatly in need of light. Hence, I send you some questions. As I understand it, the attainment of immortality depends upon the conservation of life forces in the body; and that those who are to attain to immortality in this generation are to be of two classes—those who have lived in celibacy, and those who have been married and afterward abandoned the marriage relation and adopted celibacy. If I mistake not, I have also seen the statement that those who have lived on the plane of natural generation could not attain to immortality in this embodiment. If I have read aright, there is an apparent inconsistency. If those who have lived on the plane of natural generation can attain to immortality in this embodiment, what advantage, if any, has the life long celibate over them? Since the vital forces are usually wasted by unmarried persons, would not marriage be better for such? Has an individual who has used these forces in accordance with the law of natural propagation, less power to attain to immortality than the celibate in whose life the same forces have been wasted? If the celibate coming from the competitive world has greater capacity, in what does it consist? What is the approximate age-limit where the individual may cease from natural propagation and attain to immortal life? —W. O. G., Alexander Valley, Cal.

The one class of people who will attain to the state of immortality, will be comprised of those who obey the laws of life involved in the Decalogue; those who are enabled to apply these principles, whether they have been married or not, whether they are young or old, comply with the conditions upon which immortal life depends. Whoever has power to overcome sensualism rises above it; those who fail in the task of self-mastery, remain on the mortal plane with others who have made no effort; but such have lost nothing, since every effort to retain the elements of life is progressive.

Koreshanity teaches that the laws of life must be obeyed fully and completely before one enters into life; one of these laws is that the seventh principle of life must be kept—the vital energy or the higher seed of life must be conserved and appropriated, and not wasted in any way. The celibate is not merely a person who is not married; he is one who conserves his sex energies and lives above the sex life. This necessitates the elevation of the

mind above sex desire. Effective conservation of sex energy begins in the mind; it is in the elimination of the thoughts which ultimate in the seed of natural generation. The true celibate, therefore, is one who is actually conserving the vital forces of his own being. Adultery was defined by Jesus in his wonderful sermon on the Mount (Matt. v: 28). His definition went far beyond the conceptions of the Jewish teachers of his day; he described the mental condition of those who are not *true* celibates.

It is not a question of what advantage an unmarried person has over one living in the married relation. Many such questions might be asked, which are not directly connected with the great issue before us. Waste of sex forces is in violation of divine law, no matter whether it obtains in the single or married vidual. Prostitution of the sex functions may be perpetrated in either state; from the divine standpoint, there is no difference. Even natural propagation is contrary to the principles of immortality. However, the married state is proper for mortals; it may be pure in its plane if restricted to its legitimate uses—the production of offspring; or it may be but legalized prostitution, if its uses are abused. We do not condemn the institution of marriage for those who desire to remain on that plane; we merely condemn the corrupt practices of people in the married state.

The advantage that any one who, for any reason, does not prostitute the functions of propagation, has over one who has wasted his life, resides in the fact that physical and mental vigor has the advantage over physical and mental weakness. Intellectual power goes a long way in the consideration of the factors necessary to attain to immortality, for the simple reason that before the law can be obeyed it must be understood. Intellectual power and moral strength, resulting from conservation of vital energies, give one greater capacity to receive and utilize the knowledge of divine truth.

Celibacy, however, is but a stepping-stone; it is not the sole factor in the process of salvation. It is not enough to merely conserve the vital forces of life; they must be appropriated and utilized in accordance with the laws of polar-

ization. There are many celibates who will not attain to immortality at the close of this cycle, because they have not learned what to do with the surplus; but much is gained in the line of progress by each one who refuses to waste his life. It is not enough to keep the fourth commandment; all the other commandments must be observed in connection with it, in order to effect the desired conjunction of God and man. The true religion is the actual retying of that which was divorced in the fall of man. Without polarization of conserved forces in an objective personality, the center of exalted desire, the attainment of immortality would be impossible; it is a state to be reached through the Messenger of Conjunction.

No one will become immortal in the present embodiment; that is, no mortal structure, which is vidual or divided, will become an immortal body without a radical anatomical transformation. The immortal structure is both male and female in one; and the life of two vidual personalities who actually overcome, in conjunction with the divine entities, is necessary to comprise one immortal man. Mortal beings who enter into life must be translated, and the substances of their translation projected, through the functions of the divine Motherhood, into immortal forms. This will perhaps explain the apparent inconsistency to which our correspondent refers.

♦ ♦ ♦

The Flaming Sword's Exchanges.

THE EDITOR.

**Health Culture.**—The May number appears in illumined covers and contains many articles of value, among which we mention *Temperaments and Their Relation to Disease*, and *The Philosophy of Eating*. Its several departments are full of interest and helpful suggestions. The Physical Development department this month is devoted to various indoor and outdoor exercises conducive to health. *How Not to Get Old* deals with the problems of physical and mental development and care of the person. In the article on Rheumatism, Dr. Felix Oswald traces this disease to dietetic mistakes and treats the subject at considerable length. The object of *Health Culture* is to educate the people to do without the use of drugs—an object which certainly commends itself to all thoughtful people, for prevention by means of correct living is better than the cure of disease by any means. \$1.00 per year. 481 Fifth avenue, New York City.



**Los Angeles Times.**—The Los Angeles (California) Times issued on May 9 a special edition telling in great detail the story of the Biennial Convention of the General Federation of Women's Clubs held in that city from May 1 to 8. In the same number is also illustrated and described minutely Los Angeles' annual carnival known as "La Fiesta de La Flores." People interested in women's club work can secure in this newspaper the story of all that occurred during the whole eight days of the Los Angeles Convention. The paper is enclosed in a beautiful, five-colored, specially-designed cover, and the illustrations of the flower carnival and portraits of a great number of the delegates to the convention are specially fine. The publishers announce that the paper will be sent to any address in the United States for 10 cents.

**The Comrade.**—The Comrade Publishing Company, 11 Cooper Square, New York City, issues an illustrated monthly devoted to socialism; it is neatly printed, and readily commends itself to the eye, while its contents appeal to the reason. Its 24 large pages are filled with interesting matter relative to the social conditions of the world. The efforts of *The Comrade* are commendable, and it promises to do much good. \$1.00 per year.

**Social Justice.**—Three numbers of this neat little bi-monthly are before us. It is devoted to socialism, and manifests some originality in presenting the subject. It is endeavoring to steer clear of some ruts into which many socialistic journals have fallen. We wish this little publication success, and are pleased to note that it will soon be changed to a monthly. The present subscription price is only 35 cents per year. Yellow Springs, O.

**Our Home Rights.**—Advocates reform in social, political, and religious life. It is a neatly printed monthly magazine, containing matter written by a number of specialists, each of whom has a separate department. It covers a wide scope and discusses a large number of subjects in each issue. \$1.00 per year. 247 Washington street, Boston, Mass.

**The Life.**—A bright little monthly, published in the interests of mental healing. It has been recently much improved in tone and style, and doubtless has many interested readers. Kansas City, Mo.

### Summary of the World's News.

AMANDA T. POTTER.

**May 14.**—Potter Palmer's will conveys \$8,000,000.—Famine and vandalism add to St. Pierre horror; President Roosevelt slaughters red tape; appoints committees in larger cities to expedite relief funds; Mayor Harrison, Chicago, issues proclamation calling for promptness and liberality.—Government of Hayti overthrown.—W. N. Haldeman, of Louisville *Courier-Journal*, oldest active newspaper man in

America, dead.—"Passe Partout," automobile, starts to tour the world.—New trial for Rathbone.—Eastern railroads discriminate; imperil export flour trade.—**May 15.**—Nixon, Tammany leader, resigns; too much Croker supervision.—Miss Haley, tax fighter for Chicago Teachers' Federation, on unassigned list.—Loss of life on St. Vincent by eruption of La Soufriere, 2,000; emitted column 8 miles in height; Carib Indians, fire worshipers inhabiting side of La Soufriere, rendered extinct.—Ten members of British Parliament promise nucleus fund of \$5,000,000 for retaliatory rival for Morgan combine.—Cubans express gratitude to United States on eve of inauguration of General Estrada Palma as President.—**May 16.**—Anthracite workers vote to continue the strike of 145,000 men.—Per physicians St. Pierre, victims smothered by gases before fire came; disposition of unburied bodies a problem; pestilence imminent; Mont Pelee still active.—John Alexander Dowie's only daughter dead; victim of lamp explosion; two regular physicians in attendance.—London *Daily Mail* declares Boer peace assured.—Trade in Sweden tied up by general strike of social democrats.—United States envoy to King Alfonso's accession received before all other representatives; specially favored by Spanish court.—**May 17.**—City treasury has but \$51,000 to settle \$2,000,000 rebates due under old law.—\$1,000,000 fire in Armour's lard refinery; 30 injured, some fatally.—1,300 victims buried, 1000 uncared for on Island St. Vincent.—Mexicans alarmed by rumblings of Mont Colima.—Seventh-Day Adventists preparing for end of world.—Western News Company's teamsters strike and tie up business.—Carrie Nation jailed at Topeka; 30 days and \$100 for wrecking bars.—Coal strike affects business in New York.—Alfonso XIII. takes oath to uphold constitution and ascends the throne.—**May 18.**—Patent asked for machine to keep living rooms at 72 degrees in hottest weather.—Mont Pelee again in eruption; supplies abundant to meet demands.—Municipal electric lighting plant has saved \$158,871 in three years; its employes better paid than Chicago Edison workmen.—Railroad presidents' refusal to agree to arbitration or any concession alleged cause of coal strike.—Cubans to hoist their own emblem of liberty over the island Tuesday.—Dr. Emil G. Hirsch favors adopting the Christian sabbath.—**May 19.**—Robert A. Williams, fire chief in fire of 1871, passes away.—George Eastman, inventor of kodak, effects combination of photographic supplies; controls entire product of dry plates in America; capital \$38,000,000.—Hurricane in southwestern Texas; fatalities between 100 and 200; Goliad in ruins.—Schism in Jewish ranks over change of sabbath.—Earthquakes in Portugal; no fatalities.—Three collapses from heat; one serious.—Anarchistic plot against King Alfonso discovered at Madrid.—Lord Pauncefoot to retire; ill health.—Earth-

quake in San Francisco, also in Solano Co.—**May 20.**—At Methodist ministers' meeting, Dr. D. J. Holmes and others violently assail Dr. Terry's book, *Moses and the Prophets*; higher criticism bitterly attacked.—Mine explosion, Coal Creek, Tenn.; 225 lives lost.—Martinique fears fresh eruption of Mont Pelee.—Cloud burst in Minnesota and South Dakota; score of fatalities.—Blizzard sweeping Wyoming; sheep and lambs dying by thousands.—Duluth swept by violent windstorm.—Iowa experiences fatal storm.—Baptists meet in St. Paul; aim to consolidate leading societies.

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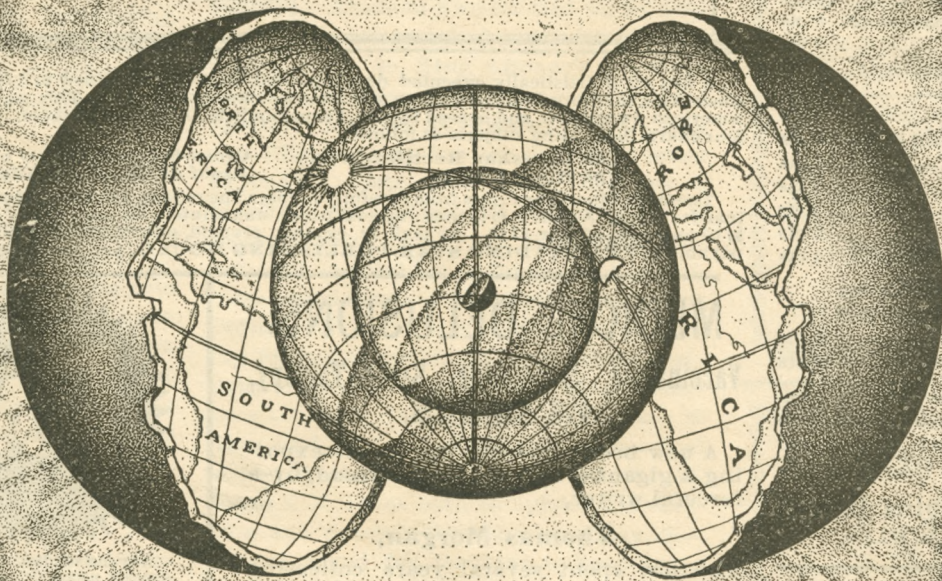
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