



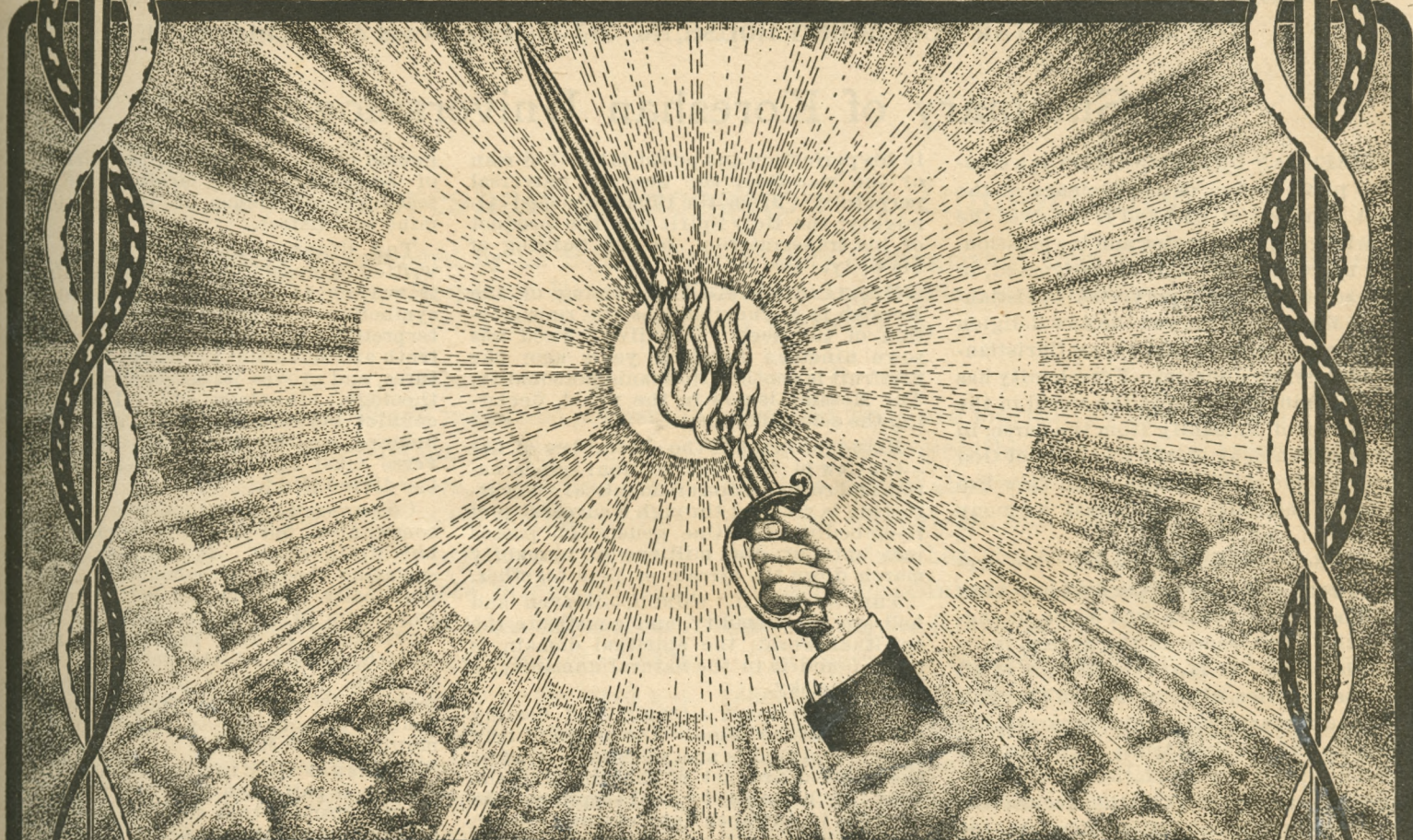
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ASTRONOMY

RELIGION

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The Flaming Sword,

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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 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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Whole No. 501

The Koreshan Conception of Immortality.

Answers to Questions Propounded by an Editor; Koreshanity Distinguished from Prevailing "No Death" Theories; Perpetual External Existence Impossible; Immortality a Stepping-Stone to Eternal Life.

KORESH.

WE QUOTE from *The Exodus*, a magazine published by the Gestefeld Publishing Co.: "Following upon the removal of the physical disorders, as the first 'sign' testifying to the efficacy of the mental method of dealing with them, the 'no death' theory is today finding many advocates. Perpetual life 'here' is a declaration found, or implied, in the teachings of these advocates." Mrs. Gestefeld seems to urge the question of what is signified by "no death here." In 1870 we declared not only the fact of the possibility of immortality in the body, but the laws upon which immortality depends. In 1886 we came to Chicago to attend the Mental Science convention, and before that convention we were the only one to announce the fact of the existence of the law of immortal attainment. Mrs. Gestefeld heard us propound the fact and principles, and with others looked upon the subject as the visionary dream of a crank.

Immortality means life in the body, in contradistinction to mortality, which is merely a dying state of the body. It would be impossible for immortality to exist in the soul or the spirit; it is a thing to be acquired, and pertains to the whole man; it is a temporary state. Immortality is the fruit of the Tree of Life, and when ripe is partaken of by the Gods, through the absorption of the perfect, visible Manhood. Mankind asexisting today is mortal, which means that the spirit,

soul, and body are mortal; by this we mean in a dying state. This corruptible shall put on incorruptibility, and this mortal shall put on immortality. Immortality is not eternal life, but the means to its end. Koreshanity alone has the secret of immortality, nor can this secret be obtained but through the teachings of the Universology of Koreshanity.

In reply to Mrs. Gestefeld's query, "Is this world a place in which one may remain forever if he so chooses, and gains knowledge of how to accomplish it?" we most emphatically declare that this world will never contain a perpetual external life. The universe, as an integral structure, has existed for countless myriads of ages. It never had a beginning in the usual acceptance of the term, nor will it ever have an ending. Were it possible for the tree of immortality to bring its fruit for a perpetual life in the body, there would have been millions of immortals now in the flesh; but there is not one, not even in the mythical East. We are about reaching the fruition of the Tree of Life in the production of the immortal men. When the fruit ripens it will be plucked by the Gods for whom it is produced, and by them will be absorbed without the loss of conscious identity. Neither men nor women as they exist will become immortal. The state of immortal life will be the result of the conjunctive unity of what is now the segregate state of man—the disunited male and female.

In the beginning of the Christian age we had the development of the first Arch-natural man. He was the only Man in existence at that time. He was sole in his distinction from the chaos in which the world was at the time of his creation. He came when every constellation in the heavens stood over its corresponding sign in the earth. Each constellation was culminating its own sign. It was the only period in the history of twenty-four thousand years, wherein such a man as the Lord could have been born in the world. The law of parthenogenesis had its full operation in the production of the Son of God. For a good many years we have had a display in a pronounced medium, of an effort to counterfeit this firstfruit of immortal life in the body. An effort has been made to bring forth a first pair, but the effort is nearly two thousand years behind the age. The first pair of the new order came into the world at the beginning of the dispensation; this pair was two-in-one, the Bride and Bridegroom in the one individual Son of God. There was no other Man. This Man was the Lord, the Christ of God. The Lord was immortal because he was two-in-one, for the reason that the two principles and forms were in the one integral man. "He who hath the bride is the bridegroom." Bride and Bridegroom, as the only begotten Son of God, came into the world as the first pair, for the purpose of seeding the race that he might bring many Sons unto glory.

Referring to the possibility of the attainment of immortality, Mrs. Gestefeld asks: "Has any one such knowledge?" Koresh answers most emphatically, yes; this knowledge has been ours since 1870. It resides in the scientific exposition of the Decalogue, which contains the initiations of the ten great categories involving the Arch-natural attainment culminating in the point of transition from the immortal state to the state of eternal life, into which the immortal state transposes those who overcome.

"Can the present objective physical body be retained indefinitely, or forever, even, at will?" Not by any means. The body will become immortal through the application of definite higher physiological laws. The will bears no further part in the matter than the determination of the will to perform the laws which make for life. The present physical body is but one half of the body that is immortal. The sperminal product of the nerve fluids of the male cannot create the mortal offspring, nor can the germinal product of the female blood create the mortal progeny. It requires both the sperm and the germ to produce the one half of the man, and then it is mortal. Does Mrs. Gestefeld imagine that either the female or the male half of a man can become immortal? If she does, she is ignorant of both the form and the function of life. We are coming to a condition of immortal life because the firstfruits of immortality—as

the promised Seed—came into the world as the archetype of the new order. Mental "scientists," like "christian scientists," may imagine a great many things; but it will require a much better knowledge than either possesses for an entrance into the immortal state.

"In these 'no death' theories, is distinction made between death as a natural phenomenon, and death as an enemy to be overcome—an overcoming of which we are inherently capable?" There is absolutely no science in the "no death" theories put forth in what is called the new thought. It is consummate ignorance and consummate quackery. To begin with, the immortal state is merely transitional, and therefore temporary. The mortal condition is the state from which the immortal state proceeds. It is to be attained through the process of overcoming, but cannot be accomplished except through the office of the High Priest of the Levitical order, of which the Jewish high priest was but a type. It is the office of Elijah the Prophet to perform the sacrifice which will result in the coming transformation. Mankind is not inherently capable of performing the work of acquiring immortal life. We would say plainly to Mrs. Gestefeld, that there is but one man in the universe that knows anything of the laws of immortal life, and that man is KORESH, appointed of the Almighty to bring immortality to the world.

It will require the metamorphosis of the sperminal and germinal beginnings of life to effect immortality in the body. The central law is polaric, and this is Messianic. There is maturing an electro-magnetic combustion, in which tens of thousands will dematerialize and be reduced to material energy. It will come through the formation of a biologic battery, in which there will be polarized the thoughts of the thousands who are capable of entering the fires of dematerialization. Through this fire the biunities will arise from the burning of the mortal tens of thousands. The Lord Jesus was the involved product of the human race, the acme of human development. He said: "I am come to send fire on the earth; and what will I, if it be already kindled?" The fire dematerialized His visible form; in his ascent he went into the throne, but in his descent he went down into the race to be brought forth first in the Elijah of the age, second, to be brought forth in the Sons of God.

The race to come will be as far above the common mortal men as the mortal man is above the animal kingdom. Those who overcome death through the dematerialization of the body and who reunite in the two-in-one, can be seen by others; and the phenomena attending their powers and functions as immortals will astonish the observer who has not attained the condition. The Sons of God are biunities; they will be material beings of a new order. There will be seven distinct genera of this new order. They will have the power to appear and disappear at will; that is, to become visible

and invisible at will. This is what is meant by the passage, "They will go in and out and find pasture." We can assure the student of Universology, that in the Son of God who came into the race as the Arch-natural Man in the beginning of the age, the power of immortal life has its origin. The Lord Jesus is the power on the throne. Whosoever denies Him forfeits his right to immortality. We will put the Messianic law in face of all the world, and the Lord as its highest example; not the Christ, but Jesus the Lord, the tangible Godhood as the source of immortality in the body.

"Will those who have not achieved it, or do not even think of it, be conscious spectators of this result with those who have accomplished it?" asks the writer in *The Exodus*. The world will be witness to the first phenomenon, that of the dematerialization of tens of thousands. The people will have something of a conception of the great combustion which consumes the world. They will be conscious of the disappearance, because the doctrine of the conflagration to come will

be generally promulgated. They will observe the reappearance of the Sons of God, the biune beings who constitute the rematerialization of the dualities who have disappeared.

"If there were one in the world today who had already achieved the victory, would he look like other people—with minor differences—or would he present a striking contrast?" There cannot be one in the world of this character. Elijah the Prophet does not attain to the condition. The conflagration begins with his burning in the electro-magnetic fire. The conflagration will extend to tens of thousands. The men of the new order will look like other men, except that they will be more beautiful, more rounded out in the perfection of masculine and feminine beauty, because they will consist of the biunity of the two forms—the masculine and the feminine. There will be no visible remains of the dual forms that enter the fires of disintegration. When the Sons of God mature from the conflagration, they can dissolve completely and enter into the final eternal state.

The Great Central and Presiding Principle.

Interconvertibility of Matter and Spirit the Central Key-Note of Koreshan Universology; Failure of Modern Science to Define Energy; the Simplicity of Koreshanity.

ELEANORE M. CASTLE.

IT WOULD APPEAR that amplitude of the logical faculty and efficient powers of organization are not characteristic endowments of the close observer and patient investigator, who has undeniably done valuable service in the accumulation of facts of observation and experiment; yet fails to so array these facts as to make them constitute the body-guard of a convincing and impregnable conclusion, which, as a central and presiding principle, would insure the needed coherency and harmony of data.

The luminous simplicity of such a presiding principle distinguishes the Koreshan System of science, and unites the parts of a complex whole in the integrity of a true equilibrium. The recognition of the accurate use of the word *substance* as of broader significance than the term *matter*, at once breaks the bonds of the false materialism which is responsible for much of the obscure tergiversations of modern so called scientific efforts at elucidation.

These scientists discuss the problems of matter and energy without any true definiteness of method or conclusion. According to Newton, "the power which resides in matter is the power of resistance." The inevitable question that arises is, Resistance to what? Obviously to something that is *not* matter. What is this something? Does the scientist answer, Energy? Then he must define energy. And how does he define it? So eminent an authority as Maxwell tells us that energy is the capacity of a body to do work; that is, energy is a capacity of matter. And then he tells us that work

is the transference of energy. So it seems that energy is a capacity to transfer a capacity to transfer etc., in a sort of circulating-decimal pendulation. When Mrs. Eddy defines sense as "an illusion of mortal mind," and in the same book defines mortal mind as an "illusion of sense," the gravity of the scientist can relax in laughter over "an illusion of an illusion etc." as evidence of the lack of definiteness in feminine methods. Yet where is his sense of humor when he is reading Maxwell? For how much better has Maxwell done in his effort at definition? Is it not evident that a lack of definiteness is equally possible in masculine methods? It is not a question of gender.

Should the scientist answer Force, instead of Energy, then the inquiry is, What is Force? And another eminent authority, Tait, colleague of Lord Kelvin, tells us that force is "the measure of the tendency of energy to transform itself." So force is merely a measure. And this measure, we are told, is itself measured by the amount of motion it produces in a unit of time. So here we have a measure which is capable of producing motion.

In the various discussions of the character of energy, modern science is fairly unanimous in the conclusion that it is compounded of matter and motion. If energy be compounded of matter and motion, then it follows that if one factor of the compound, matter, be taken away, the remaining factor will not constitute energy. So motion is not energy. Moreover, without something that moves there is no motion.

Now the scientist insists that matter is inert; that

is, that it cannot move of itself. Yet he must admit that matter does move. Here we have a plain proposition. If matter cannot move of itself and yet does move, what logical conclusion is possible other than that something which is not matter co-exists with matter? That the conception of energy or of force entertained by the modern scientist does not answer the requirements of this other something, is evident from his efforts at explanation of the conceptions he designates by these terms.

The Koreshan definition of energy is *substance in motion*, there being two universal states of substance, matter-substance and force-substance (spirit). By virtue of the persistent reciprocity of these two in compound organic relation obtain the activities of both; all activities of the universal cosmos being primarily those of the interconvertibility of matter and spirit. How harmoniously do the facts of phenomena respond to the recognition of this principle, which is the central key-note of Koreshan Science!

Personality and Humanity of Deity.

The Stone of Stumbling to Both Jew and Christian; the Person of Jesus a Demonstration of God's Humanity; the Hope of Sonship in the Divine Likeness.

AMANDA T. POTTER.

IS THE FALLEN CHURCH of this day more receptive to Scriptural teaching touching the Personality than was the fallen Jewish church? The Jews sought to kill the Lord because he said that God was his Father—making himself, said they, equal with God. Again, at the feast of the dedication, while the Savior walked in the porch of Solomon's temple, the Jews besought him; and in part of explanation he declared that he and the Father were one. For reason of their answering menace of stones, they replied that He, being a man, made himself God. That God-given power can make Gods of men, was lost to the Jew through the decadence of his church. The soul of the account of the creation, wherein men were created Gods through being made in the image and likeness of God, had become a sealed book to him. The fallen Jew could not and cannot sense the force of the first six verses of the twenty-ninth chapter of Deuteronomy, wherein Moses was commanded to inform the children of Israel that he (Moses) was the Lord their God; and "will you accept his person?" as hurled forth by Job, is to him a dead language. And the fallen Christian makes no improvement upon the quality of penetration possessed by the Jew. The Jew did not believe the Lord; he was outspoken, and more than outspoken; the modern Christian affecting belief in the full text of the Old and the New Testament, prays to a God without body and without parts. The Jew of old stood before a Man. He possessed a body, and the Jew understood perfectly that for him to proclaim himself the Son of God, was to proclaim himself God, and that virtually this claim was repeated in the assertion that he and the Father were one. If the Jew could have believed the claims of the Lord Christ, who shall say that he would not have comprehended that the Lord has a body? However, the simplicity of a proposition is a cloud to some intellects.

The fall of the church is in conformity to law, and therefore inexorable; but it is also in conformity to law, and hence inevitable, that in due time the situation pass into men's comprehension. It must be understood before there is any hope of escape from sin, sickness, and death. My people are destroyed for lack of knowledge, says the Almighty. Our hope is in understanding;—

not an understanding of the quality permeating the fallen church and consonant world; for such light is darkness and serves satan in chaining men to the fallen state. But our hope is in the understanding of Him "in whom is hid all the treasures of wisdom and knowledge."

God proclaims that he alone hath immortality, and he also declares that he will not give his glory to another. Then whoever wins this gift becomes God. To this end came the Christ of God, that to all that believed on him should be given power to *become* the Sons of God. They who believed and received the power declared that when He should appear (now, at the close of the Christian age) they should be like him, which likeness involves the flesh; "For this corruptible must put on incorruption." They had then but made a beginning in the Spirit, which had been vitalized by the planted Christ. Even then the death of the Seed or Spirit had begun. Paul declared that the mystery of iniquity—falling away—was beginning to work. He read the Galatians a lecture on first principles in this wise: "Are ye so thoughtless? Having begun in the Spirit, are ye now being made perfect in the flesh?" (Original Greek.) Paul saw the Sonship or perfect flesh nearly two thousand years in the then future; hence this threne of unsurpassed pathos: "For we know that the whole creation groans together and travails in pain together till the present time. And not only they, but ourselves also, possessing the firstfruit of the Spirit, even we ourselves groan within ourselves, waiting for the Sonship—the redemption of our body." (Original Greek.)

It is God's purpose to establish his own pure, sinless flesh in the place of satan's sinful, corruptible flesh. It is His purpose to establish immortality in as many as he planted the Christ. Nothing is more deadly to this issue than that mental distortion by which mortal men, and sinful because mortal, report themselves the children of God! If they are children of God they need not salvation. If they are children of God they need nothing; for theirs is the state wherein all things shall be added unto them.

The forty-fourth and forty-fifth chapters of Isaiah deal specifically with the coming of the Shepherd from

Joseph, of whom Malachi speaks as the Messenger of the Covenant, the temple of the Lord. "And the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant." "Verily thou art a God that hidest thyself, O God of Israel, the Savior," is uttered by Isaiah concerning the Almighty in coming out of hiding and manifesting in his conjunction with this Shepherd. It is of the greatest importance to humanity that these truths be recognized: A Savior's function is in connection with a Savior's appearance. His appearance involves a *person* or *body* in which he appears. The dissipation of the body to Holy Spirit, its planting in the wills of the persons to be redeemed, is followed, in conclusion of a series of baptisms, by the redemption of the sinful bodies. Here we trace cause, means, effect; and the integrity of the basis appears (in contradistinction to the conception of the church) in that cause and effect appear as one—the perfect body engenders a perfect body, even as seed produces its kind. "Who [the Lord] shall change our vile body that it may be fashioned like unto his glorious body." It was for this—the summing of cause and means in the effect, that the "whole creation" including Paul, groaned; the "creation" of the reference being that portion of the humanity in process of being created as a higher genus.

The fallen Jew looked for the coming of the Lord. His coming was not according to the mapped plan of the Jew, hence the repudiation. The Christian, fallen from the principles taught and practised by the primal church, looks for the coming of the Lord. Will the Christian's plans find response in second Thessalonians, second chapter? A man born with a *body*; a man born sinful; a *person* shows himself that he is God! Mark—"shewing himself that he is God!" We cannot evade

the decision. We may say that we do not like it, and that we will not believe it; but this will not delete the truth. God's ways are not our ways.

Of Moses (a Deific manifestation as before proven) Joshua says: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab." This death was unto the old man—sin. Valley signifies the people sunken in sin (mountains indicate the opposite quality). Moab is untranslated Hebrew, which should be rendered, the Father's seed. Moses' person, transmuted to Spirit (the Father's Seed), was planted in a people who were thus propelled one step farther in the line of redemption. His body was the person—"persona, a mask," of God. Person is from "*personare*, to sound through, from prefix *per*, through, and *sonare*, to sound." God's speech is heard, and heard only through person. In its supreme sense, God's speech is the theocrasis of his *persona*, through which he speaks into life beings of his kind. He thus spake through Enoch and Elijah, both of whom were born in sin. Their vile bodies were changed "according to the working whereby He is able even to subdue all things unto himself." "Will ye accept His person?" The planting of God's person as seed in the soil to be redeemed, is the sole means of redemption. So, only, may a body be fashioned like unto His glorious body or person; and we are in the mortal state so long as we are in the sinful flesh. "The bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat?" The corresponding scene is soon to be enacted: The great fallen Christian world, praying to an incomprehensible god, a god without body and without parts, is to face the question: "Will ye accept His person?"

The Tree of Knowledge of Good and Evil.

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

IT WAS declared, "My people have gone into captivity because they have no knowledge." To have knowledge men must know both good and evil. It is by the comparison of opposites that we get the knowledge of either, and to the careful observer it must be very apparent that, of the present, the accredited good is mainly evil, and the evil good. A very large body of people, who claim great intelligence, in the face of the evil conditions which everywhere prevail, stoutly maintain as a fundamental doctrine, that there is no evil but all is good. Strange to say, these people think they believe in Jesus, who strenuously charged the lawyers of his time with taking away the key of knowledge, which they have not yet restored. The true Shepherd has brought back that long lost key, by the diligent use of which, and the application to his own life of what he discovers by its use, the Koreshan disciple hopes to become the tree of the knowledge of good and evil, which he does by searching for the good and appropriating it, and just

as diligently searching out the evil and rejecting it. When he has perfected this process, and not before, he becomes the Tree of Life, by the aid of the Messenger of the Covenant.

There are some who say they are not looking for evil, hence find none. Into which camp are they likely to fall—that of Koreshanity or christian science? Although in hell, where evil predominates, finding no evil, will they not sometime come to believe that evil nowhere exists, but all is good? Hellish conditions cannot be good conditions, otherwise why wait and long for the kingdom of heaven to come out of hell? Endure is the only word that meets the case, hence salvation is promised to those only who endure unto the end. The wise man wants to know the exact facts in matters so important, and must know them in order to ultimate success in his efforts to attain to the tree of the knowledge of good and evil, and ultimately to the Tree of Life—the goal of all true Koreshans.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE SPIRIT OF SELFISHNESS.

The Work of Overcoming Involves Eradication of Self-Love and the Competitive Impulse.

THE THOUGHTS of the natural mind are polarized in evil. All its motions are toward self. It is not seeking those things which make for the kingdom of God, but in its attempts to secure recognition for self and to further selfish ends, it is constantly working to the detriment of the Lord's purposes. Thus it is not negative but positive in its influence for evil. In the effort to maintain its own dignity and the conscious equipoise of conceit, it is led to fancy itself superior to others in knowledge and enlightenment. It is not according to the purposes of the Lord to save the race in its sins, but to help it to rise out of its unholy desires by the implantation of nobler impulses. It is not possible to impart the baptismal energy of regeneration to any person who is still clinging to the old order of unrighteous commercialism. The transformation of the natural heart can only be effected by steady, persistent effort in the right direction. The process of overcoming will be long and painful unless the higher principles are adopted with fervor and adhered to with pertinacity. The sooner old loves are displaced by a supreme desire centering in the personality of the Lord's Messenger as the only possible medium of transformation, the sooner earth may be renewed. Divine chastity cannot descend from her citadel in heaven until a place is prepared to receive her. So long as men are content to feed and clothe themselves with the price of blood, so long will the tumult and suffering incident to the old order continue. Every dollar used to foster the competitive system means a sacrifice of human life. The competitive impulse is the source of unhappiness, and until it is destroyed death and not life will rule in the body.

In order that humanity may be saved, it is necessary to make a personal application to life of the various laws and principles promulgated by Koreshanity. It is not enough to listen; it is expedient to obey. The throne of God's glory will be set in the humanity prepared to become the ripened fruit of the cycle. In them all nations have been gathered, and the work of preparation must hasten forward to the great consummation so ardently desired by prophets, priests, and kings. It is unnecessary to explain why so much space is given to the oft reiterated statements concerning the importance of overcoming. The Lord helps those who help themselves. The thoughts and tendencies of the natural mind cannot be eradicated by will power, and yet the will must cooperate. A higher, holier, purer standard of conduct and aspiration must be adopted. When the human will has been brought to the point of receptivity the divine impulse is communicated from between the cherubim. Friction of atoms wears them away to a degree of attenuity requisite to admit the formation of a homogeneous compound.

Salvation from sin, sickness, and death has not yet been attained by any person in this age of the world. It is not possible to reach it while in the mortal body. It depends upon obedience to the precepts of Koreshanity, through which entrance into the Arch-natural state is to be effected.

Reason the Climax of Mental Progress.

THE ABILITY to reason clearly is the province of the Assyrian, a word which in the Hebrew language means reasoner. The ten tribes of Israel were carried away captive into Media, Persia, and Assyria. The Anglo-Saxon peoples are a product of the mixture of races thus formed. In them the Assyrian element, typical of the reasoning faculty, is superlatively manifest at the present time.

The Grecians were keen logicians, but their critical ability was expended chiefly in casuistical debates intended somewhat as pyrotechnical displays to dazzle the people. Their learning was not wisdom. They never fathomed the eternal verities of mind and matter. The highest exercise of reason is to distinguish between the true and the false, to choose the good and reject the evil in every domain of creation.

The ethical principle inresident in man is not the soul but the judgment. It marks the present limit of cumulative experience in each case. Conduct is determined by the degree of judgment developed. Where impulse rules, the man's plane of activity is but little removed from that of the brute whose intelligence is subordinated to passion. Some of the aboriginal inhabitants of certain parts of the earth make cannibalism a religious service. They have no finer perceptions of the relation of man to man, than to hold sacred what more civilized nations regard as monstrous crimes. The South Sea Islanders and other tribes devoted to fetishism reverence a hollow tree or some equally simple natural object as their God. This expresses their idea of the Supreme Being. It is not uncommon to find an empty whiskey bottle installed as the idol of their affections. They have no innate sense of right to guide them to a higher Divinity. The divine spark which is said to shine in the innermost recesses of the soul of every man, does not seem to illumine them in the science of human duty as ethics is usually defined.

How explain the stolid insensibility of the savage, if not upon the ground that reason is the product of ethnic infiltration, and the more complex the type the higher the grade of intellect? The savage is not capable of reasoning by analogy, that God must be the involved product of the universe, or the man who is competent to involve in himself all creative energies. The mind that is able to conceive them perfectly and to reason logically from effect to cause is the finished mind.

While the God-Man represents the opposite pole of humanity from the savage, he involves the latter, hav-

ing passed through every grade of experience. Knowledge is complete when it involves the consciousness of every plane of existence from God to the mineral, in the descending scale of intelligence, and back again to the order of Melchizedek. In the beginning Elohim, the gods, created the heavens and the earth. The phrase rendered, in the beginning, means in the head. It refers specifically to quality not to time, designating the man who is the Head of the body and the inceptive point of the new creation. In Him and through him the Gods are born into the exercise of their kingly prerogatives in the Arch-natural degree. In Him creative intelligence finds its limit and reason its amplitude.

Absolute Standard of Criticism.

THE LEGITIMATE function of literary criticism is to pass judgment first, upon the thought contained in the work, then upon the manner in which the author has expressed his thought. This presupposes in the critic a standard of interpretation founded upon something higher than personal feeling. The latter is usually tinctured with prejudice. The critic is liable to be mistaken in his estimates, because the sum of his knowledge rests upon no basis of fact. He does not understand the physical universe in its entirety, nor the laws which relate it to the biologic or anthropotic—the world of man to which it corresponds. How, then, is he fitted to grapple with the greater problems of human origin and destiny, or to decide upon questions raised in matters of morality and conduct? These belong to the realm of philosophy, to which the clue must be furnished by science. A standard of absolute truth for a guide is the desideratum in literature as well as in life, one being the reflection of the other. Here is where Koreshan Science comes to the rescue. It offers to the critic fixed criteria. It exalts criticism to the plane of art by the substitution of far-reaching principles for a few petty rules. Some time ago a charge was brought, alleging that by far the greater number of press notices and book reviews are the work of critics hired by publishers to extol their wares, regardless of merit. The reader of course takes these notices for free criticism. Whether this be true or no, it is certain there can be no genuine criticism that is not founded upon a knowledge of higher law. Here, for instance, is a book dealing with religious questions; another on sociology and reform. The very meaning of the word religion has been lost in its philosophic intent, while society knows nothing of organic construction. The critic must understand these vital subjects before he is competent to influence the public.

The Rose of Sharon and the Lily of the Valley.

THE SOUL that is enamored of heavenly things looks forward to the coming of the Lord with intense satisfaction. The beauty of holiness so far transcends every other attractive force in the universe, that under the influence of its impulsion the spirit rises triumphant. This beauty is supremely manifest in the Lord, therefore is he compared with the fairest types of the floral kingdom. Jesus was an integral being, therefore holy. His second coming is the appearance of his offspring, also integral beings. Compared with them the best that the human kingdom can display are as thistles to lilies or as thorns to figtrees.

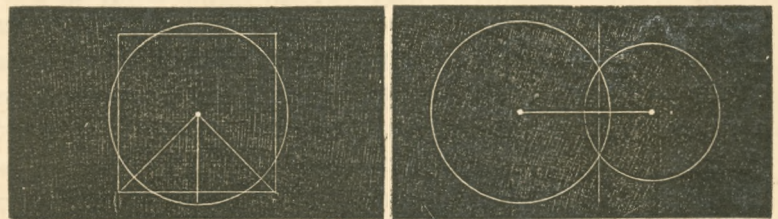
LA NOUVELLE GEODESIE.

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.

Nous nous proposons dans ce chapitre et ceux qui vont suivre de démontrer clairement la concavité de la surface de la terre et cela d'une façon à la mettre à la portée de tout le monde. Pour être concluant un argument doit partir d'une prémisses majeure et se dérouler logiquement. Il est de la première importance que ce soit un fait certain, déterminé hors d'aucun doute et ensuite que la portée de l'argument soit claire et positive. Il ne faut rien prendre pour dit car ce serait fausser les conséquences. Il faut s'avancer pas à pas d'un fait à un autre. Nous comptons faire voir au lecteur que notre prémisses est bien prise et nos raisonnements solides pour qu'on ne doute pas de la vérité de nos conclusions.

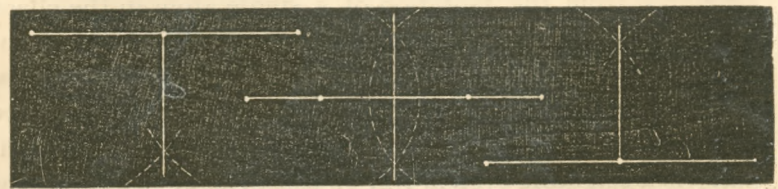
Nous partons des fondements de la géométrie et nous déroulons devant l'esprit toutes les démarches qu'il faut suivre pour arriver à des conclusions inexpugnables. La géométrie signifie mesurer la terre—γη, terre et μετρον, mesurer. La géomé-



(A) Evolution géométrique montrée par la division en segments. (B) Bissection de la corde commune et de l'axe linéaire.

étrie comme elle existe maintenant n'est qu'un fragment de l'ancienne science dont le mot se dérive et qui enseignait les relations et les propriétés de la forme. A chaque figure il y a son opposé tout aussi bien que sa forme correspondante, corrélative. Point de transmutation possible sans division en segments; dans le changement du cercle au carré qui est sa forme corrélative, on remarque l'intersection de l'arc par la sécante et la bissection de la corde par le rayon comme on voit, Figure A. Le rayon qui est perpendiculaire à la corde la coupe en deux aussi bien que l'arc qu'elle sous-tend. La figure la plus simple pour montrer les relations de la forme est l'angle droit. Il est impossible de fondre un cercle dans un autre sans faire la croix comme on voit, Fig. B. Si les deux circonférences s'entrecoupent, la corde commune unissant les points d'intersection sera coupée au milieu à angle droit par la droite passée par leurs centres.

Notre proposition fondamentale que les angles faits par la rencontre de la perpendiculaire avec l'horizontale sont égaux est sujet de connaissance selon la géométrie. Les principes qui



(C) Angles droits. (D, E) Manière de former des angles droits

régissent la formation des angles droits servent aussi à déterminer les perpendiculaires. Pour tirer deux lignes à angle droit sans aide du carré il suffit d'unir les points ou deux cercles s'entrecoupent et aussi leurs deux centres comme dit auparavant et montré par les figures D et E. Ayant fait voir la manière dont il faut se prendre pour construire des angles droits on est à même d'avancer dans le beau chemin de la logique.

En partant de ces données rendues par la géométrie on sait faire un carré qui a quatre angles droits et dont les deux côtés perpendiculaires sont parallèles aussi bien que ses côtés horizontaux par la raison que deux droites rencontrant une ligne à angle droit sont parallèles. On peut s'assurer avec autant de certitude que les côtés d'un rectangle sont parallèles que l'on met à savoir que deux lignes sont tirées à angle droit et par les mêmes procédés. En mettant deux rectangles de la même largeur bout à bout on fait un nouveau rectangle dont l'aire est égale à la somme de celle des deux autres; puisque les deux côtés rapprochés sont unis les extrémités en sont parallèles.

(a continuer.)



In The Editorial Perspective.

THE EDITOR.



MODERN SCIENCE stands helpless before the great problems of existence; dealing only with fragments, it is unable to reveal the laws of relation of the parts to the whole; its conceptions do not embrace the completeness of things nor involve a system of truth. The human mind is endowed with the faculties of analysis and synthesis, and no system can be complete which does not employ both the inductive and deductive methods of reasoning. The modern scientist seeks to analyze—to take things apart; but he has not yet learned to put universal things together. The chemist analyzes material substances, but he knows nothing of the processes of transformation. Notwithstanding the fact that great progress is being made in experimentation, the practical chemist admits that he does not understand the laws by which phenomena are made apparent to him in his laboratory; and he looks upon life as a great mystery. A French scientist has recently denied that modern science has thrown any real light on the mysteries of life and death, and declares that philosophy offers to us mere hypotheses. There is no harmony among the several schools of biology; the theories conflict, and the secret of life remains unknown to the theorists. Man and cosmos are full of wonders; life is a miracle, and the mind a marvel. The great book of Nature cannot be read so long as the mind proceeds in its investigations on the basis of false alphabets. The language of universal symbolism remains unintelligible until we are able to articulate the syllables and comprehend the meaning of its words. What treasurers of truth can ever be opened by such false keys as, "In the distant past before dry land appeared, there was formed within the waters a tiny life encased in a tiny form. That life has never died. It has extended itself into innumerable shoots from the amœba to man"? Or what clue to the origin and destiny of man can be had from the common conception that all motion, all sensation, all mind and life have developed from the vibration of a single atom in the chaos of world-matter in an ocean of ether? The Koreshan conception of existence makes the way smooth for the reasoning mind; it knows no such vagaries as those which have sprung up under the tutelage of modern science. Koreshanity is a scientific system full of self-evident truths; it has its numerous postulates and axioms; it defines fundamental principles and laws; it is a system of analysis and synthesis; it interprets Nature and reveals Deity to man. It holds that all life is *from life*, and that every kind of life is perpetuated through the *seed* of that life. This necessitates the conclusion that Cause puts forth only that which it contains or involves; that Cause is the Most High, not the lowest form of motion in a wilderness of chaos; that Cause and effect are equal; that involution and evolution are coordinate factors of universal perpetuity; that the Creator is both the producer and the produced—God himself being the highest product of all universal activity, and the universe being in turn the expression of the universal pole of impression, the Sun of humanity. In the universal system of interchange of energy and correlation of energy and

matter in the various degrees of experience, there is no loss of force, no experience without value, no aspiration that may not be satisfied, and no progress without ultimate destiny—in Cause itself.

The Bible has been used and abused more than any other book or compilation of books in existence. It is the Book of the ages; it has lived despite the work of its enemies and the blunders of its friends. It has stemmed tides of opposition and withstood the storms of the centuries. It has been read but not understood; handled ceaselessly, but its most valuable treasures have not been perceived by the credulous; like Nature, it has been read superficially, and blindly interpreted. The teachings of the Bible and the conclusions of modern science are in conflict. The Bible has been attacked with the heavy artillery of higher criticism, and clergymen have apologized for the seeming inaccuracies. It is claimed that the Bible is incorrect on the subjects of astronomy, chemistry, ethnology, and political and social economy; and that the purpose of the book was not to teach science, but the knowledge of spiritual things and morals. If the Bible is not correct on subjects relating to the objective world, what guaranty is there that it teaches the truth concerning the domain of the mind and life? Really, it is not the Bible that modern agnostics oppose, but rather the fatuous interpretations made by the modern church; it is not the Bible that the clergymen really defend, but their fallacious conceptions of it. The Bible remains untouched and uninjured; it will live after its enemies and their works are forgotten. The more they labor to overthrow it, the more they write in ridicule, the more they display their ignorance of what the Bible really is and what it really contains. It is written in the language of universal symbolism, and it is in harmony with the facts of Nature. A common objection urged against the Bible is that it pictures Deity as a monster of cruelty. Armies were slain at His command; earthquakes swallowed up thousands, and famines were visited upon nations. No matter who or what did these things, it is a fact that they have occurred in every age of the world. Shall we substitute Nature for God? If so, is not Nature cruel? Might we not picture Nature as a monster, and object to all records of her conduct of things? Cause produces wars, cataclysms, and epidemics. Be that cause God or Nature, the puny critic must *accept the consequences!* Koreshanity is the only System in the world today that scientifically defends the Bible; it does so on the basis that its astronomy, alchemy, ethnology, chronology, political economy, and theology are demonstrably correct and true.

The latest and most important work now being performed by the world's most renowned astronomers is summed up by Professor Newcomb, in the July number of *Harper's Magazine*: Observations of sun spots, with the view to determining the cycle of their periodicity; the mapping of the heat rays of the sun by means of the bolometer; cataloguing the stars, of which about 100,000,000 are visible

through modern telescopes; and measuring the distance to the stars, most of which are considered to be so far away that the most expert astronomer finds it impossible to even estimate their distance. Now, all this is doubtless interesting to those of a scientific turn of mind, but the practical mind is induced to ask, Of what real use to humanity is such work? Observations of facts are never without value. The astronomers are unwittingly gathering testimony which must ultimately be useful in completely overthrowing the present system of astronomy. Then of what use will the new system be? The true conception of the physical cosmos furnishes the basis of all truth. A knowledge of its form and function determines the true form of society, the principles of the perfect government, and the laws of industrial, commercial, and political economy; it interprets the Bible, defines the laws of life, demonstrates the Messianic law, and reveals the true character of Deity—in brief, the Cellular Cosmogony is the basis of the Koreshan Universology, which will revolutionize all the sciences and work a transformation in all departments of human activity. Such a system is practical; it is what the world needs, and what the world will ultimately accept as the absolute truth.

The supposed velocity of light—186,000 miles per second—is held by physicists to be exceeded only by that of electricity. It has been argued that light is so subtle that there is really no barrier to the conception that the accredited velocity is entirely possible. But the most careful observations by means of the micrometer and heliometer, indicate to the modern astronomical mind that the nebula of Nova Persei is extending outward into space from the stellar center, at a velocity which exceeds that of light sixty to seventy-five times! It requires credulity to accept the conclusion that so subtle an energy as light travels through 186,000 miles of space in one second of time. But what must be said of a system of science, so called, the premise of which necessitates the conclusion that material substance is seen moving at a still greater velocity? This is a manifest absurdity; a fallacious premise is responsible for its conception. The angular spaces of only a few degrees of arc in the Copernican heavens may amount to millions of miles; but measured on the arc of the sphere of the heavens, as it really exists in the cosmos of the Koreshan conception, the same angular spaces would amount to only thousands of inches.

Knowledge, in order to be of the greatest use, must contain the spirit of service, the elements of refinement, and the power of the true religion. It has been said that knowledge is power; but as to whether that power is for good or evil depends upon the motive and moral purpose; a kind of knowledge may facilitate the works of evil. A little learning misapplied is a dangerous thing. Hartley, a great English philosopher, noted that knowledge without good morals is productive of much that is inimical to society. "Nothing," he says, "can hardly exceed the vain-glory, conceit, arrogance, emulation, and envy that are to be found in the eminent professors of the sciences, mathematics, natural philosophy, and even divinity itself"—and yet the world today accepts that which is put forth by proud and prating agnostics as truth! If knowledge owes its power for good

to morals, may not both knowledge and power find origin in a still higher principle of life? Indeed, that knowledge is not true, nor that moral force pure, which does not spring from the source of all life—that life which is back of all true religious impulse. True science must be religious, and true religion, in a scientific age, must be scientific.

One says, "Mortality is that immortality does. Mortality is a fact; immortality is the truth." According to this, immortality itself is not a fact, neither could it ever become a fact; for if mortality is what immortality does, the fact or effect would always be the same. Now it is a fact that mortality is the result of the descent of life from the immortal plane—the result of the death of Deity in humanity; but when this is stated only a part of the truth is told, because through the death of the seed sown, which is the "first death," the resurrection obtains and immortality becomes a fact, an experience in the natural world. Immortality was a fact in Jesus the Messiah. Truth in its purity and power is not an abstract thing, but a tangible manifestation, a real personality, on whom the "second death"—the death which universally prevails—has no power.

A Chicago daily recently confessed to the charge that modern editors, in adhering to the policies laid down by the proprietors of newspapers, sometimes express views diametrically opposed to their own; but such a course is defended on the ground that editors are no more responsible for their utterances than is the typewriter who takes dictation from an author; and he does not necessarily believe what he writes any more than the compositor who puts his matter into type. "The hand is the writer; the voice is that of the proprietor." The same course is pursued by the clergymen of the modern church; they frequently preach what they do not believe, because, in order to maintain their standing, they must seem to endorse the creed even though their convictions be against it.

The anarchist does not believe in government control. To be consistent, he should advocate the destruction of the draughtsman's ruler, the governor on the engine, the brake on the car, the balance-wheel in the watch, the pendulum in the clock, the heart in the human body, the brain in the man, and the sun in the cosmos.

Many theosophists spend their time endeavoring to find out what great characters they were in the past; curiosity, however, is no evidence of greatness. People who dote on their past have no present worth mentioning.

It has been said that the noblest work of man is to discover truth; but truth serves a purpose only in its application to life.

Just enough is the order of economy; overaccumulation in any one part necessarily produces poverty in another.

The primary purpose of existence is use; the secondary, satisfaction and joy from the uses performed.

Man's only hope of heaven in earth is in the divine power to transform the hells of humanity.

The Open Court of Inquiry.

THE EDITOR.

The Koreshan Conception of Space.

EDITOR FLAMING SWORD:—You have stated in THE FLAMING SWORD that, according to Koreshan Universology, the totality of all things is confined within the concave cell, and that there is absolutely nothing on the outside of the cell we inhabit—not even space. Now, admitting for the sake of argument, that this concave cell is 8,000 miles in diameter, with a shell 100 miles in thickness, how, in the name of common sense, can you assume that outside of this concave cell there is *no space*, when the very idea of there being absolutely nothing outside compels us to accept the inevitable conclusion that there is nothing *but space* on the outside, as space is the absence of everything else?—G. E. L., Chicago, Ill.

The conception of infinite space is responsible for many fallacies that have been and are now being promulgated throughout the world. The modern scientists have conceived that creation is as infinite as space, and theologians are led to the conclusion that the Almighty is a subtle mental substance which pervades the infinite openness. It has been asserted that both creation and the Creator are boundless—that God and his works extend eternally in every direction. But the idea is obviously inconsistent with the conception that God is a Creator; for if at any time he began the work of creating worlds to fill all space, he could never complete such a work because there would be no limit to its extension, and therefore no limit to the time of its creation. If from the first, the work of creation proceeded outward and outward from the point and time of beginning, the time could never come when infinite space would be filled with worlds.

To the modern mind the conclusion that space is limitless seems inevitable; but a little analysis of the subject shows that such a conclusion is unwarranted and unsupported by any facts, since illimitability is absolutely undemonstrable. The conclusion that space is limitless is the result of the inability of the modern mind to conceive of space as having any bounds; therefore, the conclusion is negative, not positive. Nevertheless, many able mathematicians have come to reject the common conception, and to hold that space is limited, even though they cannot de-

fine what it is that constitutes its limit. Their view is, that that which we conceive to be a straight line extending without limitation in any given direction, may so *curve* as to return to itself, and that therefore space may really be a curvature, forming a limited sphere, outside of which there would be absolutely nothing—not even space. Now this view applies to what is usually termed free space—that which is usually conceived to be space; and beyond that, without any material bound, there is nothing, not even an openness. The school of mathematicians that teaches the limitation of space is known as the non-Euclidian school of geometry, which has a large following in Germany and other European countries; and even in this country there are many who hold to its conclusions. Astronomer Newcomb maintains that space is not necessarily illimitable, and therefore, that the universe may not be infinite. We mention these conclusions to show that there is such a thing as getting entirely away from the old conception that space has no limit.

Duration and extension are two general properties of existing things; they are properties which are very much misunderstood. The common view necessitates the conclusion that these two given properties of matter may exist independently of the things which possess the properties. Time and space are related to the natural world. We cannot conceive of time apart from motion. Cycles of time are made apparent to us through astronomical motions and progressions; we have the days measured by the revolutions of the sun; and hours, minutes, and seconds are accurately measured by the regular motions of clocks and watches. Duration necessarily belongs to existence; there can be no conception of duration apart from the material universe.

What motion is to time, matter is to space. Matter possesses the property of extension; it has length, breadth, and thickness. Without matter there could be no extension of any kind, because there would be nothing to extend; hence, without matter, length,

breadth, and thickness could not be, and where no such dimensions are possible there is no space. The space of any object is the *room* it occupies. Universal space, therefore, is the space occupied by the universe. If we conceive of a limited universe—and it is the only kind of a universe that can be conceived—we must conceive of an end to space, because the very properties of universal form forbid there being any extension beyond the limits of extension. Space, therefore, cannot extend where there is no extension.

Space involves the idea of room; and necessarily, there can be no room without enclosure; hence, beyond the universal enclosure there is no room, no space. The word space is from the Latin *spatium*, which properly means stage or bound, length, measure. Limitation is involved in the very root from which space is derived. We have a similar meaning in span, a kindred word. We place the actual meaning of the word space in contrast with the popular abuse of it, and with the conception expressed by our correspondent who considers that "the very idea of there being absolutely nothing outside compels us to accept the inevitable conclusion, namely, that there is nothing but space on the outside, as space is the absence of everything else." Now, if space were the absence of everything, it would follow that there could be no space where everything is. The question is, *What makes space?* And the answer is, *the extension of matter!* Instead of space being the absence of everything, the reverse is true, because matter possesses the property of extension, while nothing does not; hence space is limited to the dimensions of the cosmos.

It is a common thing for the mind to suppose the earth to be a mere speck located in space that is without limit; and when considering the cellular idea, one is wont to conceive of space as existing outside the earth. Now, instead of supposing that the universe is so small as to occupy only a *small* portion of existing space, let the mind broaden in its conceptions until it conceives the cellular universe as really large enough to *fill all space*; then there could be no space beyond. Limited space is conceivable; but illimitability is absolutely unthinkable.

God's Grief and Repentance.

EDITOR FLAMING SWORD:—The Bible says that God knows everything that will come to pass eternally in the future, and everything that has ever come to pass; also that God made man out of clay, and when he breathed his breath into the form, man became a living soul; and God looked upon his work and saw that it was good. Now the Scriptures also say that God was grieved because of the wickedness of the world, and it repented him that he had made man, though he made him in his own image and likeness. Please explain this apparent inconsistency.—F. H. S., Shippensburg, Pa.

The Bible teaches that God's knowledge is the knowledge of all things; but it does not say that God knows all things all the time. He knows all things when in his perfect state. He was perfect in Jesus, who was the fullness of the Godhead bodily; but even then his knowledge was not in the external degree. The Word, which was God, was made flesh and dwelt in the natural world—yet the very processes by which he was made flesh, and the very conditions in which he was placed in the infancy of himself nineteen hundred years ago, necessitate the conclusion that he did not know all things when he was growing in stature and increasing in wisdom; he reaches the state of perfect knowledge only in his maturity.

The perfect man is created from the dust of the human world, the human earth; hence, the perfect man is the dust. Adam was not first made of dust of the physical cosmos and then became flesh; in his perfect state Adam was dust; the Almighty Voice in him told him that he was dust, and made the promise to him that though he was destined to fall, he should *return to dust*—to the same conditions of perfection which he enjoyed before the fall. Adam was God in his perfection. God is the only really self-made man; he restores himself to his own image and likeness, to his own type of manhood. When God completed himself—just as a seed, through processes of gestation in the soil, may complete itself in the formation of another seed—he saw that his work was good; he saw himself in his perfection, for he was the Tree of Life.

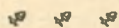
A seed performs its functions through death. The fall of the divine Seed is inevitable; the law, "Cursed is every one that hangeth on the Tree" of Life,

is eternal and immutable. God planted himself in the race; he took upon himself the sins of the world; he saw (experienced) the wickedness of the world; he became the Man of sorrows; he was the prodigal son reduced to poverty of life; he poured out his soul unto death; he cried out for deliverance from the hells; his condition grieved him, and he repented that he had made man. Yet He knew that in order to perpetuate his own life and that of the world, he must go down into human degradation; and he knew that to return to the dust of his perfection he must suffer—he was "made perfect through suffering." The Almighty became a transgressor; he was numbered among the transgressors, and he was punished for the sins which he took upon himself; he entered death—he became "obedient unto death," according to the law of seed-sowing.

"Godly sorrow worketh repentance unto salvation not to be repented of." What kind of sorrow is "godly sorrow"? It is God-like sorrow—sorrow like that God feels when he is suffering the consequences of sin. We may analyze the word repentance and determine its meaning. It is from the Latin *repentire*, which is from *re*, again, and *penitere*, the original meaning of which was to punish, or to suffer evil. The words penance, penitence, penitential, penitentiary, penal, and punish are all derived from this root. The equivalent of *penitere* in the Greek is *ποινή* (*poine*), from which we have poignant and pungent—pricking or stinging; and poniard, an instrument for stabbing.

From the basis of these definitions we must conclude that if the Almighty actually repented, as the Scriptures say he did, he must have been in those conditions in which he *felt* the actual grief or sorrow because of the suffering and chastisement to which, for the benefit of himself and the human race, he had subjected himself; he must have undergone all those experiences in the hells which were necessary to fit him to be an High Priest who could sympathize—*feel for*—man in his fallen state. God looked upon his work in the beginning, and it was good; he afterward saw his own plight, and was grieved. He was first

in a state of perfection; but his descending life was the seed sown. Thus the making of man in His image was followed by the inevitable fall into mortality, where dissatisfaction seized him and caused him to turn from the conditions of suffering that he might rise again as the fruit of the Tree of Life. God's repentance is genuine, else it is not repentance at all.



The Earth Concave Everywhere.

EDITOR FLAMING SWORD:—A clergyman of this city, when confronted with the facts of your Florida survey, took refuge in this astounding position: That it is probable that regions of the terrestrial surface may be concavely level by reason of unequal density or other causes, and that your survey happened to be made in one of these concavities. I mention this to show to what absurd lengths the modern mind will go to defend their pet fallacies. If you see fit, you may elucidate the physical impossibility of such a condition.—M. W., Ottumwa, Ia.

The earth was formerly regarded as a perfect sphere; but theorists since the time of Copernicus have conceived the earth to be of different shapes: Oblate, prolate, oval, and slightly conical. A late conclusion is that the earth is tetrahedral—that is, slightly flattened at the north pole, and presenting three other corresponding flattened portions toward the south pole. Another view is that the earth is really a "geoid"—that is, an irregular sphere. Many prominent geodesists hold this latter view; but according to no one of these conceptions are there any concavities existing anywhere on the *water* surface of a convex sphere; and the mind that conceives that there are, entertains an individual and unfounded opinion, the result of an effort to find a way of escape from the Koreshan conclusions. Doubtless the idea of such cavities never occurred to the clergyman referred to, until he heard of the Koreshan Geodetic Survey.

If the earth be considered as convex, with many irregularities and deviations of the water level, there could be no more than slight depressions from the normal level; this would make any supposed depressions simply convex arcs of less curvature—at least, taking such irregularities as the geoid theory demands, the amount of curvature in some places might be a little more than 8 inches, and in some other places a little less than 8 inches to the mile.

This is all that any one can consistently claim.

One so called evidence of the earth's convexity is the phenomenon of the horizon. The astronomer points to the fact that the horizon is circular, and slightly depressed from the horizontal. Now, if it be admitted that this is evidence of the earth's convexity, —if the "proof" is worth anything at all,—it would indicate that the earth is everywhere convex, because the horizon presents the same general appearance on all parts of the surface of the sea. If the hulls of vessels disappear because of convexity, then the fact that the same phenomena are observable on all waters would prove that the sea is everywhere convex, without exception.

If the earth were convex it would be uniformly convex; if it is concave, it is everywhere concave—it could not be convex and concave at the same time; it could not change from convexity to concavity; neither could it be convex in some parts and concave in others, without manifesting different phenomena relative to the horizon. On the waters which constituted the actual datum line of our survey, vessels appeared and disappeared the same as on Lake Michigan, the Atlantic Ocean, and other bodies of water. The fact that vessels, "hull down," may be restored to view on all bodies of water, proves that the earth is *nowhere convex*; the facts of astronomy and geodetic survey prove that *it cannot be flat*; and the facts of the Koreshan Geodetic Survey and experimentation, the principles of the cell, the laws of analogy, and the science of geometry, demonstrate that the water surface of the earth is *everywhere concave*.

The Flaming Sword's Exchanges.

THE EDITOR.

American Monthly Review of Reviews.—Many important events are reviewed and subjects discussed in the current issue of this popular monthly. Dr. Shaw, who is accepted as authority on economics, carefully sums up the happenings of a month, with their political, social, and moral bearing and influence. Prominent among his many reviews in the July number, are peace in South Africa, King Edward, and the British outlook, the great coal strike, the Cuban situation, and affairs of the Administration. Anthracite Coal and the Strike is a subject of discussion by three

other able writers. Other contributed articles are: The Incoming and Outgoing French Premiers, by Othon Guerlac; West Point and its Centenary, by Col. S. E. Tillman; President Woodrow, of Princeton, by Robert Bridges; The Labor of Western Wheat Farms, by W. R. Draper; and Modern Colleges for China, by R. E. Lewis. The cartoon department is fine and the department of Leading Articles quoted for American and Foreign magazines, is interesting. 25 cents per copy. 13 Astor Place, New York City.

The Comrade.—A 24-page illustrated Socialist monthly, with handsome cover. The principal article in current issue is Child Labor in Free America, by John Spargo, who depicts conditions of slavery in mills and factories. How I became a Socialist, by Peter E. Burrows, is the fourth part of a serial article. This is a very creditable reform journal, well worth the price—10 cents per copy, \$1.00 per year. 11 Cooper Square, New York City.

The Hesperian.—Quarterly magazine of refined taste and excellence. The July-

Lectures and Services.

The Koreshan Ecclesia holds its regular services every Sunday, 3 p. m., at the Koreshan Hall, 315 Englewood Avenue, Chicago. At these services the great subjects pertaining to human salvation are discussed.

Lectures on Koreshan Universology are given before the Society Arch-Triumphant on Tues., 8 p. m. These lectures are of great profit to all students of the Koreshan System.

A cordial invitation is extended to all interested friends.

September number contains the following articles and departments: Cliff Caves and Dwellings; An American Army; Suggestion (a Poem); Madam Du Barri; Contemporary Science; and Current Literary History. 15 cents per copy; 50 cents per year. 7th and Pine streets, St. Louis, Mo.

Psychic Views and Reviews.—A monthly devoted to general review of current thought along all new lines. The July number is the best one yet issued. Among the quoted articles we note one under head of "Immortality," from THE FLAMING SWORD, by Lucie Page Borden. \$1.00 per year. Address, Psychic Review Co., 239 Superior street, Toledo, O.

Los Angeles Times.—The *Illustrated Sunday Magazine*, issued by the Times-Mirror Co., of Los Angeles, Cal., contains more matter than any one number of the popular magazines; it is well illustrated, and the price is only 5 cents per copy. 32 large pages, devoted to subjects of popular interest. The Magazine is sent for one year for \$2.50.

The Co-Operator.—A monthly published by the Co-Operative Brotherhood, Burley, Wash. The July number appears in magazine form, with cover, and contains much matter of interest to all colonists. The current number is accompanied by a picture of the town built by the colonists. Single copies, 5 cents; 50 cents per year.

Eleanor Kirk's Idea.—A monthly devoted to the promulgation of the views of an individualist, vegetarian, and mental scientist, who says a number of good things adapted to people of her plane. \$1.00 yearly. 32-34 Lafayette Place, New York City.

Summary of the World's News.

AMANDA T. POTTER.

July 2.—Senatorial conflicts: Jan, 28, 1902, Senators Lodge and Teller, and Senators Tillman and Spooner in angry debate; Feb. 23, 1902, Senators Tillman and Mc-Lauren in fist-fight in open Senate; Apr. 24, Senator Money assaults street-car conductor; May 9, Senators Dolliver and Mack exchange angry words over Philippine war; May 27, Senators Rawlin and Dietrich near blows in same committee; June 30, Senator Bailey assaults Senator Beveridge.—Lighting and heating may be revolutionized; new invention for burning air.—Congress adjourned July 1.—Since census of June 1900, population by immigration has increased nearly 1,000,000.—Smoke and boiler inspection fails to pass in Chicago City council.—Census to precede choosing Filipino legislature; two years of peace and good order must antedate legislature.—July 3.—President Roosevelt to speak in Pittsburgh on July 4; to be closely guarded; anarchists ordered to quit city.—Beet sugar men ask President not to talk on Cuban reciprocity during coming tour.—Net earnings of steel trust during last 6 months, \$64,000,000; average protection on product nearly 40 per cent.—Pennsylvania management will spend \$190,000,000 in next four years to make best system in world.—July 4.—Rock Island passenger train seized by bandits 19 miles out from Chicago.—Storm loss in many states; cyclone and flood in lower peninsula of Mich.—Strict justice is key-note of President's Independence speech at Pittsburgh.—Storm of enthusiasm swept over Manila and entire archipelago today, because of President Roosevelt's amnesty proclamation; 600 military prisoners freed.—Quarter of Chicago's population joined excursions today. Giant firecrackers, toy cannon, and revolver in hand of the Fourth of July fool cause fatalities and many injuries during Independence celebration.—July 5.—Secretary Root snubs General Miles by rejecting his selection of officer for staff duty.—Swift & Co's wholesale meat market and general offices at stockyards, burned; loss \$500,000.—Heat induces insanity, death, and many prostrations.—Hundreds of educators en route to Minneapolis to attend National Educational Association Convention.—July 6.—President's Pittsburgh speech on trusts said to be forerunner of campaign to secure congressional action.—Five deaths from

beat.—July 7.—Mary MacLane, Butte authoress, arrives in Chicago today.—Cloudbursts in western New York; hundreds of thousands of dollars damage.—Prof. Alexander Graham Bell declares wireless telegraphy useless for land service, but likely to supersede submarine cable.—Bandits attempt to rob 61st st. station, South Side, Chicago; flee before pistol shots and alarm system.—The 9,000 freight handlers of railroads running into Chicago, on strike.—July 8.—Per Gen. Fitzhugh Lee it is reciprocity or Cuban anarchy.—Trust capitalization of last three years is more than two and one half times that of the eleven years preceding.—Northwestern farmers complain of freight tariff on farm implements.—Fatal cholera epidemic in Manchuria.

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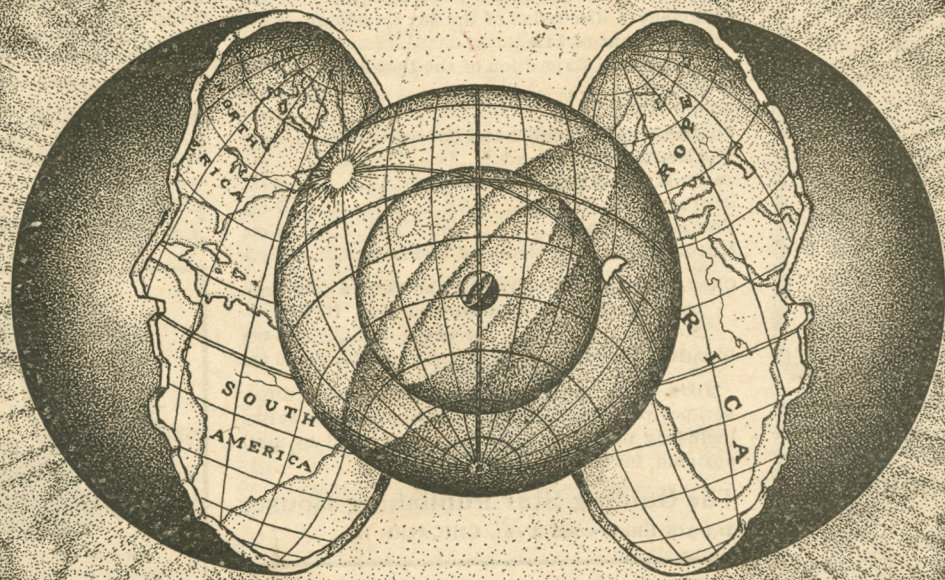
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