



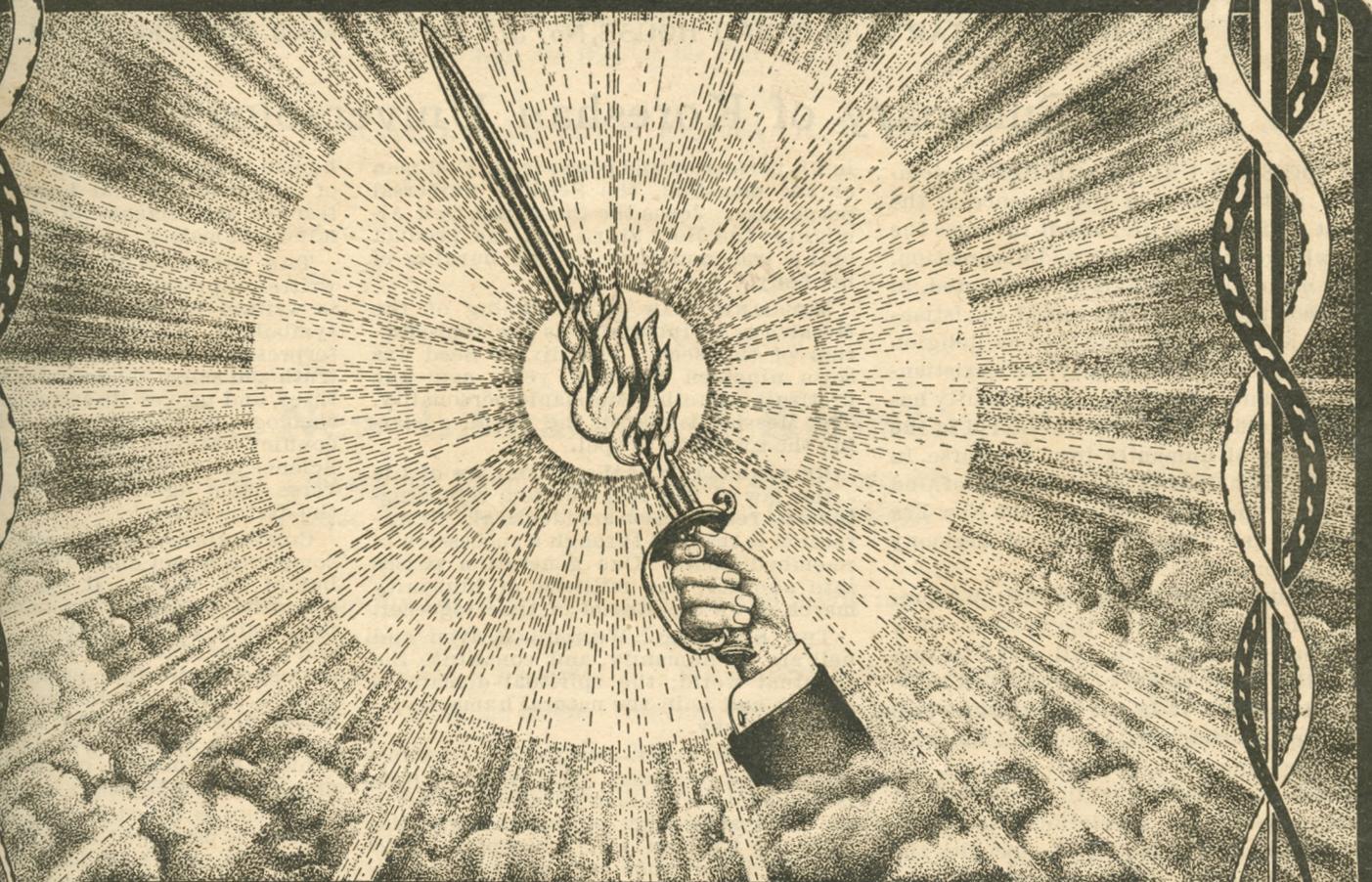
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

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

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

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

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

The Flaming Sword

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

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CHICAGO, ILL., JULY 18, 1902. A. K. 62.

Whole No. 502

The New Literature of Koreshanity.

The Publication of a Serial Library to Meet the Demand for Thorough Exposition of the System;
Unique Text-Books on Koreshan Universology.

KORESH.

THE QUESTION is frequently propounded: "If you have been promulgating the system of Koreshanity for thirty years, why is it that there is not a library of literature on the subjects involved?" It must be remembered that Koreshanity is a revolution of thought on every conceivable question. We are not floating upon the easy tide of public sentiment; we are merely attempting to swim a little in advance of the multitude, which we are enticing by the persuasion of a signal effort to lead the advance to follow down the stream. When we began the promulgation of the doctrines of Universology, not one person in the world had ever thought upon the subject. Every sentiment of Koreshanity was in opposition to every sentiment of the thought of the world. The investigator can imagine our contention. We must stem the tide of public thought on all lines. We are giving to the world a system of astronomy the very opposite of the one almost universally accepted. The Copernican so called science of astronomy, though founded upon an assumption, was incorporated in the very constitution of the human mind, stultifying the reason, and rendering it impossible for men to consider seriously any other

proposition involving the solution of the great question of creation.

We confronted the commercial world, the religious bigotry and ignorance of the church, the social system, and most of all, the prejudice aroused through the malicious persecution of our enemies, the most venomous being the malignity of professing Christians who never hesitated to malign our character. Then came the swarm of irresponsible reporters of the daily press, whose business consists mainly in the creation of sensational fiction for the rabble whose culture has developed the itching tendency for the appropriation of fiction rather than truth. There has been no demand for literature upon the subjects of our revolution. What have we done? We have published, at a continual loss, first THE GUIDING STAR, then THE FLAMING SWORD, which has been issued weekly for a number of years. With this instrument we have been creating a taste for the truth, until now there begins to go up the cry for an extended and consecutive line of reading matter upon the great issues which will inevitably revolutionize the world. By our work we have developed a sentiment diverse to the prevailing sentiment of the race. The

The Flaming Sword.

call is made for books upon the subjects of Koreshan Universology. The appeal is made for education in the science of immortality and eternal life, the final goal of every effort to master the science.

In response to the sentiment we have created and the cry for literaturé, we will promise our readers a rich feast of fat things with which to supply the aspiration hungry for the pabulum of immortal life. The first book of the new series of THE GUIDING STAR will soon be ready for the press. This will be issued quarterly from The Guiding Star Publishing House, beginning almost with the issue of this number of THE FLAMING SWORD. It is our purpose to publish in serial form and in the order of consecution, a pocket magazine of about one hundred pages. Every issue will be accompanied with a glossary of the uncommon words used in the literature. The Guiding Star will be put up in handsome style, with a flexible cloth cover, beautifully embossed. It will be maintained in uniform library style, very attractive and desirable for a distinctive and unique library.

The new literature will be issued as rapidly as the demand requires its publication. We will not promise more than four numbers of the new series for the first year, though the demand may call for a monthly issue; if so, we shall not hesitate to meet the demand. We have the facilities in our Publishing House for supplying any demand made for our publications. Up to the present time, we have almost given away the hundreds of thousands of dollars' worth of our periodicals and the tracts issued from our Publishing House. There are some reasons why we cannot further furnish to the world valuable literature at cheap prices. If a price commensurate with value is set upon our books, they will be regarded as possessing more merit than if offered at the low price which has been our practice heretofore.

It has been our desire to give the truth to the world, but we cannot do this and maintain ourselves. We are supplying the best thing there is. Ours is the only truth, the only system that can lead to life. The world must have it, and now that it begins to recognize its value, it is willing to meet the demand in the reciprocal effort to culture the mind. We have cultivated the field, and the bread cast upon the waters is returning, after many days, with its reward. We rejoice at this cry for spiritual food, and will not be derelict in furnishing the pabulum.

Our books contain the best literature in the world—the only thing of its kind. We are putting no patches on the old dilapidated garment of the obsolete Christianity. As the garment of Judaism waxed old and was discarded by the world, so the garment of Christianity has grown threadbare and will be cast off. For behold, saith the Lord, I make all things new. The time is ripe for a new dispensation and for the promul-

gation of the new doctrine. The angel is flying through the heavens with the everlasting gospel; this is the new gospel, the gospel for the new age. The new church will not reject either the Jewish or the Christian life, but Koreshanity will rehabilitate it and give to both the new name.

Our literature is the science of the new age. It is radically revolutionary. The world now lives, exists rather, upon the husks of the so called sciences, which are acknowledged by their advocates to be predicated upon pure assumption. Many of our readers are people who, while they have never had the advantages of scholastic development, are deep thinkers and are famishing for the truth. It is almost impossible to put this language of symbolism and correspondences in a simple way, but we will endeavor to make our language clear, in the glossary, and shall no doubt introduce many words not very uncommon. We do this for the unscholastic mind.

We are also developing a correspondence course of Universology. This will be put forth in as simple a form as is compatible with the profundity of the subjects involved, which of course includes every subject in the universe. The human mind is the progenitor of the universe, and in turn is the product of the universe. There is nothing beyond human attainment. The mind is capable of knowing the universe because it projected it. It is a matter of development. Koreshan Universology is the science of the universe. This science the Koreshan System is contributing to the world. We call upon all who are interested in the propagation of the truth, to promptly respond to our announcement and supply themselves with the unique literature of Koreshanity. Our books, if issued only quarterly, will be published and sent, postage free, for ten dollars per year; that will be two dollars and fifty cents per book. This may seem, in view of our past effort, to be a large price, but it is no more than is being paid for the rubbish that is going out as "the new thought."

Our doctrine of immortality in the body, an attainment to be consummated in the flesh, is absolutely unique. It is founded upon absolute science; it is exclusively distinct from that which is now passing for science. There are certain higher physiological laws known only to Koreshanity, which must be applied before life can be attained. We are setting forth these laws in the literature now to be issued. You cannot afford to neglect this salvation; it is offered free. We mean by this, that if you pay our price you get much more than you pay, in value for what you receive, therefore it is a free gift on our part, and we know you will appreciate our effort. Our first issue of THE GUIDING STAR will be out soon; subscribe at once for the book. If necessary, curtail needless expense in some other direction and begin to seek for life in the appropriation of the truth and its application. "Possess the truth and live it," is the motto of the Koreshan cult.

The Government of the Kosmos.

Koreshan Economics Differentiated from Socialism; the Universe an Imperial System and Constitutes the Pattern of the True Social Order.

KORESH.

EXTRACT FROM THE GUIDING STAR, NEW SERIES.

THE RANK AND FILE of labor-unionism are beyond the reach of the higher ideal of the true industrial system, and must work out its inevitable tendency to destruction. It is not in its line of progress to adjust the industrial harmony and order of the kingdom. The universal government will control all the industries of the world. Commerce will be taken from individuals and corporations, and will be conducted and regulated by the universal Empire. The wage system will be eradicated, and there will be no more wage slavery. Industry will be made as much a pleasure as any other form of recreation. There will be no money in the common acceptation of the term; money and the money power will be destroyed. Labor-saving machinery will be increased and improved to the uttermost, but its use will not disturb the factors of the industrial system, for while it will save human labor, it will not throw men out of employment; its use will go to the benefit of the men whose hours of creation will be reduced to the minimum, affording time and opportunity for the cultivation of the mind and body. These conceptions, so far, are not new. This is the hope of the socialist. Then wherein do we differ from the socialistic point of view?

The Lord Christ, the great Commonist, the one man who planted the germs of communism in the world at the beginning of the age, has promised the fruition of that planting. This fruition will come as the product of the seed of communism which characterized the early church; it will come as the development and manifestation of the divine Empire. We have shown the pattern of this kingdom in the structure of the anatomy and physiology of the alchemico-organic kosmos. We differ from socialism in that we possess the law of the true order of social life, as it will obtain in the kingdom to be set up in the world. We differ, also, in the method of its development. Modern and antichristian socialism has no form of order. It is chaotic in its conception, it is chaotic in its methods of operation. It is a socialism resulting from the debris of the true order of social evolution.

Every form of effort outside of the Koreshan movement is desintegrative, and will be found in the precipitations of the final catastrophe. The new social Empire, the Empire in which the Lord God shall dwell and reign, will have a form as absolute as the form of the alchemico-organic kosmos after which it is patterned. Behold the sun, moon, and stars in the physical heavens! These comprise an absolute Empire. Every star retains its relation to every other star. They move in the line of least

resistance, maintaining their orbits and never encroaching upon the orbit of any other star. We are prolix in the presentation of this great truth of organic order, because it is so difficult for those not devoted to thinking on these lines to perceive the relation between the order of universal empire as obtaining in the physical kosmos, and the order as it will obtain in the social Empire about to be ordained in the world.

Let the student critically observe the tendency of the democratic form of government as obtaining in the United States of America. It has fostered the competitive system, which has about run its course in the centralization of the commercial power in the unit of control. It has developed labor-unionism, the greatest enemy to human liberty. The liberty for which our Revolutionary fathers fought, bled, and died is dissipated in the conspiracy of labor against the liberty of the individual. The political cowardice of both of the great parties, the fear of the loss of the votes of the laboring man, precludes the possibility of throttling this conspiracy in the bud of its development. Again, we differ from socialism in that the new kingdom will not be a social democracy, but a social Empire. God will be the Empress. We further enunciate the great Messianic law as the initiatory power of the final fulfilment. God will baptize the world through the office of his Messenger; without this baptism, corresponding to the baptism of nineteen hundred years ago, the humanity could not be prepared for the fellowship which will characterize the socialism of the Sons of God.

The alchemico-organic kosmos is the outermost expression of the laws of causation. It is the language of Cause written in the book of Nature, that the advanced mind may read and understand the Cause that produced it. We cannot comprehend Cause without a thorough knowledge of his outwardly expressed word. It is for this reason that an understanding of the forms and principles of Nature should constitute the basis of all other knowledge. A perfect knowledge of Nature affords a perfect knowledge of the Cause of Nature. We know God because we can read his book. In reading this book we find God to be utterly distinct from anything now called God by those who profess his name. We have shown what a knowledge of the alchemico-organic kosmos has to do with the development of the true social system, because the social order is correspondentially like the physical kosmos. The center of the social system is the Son of God, and being the Son of God constitutes the enthronement of Deity.

The Standard of Human Perfection.

A View of the Archetype of the New Race and His Mission; Attainment to the Perfect Life; Salvation a Radical Transformation.

AMANDA T. POTTER.

MOST MEN FEEL that they are short of perfection: every man knows that his neighbor might be better. We leave the former division out of the thought, and still say that the world unanimously declares its defection from the standard set up by the Redeemer of men: "If thou wilt enter into life, keep the commandments." "Be ye therefore perfect, even as your Father which is in heaven is perfect." This uttered by the Christ in whom abode the Father, is thus followed by James, in whom dwelt the conjoined Father and Son: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If the world had failed to verbalize its moral and religious status, its *quasi* life in death would still evidence its condition. The Lord was the ensample. The purity of His mind was betokened by a flesh too pure to pass into corruptible dissolution. The world has so far fallen away from such estate, that to say the mortal may become immortal right here in earth, just where the Lord taught his own to pray for this transformation, is to evoke ridicule; yet God's coming kingdom in earth means nothing else. Koreshanity does not share the expectation that any system or systems now active or possible to the world's evolvment will purify a world ignorant of the processes of its degradation, and hence incapable of reversing these processes to its exaltation. Surcease of sin will obtain through the stooping of Deity. His life must meet and commingle with that of the dying world, or the world continues to die.

The columns of THE FLAMING SWORD are continuously devoted to the primal and only method of bringing about the radical change now developing and about to eventuate, through which that portion of humanity at the present time destined to such beatitude will now, in the beginning of the Aquarial age, be taken into the relationship of Sons to the Father Almighty. As may be drawn from the teachings of Koreshanity by the most superficial reader, such attitude does not bespeak for the recipient one scintilla of preference or partiality. Divine exaltation is alone entered through the door of the law, which opens equally wide to all; and none may enter except he be able to keep every whit of the commands delivered to Moses on Sinai. Men cannot be *saved in their sins*; it were a contradiction of terms; salvation implies becoming separate from sin, hence men are saved *from* their sins. When we cease to endeavor to evade the law, and our whole heart desires to keep the commandments of God, the march toward Godhood really begins; the primal step to salvation is taken.

Salvation is in store for every human being, but to "every man in his own order." In the Adamic age God created man in his image and likeness. Man here refers to a race of men made like God—they were Gods. The repeated process will constitute another portion of hu-

manity the same. In the Adamic time the God-genus coexisted with a population akin to that of today; this condition is the never-varying, whose presence in the Adamic age is sufficiently proven in the fact that Cain took to himself a wife. The untransformed will still be mostly able to realize their incompleteness, and failing this they will still discover the wickedness of the neighbor, which resolves the natural sensual humanity into its original state of self-condemnation. The Golden Age of six thousand years, now near at hand, will bring a certain portion of these into the highest possibilities of existence below the Deific plane. People will become as far removed from the highest specimens of our present civilization, as the present is removed from savagery.

Always the highlights of humanity have been its impulsing power. During the gestative period embracing the last two thousand years, these manifestations have risen no higher than poet, philosopher, statesman, and philanthropist. Back of these were prophet, priest, and king, culminating in the one Son of God, who came as sequence of the only possible conditions of preparation. He, as the Herald of God's coming sway, the seed of the kingdom to be set up in the earth, was the "true Vine" that, dwelling eternally in the spiritual domain, periodically takes root in the natural and appears as the link which continues the chain of universal circumstance. He was but one; as the kernel of wheat goes into the soil to return in kernels many, so the Son of God was buried in men to return as the one hundred forty and four thousand. He who was planted in the sons of men (the most precious and only possible soil for that most precious seed), agreeable to the law of seed-sowing and harvest, *will appear in multiplication*. This is true, or Rev. xiv: 1-5 is untrue; it is true, or Obadiah 21 is false; it is true, or the harvest fails the seed; it is an eternal verity, or the resurrection from the dead (without which the preaching and the faith are vain) is a myth. The Book, the record of the Word, who is God, and Nature—God's ever-abiding testimony of himself, are jointly repudiated in the denial that the Son of God is coming in and as the many; and to say that any who walk the footstool today are children of God, is to declare that the Almighty is alike filthy and sinful with the rest of us. The children of the Creator are begotten; they are not born. They will come to the birth through as holy means as did the Son who became the Father of these many begotten; and having come to the birth they will be equally holy with him—holy in spirit, soul, and body.

The going away of the Lord was to the end that he enter his Disciples. "But ye know him [said the Lord of himself]; for he dwelleth with you, and shall be in you." John xiv: 17. His person was dissolved by process of that fire he declared he came to bring. His dissolution or burning was his conversion to Spirit, and its in-breathing by his followers answered the question of the Jews who "strove among themselves, saying, how can this man give us his flesh to eat?" His Spirit having entered his Disciples conjoined with and transformed theirs; spiritually they became like unto him, while the flesh remained sinful. One has read the New Testament little who does not recall the warring of the sinful flesh against the Spirit. The flesh died because of its sinful-

ness; and after a certain experience on the spiritual side of being the Spirit was again embodied, and this was repeated again and again. The Spirit also died as to its integrity—it is the fate of all sown seed to die before it is quickened. With each successive birth it passed further and further into declension or death. While it preserved its integrity the church was communistic; while it lived those in whom it lived were Sons of God, for Paul declares in Rom. viii: 14, that as many as are led by the Spirit of God are the Sons of God.

If perfection of the flesh had been for the beginning rather than the ending of the Christian dispensation, 144,000 Sons of God had so manifested. They could have dissipated and concreted their persons at pleasure as did the Lord when he sought his Disciples within the locked door. Had it been the time for the perfected flesh, instead of existing in greater part unaware of their glorious destiny, those Sons would now have experienced nearly two thousand years of the Golden Age, with all the activities of their beautiful work in inspiring and elevating the world. If it had at that time been their prerogative that the corruptible put on incorruption, and the mortal put on immortality, Paul had not exclaimed: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

The higher we proceed in tracing the demonstrations of life the more complex becomes the procedure; but the manifestation steadily holds itself the precursor, prototype, and progenitor of all activities beneath it. If we see the fruition of the vegetable sphere depending

upon the outfluent energies of the physical sun, it is the revealed secret of the human harvest ripening beneath the downflowing spiritual energies of the Theanthropic—the Son of God. "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and his wife hath made herself ready." The New Jerusalem, spiritual entities of the God kingdom, is to descend into the natural men, to revitalize the descending degree of the Lamb dead in the race. The Lord, the firstfruit from dead ones, has begotten these—the firstfruits from the dead. The physical sun correspondentially revitalizing the seed dead in the soil, has alternations of presence and absence. We see this as having its origin in its majestic prototype, the Most High Son; for "verily thou art a God that hidest thyself."

John beheld the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband, and he heard a great voice out of heaven declaring that the tabernacle of God was with men, and that he would dwell with them, that they should be his people and he would be their God. This is John's reinforcement of Malachi's prediction that the Lord should suddenly come to his temple, that temple being the Messenger of the Covenant. The ascending degree of the Son is housed in this Messenger, the human tabernacle prepared of the ages. In the fulness of times, even as the rays of the physical sun are poured upon the ripening harvest, he will outpour the New Jerusalem in baptism upon the sons of men, thence to become the Sons of God.

The Power of Abiding Truth.

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

The paths of the Lord are mercy and truth. * * The works of his hand are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. * * For my mouth shall speak truth; and wickedness is an abomination to my lips.—THE BIBLE.

The man whom God hath made, whole nations and generations of them, are steeped in hypocrisy from their birth upwards; taught that external varnish is the chief duty of man—that the vice which is the deepest in Gehenna is the virtue highest in heaven. * * Men had served the devil, and men had imperfectly served God; but to think that God could be served more perfectly by taking the devil into partnership,—this was a novelty of St. Ignatius. And this is now no novelty; to such a degree has the Jesuit chloroform stupified us all. This is now the universal practice, for several generations past, of the class called good men in the world.—CARLYLE.

THE REASON for so remarkable a state of things is that given by the prophet Isaiah, where he declares that "hell hath enlarged herself, and opened her mouth without measure." But "when the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." Then will take place that which was described by the Revelator:

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for

the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

In the issue of this matchless conflict, truth only has any chance of winning; and the man who stands by her will stand secure "amid the crash of matter and the wreck of worlds." No lie, by whomsoever spoken, is, or can ever be, the truth, or as good as the truth. Like her embodiment, Jesus, she is eternal—the same yesterday, today, and forever—without any variableness or shadow of turning. The ripened seed—God's Seed, which is Christ, is the perfect truth. Unripeness of that seed implies less than perfect truth—untruth. It also unerringly implies future ripeness of that seed, for only ripened fruit can be seed. Every shade and degree of falsehood and error, hence evil, is temporary and evanescent and must soon pass away. In the moral government of the universe they may have their uses, but they will soon disappear in the effulgence of the coming kingdom of righteousness. For deliverance from these with every wrong thing, let us pray in the language of the prayer recently given us:

In the name of the SHEPHERD OF ISRAEL, THE STONE FROM JOSEPH, through whom the New Jerusalem descends, we beseech thee to enforce upon us the deepest appreciation of the consequences of evil, and the power of death and the grave, for which the Lord—the Redeemer of men, made his sacrifice; and while we comprehend the power of death and hell, virtually enthuse us with the possibilities of life in the body. May the pure river of water of life, as clear as crystal, proceeding from the throne of God and of the Lamb, nourish us and make us the Tree of Life, whence the leaves of the Tree shall be for the healing of the nations.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

ORDER OUT OF CHAOS.

Principles Destined to Triumph Over the Brutality and Coarseness of Modern Life.

ORDER IS MAINTAINED in the physical cosmos by the emplacement of substances according to quality. In the environing shell of the earth there is an orderly arrangement of metallic plates, each in its normal plane. As the substances of the physical world are arranged according to quality, there must be a corresponding possibility of orderly stratification in society. Were the geologic strata where the débris of the cosmos finds a temporary resting place, the highest possible achievement of Nature, there would be ground for thinking that the highest degree of social unity is represented by democracy.

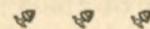
The necessity for bringing order out of chaos was never so apparent as at the present time, when all classes and grades of society are in a state of agitation. Terrible upheavals and catastrophes in the realm of Nature indicate the mental storm currents which convulse humanity. Chaos is universal. It must and will prevail until the principles of order as they are manifest in the heavenly state where the will of God is done, begin to assert themselves.

How is it possible for these principles to triumph over the brutality and coarseness of modern life? By what means may divine order come down to bless and purify the earth at a time when men are given over, by their own confession, to every form of vice? The principles of order being inherent in Deity, they can emanate only from their legitimate source. When God in his personality appears outwardly as the divine Man, he contains within himself the laws of construction which enable him to organize society upon the basis of true fellowship. The world now has little conception of human brotherhood as it will be known in the Golden Age, when the spirit of unity shall have replaced the spirit of discord and revolt. The Messiah is the germ of the new order, and in its unfoldment the divine kingdom will center in those righteous beings who are the product of the incorruptible dissolution of the Lord's body nineteen hundred years ago, when he planted himself in the race. This He did, so that he might come again at the end of the age in his offspring. They are destined to be the arbiters of a new civilization.

The spirit of revolt says: "Give me this for I deserve it." The spirit of submission to recognized authority says: "Give me that which I deserve and I will be grateful. Let God be the judge of merit."

Jesus said: "Without me ye can do nothing." He meant that unless the Disciples were receptive to his doctrine and partakers of his spirit, they could never in that age nor in any subsequent age attain this spirit of submission. "It is an attribute of God himself." The natural mind is thoroughly anarchistic in its tendencies. Both the laws of order and the spirit of obedience are

imparted from the Lord. The hope of social renovation today lies in the fact that those who were baptized into communistic love nineteen hundred years ago, will reach the fulness of immortal life in the Sons of God. Order in the body social means the descent of the New Jerusalem.



Illusions Conducive to Suicide.

THE OLD GREEK IDEA of the permissibility of suicide has never been laid aside, despite the counter-teachings of Christianity. There are scores of persons today ready to rush into the spiritual world, uncalled, upon the slightest provocation. Some are children in years, others in mind, and a petty grief suffices to send them into conditions of which they know nothing, vainly hoping to escape from sorrow. This might be, were the spiritual world such as it is painted by fancy or described by some narrators who profess to have visited its shores. Mysticism and theology have combined to cast a halo of enchantment around the world whose portal is the tomb.

In a little sketch called *The Exiles*, by Balzac, the French psychologist pictures a sensitive youth who is so wrought upon by the rhapsodical strain of a mediæval preacher, that he attempts suicide upon returning to his attic room. His object is to enjoy the delights of heaven and attain to the mystical union with Deity which the monk had portrayed with fervid eloquence. He is saved by the timely aid of a stranger—none other than the great Florentine, then in exile, banished by the decree of an ungrateful city. Dante explains to the boy—for he is scarcely more than one in years—that broken law can never bring him into union with God. He cites in proof a case he met in his own journeyings through the land of shades, under the conduct of the Latin poet. The incident, like that of Romeo and Juliet, is of a youth who kills himself because the one he loved was dead. This spirit when Dante saw him was in sore distress, shut out from her he loved, and in great pain. To him an angel came and bade him cease to think of scaling heaven, nor hope to enter unprepared. "God himself," quoth the Messenger from higher spheres, "must be the sole desire of those who seek its joys. No man inspired with mere delight of earthly bliss can cross its wondrous portal."

The baleful effect of those dramas which throw a romantic glamour over suicide cannot be too strongly deplored. Those who hope to win relief from sorrow by this means are most strongly deceived. Heaven is the most interior degree of man's being, and it is only reached by overcoming all the tendencies of the natural, sensual man which cause him to go down to death. Among these are the lower human attractions, which must be replaced by a metamorphic energy strong enough to lift man out of his old proprium. He must first learn to know God and love him above all things,

so that absorption into the divine image of which he is enamored becomes the supreme object of his aspirations. In such love alone is the prospect of happiness.



The Great Law of Transmutation.

THE FEASIBILITY of transmuting baser metallic substances to the noble metal has been variously discussed. Some have contended that the philosopher's stone was only a medieval superstition. Koreshan has proved that such an achievement is possible; furthermore, it has suggested the method to be used. The discovery made by the Founder of Koreshan Science antedates all work of the kind done in the present century; moreover, he has set the result of his experiments clearly before the world. No one, however, has shown the genius nor capacity to utilize his suggestions. The law of transmutation is as much a mystery to the world at large as it was in the dark ages—all because the truth of his words is doubted and reflections are cast upon the system which he advocates. Would it not be wiser for those who cavil, to prove the truth or falsity of his conclusions by a few practical experiments? He has said that the universe is a hollow shell surrounded by an outermost layer of pure gold. This hollow globe has a central nucleus or a transmuting center, where all the substances found in its periphery are constantly metamorphosed. Between the two there is an interflow of energies corresponding to every substance in the universe. Currents from above meet those from below corresponding to the same quality; resistance generates friction and a deposit or precipitate might be forced, were some apparatus contrived to arrest the ascending and descending flow at their points of intersection.



The Wonderful Prism.

THE WHITE LIGHT from the natural sun
 Passing the prism's beam,
 Streams forth in glorious color waves
 Of iridescent gleam.

So from the great White Throne above,
 Passing the prism's line,
 The seven Spirits are poured forth;
 Lo! the whole earth doth shine.

The prism is the Messenger
 Where light and love unite;
 In his theoerasis they come;
 The darkness shall be light!

And love shall reign forevermore,
 And in its wondrous glow,
 The Sons of God in majesty
 Shall walk the earth below.



The Press and the President.

THE PRESS of the country with scarcely an exception seems to dishonor President Roosevelt by attributing to him no higher motive than the desire to retain the office to which he has succeeded. It is legitimate to desire a great office for the sake of administering justice. It is ignoble to put the office before justice.

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.

Les cotés horizontaux ne font en effet qu'une seule et même ligne. Tel est le rapprochement de deux rectangles, tel sera le rapprochement d'une série remontant à des milliers de rectangles. Il n'y a pas lieu de dévier de la droite, chose que nous défions au monde entier de mathématiciens à dénier!

En passant de la géométrie au domaine de la mécanique on se trouve vis-à-vis des mêmes principes mais appliqués ici aux surfaces et aux angles solides au lieu de se restreindre aux lignes circonscrivant des figures tirées sur le papier; il faut que les principes soient les mêmes car la géométrie fait voir les relations comme elles existent entre les choses par rapport à la forme de ces objets. Quand on poursuit sa marche du domaine des abstractions à celui des objets réels on ne bronche pas sur les conclusions. Quelque trajet de la sorte est requis pour transporter la vérité telle qu'elle existe sur la forme essentielle de la terre ou le vrai caractère de son contour tangible du domaine des conjectures à celui des faits.

Les principes réglant la formation des angles droits font la base de la mécanique tout aussi bien que de la géométrie. Tout mécanicien s'enquiert des angles droits; il prend l'équerre pour lui aider dans ses travaux. Il faut que le constructeur, l'ingénieur et l'arpenteur obéissent de même aux lois qui régissent ces relations des figures. Si l'on range deux équerres sur la même ligne les lames perpendiculaires en seront parallèles et peuvent être unies de près. Il en résulte aussi que si l'on unit ainsi les lames verticales, les lames horizontales feront une droite; l'un est aussi vrai que l'autre. On peut forcer la droite par le moyen de mettre bout à bout deux rectangles ou lames de métal. Si les deux bouts sont joints il faut que les lames forment une droite comme montré par la figure ci jointe. S'il en est ainsi



Rectangles de metal unis a faire une droite.

de la réunion de deux lames tel en sera-t-il de celle de trois ou d'un nombre indéfini. Dix milles lames jointes feront de même une droite. Il faut qu'une droite soit forcée vu qu'à chaque réunion les surfaces jointes seront parallèles et à angle droit avec les lames horizontales et par conséquent celles-ci se rangeront sur la même ligne. Des pavés rangés sur des milles d'étendue font exemple de ceci. Si par le rapprochement de tels carrés l'union parfaite des surfaces rapprochées est assurée, il s'en ensuit par contre partie que si les bouts en ont été unis avec précaution, les pavés suivront une même direction—celle d'une droite. Nul moyen d'échapper à une conclusion si évidente.

On peut aussi faire voir le fait en appelant l'attention du lecteur à la façon d'usage pour viser des tangentes de chemin de fer lesquelles s'étendent souvent à droite et à gauche sur des milles d'étendue en ligne droite. On vise ces tangentes au moyen de la lunette méridienne, petit télescope tournant verticalement sur un axe horizontal. Il est possible de transporter la lunette à un mille de distance d'un lieu nommé et de la faire pointer de façon à rendre la mire en ligne avec le fil transversal perpendiculaire.



Tangente de chemin de fer quatre milles de long tracée par la revolution de la lunette sur son axe a angle droit.

L'instrument tournant sur un axe fixe à angle droit avec la ligne optique ou avec l'axe horizontal du tube, on peut le faire tourner en sens opposé et puis mettre une seconde mire à deux milles de plus loin que la première en ligne avec celle-ci et la ligne de collimation passant par le tube. Dans la figure ci-jointe, le terrain est montré sur le plan de la verticale; A c'est le premier point de mire; B, le télescope, CD, son axe à angle droit avec la ligne X; E est le point de la seconde mire et Y la nouvelle ligne visée en faisant tourner le télescope verticalement sur son axe CD. Si l'axe est juste X et Y feront une même droite deux milles de long portée au moyen de l'axe posé à angle droit et long de 3 pouces! Si d'aussi grandes distances se couvrent au moyen d'un axe si court mis à angle droit, il en résulte que des rectangles plus grandes placés bout à bout et bien unis doivent nécessairement suffire à porter des lignes tout à fait droites. (a continuer.)



In The Editorial Perspective.



THE EDITOR.

THE UNIVERSE is a stupendous fact; it exists as an organic whole, comprised of all its parts; it is a system, an orderly arrangement, in which every part performs a necessary function. Inherent and operative in the structured cosmos are eternal and immutable laws and principles which relate all forms and functions, all kinds and qualities of substance in all its various phases of manifestation. Koreshanity has declared that a knowledge of the whole is essential to a correct understanding of a part—a statement of a truth which appears self-evident upon a little thoughtful consideration of the relation of fraction to integer. Who, upon finding a part of a watch, would be able to define its use if he had no conception of the watch itself? What function of the human body may be thoroughly understood apart from a knowledge of the structured form of man? In order to understand a single function thoroughly, we must know the form of that in which it is operative, and what relation the function sustains to a particular organ and to the general whole. No part of anything is independent of the whole; therefore, no part can be studied and analyzed independently of all the parts to which it is related. Now, these are statements of truths which at once arouse the agnostics who do not consider it possible to conceive of the universe as a whole, or to know its source or origin, and the course of its destiny. The agnostic is wont to glory in the achievements of modern science. Comparative anatomy has enabled the naturalist to arrive at a conception of the forms of extinct animals, and their forms have therefore been restored to the view of the modern world. Comparative anatomy affords many instances of the ability of the mind to reason from part to whole. This is the modern inductive method of logic; it is reasoning from specifics to generals, from effect to cause. Now, unless we consider that logic itself is illusive—unless there may exist in the human mind momenta in the direction of something which is not possible in cause itself—the law of inductive reasoning proves that the mind may go back to the cause-point and form correct conclusions and conceptions of the nature and character of cause, from the basis of the expression of cause in the world of effects. The deductive method of reasoning is that of beginning with cause or causes, and proceeding in direct lines of sequences and arriving at conclusions concerning ultimate effects. Is it possible for the mind to reason at all? Are the principles of logic scientific? Who has the temerity to deny that the principles of logic may not be as exact as the principles of mathematics? The point we desire to impress upon the mind, is that if there is in reality such a method of reasoning as the deductive process, it is proof that at some time in the past, if not now, the human mind contained the knowledge of the universal cause of all things, and was able to reason deductively—from cause, or from the standpoint of cause, to ultimate effects. The further we go back in history, the more we find the deductive method employed. It was the method of the true philosophy of Jesus, the spirit of which was prophetic. The scientific reasoner employs the two methods of logical

reasoning, by which the mind relates part to part and part to whole, and by which the mind defines the nature and character of Deity, the highest origin and destiny of all universal life and progress.

A writer writes: "Evolution is the process of unfolding; it is found wherever there is advance. Behind the unfolding is the germ; the germ is shrouded in mystery; the germ is of God. All things have a beginning—a springing from germs." The world has come to look upon the word evolution as being a scientific expression, and the man who conceives that all things have evolved from "germs" is considered as standing high in science. It is said that the germ is shrouded in mystery. Would it be worth anything to the world to know what the wonderful "germ is"—what is back of evolution? Or is it sufficient for modern uses to go on explaining the origin of all things on the basis of hypotheses which are in themselves, as mysterious as the things explained? The Koreshan postulates are simple, yet they constitute a part of the foundation of the great system of Koreshan Universology; these postulates or principles are in themselves subjects of discovery. The world has come to repudiate the idea of centrality, the law of polarization; and therefore the doctrine of involution, that into which evolution is inrolled or infolded, is not desired by modern schools of thought, such as the modern church, popular science, the individualism of democracy, mental science, agnosticism, and anarchy. The tree is an evolution; it evolves from the seed. We may trace the growth of the tree from the planting of the seed until it stands a giant of the forest; but the mystery of its life is only half revealed until we are able to trace the seed from its inception in a previous tree, through all the stages of development. So soon as we observe all the facts relative to the origin of the tree, we find the polar point of its life, the creative pivot, the producer and the produced. Let the world cease prating about evolution from a mysterious germ; there should be no more mystery about the "germ" than about the thing evolved. The germ of every form of life is the seed of that life—a material involution with all the powers and attributes of reproduction. Life is from life; every kind of life is perpetuated through the *seed* of its kind; and every form having natural functions has been brought into existence through a corresponding form having corresponding functions. The conclusion to which such true premises lead is that the Creator of the universe is the highest seed of the cosmos, the highest development from the world of man—an involved form of the human world, a Man among men, a tangible Creator, the personal God, who was manifest in the world nineteen hundred years ago as the promised Seed and Savior.

The industrial army frequently succeeds in locating strategic points, and in holding for a time the vantage ground against employer and oppressor. Notwithstanding the fact that capital at the present time has the power to

pay, labor has the power to do, to render services necessary to the success of the capitalists in their schemes of world-control; hence, the wealthy cannot abuse labor beyond a certain limit without detriment to their own interests. It is interesting to note the points of contention between the various unions and the corporations. Labor asks for more pay and greater privileges. Labor leaders long ago foresaw that the industrial army would be crushed beneath the weight of a false industrial order; the present slavery is felt by toilers of every grade. But the effort of labor leaders is not to reform, to reconstruct, but merely to ameliorate present conditions. The object of the unions now is to force recognition of their organizations, and thus crush out non-union labor wherever practicable. The financial world intensely feels the effect of the strikes. 200,000 coal miners refuse to work, and the coal trade is excited to a high degree; and if prolonged, that branch of business is blocked. 10,000 teamsters in a single city make demands and are refused; they cease to drive the wagons which distribute goods to all parts of the city, and all classes suffer the consequences. 9,000 freight handlers ask for advance in wages; upon being refused, they stack their trucks, and as a consequence all incoming and outgoing freight remains unmoved and the shipping business is paralyzed at a single commercial center. What before were mere difficulties between employer and employe, now become the concern of the masses who are inconvenienced while settlement of issues is pending. The difficulties in the world of industry increase as the branches of industry multiply and as the nation develops. The conditions are already more intolerable than were the conditions of the American colonies at the time of the Revolution; than the slavery of the blacks in the middle of the nineteenth century; than the causes which precipitated the Spanish-American war. The world is therefore facing a great crisis and stupendous conflict, a universal revolution in which the old age will terminate. The subject of reconstruction of society as presented to the world through Koreshanity, is today of paramount importance.

The commencement season is not the beginning of a school term, but at its close; commencement day is the day when students are given their degrees; when scholars are born and enter a new intellectual plane. This is in keeping with the idea of the cell. The college is represented as a mother which nourishes the embryo scholar until time of birth. The college is called the *alma mater* or fostering mother, and the student, the *alumnus*, one who is being fed or nourished. Degrees are the different steps, grades, and ranks of progress. The first step is matriculation, when the student registers his name and pays his fee; he is then received into the matrix of mental gestation. What the college is to the intellect, the church is to the soul. The church is represented as a woman in symbolism, because the church is a mother who holds her offspring in the lap of care and the bosom of affection. Generation and regeneration are alike wrought in the cell. The world is a great school in which classes of people learn lessons through experience and observation. The mind that is able to comprehend the meaning of such words as applied to the college, to the church, and to common maternity, may

also profitably consider the significance of the term Mother Earth. It has no real meaning outside of the Cosmogony of Koreshanity.

Progress and improvement constitute the order of the age; but the very factors of progress make for perfection, for progress makes perfection possible. It is the disposition of the modern mind to go from school to school, from cult to cult, in the search for truth; and when the most progressive is found, the mind is wont to expect yet another, a different, a still more advanced system. It is well to examine that which claims to be true and to expect a still more perfect system—until the *ultimate* is reached; then it is time to *insulate* against all side issues! No improvement can be made upon the absolute truth; if Koreshanity is Universology, it has its source of emanation. The Almighty makes no mistakes in the choice of the Messenger; his wisdom is in consonance with the degree of truth revealed. We are living in the period of the last message for the last crisis, by the last great Messenger. Beware of imitations! False claimants would deceive the very elect if it were possible.

The socialists clamor for mere change in the external relations of man, which is equivalent to advocating that a mere change of clothing would elevate the criminal and invigorate the tramp. The man who is dishonest at heart will find some way of taking advantage of another, no matter whether he lives under competition or under government control of all industrial affairs. The spirit of selfishness is the subtle thing that makes present environment what it is; a thief cannot be made honest by depriving him of opportunity to steal; a bad man is just as bad, whether he is compelled to live in a palace or permitted to revel in the slums. The spirit of true reform and the highest moral power must be found in the true religion. The socialists would be satisfied with repainting the old structures. The purpose of Koreshanity is to build new structures upon new foundations; to make new garments for new men, and to create new hearts for the new world.

In the competitive world everything is measured by the gold standard. It is the standard of morals, the scale of human integrity, the measure of the productions of man and Nature, the rule of conduct, the criterion of all values. Money is the mainspring of modern life, the spirit of modern religions, the power of modern nations, the god of the modern world.

The Creator would lose his power if that which he expends did not return to him as his own; the Almighty periodically involves all that evolves from him through processes of divine expression. His Word never returns to him void.

The labor-trusts strike for higher wages and shorter hours, while the trusts of capital strike for higher prices and shorter weights.

Selfishness grumbles and finds fault, while love forbears in silence.

The power to do is generated in the seat of desire.

The Open Court of Inquiry.

THE EDITOR.

New Century Koreshan Literature.

EDITOR FLAMING SWORD:—I am reading with pleasure all the Koreshan literature that has been sent me, and also your weekly publication, THE FLAMING SWORD. Will you kindly pardon these questions? Aside from the CELLULAR COSMOGONY, why is the literature of Koreshanity so small, and the expounding of the Scriptures only in pamphlets, so fragmentary? One can prove anything by the Bible by quoting only here and there to sustain some particular view. This has always been done by the various cults and systems. In thirty years, KORESH could have given a whole and complete view of the Scriptures—a mosaic instead of only a few isolated writings. I mean to say that in thirty years he could have given to the world a complete philosophical, scientific world-conception with a full interpretation of the Bible—such a system as is suggested by reading the "Summary of Koreshan Universology" on page 2 of THE FLAMING SWORD.—M. K., Brooklyn, N. Y.

EDITOR FLAMING SWORD:—I will say for your publication, that I find it very interesting and its articles exceptionally well written. I wish there was a more comprehensive literature for the science. A methodical arrangement is needed, whereby the novice could be led from the cellular idea to the astronomical and spiritual. To me the published works lack correlation.—* *, Buffalo, N. Y.

The principles of reciprocity are active throughout the cosmos; the law of supply and demand prevails. It would be a waste to force supply where there is no preparation for its use. Where need is manifest, where demand is made upon the resource of supply, response is ready with sufficient substance to meet all requirements in the field of want. Wisdom is patient; it is never late, but manifests itself at the proper time in every age of the world. Wisdom is never premature; its exercise never produces abortive results.

If it were in the purpose and power of Deity to reveal truth irrespective of the laws of demand and necessity, the world might now be full of great books descriptive of every department of the universe of existence. During the past several thousand years the Almighty has had ample *time* to explain his wondrous works; but he has not only chosen, but has been compelled to await *opportunity*. It is worthy of note that during the personal career of Jesus the Messiah, he never wrote

a single work expounding his philosophy. He knew that his mission would be performed without the necessity of committing himself to writing; he came not to impress the mind alone, but the very heart and soul of his following. Science in that age was impossible; philosophy was of paramount importance. Now all is changed, and we live in a scientific age; but the complete exposition of true Science could not be given to the world before the proper time.

The conception of the lever involves the idea of weight or force applied, a fulcrum of rest, and something to be moved. When necessity brings force, lever, fulcrum, and the thing to be moved into proper relation, there is opportunity for display of power. The Founder of Koreshanity has awaited opportunity, demand, receptivity. For years after his illumination he did not find a single mind open to the truth of his great discovery; afterward, he began the publication of periodicals for the purpose of awakening interest and preparing the mind of the world for an extended literature. So far, he has written such matter as would call attention to the great work of this age, interpreted such portion of the Scriptures as bear upon the subject of the function of the personal Messiah and the humanity of Deity, and expounded such principles as may be applied at the present time by those who are able to comprehend his office, and who are willing to make the great sacrifice which the absolute truth requires. The System has advanced as rapidly as public receptivity would admit. So far, the results have been small when compared with the great amount of work performed in the way of presentation of the System. Our publications extend over a period of nearly 20 years, and thousands of pages of matter have been written—far more matter than the modern mind is able to understand; far more than the people are willing to accept and obey.

However, the demand for Koreshan literature has reached the stage which makes response necessary; interest in the System is increasing every-

where, and we are aware of the pressing need of the hour. It is an indication that Koreshanity is gathering momentum, and that the day of opportunity has come. We are now completing plans for the publication of an extended literature that will elucidate every department of the System, including astronomy, alchemy, astrobiology, sociology, political economy, theology, mental and moral culture—a complete interpretation of Nature and the Bible.

The volumes of literature to be projected will constitute the text-books for the present and future generations—the scientific Scriptures of the ages. Let our friends rest assured that we are thoroughly awake to the great importance of a complete exposition of Koreshan Universology, in the literature of which there will be that correlation of subjects and consecution of thought, and order of presentation as will lead the mind understandingly from one department to another, the whole forming a mighty mosaic of truth, the crowning work of the age. The volumes of this literature will now be published as rapidly as our facilities will admit; we hope soon to be able to announce the titles and price of the first numbers of the great series.



The Koreshan Idea of Hell.

EDITOR FLAMING SWORD:—Please explain what is meant in the Bible by certain souls, wicked on the earth plane, being eternally damned in hell—when it is taught that God made both soul and body with all the attributes and possibilities.—READER.

The idea that any being in the universe is ever to be placed in any condition of unhappiness, punishment, or torture, without hope or possibility of relief and release, is nowhere taught in the Bible. It is a fallacious conception of the apostate Christian church, and is the result of the most deplorable ignorance of the nature of man and of the purpose and character of Deity. The common belief concerning hell is one of the most unreasonable, foolish, and absurd beliefs that has ever been imposed upon the credulity of the people of any age. The

modern church is growing ashamed of this relic of the dark ages, as evinced by the various creed revisions and the endeavor to explain away the idea of hell entirely.

The Bible teaches in the most unmistakable terms that hell exists; and its teachings are confirmed by common experience. The genuine hell to which the Bible refers is the condition of mortality—the plane of the sensual human kingdom, involving both the natural and spiritual phases of the mortal plane, which is the domain of death. Now every plane or kingdom of the universe is without beginning or ending as to time; therefore, hell is as eternal as the universe. Its existence is a necessity, for it belongs to the great laboratory of life. The fires of hell burn and destroy; and the effects of the fires comprise all the various forms of unhappiness which characterize mortal existence. But there is no being in hell that will not at some time get out of it. The gospel of Jesus is the gospel of redemption from hell, the salvation of souls that are lost, the resurrection of the dead. Thus, only the wicked can be candidates for salvation; they that are whole need not a physician; they that are not lost need not be found. At the end of every dispensation, thousands of souls are transformed from spheres of hell to spheres of angelic being through the function of one who overcomes death.

The words from which everlasting, forever, and eternal are translated in the Bible, do not have the significance attached to them in modern times. In the New Testament, they are translated from the Greek *αιωνιος* (*aionios*), which means age-lasting, or age-during, from *aion*, the form of the noun, meaning age. In the Old Testament, the same words are translated from *olam*, which involves the idea of duration simply, either long or short. The Greek word *aion* is, according to Greek authority, improperly translated world, always, forever, everlasting, and eternal. It occurs about one hundred times in the New Testament in the adjective and other forms, modifying fire, life, death, destruction, and punishment, meaning age-lasting fire, age-lasting life, etc. Every one who goes to hell will get out of it. It is a plane

of development and discipline; the entire world is now in hell; there is no other hell than that now experienced by mortals. Koreshanity has made this great discovery; the lost are found, and the lost will be saved because they are found.

"Fear Him who is able to destroy both soul and body in hell." The casting of soul and body into hell is worthy of notice. What kind of soul and body may be cast into hell? We answer, the kind of soul and body that God creates—not the souls and bodies of mortality. God made man in his own image and likeness, a man with a living soul and immortal body; that man fell into hell, and the way in which he fell was through the precipitation of the substance of his body into a mortal following, and the pouring out of his soul unto death. The soul of the divine personality is the only kind of a soul that can be *sent* to hell, and the body of Deity is the only kind of a body that can fall. Jesus was the Word; that Word was sown; it was made up of many words—"the children of the kingdom," who were cast out into outer darkness, to rise again when the sown seed should bring forth the harvest.

When Jesus said, "Fear him who is able to destroy both soul and body in hell," he certainly did not mean that the soul and body would burn throughout all time. The wicked are to be *consumed*, not roasted eternally. The soul that sinneth it shall *die*—not live in endless torment. Strange to say, the *wicked* who are to be burned up root and branch are those who will be *saved*, for the fire which consumes them is the fire which transforms and purifies. Through such a fire, which is the terminal fire of hell, thousands will escape the plane of hell and enter the immortal state.



State Appropriation for Koreshan Survey.

EDITOR FLAMING SWORD:—I fully appreciate the able manner in which you answer all objections to Koreshan Science, and am satisfied that you can hold the fort against all comers. I believe it is but a question of time when the world at large will be forced to accept the truth that KORESH, the great Light of this age, is giving to humanity. In the few short years in which I have been studying Koreshan Science, I have learned more about the truths of life than I did in the forty-five years previous to that time. I am doing all I can to help others to see the light of truth, and shall endeavor to get the next Legislature of this state to ap-

propriate money enough to defray the expenses of running a straight mechanical line on the Stake Plains. In order to get at the matter intelligently, I would like to have you state in THE FLAMING SWORD, about what would be the cost of such a line, including your services as superintendent, together with a sufficient number of assistants. Awaiting an early reply, and sending greeting to all true Koreshans, I remain,—N. C. M., Kingston, Tex.

Well may one be thankful for a knowledge of the great truths of life as revealed in the great system of Koreshan Universology! The number of people receptive to the light of Koreshanity is constantly increasing. When one learns to appreciate the importance of genuine science and accepts it in the spirit of humanity, a strong desire to be instrumental in imparting its knowledge to others is felt in the heart. This is the proper spirit, for truth is unselfish. We are grateful for the kind words and good intentions expressed above. As one progresses in the study of the Koreshan System, confidence in its Founder increases, the evidences of its truth multiply before the mind, and the hope that it is soon to become victorious over the forces of fallacy, grows stronger.

The absolute truth of the Koreshan Cosmogony has been demonstrated by numerous methods: Analysis, correspondential analogy, comparative anatomy, the principles of alchemy, the science of language, mathematics, the laws of optics, the facts of observations, experimentation, and geodetic survey. We are continually calling attention to the numerous inconsistencies, absurdities, and conflicting conclusions of modern science, in contrast with the beautiful harmony of the Universology of KORESH. But the world is too busy in pursuits of its own to note the importance of the facts so far presented; and for this reason we welcome any effort to get the fundamental premise of the Koreshan System strikingly before the public mind. When the people at large are made aware, through some great scientific work or contest, that all that passes current as science is in reality ungrounded speculation, the victory is ours. We are nearing the time of ultimate triumph.

We look upon such suggestions as the above concerning a repetition of

the Koreshan Geodetic Survey, as evidences of the influence and progress of the Koreshan movement. Let the State legislatures discuss the great Koreshan discovery and make appropriations for testing the surface of the earth; let the nation become interested in verifying our published facts—for such efforts would be in the interest of humanity. The Koreshan Unity made, in 1897, the first survey in the history of the world for the purpose of determining for the world, by direct means, the actual shape of the earth. Though the first survey was made under great difficulties, it was successful; there were many obstacles to be overcome, but the experience was valuable, and will bring forth surprising results in the future.

We are asked to state the probable cost of surveying a rectiline by Koreshan geodetic processes. We would suggest that a second survey be executed on an elaborate scale, and with the express purpose of refuting all possible objections to the method and its results. In order to meet all objections—that is, absolutely settle all questions and quibbles of modern scientists and block every avenue of escape from our conclusions, it would be necessary to construct a much more expensive apparatus than that first employed—not that the principle was wrong, but that improvements can be made in its construction, embodying needed attachments of scientific instruments to facilitate the work of adjustment and measurements, and adding to convenience in manipulating the apparatus.

We should advocate the survey of a chord of arc of much greater length than our first line; and to answer all the purposes for which such a survey is intended, we cannot see how the total expense could be less than \$25,000—and this sum is insignificant in comparison with the millions of dollars expended by the Government in geodetic work conducted along present lines. The results of such a survey as we have in mind, while costing far less than ordinary surveys performed by the Government, would be of infinitely more value than all the surveys of all nations for the past two centuries!

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NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch Triumphant of the Koreshan Unity, whose annual dues are in arrears, will bear it in mind and remit as soon as possible. Respectfully, VIRGINIA H. ANDREWS, Sec. K. U., 6310 Harvard Ave., Chicago, Ill.

The Flaming Sword's Exchanges.

THE EDITOR.

Our Race News-Leaflet.—The May-June number of Professor Totten's publication contains much matter of interest, pointing as it does to chronological and other evidences of the approaching end of the age. The time of confusion is at hand. The present year, he claims, is one of the greatest in the history of the world in the matter of disasters. He deals with the questions of the trusts, and the facts of the Martinique disaster, comparing St. Pierre to ancient Sodom and Gomorrah. And finally, he takes issue with all who look for immediate peace. In the main, on the end of the age, Professor Totten is in agreement with the views of THE FLAMING SWORD. The price of the present issue of *News-Leaflet* is 30 cents per copy. New Haven, Conn.

Health Culture.—Prominent among the articles of the July number is Rowing as an Exercise, illustrated by a number of

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Lectures and Services.

The Koreshan Ecclesia holds its regular services every Sunday, 3:30 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.

photographs, one appearing in colors on the cover-page. Of the physical exercise lessons, How to Strengthen the Back is well illustrated. Hygienic Home Treatments this month deals principally with bowel troubles, and how to treat abnormal conditions of the digestive tract. The July number is an excellent one, full of useful suggestions as to the prevention and cure of diseases by purely hygienic methods. \$1.00 yearly. 481 Fifth ave., New York City.

Leslie's Weekly.—Among the subjects of illustration in current issue, is Chicago's most fashionable racing event—the Great Derby, of which seven photographs appear. Another page shows Independence Hall, Philadelphia; still another, Buckingham Palace, London, and a full-page photograph of the Prince of Wales. Announced for coming issue are the President's visit to Pittsburg; yacht racing; summer day in Central Park Zoo, and double-page of sea-side homes of American millionaires. 10 cents per copy. 110 Fifth ave., New York City.

Light.—A weekly journal of Psychical, Occult, and Mystical Research; deals with subjects of spiritualism and questions discussed by modern new thought schools. \$2.70 yearly; 16 large pages, well printed. 110 St. Martin's Lane, W. C., London Eng.

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Summary of the World's News.

AMANDA T. POTTER.

July 9.—Fore River shipyard, Boston, constructs schooner Lawson, largest sailing vessel ever made; 403 feet long, 50 feet beam, 35 feet deep, 7 masts 105 feet high, spreads 43,000 square feet of canvas; wheat carrying capacity 8,000 tons.—Chicago has terrific rain-storm with high wind and much lightning; heat causes death and prostration.—Two volcanoes in eruption in Nicaragua.—Six heat fatalities in New York; ditto Pittsburgh.—Notables in England and United States plan Anglo-American Club to promote international amity.—July 10.—After Aug. 10 Cal. business handled by Southern Pacific R. R., will be by way of Galveston instead of New Orleans.—Heavy rainfall causes extensive loss in many states; whole counties of Iowa under water; hundreds of families abandon homes.—Fire-damp explosion in Johnstown, Pa., coal mine; 200 imprisoned, 125 killed.—July 11.—Danger of complications with Colombia in negotiating Panama Canal treaty; Central America not pleased with terms.—Gov. Taft directed to stand firm in demand, that if U. S. buys friar lands in Philippines all Spanish monks and friars must leave their parishes, and Vatican must so order.—Librarian Hild's report shows Chicago a city of book lovers; millions read.—Pennsylvania Company is spending \$40,000,000 for terminals in New York City; \$12,000,000 already spent for four blocks of real estate bounded by Thirty-first and Thirty-third streets and Seventh and Ninth avenues.—Large increase in corn acreage in U. S.—Western floods still cause alarm.—July 12.—Chicago's new city directory gives population of 2,144,000.—Mont Pelee in eruption.—Volunteer medical inspectors, directed by health department, begin summer campaign to save babes in tenement districts.—President Roosevelt leading a sensible, active, outdoor life at Oyster Bay.—Chinese consul at Honolulu discovered at head of gigantic smuggling operations; also conspiring at unlawful entry of Chinese into U. S.—Tien Tsin evacuated.—Archbishop Feehan of Chicago dies of apoplexy.—July 13.—Strike of freight handlers spreading rapidly; sympathetic action likely to make all industries suffer.—\$130,000,000 in greatest corn corner in history; price at mercy of strongest and richest speculator's ring that ever existed.—Dangerous flood at Topeka, Kan.—July 14.—British premier, Lord Salisbury, resigns; succeeded by Arthur J. Balfour.—Lian Chen Tung appointed Chinese minister to U. S.—Dowie denounces newspapers; reporter ejected from his audi-

ence and escorted beyond Zion City limits by police.—Crops and railroad property in West heavily damaged by floods.—Treatment of Cuba by Congress causes President to order abandonment of naval station near Havana; cannot ask favors.—July 15.—King Edward's condition satisfactory.—Bandits loot train at Marshall's Pass, Colo.—Freight handlers' strike unadjusted.—Sewing machine agents defraud widows, dressmakers, servants; Women's Protective Body plans relief.—Campanile of San Marco collapses; 10 centuries old.—Mary MacLane refuses \$500 per week from Chicago comic opera.—President accepts Vatican assurance of friars' recall from Philippines; time unstated.—Battle-ship Illinois grounds in Christiania harbor; hole in bottom.

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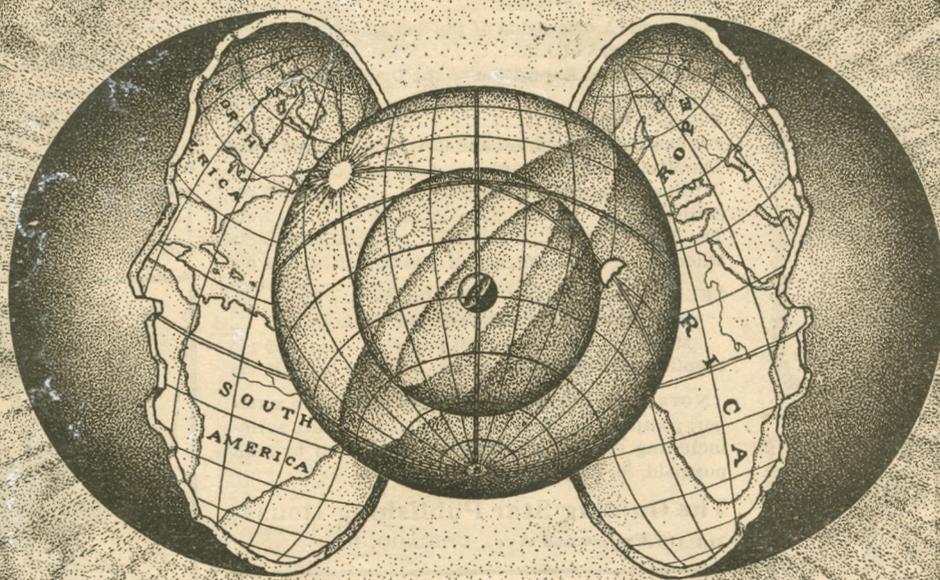
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