



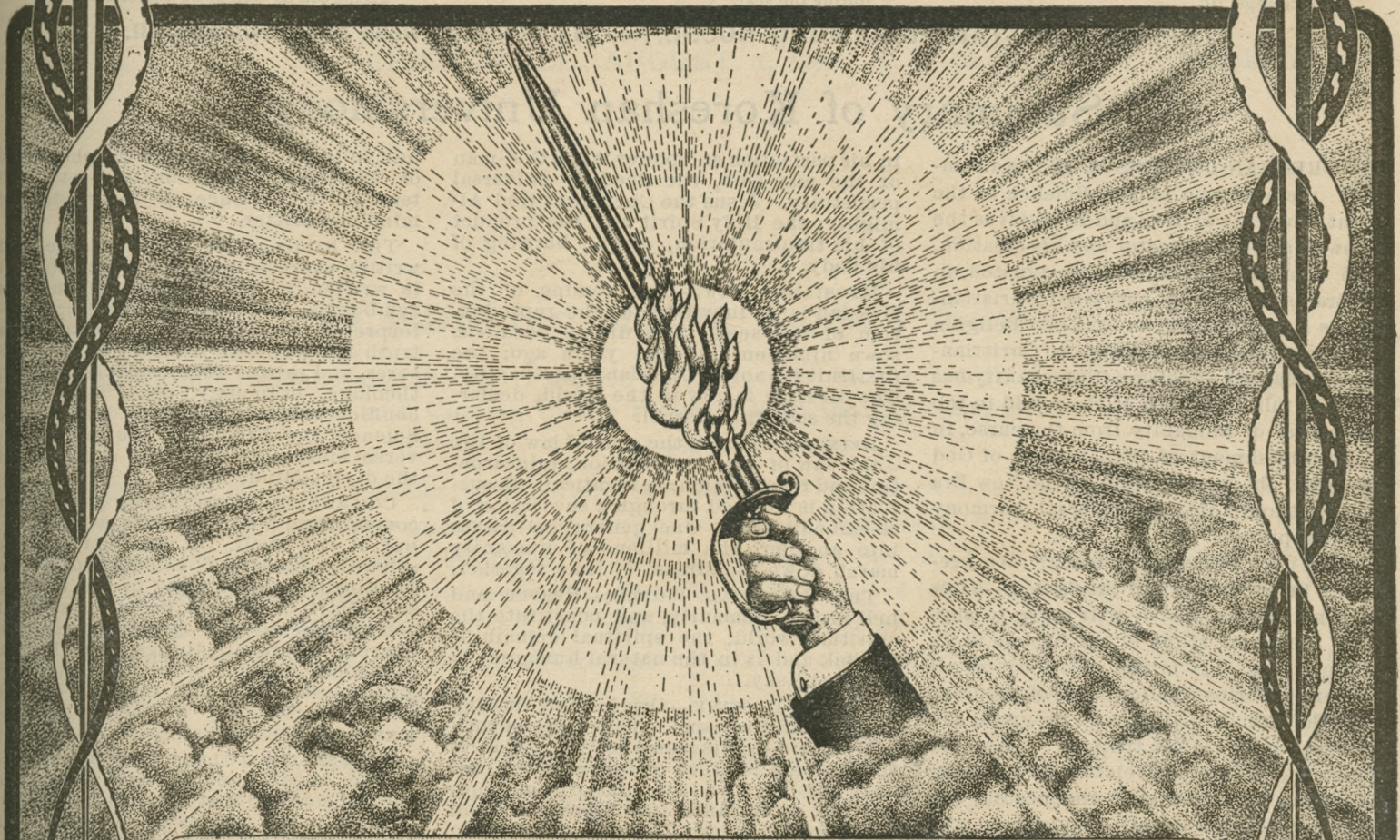
# THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY



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

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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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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## The Character of the Lord's Advent.

Modern Christianity Misapprehends the Purpose and Manner of the Lord's Coming; His Departure by Theocrasis and Coming in the Flesh; Elijah the Sign and Precursor.

KORESH.

THE CHARACTER of the coming of the Lord is thoroughly misunderstood by ninety-nine one hundredths of believing and professing Christians. Christianity was inaugurated through the coming of the personal Lord, who declared that he came down from heaven. Said He: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." I came forth from my Father. I am from above, ye are from beneath. The Trinitarian church, which comprises a large proportion of what constitutes nominal Christianity, believes that the Son of God was with the Father as the Son before coming by incarnation. The church teaches that there are three persons in the Godhead, while the Bible teaches that the three attributes are one person, and that that person was the Lord Jesus, for he was declared to be the fulness of the Godhead bodily. The Son of God was generated in the race, and he is declared to be the incarnation of Deity, also the firstfruits of the resurrection of the dead, the first begotten of the dead, and the first-born of every creature. The primary resurrection of the Lord was his incarnation. His resurrection from the crucifixion on Calvary was a type merely of his descent into the hells of the human race, from which he will arise in his Sons at the end of the dispensation. The incar-

nation of the Lord was his resurrection; his second coming in the Sons of God is the reincarnation not only of the Lord, but of all into whom his seed entered at the outpouring of the Holy Ghost.

The pious Jews, those who had the books of the prophets, were expecting the Messiah at the very time the Lord Jesus came to fulfil their predictions. He came differently from their expectations; and to this day devout Jews are looking for their King to restore them to their former greatness. Thousands not more devout than they, are looking for the coming of the Lord. They misapprehended the law of the Lord's departure, therefore they do not know the law of his return. The materialistic Adventists think there is a material Jerusalem up in the natural sky, to come down out of heaven and locate itself on the site of the old Jerusalem. They look for the Lord to come down from the natural sky, from a different place and in a different manner from that of his coming nineteen hundred years ago.

There is a host of deluded prophets predicting the Lord's coming, who believe themselves to be his forerunners, but who are as ignorant as horseblocks as to the character of the coming of the Christ. Some of them think that the Lord will come down to earth from



the natural clouds of the physical sky. They believe themselves sent to prepare the way of His descent from the clouds of the natural heavens. No man need be afraid of these prophets. The Lord will not come that way. These prophets are deceivers, and are merely fulfilling the predictions made concerning many false prophets to come in the last days of the dispensation. The Lord comes through reincarnation, from the line of Joseph's posterity, as it has been declared. There will be no true prophet to predict the coming of any man. It is declared that before the Son of man comes in the clouds of heaven, in power and great glory, the Sign will appear. "Then shall ye see the sign of the Son of man in heaven." This Sign will not appear in the physical heavens, but in the mental heavens; for when the illumined man is manifest, then is the Sign manifest in the spiritual heavens. This Sign is none other than the promised Elijah, the forerunner of the Sons of God.

The word Elijah means God the Lord. The coming of Elijah is in fulfilment of the prediction: Then shall the children of Israel arise and seek the Lord their God, and David their King, whom I shall raise up among them. The New Jerusalem is resurrected in Elijah the Prophet, for it is declared that upon him that overcometh will I write my new name; I will write upon him the name of my God, and I will write upon him the name of the New Jerusalem, the city of my God, which cometh down out of heaven, from my God. The true Elijah comes to bring into the world the Sons of God. He comes as the reincarnation of Joseph, in the line of Joseph's posterity. The Lord Jesus did just what he said he would do. "I will come into you, and will sup with you, and I will be in you." The Lord declared that as he was in the Father and the Father in him, he would be in them and they in him. Thus to fulfil this declaration He dissolved in their presence and was absorbed into his Disciples.

The Lord was literally eaten, appropriated by his church as he repeatedly declared that he would be. The man who denies this, denies the plain statements of the Bible. The appropriation of the flesh and blood of the Lord was accomplished at his dissolution and the consequent absorption of his spirit. The Holy Spirit was the result of the sublimation of his person. The Lord went into his church. In commemoration of this fact and to perpetuate the truth, the sacrament of the Lord's supper was established, that it be fulfilled that as oft as ye partake of this ye do show forth the Lord's death until he come. That is, it is shown that the Lord is dead until the coming of the resurrection, reincarnation, at the end of the age. Our Lord was crucified, it is declared, in Sodom and Egypt; this is the church where the two Witnesses lay dead in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. The Lord himself constitutes

the two Witnesses, for said he: I bear witness of myself, and the Father who dwelleth in me beareth witness of me. Here, then, we have the two Witnesses, the Lord, the Son of God. He descended into the hells of the church by this final crucifixion, which was the cross of the Lord God Almighty with his sinful church. This cross will produce the Sons of God. Elijah comes to declare the coming of this new order of men, and to consummate the fruition, to gather the fruit of the Tree of Life, the fruit of immortality in the body.

It is declared, "Behold, I make all things new!" Elijah the Prophet comes to fulfil this declaration. It is a new dispensation, and will not be called Christian any more than the Christian age was called Judaism. It will be a new age with all things new. God comes to turn the wisdom of the wise men backward, and to make their knowledge foolish. He will bring into the world the true science of cosmogony, the true science of religion, the true science of sociology, and the true science of all things.

The Lord descended into the race by the operation of the Holy Spirit, which was the substance of his body. When He went down he led captivity captive, and carried with him the spirit of all the church throughout the Christian world. He went into the people who had by racial descent come from Joseph's posterity. Joseph's two tribes, with the other eight that were carried away into Assyria and located in Media, were absorbed into the nations into which they were taken, and the product of this infiltration of the races resulted in the development of the great Gentile race—the Germanic family. These are not the ten tribes of Israel; they were obliterated as it was declared they would be. They were absorbed by marital infiltration into Media, Persia, and Assyria, and thus created a new race, a new family of people. Christ the Lord with his church went into this people; thus the House of Judah, including Levi and Benjamin, went into the ten tribes absorbed by the Assyrian power. From this people the twelve tribes are gathered into the New Jerusalem in the spiritual world, ready to descend from the true Elijah into the people who are ready to recognize, in Elijah the Prophet, the coming of the Lord in his reincarnation, or more strictly his reinsanguination. The second coming of the Lord is not in the coming of the Elijah; this is the first coming. The second coming is the manifestation of the Sons of God; this is the materialization of the order of Melchizedek, the Arch-natural humanity about to appear. As to the character of the true Elijah, the Bible leaves nothing to uncertainty; there is no conjecture regarding this Sign of the Lord's coming.

The New Jerusalem is gathered; into it all the tribes are gathered into the Holy City. This is the city which John saw when caught up into the spiritual state, in which he was shown the things which were to come to



pass; for though he wrote in the past tense, he was shown things to come. The city which he saw coming down from God out of heaven, prepared as a bride adorned for her husband, comprised all of those in the spiritual world worthy to be counted with the spiritually redeemed in the spiritual heavens. Jerusalem is not to be gathered back to the old defunct Jerusalem; it is gathered in the spiritual heavens ready to descend as John saw her. She will descend through Elijah the Prophet, for as the Lord gathered the lambs with his arm and carried them in his bosom, and disseminated them as the Holy Spirit, so the true Elijah gathers the

New Jerusalem with his arm and carries her in his bosom. Through another outpouring they will reënter the resurrecting, the reincarnating humanity.

The man appointed of the Lord to fulfil his purposes carries his credentials with him, and these credentials are unmistakably announced in the Bible, where the searcher after truth may not be deceived. Look for the *Flaming Sword* at the East (rising) of the Garden. God has placed it there, turning every way and making every pretended knowledge foolish. THE FLAMING SWORD and THE GUIDING STAR were announced as early as 1870. Behold in these signs the manifestation of the truth.

## Thoughts on American Liberty.

The Messenger Boys' Strike, an Object Lesson; the Competitive System and the Industrial Situation; Personal Greed vs. Love of the Neighbor; Abolition of Wage-Slavery.

KORESH.

WE HAVE SOMETHING of an idea of what constituted liberty in the early days of the American Republic. It remained for our observation the other day to quicken our perceptions as to what liberty really is. Chicago has recently been the theater of a Messenger Boys' strike. Young America is quick to profit by the experiences in the application of the principles of democracy, as exemplified in the rights of older people to organize for self-protection. "We want more wages, more recognition as a union, and fewer hours for a day's work," say the messenger boys; "the thing to do is to follow the line of our illustrious exemplars—we must strike." The strike was therefore on, hot and heavy. We chanced to be passing through the street on a surface transit; the street-car was our safety, for the most common and natural thing during a strike is to suspect every passerby of clandestinely violating the rights of the strikers. We were glad to be safely seated in the street-car; for while looking at the hilarious crowd of boys outside, we were receiving a valuable lesson in the conceptions of liberty as they obtain in these latter days of republican progress. From two to three hundred young Americans were rushing from corner to corner, holding up the men suspected of trespassing on their prerogatives. They finally surrounded an American citizen of ebony complexion, as a possible violator of their right to conduct their strike to a successful issue. They went through his pockets; they turned him wrong side out, metaphorically speaking, and curried him from head to foot in search of the message which they suspected him of carrying. Fortunately for the man, they found no evidences of any violation of the principles of liberty as laid down in the Declaration of Independence or in the Constitution of the United States.

For three hundred boys to merely obstruct the passage of a man going about his legitimate business on the street, was of little moment; it was a new thing for the boys, and it was delightful to feel the emotions of independence welling in the youthful heart, as it ampli-

fied into the consciousness of the power of unionism. It would puzzle a Philadelphia lawyer to determine the quality of that guardianship of the public interest and the individual rights of the citizen which will permit the outrage we saw perpetrated in daylight in the business heart of the great city of Chicago. From the common point of observation, the Messenger Boys' strike was not a serious thing. They struck for certain recognitions, and their demands were acceded to by the great corporations by whom they were employed. No, the strike was not serious; the companies concerned thought the easiest way out was to settle with the boys, so with good feeling all around the little strikers have gone to work. While the strike lasted it was the reign of anarchy; yet there are tens of thousands who are in sympathy with this vicious tendency of the mob, who would be incensed at the charge that they were encouraging chaos.

How long will the messenger boys be satisfied with the conditions insured by these concessions? They have won their strike; they are rapidly growing toward another one. Their success is the surest means toward new demands and a more serious strike. It is the manifestation of one side of a great evil. It is as much the indication of the power of evil to disturb the equilibrium of the forces of industry and commerce as any other form of monopoly. The superficial observer sees but two phases of the so called capital and labor question. It is the oppression of capital on the one side, and the degradation of labor on the other. There is another and more distinct phase of this great question of industry. There is a view of the principle of creation and distribution with which the industrial world has never concerned itself. Comparatively few of the working men of the world have ever considered any other phase of industry than that of the relation of the employed to the employer. The masses of the laboring people of the world have no conception of any system of industry other than that founded upon the principle of greed. The competitive system is the only means to the great end



of universal happiness, so hundreds of thousands believe, for it is a common axiom, that competition is the life of trade—and it is commonly believed.

The man who thinks upon the great question of production and consumption, *knows* that the laborer is the creator of the wealth of the world. The man who thinks, *knows* that the time will come when the masses of the people who are the creators of the world's fortune will demand what they have created. This will never be so long as the laborer continues his fight upon the basis of the right of men to employ, and the necessity for men to be employed on the basis of a system of wages. A fight for higher wages is an acknowledgment of the right of the competitive system to exist. We have no sympathy for the wage-worker, because he is doing as much to perpetuate the competitive system as the men who oppress the wage-slave. There are two great impulses to the performance of use. One is personal greed, the other is love. Personal greed is the momentum of the competitive world. The industry of the world, which is the wealth-builder, should be directed into the paths of peace and happiness by the wisdom which manipulates industry, that the creators of wealth should enjoy its opportunities. Such a tendency of wisdom can never come but by a radical change in the purposes of men, indicated in the precepts and example of the great Communist who inaugurated the communistic system which began the Christian church and the Christian dispensation.

Upon the basis of the competitive system, there are two factors which belong equally to the conservation of the energy of labor. One is labor itself, the other is the wisdom which directs it. These belong together, and both should rightfully claim their equitable share of the physical and mental force transformed to what the world calls capital. This never will obtain on the basis of the competitive system of activity. There are a few thinkers who are broad enough to know that the time is at hand when there will be an equitable distribution of the wealth of the world; that the time is at hand when industry will be but a means of recreation; when labor will be destroyed, and when equitable industry will take the place of wage-slavery—a time when the millionaire will gladly contribute to the world's happiness through the equitable distribution of the great mass of wealth. The method of this achievement is unknown even to the advanced thinkers on sociological lines. The greed of the rich and the poor will be substituted by that principle which actuated the early church under the direct influence of the Spirit of the Lord. There must be the shedding of another spiritual outflow, with volume sufficient to transform the souls of men.

The spirit which actuates the common laborer who will murder his neighbor for doing just what he claims the right to do, work for bread with which to feed his

hungry family, is hell-born. Yet this is the spirit moving the laboring man; it is the legitimate fruit of competition. It is but another phase of the spirit which actuates men to rob the neighbor in the accumulation of the wealth which the poor man had an equal hand in creating. This spirit is pampered by some of the greatest daily papers of the age. The encouragement of this spirit is the contribution of that momentum which will finally result in the conflict of Gog and Magog. Sympathy with and encouragement of the laborer in his efforts to obtain better conditions upon the basis of competition, constitute the fortification of the wage-slavery under which the wage-slave now groans, and will continue to groan so long as wage-slavery exists.

#### *Eternity of the Physical Universe.*

FROM THE WRITINGS OF KORESH.

THE material universe—embracing the rind or crust of the cosmic structure with its superimposed atmospheres, including as it does the solar and stellar realm of visible objects—is so constructed and related in its form and functions as to remain a permanent and perpetual structure. The process of incrementation as well as that of excrementation at the center of the physical system is forever operative. This center is so related to the circumference that, correspondingly, the periphery or shell is forever being destroyed by forces of disintegration, and as perpetually being replenished through the laws of supply and incrementation.

The physical universe is constantly undergoing the process of waste or destruction, and, coördinately, that of supply or replenishment. The physical heaven is forever passing away, while at the same time it is forever rebuilding through the law of self-perpetuation. If in the transformation of oxygen and nitrogen which comprise our atmosphere, elements are precipitated by the great vito-chemical reactions constantly in process, they no longer exist as atmosphere; they have become water and earth. So in the action of the re-agents of earth and water, the seas are decomposed and their waters are metamorphosed and transposed to air; the waters thus destroyed as waters are no more; of it, there is no more sea.

#### *Analogous Forms of Man and Kosmos.*

The physical cosmogony is the pattern of the human form and function; the difference being that the one, the physical kosmos, is the shell or egg manifest as a constructive evolution or unfoldment of universal form, while the other, the man, is the incubated (incubed) or involved product and creative origin or source of constructive power. By this we mean that man is strictly microcosmic in his form and office; that in his individuality (when perfected in the image and likeness of his integralism) he is the infolded universe in its least form. Man, in his perfected state as regenerated from God, is the first and the last; he is the Alpha and the Omega; the beginning and the ending; he is the cause and the effect.



# The Universal Arbiter and Administrator.

The Coming of the Great Prophet of Peace to Settle the World's Issues; the Present Rule of Capital and Labor; the New Kingdom and Right Uses.

AMANDA T. POTTER.

AN ESTATE of joint possession is to be administered in the interest of its heirs. The wise and upright administrator scans the total, catalogues the parcels and sets them to value, and each just claimant comes into his righteous inheritance. We see the world as point of comparison. Over and above all factional and fractional ruling, capital and labor stand dominant. Their rule is mightier and further reaching than that of any king or queen; it is more potent than that of the sum total of kings and queens. Their subjects are the solidarity of the universe. Agriculture, commerce, the arts, the professions, with the religion of the times thrown in, are part of and are dominated by these rulers even as the soul governs its body. Labor is the subdominant in influence; but where would capital appear should labor elect to disappear? Any seeming tangle which could grow out of these statements, is absolute order in compare with the inversions these two powers have precipitated. Holding undisputed sway in the increase and decrease of all material comforts and luxuries, the points of secret disagreement and of open conflict have become so sharp and aggressive that the world is being wounded in its very heart.

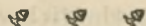
Is all this chaos overruled by a just God? We address ourselves to the comfort afforded by the key to the situation, which also involves the reply to the question: "Verily thou art a God that hidest thyself, O God of Israel, the Savior." If the Savior hides himself he must proceed from the manifest to the concealed; and when man is bidden to come up to the help of the Lord against the mighty, he may conclude himself in request as instrument of the again manifest Presence, in dethroning the adversary. After Isaiah declared Him to be a God who hides, he has come as the Father's seed, the personal Presence, the great Cause of the great Effect to appear as the kingdom of his indited prayer. The dispensation being the gestative cycle of the Christ germ, now, at the confessed close of it, we may look for the Christ children, the formulated substance of that Christ kingdom. But first must come the promised precursor—Elijah the Prophet, or God the Lord. God promises to send his Messenger, who shall prepare the way before him, and the Lord shall suddenly come to his temple, even the Messenger of the Covenant. By conjunction the person of the Messenger becomes the person of Elijah—his *persona*, mask, or covering.

Koreshanity exists through the evident and practical fulfilment of this prophecy of Malachi. Koreshans believe every syllable of the prophecies concerning the promised career of the Shepherd from Joseph, through the line of Ephraim; and in view of the world's sore need of Him, they revel in the fact that God has stooped to man in a righteous and universal Administrator. The world is in the bonds of sin and selfishness, with

God as the sole sinless. The restoration means the reformation of all things agreeable to this prediction: "He shall prepare the way before me." Every department of human activity will be rescued from its present perverted aspect.

Capital and labor have been declared—by those whose interests were best served by such declaration—to be one in interest. The future will show them to be one in fact. Man's capital is not extraneous to himself; his capabilities constitute his capital—mental and physical. If he is of the professions, in mechanics, or in the arts, his vocation plus his bodily strength to sustain his pursuit of it, constitutes his capital, and this is that unitized which is now held separate and antithetical. All that accrues to him from investment of this his righteous capital is his own, and no man will be found to possess it without rendering the equivalent.

Men have reasoned out a forecast on the effects of certain forces of Nature coupled to the car of progress, and have heard their utterances made the jest of the time; it has remained for a future generation to honor their wisdom. The sage has diffused his life into the thought-world and found the white-plumed eaglets of his brain winging back to him from lack of where to nestle. The chariot of true religion has ever been assailed by a world bent upon locking its wheels. To such a world Koreshanity has come and will remain until, in the legitimate progress of the dispensations, it becomes involved as seed of another order. We are on the eve of good-bye to the old, and all hail to the new! Ho, ye Weary! hope as he may hope who in nightmare bonds senses an awaking! The disciples of Koreshanity dare iterate the teachings of One who knows. Use is to be rescued from condition of servitude to drudgery. Labor that was, use that is to be, will be fraught with an interest and zest which, considering the *modicum* required for human support under the righteous régime, will cause it to be welcomed as a joy-giver, a rejuvenator, and more truly a source of recreation than any form of amusement now in resort as care panacea.



## The Science of Constructive Cosmogony.

FROM THE WRITINGS OF KORESH.

The laws of constructive cosmogony are taught by the Koreshan school of cult. Its extreme relations are those of specific center and circumference—the center being the astral or star nucleus constituting the focal point and limitation of all inflowing energies. It is the point and central spacic limitation of every contact or touch. It is the point from which all things flow toward circumferences; the point into which all things flow from circumferences. It is therefore both the subjective and objective nucleus of all matter and all space.



## New Century Studies and Reviews.

LUCIE PAGE BORDEN

### WHAT IS RELIGION?

#### *The True Definition in Contrast With Some Conceptions of Modern Religious Teachers.*

RELIGION in its true import, as the rebinding of God and man, refers to the culmination of human experience in the crowning product of evolution. This is so different from prevailing notions that the statement must be reiterated. Religion is not an emotion. It is not a mere psychological experience by which the subject under the influence of hysteria comes into a feeling of exaltation. It is not denied that such experiences take place with results upon character more or less lasting. A man who loves tobacco and whiskey may be induced under certain conditions to sign the pledge and forswear these enjoyments. A sot may become a respectable citizen, and owe it all to the excitement of a camp-meeting where, according to the popular phrase, he "got religion." It is not denied that such changes are frequent, but they are not in any sense due to religion, which takes the whole man bodily out of natural human conditions and transmutes him into a God.

The man who has been "converted" in the usual acceptance of the word, is indeed more acceptable to society. He has sloughed off some of his vices, but is he not still living according to the ordinary lines of generation? Is he not, though belonging to the sect whose verbal claims are loudest, still subject to disease and death like his fellows? Has he kept the commandments in the spirit of the Decalogue as it was first instituted? Is he even acquainted with its object? True religion lifts man out of all the phases of mortality and conjoins him to his Maker—not in the world of spirits, but in this world. Who among the various denominations has "experienced religion" according to this definition?

It is obvious that such a definition must be exclusive and rigid in its application. It admits no element of vagueness nor uncertainty. Religion is not mysticism. It comprehends the science of attaining Godhood through obedience to certain laws of physiology and psychology. Hence the term "Varieties of Religious Experience" appearing as the title of a recent work, would be scarcely permissible; neither would it be correct to characterize religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider divine." The word individual here used evidently designates only members of the common race of human beings, not the undivided unit of creation. Feeling is not a criterion. Madam Guyon claimed too much, like all the mystics who would postulate upon subjectivity alone. There are many modern teachers who profess that God lives in their souls, and that they are divinely happy and inspired. If they have been conjoined to Him they should be able to pass in and

out between the spiritual and the natural, dwelling equally in both realms. This Gods may do.

Those who identify religion with feeling always believe themselves to be inspired by the Holy Ghost. Whence does it come? They cannot tell. Ask them to locate their source of supply. The Holy Ghost is the energy of metamorphosis, but it is not created out of nothing, nor is it a kind of invisible ether.

Religion in its true aspect is characterized by the most pleasurable sensations. Through association with Deity man enters into the consciousness of higher joys, transcending all that has been known or felt.

### *The Koreshan Idea of Deity.*

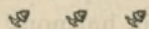
"WHAT IS the Koreshan idea of Deity? It seems to be very complex." Question and comment both indicate the intense interest excited by the new gospel. It is after all but a revival of the old, with the difference that Jesus opened the philosophic content of the Word; whereas, under the supervision of the angel of Life, the science of all things is now declared.

The Koreshan concept of Deity may be examined under the three titles—God, Lord, and Elohim. The former is a purely spiritual and impersonal conception. It comprehends the interior union of the pure essences of love and wisdom indissolubly blended in the flame. According to the law of the correlation of spirit and matter, mind cannot consist apart from some material basis. God must have a body. He is tangibly and visibly manifest in the personality of the Lord, Jehovah. Once in twenty-four thousand years the universe brings forth a seed. Such a man was Christ the Savior, called thus by virtue of his office to save or perpetuate the Tree of Life. In him all its potentialities were enwrapped as the acorn envelops the oak. God was his interior life. He was the seed of the Elohim.

There is no present-day commentator to be found outside of Koreshanity who is competent to declare what the Hebrew plural Elohim involves. The meaning of this word was as completely lost in the night of time as any of the arts now forgotten. Only the mind which involves the Elohim is able to open the Word in its scientific degree. Through the infoldment of the supreme mind in another personality now at the end of the age, truth as it was in Jesus is again declared. The Lord's personality was dissolved. He entered into conjunction with the Father in the ascending order of his consciousness; in the descending order he went down into humanity. His object was to bring forth the Elohim—144,000 perfect beings belonging to the Arch-natural genus. They represent the creative stage of progress where humanity and divinity meet. "In the beginning the Gods, Elohim, created the heavens and the earth." This is the plane of immortal life, dwelling in the light, subject to no further pain nor discipline.

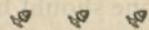


The Koreshan idea of Deity is complex, because the highest product of universal life necessarily represents the perfection of every attribute, and perfection is only attainable through the harmonious blending of many parts. The goal and destiny of the human race center in Deity—not a far off intangible essence but the Man, a God who can be known and loved.



### *The Fruits of Divine Sacrifice.*

**T**HE SACRIFICES which brought the immortal Son of God into the world to suffer and to die in a sinful race, were typified in the old Jewish rites by appropriate symbols. The dove, the bullock, and the lamb each represented a phase of natural life. The dove signifies the love of propagation as consummated in the union of segregated men and women in ordinary marriage. The bullock refers to the interchange of the commodities of life on the material plane, and the lamb or ram had respect also to the love of begetting offspring in the lower life. As these three animals had to be sacrificed in order that the people might be purified in type from the taint of sin, so Jesus in order that he might become a High Priest after the order of Melchizedek was obliged to subject himself to the restraints of chastity. Jesus was born of a Virgin, pure and holy; but he was not entirely freed from the taint of corruption until after his death upon the cross. He was not delivered from the curse of mortality until he had overcome death in the body. He subjected himself to the last enemy in order that he might triumph over it and in his triumph gain the power of bringing many Sons to glory. There was a definite physiological change in His material organism after he rose from the tomb. He had air in his arterial passages and white blood in his veins. When He rises from his tomb in humanity and appears in his offspring, they will be similarly characterized.



### *"Their Works do Follow Them."*

**"B**LESSED are the dead which die in the Lord. They rest from their labors and their works do follow them." The works of love and mercy inspired by the spirit will never be forgotten. They remain a perpetual monument to the giver. Those who pass into the spiritual sphere of the central nucleus do not overcome death in the body. Hence they do not become the firstfruits in the new kingdom; but they will enjoy a degree of blessedness commensurate with their desires. Polarization and insulation are the laws of life, in obedience to which men may rise above the mortal plane into the supreme felicity of the higher order.



### *The Wonderful Sense of Vision.*

**I**T IS A wonderful truth which Koreshan Science teaches in regard to the laws of vision. It shows how the brain is brought into actual contact with objects near and far, reaching out to touch them with the visual force. So the cells in the optic tract come into vital union with the distant stars.

## 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.

On décide que les pièces sont unies avec exactitude par la méthode employée d'apprécier l'épaisseur des papiers en les soumettant au témoignage du micromètre avec cette différence que les faces de métal sont mobiles et que l'épaisseur de la carte de celluloid, d'une centième de pouce ne change pas. En appréciant l'épaisseur des feuilles de papier on sait qu'elle est égale pour deux feuilles quand elles glissent avec la même pression entre les points du micromètre. On peut ainsi évaluer les différences d'un millionième de pouce. Et de même, en assemblant les parties du Rectilinéateur lorsqu'une même carte passe avec d'égale résistance entre les faces de cuivre au haut et au bas des traverses c'est signe que l'union est complète; que les faces de cuivre sur la deuxième pièce se trouvent en ligne avec celles de la pièce initiale et par cela que la ligne en crin passée d'un bout à l'autre de la deuxième pièce est en ligne avec la ligne en crin sur la première pièce. Il est temps maintenant de boulonner les deux pièces; cela fait, elles sont fermes sans aucun danger d'ébranlements pendant que l'oeuvre d'ajouter d'autres pièces est en fait de s'accomplir. On se livre aux mêmes procédés pour attacher la deuxième à la troisième division. La première pièce seule est mise de niveau parce que la ligne à porter ne doit pas suivre la courbe de la terre mais s'étendre en droite ne départant pas de celle qui se croise à angle droit avec la perpendiculaire au point de départ.

Une ligne droite est forcée au moyen des angles droits depuis la première pièce jusqu'à la fin de l'oeuvre. Toutes les pièces étant assemblées de la même façon cela assure la conviction que chaque traverse est parallèle avec toutes les autres vu qu'elles se touchent de près et par conséquent aussi que le fil en crin de chaque pièce se joint parfaitement en ligne avec celui de la pièce précédente. C'est si évident et s'enchaîne si bien avec les propositions énoncées tout d'abord que nul ne saurait échapper à la vérité établie par notre logique. Rien que nous n'avons prouvé jusqu'ici, rien d'énoncé hors ce que tout mathématicien, que tout mécanicien ne sache pas à n'en pouvoir douter. Si l'on peut savoir que les angles droits sont égaux entre eux et ne varient pas dans leurs fonctions géométriques, on peut aussi savoir hors d'aucun doute que les mêmes principes qui président à former des angles droits devaient aussi servir de guide en portant une ligne droite.

Les principes et les traits distinctifs marquant l'excellence du Rectilinéateur font des éléments de certitude dans nos arguments portant à la justesse de nos dernières conclusions; ils se résument comme suit:

Le Rectilinéateur a été construit suivant les principes de la géométrie et de la mécanique.

Prenant une loi fixe pour la base de ses opérations il ne varie en nulle sorte de la vérité dans les résultats.

Par la méthode suivie il dédommage et de la contraction et de l'expansion. Il bannit la réfraction atmosphérique et la perspective visuelle.

Il fournit une mesure fixe à trouver les niveaux, à régler les expériences, à déterminer les distances et à préciser la courbe de l'arc sur la surface terrestre.

Les procédés suivis et les conclusions que l'on en tire sont à la portée de l'intelligence médiocre.

Il ne faut pas être savant pour comprendre les faits rendus par l'emploi de cet instrument.

Les traverses ont chacune deux points à lier, revêtus de cuivre bien lisse.

Les pièces réunies sont prémunies contre la malice par des boulons; toutes les fois qu'une pièce est rapprochée à une autre tout le corps assiste à l'oeuvre.

Pour obtenir la Littérature Koreshanne il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A." (à continuer.)





## In The Editorial Perspective.

THE EDITOR.



THE TRUST PROBLEM is at present engaging the greatest legal talent of America; authorities are investigating the question with the view to ascertaining the extent to which the trusts have disobeyed existing laws, and also whether the Federal Government can deal directly with the corporations. The President has announced his intention of prosecuting all violations of trust laws, and of adopting such measures as will restrain the corporations from infringement upon the rights of the public, and other business concerns which are not members of the industrial associations. It is said that there are legal questions involved which make it well-nigh impossible for the Government of the United States to cope with the trusts; certainly, the great corporations have a firm foothold, and it is maintained by those in favor of the trusts that they have violated no law, infringed upon no one's legal rights, nor disregarded any principle of industry and commerce now recognized in the conduct of business. It is claimed that the Sherman interstate commerce law is technically incomplete and contains defects which render it practically null and void; and further, that the corporations are subject to regulation by the state, and not by the Federal Government. It seems morally certain that the states will not surrender their rights to the extent of yielding to the Federal Government that which properly belongs to their own province. So soon as the Federal Government makes the corporations subject to its control they cease to be corporations; and before the general Government can have the power to deal directly with the concerns incorporated under state laws, an amendment of the Constitution will be necessary. The trusts are not on the same footing as the banking concerns; and before they can be placed on the same footing, radical changes will have to be made in the Federal and State Constitutions, and such changes would have to be made before the trusts could be compelled to submit to the publicity now proposed by the President as a remedy for some of the evils caused by the mergers. It is not only a question of where to begin, but also where to end. If the great concerns are restrained from so called conspiracy, or agreement concerning prices, why would it not also be just to compel the smaller concerns to refrain from entering into like agreements; or labor-unions from putting prices upon labor? If it is wrong for two or more concerns to combine their forces in order to control products, why would it not also be wrong for two department stores to merge into one for the sake of increased business strength and greater economy? The truth is that the trusts are the legitimate fruit of the competitive system; their opportunities have been made by the Government, through its fostering care and protection. Infant industries have now become gigantic concerns which defy the powers. The more the legal authorities investigate the trust problem the more they will learn; they will come to recognize the fact that the principles upon which the trusts are founded are the very principles which are operative in the competitive business, with its selfish motive, with its spirit of greed. The great tree of perverted industry is

bearing its fruit; the principles operative in the fruit inhere in the tree—aye, in the very root of the tree itself. The fruit will continue to ripen in spite of all protests, for the fruit is natural and in harmony with the spirit and life of the age. There will be no permanent effect of any remedy short of complete revolution of all industrial and commercial methods. Nevertheless, no effort against the trust evil is entirely lost; honest endeavor on the part of the President of the United States to cope with the gigantic concerns may result in some good, and may win for him the admiration of the American people.

The editor of a publication called *Higher Science*, doubtless affects to believe in free speech and free press—in freedom to believe what one pleases, freedom to follow any political party or religious sect. Yet prejudice sometimes overrules liberal sentiments and narrows one down in the estimation of others to closer approach to one's own real diminutive proportions. In the case we refer to, the character of the Founder of primitive Christianity is attacked and his doctrines misrepresented. A few of the charges may be summed up as follows: That the Messiah was begotten and born in shame; that he never had a wife, a home, or a child; that he was the founder of witchcraft, and a tramp anarchist; that his doctrines encourage crime and instil fear of hell, and have led to many obscene expressions. By way of attempting to substantiate such charges, he points to a text of Scripture which it is said may be read "if you have any doubt about the general character of Jesus Christ. The followers of such a doctrine should be imprisoned and fined." A man may defend a jest on the basis that it is funny; but there are some serious things that may be said which one should be called upon to explain. There is one thing about the mission of the Christ that cannot be set aside, and that is the fact of his great power. He has moved the civilized world for nearly 2,000 years, and the force has been positive. Who can measure the stupendous volume of force that He put forth? The ever-widening zone of His influence received its primary impulse in and from the one Man. He was an exceptional character from any point of view. He was noble to those who know what true nobility is; he was a hero to those who understand the meaning of courage; his character was sublime to those who know how to estimate moral worth, and he was divine to those who see in him the source of all life. The Messiah appears hideous only to those whose eyes are fearfully astigmatic and myopic—with other defects which render perfect vision impossible.

Notwithstanding the great amount of work that has been done during the past century in the interests of temperance, the whiskey traffic is today more gigantic than ever before and stands next to the money power in magnitude. Census returns show that in the year 1900 over 1,300,000,000 gallons of beers and liquors were consumed in the United States, making nearly 18 gallons for every



member of the population—a much greater percentage than for any previous year in the history of the nation or of the world. There is a great demand for alcoholic stimulants and the supply is adequate to meet it. The efforts of zealous workers in the temperance cause have proved almost fruitless; the prohibition party has accomplished almost nothing, and the power of the church, so far as determined by the ballot, is almost wholly on the side of the great whiskey evil. This fact is significant, and many are realizing that the church has ceased to be a factor for good. A Boston clergyman, who has long been identified with the temperance movement in its moral as well as legal phases, has recently changed his mind regarding the effectiveness of prohibition, or rather, the possibility of accomplishing anything through legislation; and he now declares that nothing whatever will be accomplished by present methods, and concludes that in order to enforce prohibition a long and bitter war would be necessary. What then is the ground of hope? A new impulse must come to the world—an impulse which shall be strong enough to sweep the whiskey traffic from the face of the earth. Koreshanity sees no hope in the present methods of reform; the old garment has been patched until it must soon be rent by its own weight. The making of the new world, the bringing of the new age, and the salvation of man from the curse will not be achieved through modern lawyers and politicians. A man must appear with a plumb-line in his hand.

A Chinese mother in New York City was sent to a hospital and separated from a 15-year-old child which, in the meantime, was converted to Protestantism through the teaching of a mission which took charge of the child in the absence of the mother. When the mother recovered, the child refused to return to the pagan home of the Chinese mother, and desired to remain with her Christian teachers. The mission gloried in the courage of the child, and it is said that even the court gave the child the right to choose her home. When the Christian missionaries visit heathen countries, a father, mother, or some member of a family may accept the new doctrines, and a family division ensues. This kind of work has been going on from time immemorial—every new doctrine has severed old ties, broke down old customs, and established new relations. The world would stagnate if things were not stirred up at proper intervals. The primitive Christian church caused many family divisions wherever the gospel was preached; even the Messiah declared that he came not to bring peace but a sword, to bring division; and the sequel proved the truth of his declaration. A common objection against the Koreshan System is that it divides families and breaks up homes. The division is caused not so much by a member accepting the truth, as by the fact that the remaining members refuse to move forward with the new convert. Truth *is* revolutionary; it is not always possible to convert whole families, but truth is sufficiently powerful to cause some member to take a bold stand and adopt the new method of living. That man or woman lacks courage who, upon perceiving Koreshanity to be the absolute truth, does not accept it regardless of all consequences. If truth divides, the results are justifiable. If truth causes division in one family, war sepa-

rates thousands, and death millions; but the rewards of obedience to truth are greatest of all.

According to the modern Christian conception, a lost soul is beyond all hope of redemption, the doom sealed, the sentence irrevocable, and the loss irretrievable. And yet it is obvious that the very spirit of the gospel of Jesus is that of saving the lost soul. The Messiah came to "seek and to save that which was lost," not to save any soul from being lost. The assurance extended to every lost soul desiring salvation is, "Thou wilt not leave my soul in hell." The hope of salvation is the hope of deliverance from hell itself. The loss of a soul is sometimes as important as the saving of it; indeed, every one that saves his life shall lose it, and every one that loses his life (or soul) shall find it. This is a universal law; seed saves the life of its kind, and it is destined to lose it through processes of reproduction, through its own death; but the life is found again in the formation of another seed. This answers the question, "What shall it profit a man if he gain the whole world and lose his own soul?" Who has ever gained the *whole world*? The man who involves the world and inherits it. Jesus was that man; he poured out his soul unto death in his cross with mortality; and that which he gains is the multiplication of himself in the great harvest of the age, the resurrection of the dead.

A Rabbi asks, If Jesus taught nothing contrary to Judaism, and was the noblest representative imaginable and the living embodiment of the Jewish teachings, how can he be said to be the Father of a new religion? On the basis of the same principle that a seed which was in and of the plant, and became the plant's highest representative and loving embodiment and involution, becomes the father of another plant after the old plant, the product of a season, stands as a mere stalk without life. There was a time when Judaism did not exist; it came into existence for a purpose; it was the religion of a dispensation. Jesus was the highest fruit of the Jewish church, he was the seed of Jewish life; and as such, he was the head of a new order, a new church; and he made a new period of development possible. He taught nothing contrary to Judaism; he simply took the most advanced minds into another class, into higher branches in the school of experience, that he might prepare them for the great consummation.

A clergyman objects to the Koreshan Cosmogony on the basis that it makes the Creator so small and insignificant in comparison with the immense size of the universe. If a seed were as large as the plant, there might be some reason for supposing that God must be as large as the universe. A seed is a creator by virtue of the fact that it is an involution, a focal point, a door between the old and new, a pivot of impulse. Concentration and centralization are essential to power, and form is essential to function. The Almighty is supreme only in his perfect Manhood.

The modern critic delights in setting up standards for other people. The beauty of anything is lost if the eye is intent upon slight defects.



# The Open Court of Inquiry.

THE EDITOR.

## The Divinity of Jesus the Christ.

EDITOR FLAMING SWORD:—(1) The clergyman who conceived the idea of a convex earth with concave spots, informed me Sunday evening that John i: 1 is properly translated thus: "In the beginning was the Word, and the Word was with God, and the Word was *divine*." He said he possessed a copy of the Gospels in the original Greek, and that this was the correct rendering. As I am not acquainted with the Greek, I could not argue the point with him. (2) He also declared that John vi: 53-58 was purely figurative language, meant merely to symbolize that vaguely elusive quantity known among Christians as Holy Spirit. He denied the possibility of transmuting energy to matter, and matter to energy. Could you state some simple illustration that would be intelligible to the clerical mind? I find that supposedly uneducated people are much more receptive to the truth, and much more capable of logical reasoning than those who have what is regarded as a good education. In our propaganda should we follow mainly the lines of least resistance—that is, pay more attention to those who receive the truth most readily?—M. W., Ottumwa, Ia.

Ever since the church declined from its primitive purity of doctrine and life, the leaders in the church have endeavored to explain away the most emphatic declarations of the Bible that Jesus the Christ was the veritable Godhead, the express image of the invisible Deity, the Creator of the universe. Consequently, John i: 1 and kindred texts have been a constant source of discussion for centuries past. The language itself is clear enough; the difficulty is that the modern mind, especially that of the clergy, cannot come to believe that the words *mean* what they actually convey. They endeavor to make the Word to mean a sort of a secondary Deity, though the Word is placed *first* in the order of consecution: "In the beginning was the Word." What was said of the Word—the important subject of the gospel? "And the Word was with God, and the Word was God." The thought uppermost in the mind that inspired John the Apostle to write, was the thought that the Word was God—a prelude to what was to follow—that the Word was made flesh and dwelt among men. The object of the writer was to identify God the Creator with

the human flesh and mind of Jesus of Nazareth.

But the clergyman desires to make it appear that the Word was *not* God in fact, but merely a divine emanation; and to be consistent in such a view, he is compelled to change the form of one of the most important words in the text. In the sentence, That man was good, what part of speech is the word good? No one will deny that good as here used is an adjective. In the sentence, "And the Word was divine," what part of speech is "divine"? An adjective also. Now if the Greek word from which he translates the word divine is an adjective, his translation is correct; but if the word is a *noun*, then the common translation is correct—namely, "And the Word was God." The Greek word *Θεός* (*Theos*), which is God, is the masculine form, in the nominative case. In this text, the noun appears in two forms: *πρός τὸν Θεόν* (*pros ton Theon*), "with (the) God," in the accusative or objective case; and *καὶ Θεὸς ἦν ὁ Λόγος* (*kai Theos en ho Logos*—literally, *and God was the Word*), in the nominative case. Under no circumstances can these words be used as adjectives, but as nouns always.

The word divine occurs but twice in the New Testament—in II Pet. ii: 3, 4, where the expressions "divine power" and "divine nature" occur. Now, the Greek word for divine, an adjective, is not *Theos*, the noun, but *θείας* (*theias*). "Divine power" is translated from *theias dunameos*, and "divine nature" from *geneshe theias*. The words as we here present them are as they appear in such versions of the original text as those published by Griesbach, Tregelles, and others; and the manner in which we have translated them is in agreement with about twenty different translations of the New Testament, by the most eminent Greek authority, copies of which we have in our possession. We challenge any clergyman to successfully contradict our classification and translation of these words which refer to Deity. No one is able to show that *Theos* in John i: 1 is an adjective.

In the Cellular Cosmogony, the Founder of Koreshanity demonstrated from a scientific point of view that the personal God—that is the perfect Man, the fulness of the Godhead bodily, is the primary cause of all motion. This is in agreement with the numerous Scriptures which declare that the Christ of God, whom the Apostles preached, was the head of all principalities and powers, the source of all energy, the cause of all effects, and of all motions. Now, this thought is inherent in the word *Theos* itself, which is from *theo*, which means to run, to move rapidly; and from *theo* is derived *thoos*, swift; also *seuo*, to put in motion, to shake, to agitate. According to Plato, the meaning of the word *theos* was the source of all motion—and *Theos* is God, and *Theos* was the Word!

(2) The statements of Jesus in John vi: 53-58 were not understood by the Jews who heard them, neither by the Disciples; but Jesus symbolized the appropriation of the substance of his life when he celebrated the Passover with his followers—he demonstrated where he was going. Jesus, the objective Man, dissolved himself and entered his Disciples as Holy Spirit; they then contained him; they had eaten him actually and literally—absorbed his substance, which became to them vitality and power. Now if all those declarations of Jesus were figurative, if he did not go into them as the Seed of life, as he declared, then language is deceptive, and there is no hope of redemption through the coming of Jesus to the world. On the basis of the common conception of Deity, we should like some clergyman to show how Jesus the Christ could be *vitally* related to his followers. Jesus was the Savior; and inasmuch as there is no Savior but Jehovah, it follows that Jesus was the veritable Jehovah, the promised Seed, the embodiment of God's own life and mentality.

We do not know that any demonstration of the law of transmutation, the interdependence of spirit and matter, would be understood by the clerical mind, which ought already to comprehend the great fact that the Word,



which was God the spirit, *became flesh* and dwelt in the world as a man. That which was spirit in the spiritual world was transmuted to flesh—was made flesh, tangible and living. If energy and matter are not interconvertible, it would be impossible for God to reduce himself to visible manhood; but the Scriptures declare that he not only became flesh, but that after a career of about thirty-three years in the flesh, he was translated from the state of the natural manhood to Holy Spirit, which became the life and power of his following. If spirit and matter are not two general states of one substance, let some one show how Jesus could come forth from the spiritual world into the natural, and then go into the spiritual condition again—body, soul, and spirit.

The simplest illustration of the destruction of matter and its convertibility to energy, and vice versa, is seen in the daily practice of all forms of life to appropriate food and to transform it to the substances of mind and life, to nervous and muscular energy. Thousands of simple illustrations, simple facts, constantly manifest this law; for there is not a vibration, motion, sensation, nor any thought, phenomenon, life, or growth, without the interchange and interaction of matter and energy.

Truth is for those who can receive it. It is a waste of time to undertake to make *some* people understand Koreshanity at the present time. Find those who are receptive; they have something in them which responds to the Koreshan vibration. Do not press the truth upon those who do not want it; but sometimes a number of truthseekers may be attracted by listening to discussions between a champion of truth and an opponent. The great marvel of the age is that truth should rise out of obscurity and confound the wisdom of the wise after the order of this generation.

#### Koreshan Social Economics.

EDITOR FLAMING SWORD:—If you can refute or controvert the scientific philosophy of socialism; namely, first, economic determinism; second, the law of surplus value; and third, class struggle, why, you would be able to do something which no one else has done.—G. E. L., Chicago, Illinois.

We have no desire to refute that which is true in socialism; on the other hand, socialists should have no desire to maintain that which is false in it.

Modern socialism is not the absolute truth of human relationship; the fact that there are so many conflicting schools of socialism is proof that error abounds among those who are agitating social questions from modern points of view. We might ask, What branch of modern socialism does our correspondent believe contains the best thought of today on economic subjects?

We have no quarrel with socialists on many lines. We believe in the abolition of the competitive system and the establishment of the commonwealth; government ownership of public utilities; the abolition of so called capital, and the recognition of performance of use and its products as the only true capital. The Koreshans and socialists hold much that is in common. However, there are some radical points of difference—points which pertain to the forms of society and government.

Briefly, we maintain that no man can define the laws of economic order who does not comprehend the laws of form and function as they obtain in the physical cosmos and in the human body. In all organic structures there are certain laws of order operative, which are necessary to the conservation of energy, the industry of all the parts and the commerce of the products of the various functions. The order of the cosmos is natural, and no system of social economy can be a success which is not as natural as that which obtains in the living forms of the universe. In other words, the true social order must be patterned after the structured cosmos. Now, inasmuch as the advocates of modern socialism have no genuine scientific foundation in cosmic science or human physiology, their philosophy cannot be complete nor scientific.

No man can *invent* the true system of human economy, any more than he can invent a living form. One might arrange a plan for what seems to be a good working basis for body and limbs, but he cannot make the form live and perform functions. The man who succeeds in establishing the new order must not only be able to construct an organic society in accordance with natural law, but he must also possess the power to give it life. The laws of construction are as exact as the laws of mathematics, the laws of form.

The key to such laws, in fact to all laws of all domains, is found in the cosmogony of the universe.

Modern socialism is democratic; it advocates the doctrine of equality, a discordant system of individualism. Koreshanity maintains from the basis of scientific demonstration that the universe is an imperial system in which equity obtains. The whole question of social economics depends upon a primary premise. The Koreshan premise is demonstrable from every scientific point of view; therefore, its economic system is scientific—and in this respect it stands alone and pre-eminently above all other schools.

#### Possibility of Human Perfection.

EDITOR FLAMING SWORD:—As my husband is a subscriber to your magazine, I beg leave to ask the following questions: (1) Please explain Phil. iv: 3. Who were the women referred to, and what was their mission? (2) Please harmonize Matt. v: 48 with Rom. vii: 14-21. To my understanding, one text appears to teach perfection in the flesh, and the other the opposite—that perfection is impossible.—MRS. F. H., Kemp, Tex.

(1) No particular significance is to be attached to the Apostle's advice to "help those women which labored with me in the gospel." In nearly every place where the Apostles gained a foothold, they found many zealous women who were disposed to use their influence in social and religious circles, for the benefit of the cause—such as Phebe, of Rome, and Lydia, of Thyatira. Some of the women became expert teachers of the gospel, as Priscilla, of Corinth; the work of the female teachers in the primitive church being more in the line of visiting and private instruction. Among the early Christian converts at Rome, were those women mentioned in Romans xvi. It appears from the text above cited that many at Philippi had assisted the Apostles in various ways. The names of these women are not disclosed in the New Testament writings.

(2) Jesus the Messiah came into the world, not merely to declare truth by word of mouth, but to impart life. He taught the doctrines of life, and pointed to himself as the *only source of life*, for he was the only perfect man then in existence; he was the seed of all life, the archetype of the new race. When He began his mission he asked



his followers to have faith in him; and to as many as believed in him he gave power to become Sons of God. He taught them that it was possible to be perfect; that like himself, they might bear the image and likeness of Deity, instead of the image of mortality. His was the perfect cult for the discipline and creation of perfect men. To make men perfect was the object of His manifestation to the world, and it was the central theme of his gospel. He therefore admonished his Disciples to be perfect, even as God himself is perfect; rather, in the language of the Greek, when literally rendered, a promise was given: "Ye shall therefore be perfect, even as your Father which is in heaven is perfect." But the Disciples had no promise of immediate perfection, and hence they did not expect it; when they understood the law of seed-sowing, they knew that an age must elapse ere the body is redeemed.

The life which Jesus came to impart was the life that he possessed—his own mind, flesh, and blood. He declared that whosoever ate of his flesh and drank of his blood—appropriated his life when it should be made communicable through the fires of theocrasis or translation—would have life, and would be raised up at the last day. The seed was sown at the beginning of the age; that seed was the life and mentality of the perfect Man, and according to the laws of reproduction, the death of that which was sown ensued. Perfection was therefore possible in no other beings until the time of the great harvest of the age, the close of the dispensation. The seed was the Word; the sower was the Messiah, who sowed himself; the field was the world; the harvest, the end of the world or age; and the product of the sowing must be like the seed sown. A perfect Man was sown; thousands of perfect men will constitute the harvest.

If, then, we find that perfection obtained in the person of Jesus, and that after his departure perfection was not possible until that which he planted in the race should reach its maturity at the close of the dispensation of regeneration, it should not be difficult to see why the Apostle Paul accepted the condition of mortality as inevitable for the time being. It was his experience, as well as the experience of all others of like mind, that the sensual man was at war with the interior spirit which

they received from its Messianic source; and the conflict was felt throughout the whole being.

The hope of the primitive Christians was deliverance from the mortal state; they looked forward to the *end of the age*, when they should put on the Sonship, for which the baptized portion of humanity specially groaned and travailed in pain. Perfection during the age of development has been impossible; but in the fulfilment of human destiny, the time comes when perfection in the flesh is possible,—the attainment to the immortal state being the great goal of progress, the greatest achievement of genuine science, the ultimate of that work begun by the perfect man of nineteen hundred years ago.

### The Flaming Sword's Exchanges.

THE EDITOR.

The Arena.—First in the order of presentation and also interest, is an article

#### NO LECTURES DURING AUGUST.

*We are authorized to announce that during the month of August, the heated term, there will be no services of the Koreshan Ecclesia, nor meetings of the Society Arch-Triumphant at the Koreshan Hall nor elsewhere in Chicago.*

*In The Flaming Sword of August 29 announcements will be made of the order of Services and Lectures for following months.*

by Rev. Robert E. Bisbee, entitled, Why I Oppose our Philippine Policy, a fitting supplement to the symposium on Imperialism which appeared in the July number. The reasons given by Rev. Bisbee are mostly sentimental, in harmony with the modern conception of democracy. Another interesting article is Count Tolstoi and the New Quakerism, by Prof. Bixby. Joseph Smith, son of the Mormon prophet, and President of the Reorganized Mormon Church, contributes the Origin of American Polygamy, and endeavors to show that the Mormon prophet did not inaugurate the practice of polygamy, but that it was introduced by Brigham Young and others after the prophet's death. Topics of the Times and Books of the Day, by B. O. Flower are interesting departments. The entire contents of the current number are up to the usual standard of the Arena. 25 cents per number; \$2.50 yearly. Alliance Publishing Co., 569 Fifth avenue, New York City.

Leslie's Weekly.—Many of our readers will be interested to know that one page of this popular weekly for July 17, 1902,

was devoted to illustration and description of the Harmonite Society, Economy, Pa. Five excellent photographs appear, and a brief history of the Society from its founding to the present time. The issue for July 24 is specially interesting; it is the "Vacation Number," illustrated by numerous photographs of places of rare interest and enjoyment and scenes of beauty on land and water, on mount and plain; noted Nature's wonders and vacation resorts. Some of the photographs are very attractive. The letter-press is in keeping with the illustrations. 10 cents per copy. The Judge Company, 110 Fifth avenue, New York City.

### Summary of the World's News.

AMANDA T. POTTER.

July 23.—Archbishop Ireland rebukes Roman Catholics who attacked policy of President on Philippine church question.—700 trees in Chicago West Side parks and boulevards destroyed or damaged by storm of July 17.—Earthquake on St. Vincent Island.—King Edward walks a few steps daily.—Per Senator Drummond, Montreal, a new subsidized line of fast steamers is Britain's only hope of competing with U. S. on ocean.—Corn in splendid progress except where destroyed by floods; rains interfered with harvesting and threshing winter wheat.—Burning of bituminous coal forces problem of smoke prevention on New York and other eastern cities.—July 24.—Tennesseans endeavor to prevent Southern railroad merger.—Food products advancing; meat, poultry, eggs, vegetables reach unusual prices.—Total fatalities of American soldiery in Philippine war, 4,470.—Western Union messenger boys of Chicago, strike; overtime without pay.—July 25.—Second postponement of coronation possible; King unable to leave his couch.—Burning roof collapses beneath 13 Chicago firemen who fall 40 feet and escape without fatal injury.—Pilgrim Club launched in London; object, better acquaintance of Englishmen and Americans.—July 26.—Saturday Review, London, claims Marconi assumed credit and obtained patents for another man's discovery.—France faces revolt because of closing of schools of Catholic orders.—Senator Cullom predicts danger to republican party through inaction in confirming reciprocity treaties and working tariff revision.—Walls and gateway of ancient temple of Solomon discovered in neighborhood of Janohah, Samaria.—Postal Telegraph lads prove victors in labor disputes; all demands conceded. The Illinois District telegraph and the American District Telegraph boys still out.—July 27.—In prize ring, San Francisco, Jeffries wins world's championship over Fitzsimmons; suspicion of prearrangement.—Chicago suffers mosquito plague.—President indifferent concerning Aguinaldo's visit to America.—Lightning, rain, hail, and floods continue fatal to life and property; serious injury to Texas cotton crop feared.—Jewish world reports 115 million Jews in America; Chicago has 13.—Scandinavian immigration largest since the 80's; effect of hard times.—Porto Ricans develop marvelously under American rule.—July 28.—Minister Wu Ting Fang returns to China to modernize its laws.—Western Union and I. D. T. messenger boys win strike.—Rev. James M. Gray, of Boston, says liquor traffic in America is



beyond control of man.—Flood of applications for pensions from veterans of Spanish-American war.—A. M. Rothschild, Chicago dry goods merchant, suicides; cause, insomnia and physical suffering.—Stock-feeding invention perfected by Chicagoan; better meat at less cost.—July 29.—Earthquakes in Nebraska, Western Iowa, South Dakota, and California.—The trust problem an exceedingly hard puzzle for President and advisers.—Judge Stevenson Burke, Cleveland millionaire, sues corporations for smoke damage; amount, \$50,000; has won one suit for \$5,000; fights for principle.—London uneasy over condition of king.—Apalling number of young women in southern China commit suicide to escape sale into slavery.

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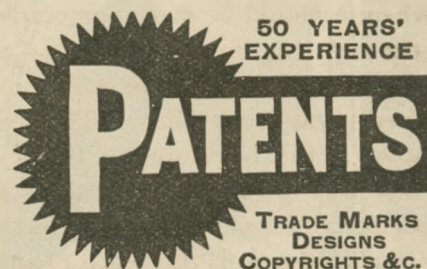
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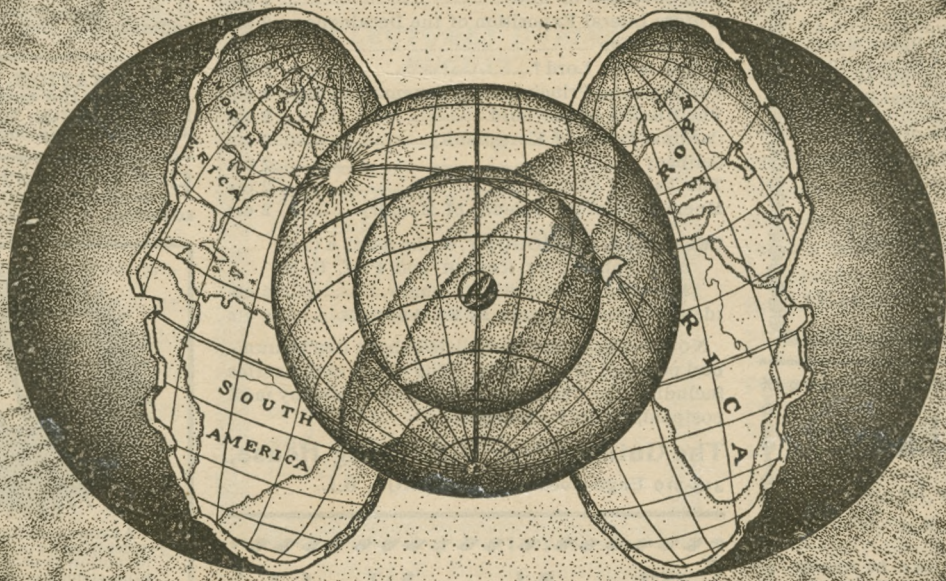
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