

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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Sacrifices of the Final Conjunction.

Book of Revelation, Part XVII.

The Messenger and His Seven Degrees of Conflict; the Giving up of Mortal Loves; Faithfulness Until the Death of the Man of Sin; the Crown of Life.

KORESH.

FEAR NOT THE THINGS WHICH THOU ART ABOUT TO SUFFER; BEHOLD, THE ENEMY IS ABOUT TO CAST SOME OF YOU INTO PRISON, THAT YOU MAY BE TRIED; AND YOU SHALL HAVE AFFLICTION TEN DAYS. BE THOU FAITHFUL TILL DEATH, AND I WILL GIVE TO THEE THE CROWN OF LIFE.—Rev. ii: 10. (From the Original Greek.)

THE OFFICE OF THE MESSENGER of the Covenant is to perform the sacrifices of conjunction, in which the desire for immortal life shall conjoin the resurrecting man with the eternal Divinities. The Messenger of the Covenant is the High Priest of conjunctive unity. He will pass through seven degrees of conflict, achieving the triumph of victory in each succeeding church. The relation which he will sustain to each church, is one of the direction of each to the end of final triumph for every church. He leads every church in the sacrifices it must make, and in the afflictions it will endure in the transpositions necessary for the attainment of its immortality. No man can acquire the conditions of immortality and at the same time pursue the common pleasures of natural and sensual life. The change from the mortal to the immortal state is a radical one, and to effect this transition one must suffer the sacrifice of the old before participating in the beatitudes of the new. It demands, therefore, a great degree of faith to relinquish what one seems to possess, accept-

ing the joys of anticipation with the prospect of something glorious yet to be realized.

There is nothing false and evil in the natural world that is not an abnormal reflection of something true and good in the celestial world. All of the pleasures of the hells, whether of the material or the spiritual, are falsifications of truth and perversions of good; hence to enjoy the pleasures of the heavenly state, these falsifications and evils which are supposed to be the legitimate activities of the normal functions of the righteous performance of use must be forsaken. Humanity existing in the pagan system of competition and commercialism. It has but one tendency, and that is to the final consummation of its own destruction. The churches are in the midst of this confusion and confront its difficulties; and these dangers add to the misery to be entailed in the struggle to extricate the churches from the mortal bondage in which they are held, both in reality and in the anticipated calamity which they fear will confront them. It is therefore said, fear not the things which thou art about to suffer, because the pleasures to succeed are far beyond in glory, the possibilities of human language to portray.

It may seem hard to yield the pleasures of sin and death, because these are the pleasures which we are in the habit of indulging; and having known nothing of

the higher pleasures which have not been enjoyed, it appears to be a sacrifice to yield those in which we have indulged. The indulgence in sensual and selfish pleasures must be substituted by the desire and purpose to perform uses to the neighbor. The joys of this new impulse to human activity cannot be understood until practical experience in the performance of uses to the neighbor brings one to a consciousness of what constitutes real joy.

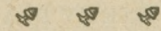
"TO HAVE AFFLICTION TEN DAYS," does not imply that there shall be merely ten ordinary days of affliction or imprisonment, but rather that the entire tendency shall be transformed to the new determination; because ten has relation to the entire falsification of truth and to the complete perversion of good. Ten days are ten goods, and the perversions of these goods constitute the all of evil; hence the affliction means the entire sacrifice of the "old man." Man is in bondage to all evil, yet this bondage is voluntary and enjoyable; hence the transformation to the higher life seems like a bondage in full until one has entered with all his desire and purpose into the joys of the transformation. "To have affliction ten days," has also the significance that the afflictions of the church shall continue to the end of the times of the old order of things, for the reason that there are ten categories of natural being having their origin in the principles involved in the Decalogue, and their continuance ends in the fulness of these categories at the end of the age.

"BE THOU FAITHFUL TILL DEATH," does not mean that faithfulness shall continue until the personality dies,—according to the ordinary meaning of death. When the ordinary man passes out by the common mode of what is called dying, the man is not dead; his spirit still continues its existence, and in the same tendencies as when he was in the flesh. Because he is in the same state of sin as when in the world, man remains subject to the principles of death the same as when in the body; therefore he is not dead, but still in the dying condition. He does not continue in the spirit, but terminates his career in the spirit world and then passes through an experience similar to the one that is denominated death here. The mortal man is in the continuous state of dying; and when, through the order of the new life, he has overcome all that is false and evil he has utterly destroyed the "old man," and, as regarding the "old man," is totally dead. "Be thou faithful till death," means nothing else than until the death of the "old man," when one becomes wholly new. Through all the conflict we are to be enduring and faithful unto we have destroyed the "old man" with all his tendencies. Then follows the crown of immortality, which is reached in the body—the mortal putting on immortality, and the corruptible putting on incorruptibility.

"AND I WILL GIVE TO THEE THE CROWN OF LIFE."

The crown of life, or of immortality, cannot be promised but upon the basis of the complete sacrifice of the "old man." The destruction of the "old man" is the essential prerequisite to any assurance of the crown of immortality, in the triumph over the bondage of sin and death. The literature of Koreshanity is teeming with the doctrine of attainment; and if one would enter into the fields of incorruptible joy, he must appropriate the principles involved in the doctrines of Koreshanity, and thus enter into the everlasting bliss of the Immaculate.

LET HIM WHO HAS AN EAR, HEAR WHAT THE SPIRIT SAYS TO THE CONGREGATIONS; THE CONQUEROR SHALL NOT BE INJURED BY THE SECOND DEATH.—Rev. ii: 11. The first death is the death which the first man dies—that is, the death of the immortal Son. The second death is the death which the mortal man dies when he has killed the "old man." As the second death cannot be accomplished but through the letter of the Word, the importance of the letter can be readily understood. It is the letter that killeth; nor can the spirit make alive until the letter has performed its work. Now if the "old man" is killed, so that the immortal man stands forth in all his power and glory, how plain it is that to be faithful until the second death, man shall not be hurt through the destruction of the "old man of sin." It certainly will not hurt the man to become immortal; therefore to kill the "old man" for the purpose of immortal life (the life through which man enters the eternal state), should be the determination of every one who desires to attain the higher development.



Under the Control of Capitalism.

THE CONDITIONS of Chicago indicate the fact that the Fatherhood of God and the brotherhood of man are not up to date, practical factors in the commercial and industrial world, and the optimistic *Chicago American* seems to view the situation as an alarming one. We still assert that the worst is not yet; nor will it ever be any better so long as the capitalistic world controls the resources of commercial and industrial interests. The world is rapidly progressing from the competitive to the capitalistic condition; and the principles of coöperation are being prostituted by the great corporations which are merging toward the final combine, which exalts capital and makes slaves of the people. We might put forth an eloquent appeal for a social revolution in public sentiment, but eloquence is always accompanied with the conviction of both the righteousness of the purpose and the success of the effort.

There is a remedy for the present abnormal extremity to which the competitive system has reduced humanity, but it is only in the great outpouring in which the age of the past is transited to the initiation of the age to be. God herself will reign in earth, and the institution of the world's empire is the authority of righteousness and the restitution of the race.

The Religious Basis of Organic Communism.

KORESH.

THE KORESHAN SYSTEM is founded upon the fact that the Son of God was the involved product of the human race through the function of the Jewish people and church, and that the Lord Jesus, the Son of God, came into the world as the Seed-man for the purpose of being planted in the church, and was so planted by the operation of the Holy Spirit. He inaugurated communism; in other words, he planted communism in the beginning of the age, and communism must come as its fruit. He was the seed of organic life, the universe in its least form. He did not create nor inaugurate a perfect system of communism nineteen hundred years ago, in and among his following, because he had not the perfect development in his people for such a consummation. The seed was perfect and the soil was fertile enough for its reception and gestation, but the perfect fruition could not come until the end of the age or dispensation; and when it comes it must be the product of the perfect structure that was sown as the seed or germ. The promise of success is in the recognition of the true character of the Son of God, and in the Messianic law as providing for the Messianic return.

In order to comprehend the character of the new order, it is essential to know the form and function of the germ planted, from which the true order must take its origin. The Son of God embraced within his organic perfection the two essential principles of the human

form—the male and the female. It was said of Him: “He who hath the bride is the bridegroom.” The Lord was bride and bridegroom, two in one, and because of this he possessed the greatly coveted boon—immortality, a condition involving both life and death, eternal life. In Him the male and female principles had taken the immortal form, because they had become biune through the laws of microcosmic government. He had established in his own being that equality of the male and female biunity upon which must depend the ultimate divine and universal government in the earth. No person is a Koreshan who does not recognize in the Messiah of nineteen hundred years ago, the Eloah and the Jehovah; the Eloah being the invisible God and Father within him; the Jehovah being the personality in whom the Father had his residence. Jesus was the Lord God, Jehovah, Eloah,—both the Father and the Son. This every Koreshan must and does confess. This fact—with the vital truth of his conjunction through the shedding of the Holy Spirit, which was himself dissolved, and thus descending into Joseph’s posterity, from which he arises at the end of the dispensation—comprises a fundamental conviction of the Koreshan disciple. It is upon this religious basis that we are gathered into a communital grouping, in which we are laying the foundations for an organic socialism—the first principle of its government being centralization.

Bright Hopes for Darkest America.

A View of the Economic Conditions Which Prevail in the West; Darkness Before the Dawn; the Man Who Proclaims the Destiny of the Western World.

BERTHALDINE, MATRONA.

THE EAST IS DEFINED by the rising of the Sun, the primary source of universal enlightenment. The God of day rises where it is darkest just before dawn. We Americans read of “darkest England” and “darkest Russia,” and are slow to perceive and believe that a darkness is deepening in our midst that can be felt by every prophetic soul cognizant of his nation’s sins against its highest interests. In the United States we find the wreckage of the youngest and freest nationality in earth. Like a riotous youth we have sold our birthright as a republic, the noblest national estate ever entrusted to a government; and we have become as a people, a horde of wage-slaves to a plutocracy the most arrogant and powerful of all time.

Plutocracy is a combine of capital and labor united by the locked horns of conflict for the attainment of permanent control of a financial system which both devoutly believe to be righteous. Capitalists and laborers alike worship the golden calf, and are not prepared

to see another god supplant it. The antagonistic constituents of the reigning plutocracy represent the lustful, selfish spirits from beneath, who erected the competitive system, through the agency of which they have controlled the human race and held it in the bondage of iniquity. A house divided against itself is destined to fall. The competitors have for some time been locking horns over the graves of “buried sunlight”—the coal regions; and the impoverishment of the people through the cold and hunger caused by this inhuman monopoly of generous Nature’s resources, is filling the world with a sense of discontent and desperate outrage. If the American people are self-governed, they certainly display a marvelous lack of moral and intellectual ability to rule well the affairs of their national household. Their methods of consigning the care and keeping of all the goods of life to capital and labor trusts are gravely reprehensible.

Surely Israel, the progressive spirit of the Almighty,

entered the wilderness of sin when he passed over from the effete East of the sun-rising, to the Occident which is to become the Orient of his reappearing. A theocrat, typical of Moses, was raised up for this nation in its patriarch Washington; but he, with all his heroes, was gathered to the Father long ago and buried out of sight. The principles and laws which he represented have been made void by traitors who have succeeded but not followed him. The darkness deepens sharply in contrast with the vivid glory of the East or rising of the Father of lights. Darkest Russia and darkest England will grow darker with the deepening of the darkness of our own land—the darkness which just precedes the dawning of earth's new day. Israel, king of day, arising in America, has raised up a new Demosthenes in our midst to convince the world that Diogenes has not sought in vain for an honest man, a man who can tell the world what it must learn to know—the truth. In this land of promise, the truth as a fountain of living water shall rush forth in torrents of eloquence to renew the life of the universe; and as a man standing in the Sun, the sons of righteousness will arise and yield the peaceable fruits of righteousness, the increase of Jehovah's planting.

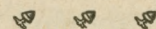
In the Garden of the East, or place of his rising, God the Lord will walk with men in the cool of the day. He is as wise as a serpent; he is "*sapiens*," which means wisdom, and serpent is its symbol. He will open the eyes of the understanding of men and reveal to them their folly—the folly of the competitive system and the fallacy of its stamped coin. The naked truth will shame their clothed iniquities and bare them to themselves; and they will offer their bodies to be burned that the land may be purified of their uncleanness. God the Lord proclaims the destiny of Pan-America; he will possess it as an estate on which to build the Temple of the kingdom of righteousness. This temple will be the seat of equity. Capital and labor will be no more; yet all industrial arts will flourish beyond the ken of man, impelled by powers unknown and untouched by mortals.

We are optimistic; peace is in sight, but war is its price and forerunner. Capital and labor, as represented by coal barons and miners, are skirmishing along the lines of a great battle-field. Individualism so called is rampant and will become riotous; every man's hand is against every man, and the time for a choice of weapons is come. We recommend the sword of the Lord and of Gideon. The secret of the Lord is with Gideon, and he can command the sun to stand still while victory is won in His name. National ownership of national resources in Germany, Russia, England, or any other nation will not set the pace of national righteousness; but one righteous man can and will, and all else will follow. One righteous man will set before all nations an open door into a divine earthly kingdom, in which whosoever will may walk in the highway of holiness. God's kingdom is to come, and his will is to be done in earth. With imperial dignity Israel the king will preside in the sphere of equity, and the equitable

distribution of the commonwealth of the world will be a vital fact of national existence. No man will say to his neighbor, "Know the Lord," for all will know him from the least to the greatest. God the Lord is ever the master of all human destinies; for he unites with and gives momentum to the focalization of the most complex forces in the universe. As the master Alchemist of all combinations of spirit and matter, he generates the electric spark that creates the vortex of all life-giving energies from above. Eagle-eyed and strong of wing, he must pierce and rend the veil of mystery that hides the Most Holy from the unholy, that men may die to live—for the purpose of death in the Lord is holy, else God would not die that men might live. Jehovah pours out his soul unto death for the satisfaction of bringing many Sons to God in his image and likeness.

The spirit of progress has many leading embodiments in the median line of progression. Four hundred years ago the sign of the cross was borne to the shores of America by Christopher Columbus—"the Christ-bearing sign of the dove" of peace. The spirit of this sign has moved on, formulating man after man to serve the divine purpose of its victorious destiny. The signs, or men after God's own heart, culminate in the Sign of the prophet Jonah, the Shepherd and Stone of Israel. As Joseph, the steward of the Lord, he will provide the storehouse for the wealth of all nations in the establishment of the laws of order and equitable distribution. As Solomon, he will build the temple of God in the establishment of righteous human relations; and as Elijah the Prophet, he will restore the life of the divine Sonship to the world, and cleanse the habitations of men with the fire of his purification.

The wealth of the world is every man's, and to be had for the asking—if he will leave all to follow One who laid down his life that he might take it again with increase from the field in which it was planted. His servants ye are to whom ye yield yourselves as servants to obey; and the Son differeth nothing from a servant till the time appointed of the Father, who rises from the dead as the Son of righteousness, the Scientist of law, who clothes himself with light as with a garment, and veils his face that men may walk and talk with him in his Garden in the East, in the cool of the day.



Mind and Its Aggregate Expression.

IT WAS UNDERSTOOD by the ancients that the subjective world, or the kingdom of mind in its least or individual form, was the embodiment—so far as it had attained to completion—of the objective and aggregate universe. Thus the subjective world was denominated the microcosm, or the little world, in contradistinction to the macrocosm or great world. A mere modicum of common sense, independent of ancient thought, ought to teach men that there is an agreement in all particulars between the mind and the aggregate expression of mind, as those expressions are outwardly formulated in that physical existence which is called creation.

The Problem of Social Redemption.

The World Needs to Realize its Bondage; a Gradual Awakening; the Work of the Reform Press; Manifest Influence of Koreshan Literature.

AMANDA T. POTTER.

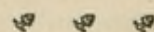
A WORK OF RESCUE is made difficult when the recipient is unaware of the need of intervention; perplexity is intensified when he is obstinately set upon some plan impossible of desirable issue, which withdraws his co-operation and rivets his attention to his own devices. It may seem far-fetched to compare the situation of the wage-slave to the occupants of a burning building who require to be told that heat incinerates and that their safety will not eventuate from spitting at the flame. However absurd the comparison may appear to those upon whom it is drawn, it seems really apt in view of the much ado and little wrought by the working-man and his would-be leader, the "reform" press, during the last quarter of a century. This pen and type effort speaks the fact that the leading minds of the masses feel that the people are in thrall. That a large number of designedly reform papers are supported is proof that a certain patronage shares the opinion; but no change in direction of liberation is effected. Rather, as time speeds, we see the grip of the toils more firmly drawn. The present order offers no other solution to the problems of industry and commerce than the strangulation of competition in the boia folds of monopoly.

While Koreshanity is not a champion of the reform literature of the day, it accords it a deserved degree of merit. These periodicals have occupied a certain plane in the educational field, and there has been much genuine effort to work a good to men. In this last sentence we do not include some who have exploited the discontent of human woe to their own ambitions. The time-serving prescience which, discovering an impending event, forestalls it with swift intermeddling and then traffics the vainglorious boast: "Behold me the champion and benefactor of the oppressed! Please overwhelm me with your suffrage!" is even more contemptible than those who sound a trumpet before them and do their alms in the presence of men to be seen of them.

There has been a lack of comprehension concerning the character of the disease afflicting the body politic. The social movement cannot arrive at the faultless diagnosis which must be the pediment of successful prognosis. Thus it lacks the elements which lead to profitable conclusion. But it has aired men and measures, it has exposed cliques, it has tabulated figures and facts, it has compared industrial issues and suggested relief patches—the shadow of momentary ease—for the old moth-eaten competitive garment. It is a destined instrument to stir the people to thought, and the last few years discover an up-grade tendency in the character of the instruction, the distinctive trend being toward socialism; though it must be admitted that it is a socialism wanting in the attribute divine.

Confessedly selfish, it is the antithet of the communism taught by the publication from which reform periodicals have both knowingly and unwittingly absorbed the better ideas of their advocacy.

We refer to *THE FLAMING SWORD* which, refusing the patch palliation and commending the pagan robe (descended upon a fallen Christianity) to the flames, has circulated among the reform papers. The pure brilliancy of the truth put forth by its Founder, glowing steadily through headline and page, is to some extent reflected upon the sheets in mention. The people, heavy of eye and dull of ear, slowly approach the point of genuine activity, and their leaders are not in advance of them. Comparatively few, be they leaders or be they led, have attained the desire for the fulfilment of the prophecy which declares that all things shall be made new. Not believing, how may they desire? And here, in small, is discovered the mortal disease of modern socialism—it is *atheistic*.



Dispensational Orders of Life.

FROM THE WRITINGS OF KORESH.

EACH DISPENSATION culminates in its own peculiar order of fruit, no two dispensations of the same Zodiacal series terminating in the same or exactly similar fruition. In the culmination, however, of a complete evolutionary series, the fruition corresponds in its every specific character with the full fruition of the preceding series. The fruit of every dispensation is for the purpose of appropriation (by assimilation) to the higher or celestial kingdom. Every dispensation is impregnated from its own celestial and spiritual degrees; and the process of gestation through any given dispensation or age, culminates in the specific fruit of the age, which, when ripe, is gathered by the invisible degrees and garnered for the use of those degrees while progressing through the eternal cycle and awaiting the fruition of the succeeding age. This fruit is biogenous (the fruit which is coming to its birth, the fruit of the Tree of Life) and pertains to states and qualities of human life specifically relating to the various regions of the mind in its involutions and evolutions, the final or ultimate degree of which pertains to the outward or natural life and structure; the last or final effort of the series being the incorruptible transformation of the visible and tangible form to the spiritual condition and state or domain. This is the final overcoming by which the process of the corruptible dissolution of the body is averted. It is the victory over the last and greatest enemy to humanity; it is death swallowed up in victory.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

COMTE'S POSITIVISM.

*A Review of the Philosophy and Sociology Put Forth
by the French Savant.*

AUGUSTE COMTE was born at a period in the history of his nation when a great and terrible struggle was just closing. He may be considered as a product of the mighty forces of unrest and sedition. He evolved what is termed Positivism. If rightly named, this school of philosophy ought to lead its followers into actual knowledge. It should furnish them with certain information on those points where previous inquiry had been fruitless. Philosophy is the love of knowledge, and unless a set of ideas dignified with the title of a philosophical system present *positivedicta* to satisfy the questionings that arise from this love, it is wrongly named.

What is the content of the system founded by the French thinker? It is said that Comte discovered a certain law called the law of the Three States, which is the key to his system and the foundation of the Positive school of thought. Such a law necessarily claims the attention of any one who desires to form a candid judgment of Comte's place in the temple of philosophy. He claimed that the human mind in its endeavor to explain phenomena was accustomed to pass through three successive phases.

In the first, which he named the theological phase, men attribute what they see to a supernatural cause or agency. In the second or the metaphysical phase, they suppose phenomena spring from some inherent force residing in the object of cognition. In the third or positive phase, they cease to look for any cause whatsoever, recognizing the futility of such an inquiry. They simply report and classify what they see, arranging phenomena of a kindred nature in categories. In order to make Comte's law of the Three States perfectly clear, an illustration given by one of his disciples may be cited: "Take the phenomenon of the sleep produced by opium. The Arabs attribute it to the will of God. Moliere's medical student accounts for it by a *soporific principle* contained in the opium. The modern physiologist knows that he cannot account for it at all. He can simply observe, analyze, and experiment upon the phenomena attending the action of the drug and classify it with other agents analogous in character."

Here, then, one has the content of Positivism. It discards as fruitless all inquiry into the realm of causation, and it considers that the disposition to make such inquiry is characteristic of the primary stages of intellectual development. If this be all that Positivism can offer,—if, at the very outset it abandon all effort to trace the phenomena of consciousness back to their source as the aggregated product of experience, and the universe to its ultimate concept as the correspondent of Deity, then it manifestly and signally fails as an organized system. It affords no positive knowledge in re-

sponse to the highest questionings and yearnings common alike to the philosopher and the child. It would far better style itself Negativism.

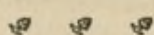
The true Positivism as a universal system would embrace and blend Comte's Three States as coexistent phases of thought. It is equally essential to comprehend primary and secondary causes. Indeed, there is no use in observing and classifying phenomena, if the human intellect is to be balked here; if it is not to know all things from least to greatest which it can desire to know. The very fact that the human mind can propound a question, logically implies its final induction into the field of knowledge where the answer may be found.

It was Comte's purpose to put sociology upon a similar basis with the physical sciences. His polity was to be organized neither in conformity to the will of the gods nor as the expression of the people's sovereignty, but in conformity with the history of intellectual development which he regarded as the key to social evolution, the law of the Three States being the key to the history of intellectual development. The progress of the race consists, he thought, in the gradual gain of altruism over egoism. How is the predominance of altruism to be secured? Comte said it must come through the development of feeling or sympathy.

Comte never designed to organize society upon any other basis than that of securing the highest good of the greatest number. In order to do this he saw that religion must enter into his scheme. Despite his rejection of every concept of theology, he tried to construct a religion. He did this because he saw that in order to unify society there must be an agreement upon some object of supreme love and worship—something that would call out the feelings of the heart. The object which he proposed for veneration was Collective Humanity. He was logically forced to accept the fact that religion is the unifying principle, and without such a bond society cannot become an organic whole. Prayers, sacraments, even the invocation to a new trinity, entered into the forms which he elaborated for public worship. He tried to graft Catholicism upon Positivism, not dispensing with the function of a priesthood chosen to direct all the activities of church and state.

Collective humanity in its falses and evils is a very unsatisfactory object of worship. It is not possible to awaken its highest and purest aspirations unless some ideal concept be presented, to touch and impel it forward by the force of transcendent example. Comte found it necessary to introduce religion into his Utopia, just as every form of modern socialism will be compelled to adopt it or else abandon the hope of organic unity in a body politic. The religion of humanity comprehends the radical transformation of men into beings of a divine order, with Godlike traits worthy to be loved and revered. The worship of humanity in its present

stage of development, cold, sordid, and grasping, is not only impossible, but it does violence to every principle of ideality.

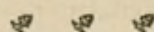


The Sublimity and Majesty of Nature.

DURING the past year the Milky Way has been the special object of research and investigation. Thousands of telescopes from all parts of the earth have been directed toward its nebulae in the vain hope of discovering how worlds are made. Something, perchance, astronomers have learned by gazing night after night into the starry heavens. They have seen the marvels of creation outspread in glittering brightness, Orion and the Bear, the Pleiades and silvery Luna. Is it possible for vision to travel to these radiant orbs and the mind not be exalted at the spectacle of so much grandeur? Can the eye dwell upon those star-strewn spaces and the heart fail to respond with a paean of praise and adoration?

But it appears that the majesty of Nature which impelled Voltaire to kneel and return thanks to the Creator in the presence of an impressive landscape; which led Ruskin likewise to pray and kiss the ground on catching sight for the first time of the solemn splendor of the Alpine peaks, does not affect many modern thinkers. So thoroughly polarized are they in materialistic thought that no matter how sublime the scene, it awakens no concept of a creative mind back of Nature. Like him who called the greatest of American cascades merely a "rush of unnecessary water over unnecessary rocks," they see only combinations of atoms and molecules called star dust.

Far from there being in the Milky Way anything to confirm the nebular hypothesis, it yields to the trained observer very certain indications that matter never existed in a state of homogeneity. The spiral motion noticed in some nebulae cannot possibly be accounted for on the ground of any principle inherent in what was once dead, inert, lifeless. Dead matter has no property of motion. Consequently, if it was originally inert and is now in motion, some force outside itself must have given the impulse. But, if there was nothing outside itself as this hypothesis assumes, there was no such force. If nothing acts upon something, will that something be changed?



Utilizing the Principles of Dissolution.

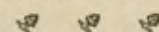
IT IS ARGUED by those who can see no hope of immortality, that the transitory nature of every natural object justifies the inference that man himself can hope for no permanent existence. Not only the fact of death, but the testimony of science telling him that everything he sees has existed in some previous form and must pass into something different from its present state, implies that he, too, will share in the universal dissolution.

It is the delightful office of Koreshan Science to show that in the prospect of dissolution lies the strongest hope of immortality. There are two ways of leav-

ing the mortal body; one the new and living way, the other attended with all the circumstances that make death so horrible. When a piece of zinc is submitted to the action of an acid, the metal is dissolved. It experiences a change of state, and out of the union of two lower forms of substance one of the most wonderful is created. This new substance is endowed with extraordinary properties beyond any that belonged to the zinc or the acid. It is a new substance, just as real but more efficient as a causative agent.

By a similar process every human being, soon or late, is to undergo a change of state. So all the transmutations seen in Nature are an earnest of good things to come. The universe itself is so adjusted that waste and renewal are equal. The permanence of the cosmos as an organic structure is thereby assured. When man reaches his highest form he is in a cosmic state of perpetuity—life.

Does death or corruptible dissolution involve any argument contrary to the prospect of an immortal state to be reached? Death is simply the state of mortality, and if it be the common lot at the present time, while constant change involving progression as one factor is the order of the universe, then by logical inference immortality is to follow.



The Discontented Lily.

A BEAUTIFUL LILY once grew upon the bosom of a quiet lake. Tall trees flung their cool shadows over it, while night and morning its lips were kissed by the gentle breeze. Sedges and water plants with cardinal flowers and iris grew down to the water's edge. Sometimes they whispered to the lily but it heeded them not—in its own place it lived content with the air and sunshine. There came a day, however, when the lily lost its peace of mind. It began to think of its roots,—how they grew deep down in the mud and ooze at the bottom of the lake. So it fell out of heart with Nature, and the more it thought, the more unhappy it became.

"If I could only be an air plant and get rid of that mud!" it kept saying over and over, until some of its petals began to wither.

"Let your roots alone," counseled the breeze. "You would die were they torn away from that black soil. You are not fitted to feed upon air alone. Be patient. Be content, and remember that all higher forms of life once grew like you, out of the earth's dark bosom."



Danger in False Sentimentalism.

"BRING UP your children to love and admire everything that exists," is one of the mottoes promulgated by the press with laudatory comments. When your children pass the saloon door and through its gilded portals catch sight of the traffic in whiskey; when, farther on, they see a poor wretch lying by the wayside in a drunken stupor, are they to admire either spectacle? Civilization—or barbarity—has many victims, none more pitiable than the object of man's brutality and desire, left to beg or starve after he has destroyed her chances of earning an honest livelihood. Shall children be taught to love and admire the man who works such ruin? When they see the poor freezing in basements and alleys, or waiting in the bitter cold to buy a few pounds of coal at the rate of twenty dollars a ton, shall their love and admiration extend to the rapacity which controls the markets causing this distress? Shall they not rather learn to shun the sentimentalism which calls itself "new thought," and says to all the world, "Whatever is, is right"?



In The Editorial Perspective.

THE EDITOR.



TO THE MODERN WORLD the conception of the universe as a great hollow sphere containing all kingdoms of life, is both new and startling. It is so completely the opposite of all popular conceptions of the world, so radically different from anything put forth in modern institutions of learning, that it is difficult to impress the world with a sense of its great truth and importance. In the promulgation of the System we frequently meet with the question, What difference does it make what the shape of the world is? What does it matter whether we are living on a ball, or a flat surface, or on the inside of a concave sphere? What has astronomy to do with theology, or with sociology? What has it to do with the solution of the pressing problems of the times? And we frequently hear the expression, "Well, perhaps you are right—who knows?" To us, these questions and expressions constitute an evidence that modern science has not given to the world any certain and conclusive demonstrations that its conceptions are true. The panorama of theories passes before the world as time progresses; so used are the people to change of opinion, that they think that another change might come without making any difference in the general conceptions and customs which prevail. We answer that the true foundation of all science will work a revolution in all spheres of thought and all domains of activity. The transformation resulting from the application of genuine science to human affairs will be analogous to the change wrought by the rising of the sun—darkness disappears and light fills the sky. The treasures of truth locked in the vaults of life cannot be secured without the key. The finding of the key is the great discovery; it is the discovery of the fundamentals of genuine science. The reading of the great book of Nature is one of the greatest achievements of the human mind. There is in the mind a momentum in the direction of research; it has moved men for ages past. Nature is honest and true; it inspires no hope that may not be fulfilled; every aspiration has its goal of realization; and the time must come when the veil of mystery will be removed. The universe is the language of causation; cause expresses in effect all the principles, laws, and characteristics of creative life and power. The forms of Nature are the symbols of the divine mind; if these forms, the natural language of Deity, can be interpreted and understood, the character of Deity himself is revealed. Is not the question of human origin and destiny of some moment? Is it not important to know the purpose of existence? Is knowledge not better than ignorance? Are the affairs of life of so little consequence that man may disregard the principles of human relationship? When we note that the present conditions in society and industry are the result of grave misapprehensions of the principles of right relations, it becomes evident to the mind that the restoration of righteousness can obtain only through a knowledge of the form and structure of the righteous order. The scientific conception of the true relations between man and man, and man and Deity, must ultimately revolutionize every department of human activity, and transform all the

conditions which now exist throughout the world. The government of the cosmos is scientific; the arrangement of all its parts is harmonious; its industry is orderly; and its life is maintained on the basis of reciprocity. In the discovery of the Cellular Cosmogony, the great pattern of organic society is revealed; the Bible is interpreted when we learn to read its symbols; and the treasures of knowledge and of life open to him who applies the key. The true Cosmogony teaches the geometry of life, the mathematics of reason; analyzes the divine physiology; brings the new social spirit, and the power of divine Imperialism; and applies the principles of social architecture. The difference that the application of the principles of Koreshan Science makes is world-wide in its scope of possibility, and the System is destined to extend its power to the uttermost parts of the earth.

The American Association for the Advancement of Science has closed its fifty-second annual session at Washington. It was a great conclave of 975 scientists representing every department of modern research, including astronomy, biology, anthropology, physics, mechanics, and social economics. There can be no doubt of the fact that this association is thoroughly representative of modern scientific thought; nor that it truly sets forth the objects and aims of the scientific world. We may take, therefore, the utterances of representative men at this association as expressing the sentiments of the typical modern scientist. We desire to call attention to the fact that though the theories and conceptions of this great body of men are dignified by the use of the term "science," which means *knowledge*, it is obvious that so long as men admit that they are *searching* for truth, for knowledge, their conclusions cannot be, from the very nature of things, truly scientific. The association is therefore misnamed; it is not a society for the advancement of science, but for the promulgation of transient theories, and for facilitating research in various lines. For instance, Dr. Hall, in his paper on astronomy, expresses the opinion that the astronomers of this country are in position to supplement the most advanced work that may be done in Europe, and emphasizes the need of better equipped observatories, and the breaking down of all "natural barriers and restrictions in the search for truth." An important paper by Professor Franklin, of the chair of physics in Lehigh University, discusses the conclusions of President Wilson, of Princeton, that "the scientific spirit of the age is doing us a great disservice, working in us a certain degree of degeneracy;" that the conceptions of the scientists are materialistic, wholly ignoring the substance of spirit. Professor Franklin freely admits that there are noxious elements in the modern scientific atmosphere. On this point we may quote his own words: "Idle speculation is the last infirmity of strong minds, but it is certainly the first infirmity of weak ones; and popular science is, I think, primarily speculation." He deprecates the fact that in the sphere of modern physics much is taught that is greatly misleading.

To what extent do corresponding conditions prevail in other departments of so called science? Why, through and through! It is simply astounding to note how exceedingly gross and crude, faulty and fallacious, are the conceptions put forth by the modern scientific mind! There were doubtless many learned papers read at this last session of the Association, covering a wide range of subjects—but to what purpose, as related to genuine knowledge? We can imagine what would be the confusion and consternation if the Voice of authority should call upon such a body to solve the innumerable problems which confront them! If the penalty for non-compliance were instant relinquishment of their titles, how many names would stand the test? Not one!

Confronted with the question as to what Jesus meant when he advised the rich young ruler to sell everything he had and distribute the proceeds to the poor, the Junior Rockefeller—heir to the oil magnate's hundreds of millions, and the most prominent member of the Fifth avenue Baptist church, of New York City—replies in substance that the Christ never meant what he said at all; he merely meant to suggest to the young man and to everybody else, that the lines of sacrifices required to attain the heavenly estate are mere side issues—that one is not required to give up vast fortunes unless one should go to the extreme of feeling deeply impressed that it is one's duty to do so! The rich Baptist Sunday school teacher considers that the matter of giving up wealth is purely a personal affair between him and God—a subject which every one must settle for himself. Now, all this is mere moralizing, or demoralizing rather—a direct evasion of the question as to whether or not Jesus meant what he said. While we grant that any sacrifice must be made freely without compulsion (that is, one may make the sacrifices or not, just as one chooses; if made, the reward is obtained; if not, the reward is *not* forthcoming), we should like to ask if the making of millions is purely a *personal* affair? Are not hundreds of thousands of others concerned? Does not one sustain some relation to society? Piracy on high seas was once freely indulged in by those who considered it in the light of personal privilege; but that privilege was opportunely interfered with by the powers. A Wall street magnate considers that the Christ could not possibly have meant that he should pauperize himself by giving away all he possesses. But can one be so sure that the Lord Almighty ever meant for any one to pauperize millions of people by taking away all that belongs to them? Let the rich man ask, How do I obtain my wealth? By what right do I maintain control of it? To whom does it *rightfully* belong? And if he can find any principle or law in Nature, or precept in the Bible that will warrant him in concluding that he righteously controls the resources of wealth, then he can show that he is not required to restore to impoverished men the wealth that has been taken from them; but until one can annul the divine injunction by establishing rights superior to those of the Heir of the world, the words of the Christ must stand as meaning just what he said!

The special grand jury of Cook county, Illinois, appointed to investigate the causes of the present coal famine

in this vicinity, has completed its work and made its report, which is in substantial agreement with the view of the situation taken by THE FLAMING SWORD in recent issues—that the principal and primary cause of the difficulty resides in the anthracite coal strike of last year, which created an abnormal demand for the bituminous product; that coal dealers have taken advantage of the increased demand and raised the price of coal; and for purposes of cornering coal and controlling the coal market, the dealers have blockaded the avenues of distribution. Besides making a vigorous report to the State authorities, the special jury has returned indictments against nearly fifty coal firms in Cook county, for general conspiracy, violation of the trust laws, and infringement upon the rights of the people to the use and enjoyment of fuel. What the results of these indictments will be remains to be seen; but the evidences of the guilt of the coal concerns are numerous. Such conditions as the people are now experiencing are necessary to show them the utter inconsistency of the competitive system of industry. Where interests conflict disorder is inevitable. These conditions also serve to intensify the difference between capital and labor, which are now engaging their forces along the skirmish lines of the great battle of Gog and Magog. The storm is about to break forth in all its fury.

The fate of modern science is forcefully indicated in a little story on Professor Agassiz, published in a recent number of the *Metaphysical Magazine*. Senator Fry once meeting the Professor, told him of having caught a speckled trout weighing eight pounds; and notwithstanding the fact that the Senator said he had weighed the fish carefully, the Professor protested that "The *salvalinus fontinalis* never attains that extraordinary weight; all authorities on ichthyology would disprove your claim"; whereupon the Senator answered that there were larger fish in Maine than were dreamed of in science. The Senator promised to send the naturalist a still larger fish, and later he caught a trout weighing nine pounds and sent it as promised, and received the following telegram in reply: "The science of a lifetime kicked to death by a fact"!

It is said that the wealth of capitalists is necessary to all great and successful undertakings. If such is the case, the great world-movement of nineteen hundred years ago appears all the more miraculous! We dare say that the greatest system of industry the world has ever known will be successfully conducted long after modern magnates and their essential capital are forgotten. Money as it now obtains is a curse to both master and slave, and the time is at hand when it will be utterly abolished.

True education consists in developing the mind and fitting the man to perform the greatest possible uses to his fellows.

Important subjects cannot be weighed with scales which obscure the mental vision.

They object to law who do not wish to obey it.

Genuine science is infallible.

The Open Court of Inquiry.

THE EDITOR.

The Open Court of Inquiry.

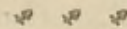
IT IS EVIDENT from numerous expressions we have received from correspondents, that the Court of Inquiry department, where questions may be freely asked and answered, is proving to be of interest and profit to our readers. The department has existed, under various titles, during the past five years; and we have answered hundreds of questions and criticisms pertaining to various subjects relative to Koreshan Universology. Wherever Koreshanity is advocated numerous questions are suggested to the mind, and it is desirable to have them answered. It is to meet this demand that we devote time and space to the consideration of subjects presented to us.

We desire to make the department as interesting as possible from week to week; and therefore invite thoughtful questions covering a wide range of subjects. This will give our readers variety, and arouse thought on topics treated in this publication and elsewhere. The asking of a question makes one's interest personal and vital; and the answer is given for the benefit of all. In the general study of the Koreshan System there are many apparent difficulties encountered, or problems and mysteries suggested; or one may find what seems to be an argument against our conclusions. In our circle of readers there are critics as well as students; thoughtfully worded and pertinent questions, or courteously framed criticisms and arguments are always heartily welcomed and courteously answered.

Concerning the conduct of this department we desire to say a word. THE FLAMING SWORD is published for the purpose of disseminating knowledge concerning things most vital to human mind and life. We have the truth to impart, and are seeking those receptive to it. The space of this publication, therefore, does not constitute an arena for the expression of the thousand and one opinions that may be entertained by correspondents. We have some combative readers who would like to have our space devoted to the airing of their views on various lines; and such occasionally send us

long communications and expect us to publish them and answer them; and if we do not, they frequently endeavor to make it appear that we are *afraid* to touch upon the points to which they refer!

To all such we have this to kindly suggest: Any argument against the Koreshan System may be forcefully expressed in a very few paragraphs. We will consider any carefully written, pertinent, and logical proposition offered as opposed to Koreshanity, no matter how insurmountable it may seem to the one who makes it—in fact, we *invite* the knottiest problems, the most difficult questions, which our thoughtful opponents can propound. We assure our readers that we have no desire to evade any logical argument, genuine problem, or thoughtful question which may be presented to us for consideration and reply. Therefore, let us have them—you send the questions, and we will do the rest.



Modern Unscientific Socialism.

EDITOR FLAMING SWORD:—I have a few questions which I should like to have answered: Is not the Socialist Labor Party a better exponent of socialism than any other present organization? Do you consider that its claim to being scientific is good?—J. K. L., Denver, Colo.

It is generally recognized that man is a social being. The word is from the Latin *socius*, a companion. It is natural for people to associate upon some basis of relationship, whether religious, moral, political, or industrial—and these relations may be either true or false according to conceptions of the truth or fallacy of any one or all of the bonds or ties of human relation. Society, therefore, is a state or system of relationship existing between members of the human race. In general terms, society embraces various phases and planes of relationship; whatever considerations bring men into association for any purpose are social factors operative in the general social fabric.

Socialism is primarily a theory or system of conceptions concerning the arrangement of the social relations of mankind. Modern usage has made it applicable to the entire field of human

economy, or at least to the whole field of the external affairs of humanity. Modern socialism would reduce industry, commerce, government, etc., to a mere social basis, so that custom may control instead of force; it looks to the abolition of the competitive system of industry, and to reform in various lines. The basic idea of socialism is democracy or human equality; it is conceived that if the principles of co-operation were applied in industry, the spirit of human brotherhood would come to prevail in all other lines, and the present evils of society would rapidly disappear. Socialists propose to educate the people to the end that the system may be peacefully applied and the new order introduced without a struggle. But it so happens that so far in history, radical changes in human affairs have been wrought in and through vortices of revolution.

A social structure must, of course, have some form; and the various departments of human activity must be related according to some plan; there must be a kind of adjustment of human rights, and the source of power and seat of responsibility for the conduct of affairs located and defined. If the principles of modern socialism are put forth as true and scientific, there should be some definite method of demonstrating them before they are applied; else the world could only enter upon centuries of experimentation in the lines of application of social principles. Every scientific conclusion must have a premise; and the entire system of modern socialism, if true, should be reducible to some specific basis or premise, and that premise *proved* to be true beyond the possibility of successful refutation. Not until late years has socialism been called "scientific;" it was formerly dealt with as a *philosophic* problem. We look over its field of promulgation and see about as much disagreement among leaders in the field of social reform as we do in religion, astronomy, biology, and other subjects. So when we are asked if this or that society or organization is the best representative of socialism, we might ask for a statement of what socialism is, and receive

a score or more outlines of conflicting theories or conceptions of societal relations.

If the true order of human society must have some definite form, what constitutes the scientific pattern of that form? What is there in Nature to which the modern socialist points as a natural expression of the principles which he desires to apply in the field of social economy? A few schools presume to find corroboration of their conceptions in modern science, which has for its basis some of the wildest guesses ever made by the human mind. Scientific society must be patterned after the cosmic structure, or its analogue, the human body. The righteous relations of humanity at large must conform to those relations which obtain in the organic structure of the individual man; and not only must society be in the general form of man, but its various departments must perform functions which correspond to the functions of the different organs of the human body. What kind of a man would we have if circulation obtained without a center of intellection, and without the functions of digestion? Regulation of industry and commerce—production and distribution—is not the *first* consideration in the construction of the true social order, but it is in modern socialism.

The modern socialist would abolish the church and make the state supreme; he mistakes fellowship in the most external spheres of activity for religion; his god is no higher than the principles of industrial order. Now, we maintain that in the scientific social structure, the church and state must be united; its government will constitute one great imperial system, comprised of all departments, spheres, and planes of religious, ethical, educational, industrial, and commercial relations and activities; and the functions of those who attain to the highest state of development in the various departments of the world's coming scientific economy, will be to impart the substances of life conserved; enforce the principles of true and righteous relations; to guide in all lines of human economy; to regulate industry and commerce—in short, to control the world in the lines of righteous relations.

Modern socialism is unscientific, first, because it ignores the most essential bond of societal unity—religion; second, because it is not founded upon the principles and laws of order; third, because it disregards the principles of Messianism and leadership; fourth, because it is for the most part atheistic. It is fundamentally wrong in its conceptions and methods of application. We do not deny, however, that in some industrial and commercial lines, modern socialism contains points similar to those in Koreshanity; but this may be accounted for on the basis that the literature of the Koreshan System has been circulated long enough and widely enough to exert a marked influence upon the various reform movements of modern times; besides, there were expressed in the original Christian system a sufficient amount of truth in lines of socialism and communism, to afford the modern mind a basis of numerous perversions along these lines. Christian socialists would perpetuate the church but revolutionize the state. There is coming a radical revolution in both religion and government.

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What is Devotion to Humanity?

EDITOR FLAMING SWORD:—(1) Does devotion to humanity, according to the Koreshan conception, mean devotion to humankind, or to humaneness? (2) What is meant by the term "performance of use," as used in the Koreshan Platform of Righteousness? (3) Does Koreshanity rely upon and quote pet texts, or does it agree with the Scriptures in their entirety?—STUDENT.

(1) The Koreshan conception of devotion to humanity involves all that the words themselves imply in all general and specific senses and applications. We use the words according to their meaning. Take all the definitions, the various shades of meaning of the words—our conception embraces them all. The word devotion is from the Latin *de*, from, and *vovere*, to vow. Devotion to humanity, therefore, means consecration, to give one's self up to; affection for and service of humanity. Humanity means the human race, mankind collectively. It also means kindness, benevolence, the quality of being humane. We may devote ourselves to the cultivation of the spirit of humanity, or to humaneness; or we may devote our time and talents to the

actual work of culture, improvement, and salvation of humanity; or we may express our devotion to the cause of human redemption by genuine service in such lines as will achieve the results desired.

The world's most magnificent example of devotion to humanity is afforded in the life and character of Jesus the Christ. He came to minister, not to be ministered unto; he was the greatest of all, and the servant of all. He performed uses in the highest domain through the impartation of the substance of himself to human beings. When the Disciples became imbued with his spirit—the spirit of God, the spirit of humanity—they were devoted to one another. When they let their affections go out to the Lord Messiah, they worshiped him; and when he went into his following, each Disciple became the embodiment of the divine spirit, and a system of worship was instituted among them.

The word worship is a corruption or abbreviation of "worth-ship"—that is, fellowship established on the basis of recognized worthiness in each; consequently, they were devoted to one another in all lines of spiritual and secular service. The two commandments which involve the whole law is that we love God supremely, and the neighbor as one's self. The first commands love to God, and the second points out how that love may be and must be manifest. The principles of devotion to humanity, therefore, lie at the very basis of the righteous order of human relations. These principles are practical and scientific; and while they involve the idea of humaneness, it is obvious that their application must be made through the *law of service*—for there is no other way to fulfill the law of love.

(2) The word labor means drudgery, irksomeness, servile toil, hard work; labor is work performed under the curse. The object of Koreshanity is to remove the curse and abolish labor, and make work a mere recreation; hence, we do not use the word labor as applicable to conditions of service which will obtain in the new order. We have chosen the term "performance of use"—that is, the doing of things in the spirit of love of the entire organic structure of society. The per-

formance of uses will be a delight, not a drudgery, when the spirit of human service fills the heart. For every service there will be a compensation, but the compensation will not be the spur to activity. It is on this point that the Koreshan conception of service differs from modern socialism. The ranks of socialism are clamoring for a revolution in economic lines, because there is a prospect of their obtaining greater returns for work performed; but we have not seen manifest among them the genuine spirit of human service—devotion to humanity. Man cannot be happy as long as he undertakes to serve himself. It is more blessed to give, in the performance of uses to the neighbor, than to receive. But we have the scientific as well as Scriptural assurance that when the kingdom of God is first sought and established in earth, all the comforts and luxuries of life will be added and enjoyed by all those who perform uses.

(3) The Bible is true and scientifically accurate from beginning to end; its every text contains a truth with which Koreshanity is in accord, for Koreshanity is the scientific interpretation of the two great forms of expression of the divine mind—the Bible and Nature. The Koreshan Scientist has no "pet texts," nor does he undertake to array one set of texts against another. We do not choose one set and endeavor to explain away others equally authoritative and true, as is the general practice of modern teachers of theology. One part of the Bible does not contradict another when viewed from the Koreshan standpoint. But we do not quote the Bible in order to prove the truth of Koreshanity; it is rather the province of Koreshanity to prove the Bible. We make quotation by way of corroboration; Koreshanity has an authority of its own—the authority of genuine science or knowledge. The Bible is an expression of truth; but the living Truth itself is greater even than the Book of books.

Koreshanity and Pantheism.

Summary of Lecture Before the Koreshan Society at Springfield, Mass.

At the head of the department of "Church News of the Week," in the Springfield (Mass.) *Daily Union*, of January 12, 1903, appears the following brief report of lecture by Mrs. Pluma Russell, before the Koreshan Investigative Society of Springfield. Considerable interest is being manifest in the Koreshan System in that city, and much of it is due to the earnest efforts of the President and members of the Society:

The discourse last evening, by Mrs. Pluma Russell, before the Koreshan Society was on "Pantheism." She said in part: "Pantheism is the all-God, the God of the shepherds. The Lord Jesus Christ is Jehovah, the Shepherd of the sheep, and the Father-Mother of the Shepherds who stand on Mount Zion and sing the song of Moses and the Lamb. Jesus, the Shepherd, the God Jehovah of the shepherds, when coming again comes not in sacrifice as the Lamb of God, for he must have a new name. He comes to sacrifice for the cleansing of the sanctuary, and is the goat Shepherd. It is the goat shepherd that is sacrificed for the cleansing of the sanctuary.

"Pan was the god of the 'hollow earth.' The word pan signifies a concavity or depression; and as all life develops in the shell, or from within the shell, the common order of development will not be violated in the development of the life proceeding toward the maturity of the

Important Announcement.

We are authorized to announce that during the absence of the Founder of Koreshanity from the City for a few weeks, the meetings of the Koreshan Ecclesia at the Unity Hall, Sunday afternoons, and the lectures at the Masonic Temple on Sunday evenings, are discontinued. Due announcement will be made when these meetings are to be resumed.

In the meantime we cordially invite our friends to attend meetings of the Society Arch Triumphant, Tuesday evenings, eight o'clock, at our Hall, 315 Englewood avenue, where lectures on Koreshan subjects are given.

sons of God. Pantheism, as accepted today by the superficial thinker, supposes the universe is, as it were, a body, and that its soul is Deity. It will be noticed that the Deity of the Koreshan synthetism is not a universal Deity [that is, a Deity pervading the space and matter of the physical cosmos.—ED.], but, as the nucleus of the physical world is a comparatively minute focal point, so the astral center of the world of humanity is the personal, individual and microcosmic man. Such a man was the Lord Jesus, who was and is Jehovah.

"There is a divine and a diabolic Pantheism; and while God (Eloah) is all and in all, the Lord, the Son of God, the Bridegroom in whom was the Bride, is the personal Deity; and therefore the personal Deity of the Koreshan synthetism is the God-man and the man-God. 'It doth not yet appear what we shall be, but we know when he appeareth we shall be like him.' When the development is complete it will necessarily be the production of a new genus. This genus KORESH has denominated Theo-anthropos—the God-man genus."—Springfield (Mass.) *Union*.

The Hollow Globe.

A Missouri Editor Cannot See that the Discovery will "Make Any Difference."

Perhaps one of the very latest "isms" to develop is a cult called Koreshanity. That is, it is new to this vicinity; but for the past few weeks people have been deluged with a mass of miscellaneous literature on alleged religious lines, that was a fit subject for the waste basket, and has usually found its way there with little examination. But the other day a copy of THE FLAMING SWORD arrived in Utica. One of them fell to the writer, and an examination of the paper shows a most fantastic belief on the part of the followers of KORESH, who in plain English is DR. CYRUS R. TEED. These people hold the theory that the earth is a stationary concave cell about 8,000 miles in diameter, with the inhabitants, sun, moon, planets and stars on the inside of the supposed ball, constituting the physical universe. Think of it for a minute; we live on the inner surface of a hollow ball! The believers in this Cellular Cosmogony have turned upside down all the discoveries of science and claim to bring over to their way of thinking, all geographical research and astronomical experimentation. They knock in the head the familiar proof that the earth is round, and explain all the phenomena in accordance with the new order of things. Well, perhaps they are right—who knows? If they are, we can't see that it will make any material difference, anyhow, so they may go on and believe what they please—giving us the same privilege.—Utica (Mo.) *Herald*.

Summary of the World's News.

AMANDA T. POTTER.

Jan. 14.—Officially announced that Mayor Harrison of Chicago seeks fourth term.—President Springer, in national live stock convention, Kansas City, defies proposed packer's combine and urges cattlemen to united opposition.—5,000 young men wanted for new war ships; western boys preferred because of character, courage, and high intelligence.—North German Lloyd steamers to land passengers at Plymouth instead of Southampton; time to London shortened 5 hours.—860 Chicago families applied to charitable institutions for relief yesterday.—Jan. 15.—By order of Governor, militiamen stop prize fight at Springfield.—Congress suspends duties on coal for one year.—Railroads of United States plan to expend \$300,000,000 this year in extensions and improvements.—Chicago teamsters' unions and International Team Drivers' unions will amalgamate.—Witnesses in brass molder's conspiracy trial, Chicago, tell of plots to kill nonunion men and of money paid for assaulting them.—Jan. 16.—J. H. Tillman, Lieut. Gov. South Carolina and nephew of U. S. senator, shoots Gonzales, editor *Columbia State*; perhaps fatal; political feud.—Message of Governor of Wis. arraigns railroads for failure in paying their share of taxes, condemns paid lobbyist, and asks for effective primary election law.—Per Walter Wellman, representatives of largest corporations and republican leaders in Congress have agreed upon points to be included in forthcoming anti-trust legislation.—Friendlier relations between America and Germany predicted by Germany's charge d'affaires at Washington.—