

# 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 Political Situation in America.

The Koreshan Attitude Toward the Government; Reasons Why The Flaming Sword Favors the Present Administration; the President and the Trust Problem.

KORESH.

WE WISH OUR READERS to thoroughly understand the attitude of THE SWORD toward the political forces which control our country. In view of this desire, we occasionally set forth opinions incisively, regarding the political bearings of the nation. The force which is determining the direction of the democratic party is distinguishable in that it is running without restraint toward socialism. Socialism may be good or bad; this is not the question. Socialism and imperialism are the two tendencies of the two great parties. There is an unrighteous and a righteous principle of socialism; there is correspondentially an unrighteous principle of imperialism.

We are decidedly in favor of government, and decidedly in favor of supporting any administration which a majority of the people of the United States elect by popular voice. So long as the Government is run on democratic or republican principles, we favor the support of the Government. The people have declared that they want the single standard; they want expansion; they want the monopoly of the money power, and a banking system which places the people at the mercy of the money-brokers of the world. The people have declared that they want a government in which the majority rules; and the majority say, we must have the rule of the money power in the hands of the few, who shall dictate to the many. It is the policy of THE SWORD to sustain the majority, while in power, because the Government is founded upon the principle of majority rule, and on this principle the ruling Administration is a rule for all the people.

We are amused, or would be if the matter were not so serious, at the credulity of men. We have seen a cat toy with a mouse, the mouse all the time thinking that it would fool the cat and escape; and the cat all the time thinking that it had let the mouse fool itself while it tried to get away. Sometimes the mouse has succeeded in escaping; but sometimes the cat gets away with the mouse. It looks as if the people of the United States were the mouse, and the power of the trust, the cat. If we read the papers, especially the supporters of the Administration, one would think that there was quite a struggle in progress between the President and the money power. It looks as if the President had the interests of all the people at heart, and was opposed to the trust power. Nobody knows better than the President, that his position depends upon the dictation of the money power, not merely of the United States, but the money power of the world; for the money power of the world is fast becoming a commercial unit. What is in the banking interest of one part of the world is in the banking interest of every part of the world. The entire world is in favor of the party which now rules our country.

One of the fascinating things of the present political status of the country, is that it is in a prosperous financial condition. There are millions of money in the treasury. This is the result of the national management of our financial affairs. The nation as a whole shows a certain degree of prosperity, because we are robbing the world at the present time, are beating it on the basis of competitive commercialism; we are kill-

ing the goose that lays the golden egg. "But the people also, seem to be prosperous under the present Administration of national affairs." They think they are; but wages have not increased so materially that the working people are impressed with advantages accruing to them with the advance in wages, proportionate to the prosperity of their employers. There are reasons why there is, in certain avenues, a larger amount of money circulated than just before the war with Spain. The Government distributed millions of dollars to the people in consequence of the war, which has not all been gathered up by the money grabbers. Much of this money is in circulation. The working masses are not prosperous, nor are the common small dealers of the country.

We are increasing our naval and military facilities proportionately to our conception of our relative importance among the great nations of the world. This the people like, for it tickles their pride to be able to dictate terms of international interest to all the nations of the earth. The nation is in the hands of the greatest financiers of the world. They are controlling the monetary interest of our country, not because they want the people to prosper, but because they will prosper in spite of the people, and they are determined that the people shall remain the slaves of the money power.

Is the President having a hard time with the power which performs our legislation? Well, the people seem to think so. Just think of one man attempting to stem the tide of the commercial tendencies of the world! Do the people all think that Mr. Roosevelt is a pronounced idiot? Not quite; they think he is an honest and a great man. He is great enough to know how to manipulate the two wings of the political power of his party at the present time, and he knows as much of the workings behind as before the scenes. He feels of the public pulse, and also knows the secrets of the inner circle. He is not altogether ignorant of the principles of the political jugglery which prestidigitates our country's politics. He has come to regard the nation's interests as a unit with the great commercial system, and he knows that the trust has come to remain until the crack of doom.

Mr. Roosevelt is honest in his belief that the commercial power which has made the country so great in the estimation of the nations of the earth, is the proper one to rule the country. We think so too, because this is one step in the direction of instituting the imperial system that is destined to revolutionize and rule, in the establishment of the divine kingdom which is shortly to supersede the present forms of church and state.

We favor the present Administration because it is the best form of public administration for the preparation of the final kingdom to be set up within the field of its operations. We favor it because it works toward

centralization and against individualism. Centralization is organic, and organic unity is the assurance of power. We favor the present Administration because it favors the trust and believes in sustaining it, and the trust is, at the present time, the only power on the face of the earth which is practically carrying out and exemplifying the principles of coöperation. The trust is showing to the world the benefits of consolidation in the solution of the economical problem. When the wisdom of those who are manipulating the economic forces of the world has shown to the people the importance of consolidating commercial and industrial activities, and the people, through such an education and adjustment of all the enterprises of the world, observe the superiority of centralization and combination for the execution of the great enterprises which must finally conspire to make of the world a beautiful paradise, in which all the people shall be in the enjoyment of what the world of Nature and the art of man can procure and produce and equitably distribute, then the people can say: "Behold, the wealth and glory which we have instituted through the wise direction of the able financiers of the world. It is ours; we are the people, and the voice of the people is the voice of God; let God, therefore, claim his own."

We favor the Administration because it believes in expansion, and because it does not so much believe in the present attainment of the universal brotherhood, the Fatherhood of God and the brotherhood of man as to think it not important to keep up with the times in the development of the army and the navy. The world will have some fighting to perform bye and bye; for according to the sure word of prophecy, there is to be the great battle of Gog and Magog in which the dispensation terminates its career; and while we may not delight particularly in the conflict, as it will surely obtain, we do desire the fulfilment of all the predictions concerning the end of the age and the establishment of God's Empire.

We admire Mr. Roosevelt because he believes in keeping up to the times of the old order, and is as much a king in America where there are kings by the millions, as any of the kings and emperors of any of the great countries of the world. Mr. Roosevelt is showing to the world that the United States has rights that the nations of the world are compelled to respect, and he is demonstrating that to maintain these rights, it is important that when we as a nation state a proposition we must sustain it with a corresponding demonstration of power. This is the only thing that the commercial world does respect. We rejoice that Teddy is a bronco, and we hope to see him continue the administration of the country until the trusts are established upon that footing which will endure until the crack of doom, which is not far in the future.

# Universal Equilibrium and Perpetuity.

KORESH.

**T**HERE ARE two universal tendencies of substance; one is the constant determination of spirit to become matter, the other is the constant determination of matter to become spirit. By these correlate determinations the equilibrium or balance of relations is maintained and perpetuated. In the purely physical domain, the various forms of matter have their correlate conditions in corresponding forces; these are called physical forces. For instance, if the sun is taken as the source of supreme emanation toward physical circumferences, the primary elements of force will be found to consist of heat, light, and gravity. These are the emanative products of waste incident to the sun's activity. Were it not for a counter flow of forces generated at the circumferences and constantly returning to the sun to re-supply its wastes, it would rapidly exhaust itself. The matter or material form or condition of substance constitutes one pole and extreme of direction; the sun, the other and force condition of substance, constitutes the other or opposite pole. Without the correlation of these two poles, neither could exist. It therefore follows that the great battery composed of these two correlate extremes, with all their essential intermediates, such as atmospheres, stars, etc., have had a perpetual existence.

The center of determination (the sun) being the terminal point and center of all the forces generated at the circumferences and reflected toward the center, becomes or is the perpetual savior, because it gathers into itself, transforms or converts, and re-transmits its energies again to the circumferences. Corresponding

to the physical macrocosm is the biological macrocosm. Its center is the Lord God; its circumferences are composed of the humanity. As the sun constantly eliminates its debris or waste, it is still perpetuated as a central and focal point. This is also true of the biological Sun. While the emanations from the physical sun are physical forces, those from the spiritual or biological Sun are spiritual entities. As the eliminations of force from the physical sun have received a material impetus and determination, and can only begin to return to the sun at some terminal extremity, where there is a transformation from the alkaline or resinous to the acetic or vitreous determination, so must the spiritual entities, transmitted from the biological Sun, descend until the terminal extremity of descent is reached, where there will be a retransformation and also a diversion of the tendency.

The biological Sun is not outside of, but within the human race. The forces transmitted from that Sun toward its circumferences, the human race, are transmitted from atmosphere to atmosphere, or from sphere to sphere, from one star (biological) realm to another, until the final atmosphere, the lowest realm of spiritual existence, is reached, when it comes in contact with the sensuous human. As at the circumferential extremity in the physical domain are found the elements and principles of transformation, so in the biological domain, at the very circumference and extremity of the outward determination, must be found the wisdom capable of reversing or turning back the tide of fluxion from its peripheral determination to a central tendency.

## The Dynamics of Mind and Life.

Energy a Mystery to the Physicist; the Power of Human Thought; Man's Place in the Scale of Being; the Omnipotence of the Seed of the Universe.

PROF. U. G. MORROW.

**D**YNAMICS is that branch of science which treats of the action of forces which move things; it is the science of the forces of motion. The word dynamics is derived from the Greek word *dunamis*, which means power, strength, or virtue; and the word *dunamis* is from *dunathai*, to be able. The world of energy constitutes a great domain of mystery to the modern world. Matter is considered to be inert—that is, incapable of moving itself; matter is also considered to be indestructible; but the fact that matter moves becomes the basis of the supposition that it is in some way acted upon by forces from without. Therefore, the conclusion is logical from such point of view, that the energies or forces of existence sustain no relation

to matter in the sense that it is ever derived from matter. The Koreshan view is quite the opposite—that matter and energy are correlates; that they are interdependent and interconvertible; and that every quality of energy that has ever moved any kind of matter was the result of the destruction of matter, or the transmutation of the substance of matter. From the standpoint of comprehension of the two general states of universal substance, Koreshanity proceeds to explain all phenomena of existence and the origin of all motion. This view is in accord with the meaning of the word dynamics, which is the science of the motion of matter, or the *ability of matter to move* through the action of inherent or communicated energy.

It is generally recognized that there are forces operative in Nature as well as in man which are wholly beyond the comprehension of the class of men called scientists; and there are certainly energies generated through the application of human ingenuity which scientists have never explained. A stone-cutter drills a row of holes in a rock, drives in his wedges and wets them with water; the swelling of the wood cleaves the stone. The chemist takes common cotton-fibre and bathes it in a solution of nitric and sulphuric acid, and produces the powerful explosive known as gun-cotton. The electrician places zinc and copper in a solution of sulphuric acid and water and generates an energy known as electricity. An acorn falls into the ground, and in the course of years there stands the massive oak; forces operative have lifted the matter of which it is composed. The horse-power required to lift the tree was in the seed itself.

The power of human thought is something wholly inexplicable from the standpoint of the modern scientist. If atoms of matter are not destructible, if they are incapable of being changed or transformed in any way they cannot, as atoms, be refined; if they are inert, no potency could be derived from them, and no force could be added to them. They could possess no more power in the human brain than in the chaotic masses of geologic formations. And yet, the force of mental conception may be so great as to put in motion all of the factors necessary to construct towns and cities; it may move armies across continents; or it may go forth with sufficient impulse to *move the world!* There is something more than inert atoms in the mind of the philosopher; something more than the mere compounding of elements in the brain of the man whose mind evolves a great cult and commands the respect and attention of millions of people for dispensations of time. We want to know if there is a chemist who will candidly assert that the various elements of the human body are not more refined than those which he analyzes in his laboratory. We maintain that there are in life, qualities and powers of which the chemist is wholly ignorant, and of which he can have no comprehension from the basis of a fallacious theory of chemistry.

Koreshan Alchemy contains the key to the solution of the problem of mental dynamics; by means of this key we may unlock the treasures of truth and trace the evolution of the human soul through a long line of experience in the ascent of life from the materials which comprise the physical cosmos. Every vibration of a given kind of matter gives it a new experience, and with every experience it augments in potentiality and increases its field of possibility. Every atom contains its own psychic impress of experience; every atom has a soul susceptible of development to higher degrees, from the lowest plane of existence to the very highest product of all experience; and when that climax is reached, the soul of the atom possesses a potentiality which is the equivalent of all the motions and sensations necessary to its development in the scale of existence; it is a quality of thought which, when expressed, is capable of reproducing all the motions and sensations which conspired to place it in touch with the highest consciousness of the universe. Thus it may be seen that thought is the progenitor of all things, and that the substance of thought is the most potent, subtle, and refined substance conceivable. Thought is generated in man, in the cells of the human brain, the elaborator of life and mind; the matter of which the man is composed is alive, and its refinement coördinates with the degree of refinement of thought generated in it.

There must be a point of origin of all motion—not

where motion is usually supposed to begin in the lowest scale of existence; but a point whence all motion is derived, a point of highest impulse, the point of universal consciousness. We observe thousands of kinds of motion which take place through the action of energies generated in the human mind. From the mountain top we may roll a massive boulder; we experience the desire to move it; we employ the means—that is, we transmute mental energy to muscular and mechanical energy, and voluntarily move the stone; it passes from our reach and rolls down the incline, tearing away rocks and trees, and imparting motion to a thousand things. The origin of all this motion was in the mind, generated through desire and given impulse through the exercise of the will.

In the physical cosmos, the direct cause of all motion in that domain is the central sun, the positive pole of cosmic activity. From this pole every star receives its qualities; from it the earth receives all its energies which produce its motions on land and sea. The basis of solar activity is the earth; the cause of all motion in the domain of the physical earth is the sun. The relations are reciprocal and eternal. But we propose to show that there is yet another and higher center from which the motions of all planes of life are derived. It is wherever universal consciousness obtains—and we maintain that this is in the human world, in the highest product of human involution and evolution. We have given a scientific illustration of the direct source of motion in the physical world; and now present biological, etymological, and Scriptural evidences of the truth of our conclusion.

All the motions and sensations of a plant are derived from the potencies of the seed. Cause puts forth that which it contains—no more, no less. Man himself involves the germ and sperm of reproduction, from the unity of which the life, character, and consciousness of another being may develop. The power to beget is the power to transmit life with all its possibilities; that power originates in the desire of the mind, and the performance of the functions of generation is but the sequence of the original impulse; but the power to reproduce is in the conjunction of mind and matter. We propose to show that the origin of all motion, the point of impulse of all energies of motion in the universe, is the highest seed of universal activity; it can be naught else if cause produces all effects, which are qualities, motions, and sensations. From the basis of our proposition it may be seen that the perfect man's place in the universe is preëminence or lordship of all creation. Such dominion the perfect Man possessed in the beginning—and he was made in the image of God, for he was the Son of God.

The word power is from the Latin *potesse*, from *potis*, able, and *esse*, to be. The word *dunamis*, means ability or strength. Able is from *habilis*, which is from *habere*, to hold. We maintain that outside of matter there is no force, no mind. The very essential base of all energy is matter. The creative pivot in any domain is the *nexus* of a given kind of spirit of life and a co-ordinate material base. This is why seed is material; the seed contains the life involved; it involves energy, and its power resides in the functions of reproduction. The seed is the container; it holds within itself the *ability* to reproduce, the power to create its kind. Therefore, in accordance with the etymology of the word power, the source of being is the essential source of all power, for power is the ability of being, and that ability is manifest in that which holds it.

Jesus declared himself to be the seed of all life; and it was declared of him that he created all things, whether they be thrones, dominions, principalities, or

powers; that he was the Alpha and the Omega, the first and the last, the beginning and the end—cause and ultimate effect in unity. He was a Man born into the world nineteen hundred years ago; and that Man, after he came forth from the tomb of Joseph, declared to his Disciples that "All power in heaven and in earth is

given unto Me;" and when he uttered these words we maintain that he proclaimed in the most unmistakable language, that he had reached the climax of power in the Arch-natural life, and was therefore the OMNIPOTENCE of God, the source of all power, the prime cause of all motion.

## The Conjunction of God and Man.

The Great Law of Life Open to the Comprehension of Man; the Co-operation of God and Man in the Field of Progress; the Processes of Overcoming.

AMANDA T. POTTER.

THE CONJUNCTIVE UNITY of God and man is the law of life; it springs from the orderly process of universal law. The law of life is open to human understanding only upon the ushering in of the epoch of its operation which eventuates the Messenger of its manifestation and dissemination—the unique one who comprehends it. The Messenger is the book of the mystery unsealed to all in whom the law is to become operative; but the minds of those in whom it will be inoperative, remain shut. It is through the comprehension of the law of life—God being the only life—that the application of the principles of life is made to banish death. The Messenger constantly applies these principles to his daily walk, through this application becomes perfected, and the perfected man is Life—God.

In domestic and international jurisprudence men take careful training in the understanding and application of man-made statutes. Other than a student of law is not expected to exercise lawyerly sagacity. The prototype of this condition is eternal in the foundation of the God kingdom, and is outwardly manifest in universal or divine jurisprudence. Forever dwelling in the celestial or God-world as principle, it attains its power in the form and functions of the natural or material world. For instance, in his day Moses was the form of divine law. His functions were the functions of divine law as bearing upon the epoch of their activity. His office was signally conspicuous in the exodus which transplanted the Israelite from the land of bondage to the land of typical promise; but the apex of the function of law universal was exercised within the person of Moses, whereby he became the perfected seed of Deity, making possible his burial in the seed of Abraham—the Hebrew race.

That *Moses was God* is expressly declared in Deut. xxix: 1-6. He and all other sensual-natural men destined to conclude their career as immortals and thence as recipients of eternal life, were born, so far as mortal vision may probe, as other men are born. There is a difference. The man who through Deific influx is to compass the pinnacle of attainment is made capable of receiving this influx through orderly processes of preparation. This preparation is the outcome of countless embodiments. During this experience he draws sustenance with men in common from a common source; but to as wide divergence of issue as is observable in plant life springing from like soil under like sky. He attracts a certain nurture and expansion which culture

him into the ability to receive the finishing touches of a work which reproduces him in the image of his Maker. The two beings—God and man, coattractive, the indwelling and the dwelling—are coöperators in a common purpose—the perfecting of the house of flesh.

Humanity—the flesh, is the sole dwelling of spirit and the only vehicle of spirit function. During the seasons when the divine Spirit is in hiding, there exists upon the face of the earth no flesh suitable to become the channel of manifestation. To trace character more specifically, God is celesto-spiritual. In His hiding he inheres but the knowledges pertaining to the celesto-spiritual spheres. His knowledge of the natural sphere was dissipated (instance the Lord Jesus) when his tabernacle of flesh was dissolved. His taking possession of a natural mind is his illumination of that mind. Through this illumination the natural mind is vitalized and amplified. Its scope of natural knowledge is made keen-edged, and to these attainments are added the knowledges of the God-spheres. The man now inheres the knowledge of God, and God inheres the amplified and vitalized natural knowledges. God proceeds from the celesto-spiritual to the celesto-spirito-natural; the sensual man becomes naturo-spirito-celestial. Both conditions ultimate through constant effort and reach the goal hand in hand, when the man can say: "I am Jehovah God," and God can proclaim: "I am Eloah Yehovah, God the Lord"—they have become exterior and interior of the same vessel.

The certainty and the method of transformation dwell in the man with the enabling power. What were else a mystery is a unit with its divination; and he voluntarily and instantly begins the process, and takes the first step before the world knows that there is a mystery,—he recognizes the God come to dwell within him. He takes the second step—he separates his desires from carnal inclination, and begins the work of exalting them to the God realm. All entities which have hitherto tended toward the reproduction of the sensual flesh, and have thus tended to his depletion, are eliminated or transformed to life-giving vehicles. The conservation and exaltation of the sex potency, and its application to his restoration, comprise a prime step in the salvation of the world to which he is called to minister. He works out the problem in the most practical fashion as he walks the path girt by the valley of adversity and contumely, or threads the steeps of rugged and obstinate obstruction. It is through the growth resulting from this discipline that he attains the goal. He "overcomes," and of such it is written that he shall sit with Christ in his throne, even as Christ sits with the Father in his throne. And thus is consummated the conjunctive unity of God with *one man*, who may now become, through office of teacher and baptizer, the instrument of conjunctive unity to the thousands.

## THE COPERNICAN SYSTEM.

### *Consideration of the Claim that Modern Astronomy is an Emancipator of the Intellect.*

IS IT TRUE, as the modern apostles of astronomy claim, that this science is the greatest emancipator of the human intellect? If this be so, then the boat cut loose from its moorings and set adrift without chart or compass or rudder in a sea of fog may be called emancipated. Floating helplessly upon the wide ocean, it is a fitting type of the mind, set loose to wander in an ever widening sea of speculations. The introduction of the Copernican hypothesis was a signal for the promulgation of every possible vagary in the name of science. People seldom stop to think that knowledge and conjecture are opposing terms. Mr. Garrett P. Serviss claims that the human intellect has broadened since it was brought in contact with the theory of an illimitable universe. If this be so, and if astronomy deserve the palm which he awards it over all the other branches of science, it should yield more proven facts than all the rest. If the universe be regarded as illimitable, having its suns and systems spreading out indefinitely, nobody can ever hope to explore it in its entirety or learn to know it to perfection.

Mr. Serviss says that in enlarging the universe astronomy has broadened the mind and relieved humanity from the incubus of superstition. What proof does he furnish to support the statement? Has astronomy demonstrated a single one of the fundamental guesses upon which the Copernican hypothesis rests? Has it proved that the earth is convex? that it revolves upon its axis? that it revolves about the sun? Has it shown what gave it the initial impulse which set it spinning as they claim at such a rate of speed? Copernicus did not know, and he was frank enough to say that nothing certain could be expected from astronomy. Is it not strange that learned men, versed in all the wisdom of the day, should make statements without considering definitely whether the array of facts furnished by modern astronomy will bear them out in such glittering generalities?

If Mr. Serviss takes the ground that astronomy stands foremost in the rank of sciences as the emancipator of the human intellect, then he must be prepared to say wherein it has set the mind at rest and freed it from doubt. "Facts, sir, facts," as Mr. Gradgrind would say, are the *sine qua non* in a witness who is bearing testimony in behalf of the accused. If Mr. Serviss will point to a single one of the great questions concerning cosmical structure and show that it has been settled by astronomy, he will prove some foundation for his argument, but he cannot do this. It is only necessary to refer to statements made by the astronomers themselves and published under their own signatures. Prof. Newcomb says: "Many of our conclusions must be more or less hypothetical and liable to be

modified or disproved by subsequent discoveries." While Prof. Airy, Astronomer Royal, Greenwich, made this frank admission: "The matter of the whole solar system is left in a most delightful state of uncertainty, and I shall be very glad if any one can help us out of it."

Mr. Serviss cites in corroboration of his eulogy upon astronomy, the satisfaction given by spectroscopic analysis, in showing the constituent elements of the heavenly bodies and the earth to be the same; he might have added that man himself shares these elements. This discovery in no wise tends to corroborate the Copernican hypothesis. Its specific bearing upon this hypothesis is, indeed, unfavorable inasmuch as identity of constitution indicates a corresponding identity of form. The ancients understood morphology much better than Copernicus, and they called man the microcosm, the physical world the macrocosm. They knew the universe corresponds to man.

Identity of constituents argues in favor of a reciprocal interchange of energies which consist of substance in a fluid state, such as Koreshan Science maintains is constantly taking place between the central orbs and the circumferential shell in the concave earth. Koreshan Universology is the only system which perfectly demonstrates the unity and harmony of Nature. The Copernican system does not show how the universe is maintained nor what will be its final destiny; nor for what object it exists. All these points must be definitely and clearly settled before modern astronomy can wear the palm which Mr. Serviss would award her. He says that by her demonstration of universal gravitation she has given the strongest proof of cosmical order. If cosmical order be demonstrated, how does it happen that there are so many broken links in the chain of evidence furnished?

### *The Message of Robert Browning.*

THE MEASURE of his aspiration is the measure of a man. This is Browning's message, and it is a noble one. This is why he is read and loved despite the obscurity of his diction and the mannerisms which mar but cannot hide the beauty of his thought. To Browning belongs the honor of holding up the standard of patience in a dark age; of confidence in the universe and its Creator in the midst of a materialistic and agnostic generation. Browning cannot explain the universe and he does not try. He has not solved the riddle of the sphinx. He simply says with unwavering optimism that it is a good universe, that it is worth while to live and suffer and aspire.

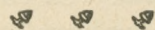
Robert Browning never knew that it is the destiny of man to rise by the force of his aspiration into the realm of the Gods. He gave out all that he knew, and his message like a voice of cheer in the night has comforted many a breaking heart. Many a soul whose idealism could not cope with the rough instincts of the

brute beast which men display in the struggle for existence, has taken courage from Browning's recognition of true success as wrapt in seeming failure.

Robert Browning was a center of influx for certain spheres which maintain the actual existence of Jesus Christ as he lived and taught in human form, together with the fact that he was God. In an age which denies the historical evidences of the life of Christ, Browning took a sane and reasonable stand upon a point so important.

Koreshan Science is now giving clear and definite scientific instruction in lines of thought which Browning never explored. It is better to turn to the source of wisdom when the crystal water of truth is flowing from the rock which Moses smote. Oh! the joy of it! To know, to understand, to grasp the universe in its entirety and to see with the Creator that it is very good! When knowledge comes into the outer world, the dim rush lights of other men pale before its blazing splendor. To see with the eye of the Angel standing in the sun is to realize perfection first in God, then in his creation. It is to know Christ as the germinal beginning of the universe.

Browning says that the end of man's existence is to slake the thirst of God. Here he expressed a great truth. He was in the love of that truth but not unfolded to receive its science. The poets voice by inspiration truths whose full import has been reserved until such time as the scientific content of the Word is ready to be expositied. The Christian age was the age of inspiration. Philosophically, therefore, the poets of the past century belong to the old church and must be classified with the Christian age. The poetry of the New Age will embrace the science of all things.



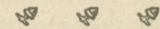
*Death of Seed a Scientific Fact.*

A WRITER in one of the Chicago papers takes the ground that St. Paul was ignorant of the commonest principles of vegetable life when he said: "Thou fool, that which thou sowest is not quickened except it die." This writer contends that the seed planted does not die, consequently St. Paul was too grossly ignorant to be cited as authority in reference to the fundamental teachings of the primitive church. He argues that a man who could make such an egregious blunder regarding so simple a fact of everyday life is wholly incapable of giving sound testimony upon a weighty matter like the resurrection.

Death is not annihilation. The gentleman who says that the seed does not die in order to reproduce itself evidently thinks it is. He says that everyone knows that living grain must be planted to obtain a crop. If the grain were thoroughly cooked so as to completely destroy the vital principle, he would call that grain dead. Is not this tantamount to annihilation?

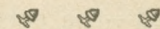
St. Paul understood more about the law of seed sowing and harvest than all the modern or medieval theologians and agnostics. He knew that death in

every domain comprehends the passing over of the spirit from dead cells to living organisms. The germination of the seed is its rebirth in a new material form. The body, the husk, decays and is burned in the slow fires of alchemical dissolution, kindled by heat, and fed by the elements of the soil. The spirit of the old husk creates for itself a new garment by alchemical union with those same elements. The germination of the seed corresponds to the birth of a child. Without the decay of the old body, the spirit of the grain might have lain dormant for ages like that which is found in the old Egyptian mummy cases. St. Paul knew the law when he said, "Thou fool, that which thou sowest is not quickened except it die."



*Judas as a Necessary Factor.*

THE LIFE of the Lord was transmitted to his church through specific channels. There is a line of transmission for God's involuntary power, antithetical to that ordained to perpetuate the divine life. Among the twelve Apostles was Judas Iscariot. He was a compound of the entities of fallacy and evil cast off by the Lord in embodiments prior to his incarnation. When Jesus said: "I beheld satan as lightning fall from heaven," his words were prophetic of the final ejection of evil spirits from the minds of the Apostles. As they were to be quickened spiritually, such an ejection was essential to prepare them for their baptism, and Judas was the centre of influx to receive the grosser entities. He was, therefore, exceedingly necessary to the establishment of the early church, and no one need marvel that he was elected by the Lord to a position of power and influence. The Scriptures state that the Lord knew from the first who should betray him; also that he knew what was in man. The Lord was guided in all his acts by interior wisdom toward the accomplishment of the work for which he was born. If He chose unlearned and ignorant men, it was because they were the only ones in the world at that time, who could receive his doctrine. Interior preparation counts for more than exterior polish. The Lord was a—yes, the discernor of spirits. In Him were hid all the treasures of wisdom and knowledge. In so far as His Disciples recognized him as the manifest Will of God they became subject to him. Love ultimating in obedience is homage.



*The Humility of the Christ.*

HUMILITY is from the Latin word *humilis*, on the ground. To be humbled is to be upon the ground. It is written of Christ that in his humility, his judgment was taken away. Jesus fell upon the ground when he was cast into the race in his translation; then he was in his humility. His judgment or his power to discriminate between truth and error was lost in the fall.

In an objective sense also, the Lord's judgment ceased with his theocrasis. Up to that time men were judged as they came under His influence, according to their receptivity to the Word. When the Word was finally cast into the ground prepared, judgment came to an end. Those who rejected Him had sinned away the day of grace.



## In The Editorial Perspective.

THE EDITOR.



PROFESSOR A. RUSSELL WALLACE, the eminent naturalist and astronomer, has startled the scientific world by setting forth a conception of the universe at variance with the accepted theories of cosmology. In a remarkable article in an English publication he announces his conviction that the universe is not only limited, but that the earth is situated at its center. One of his first arguments in support of this conclusion is that all astronomers up to the time of Copernicus held that the universe was geocentric; but that the tendency of all modern astronomical research has been toward the very opposite of this view—to the unwarranted conclusion that the universe is infinite. Consequently, in view of the illimitability of the universe, man has been considered too insignificant to merit such special attention by the Almighty as described in the Bible. A second argument is that if infinite space were filled with stars the firmament would be a continuous blaze of light as bright as noonday, whereas it is known that the average starlight is only one forty-ninth that of the moon. A number of dark patches containing very few stars have been discovered in the sky; and the conclusion is that if space beyond the stellar boundary of the universe contained stars innumerable, these dark patches would be impossible. The Milky Way, as a great belt of stars, is considered as being situated at the circumference of the stellar system, at the environ of the universe. Dr. Wallace maintains that he has had the benefit of the whole mass of facts accumulated by means of powerful instruments of research, and affirms that he is not acquainted with any great inductive result of modern science that has been arrived at so gradually and so legitimately, by means of so vast a mass of precise measurements and observations, as his conclusion concerning the limitation of the universe and the central location of the earth. Now it is generally known that modern astronomers have entirely shunned the question of the *purpose* of existence. Dr. Wallace has long realized this deficiency and has endeavored to disclose the reason *why* there is such a thing as a material universe. His conclusion is indicated in the conception that the earth is at the center; here only, he declares, life could originate; the planets are not inhabited—the earth alone contains man. Man, therefore, is the supreme thing—or rather, as he announces, the soul of man. For the development of a single soul upon the earth, he holds that all the physical universe moves and performs its functions. Man, then, is the climax of development—but of course an astronomer can go no farther than elaborate a theory of evolution on the basis of an hypothesis, a modification of the prevailing astronomical conceptions. However, the theory of this eminent scientist is remarkable in that it tends to turn the attention of the world from the absurdity that the universe is infinite. In the Koreshan conception man *is* the highest product of universal progress; but the basis upon which that progress proceeds is that of eternal reciprocity or interdependence of the poles of universal impression and expression; and these poles are related through a long line of

experiences in dependent and intervening domains or kingdoms of life, which constitute parts or planes of one great system of existence, of one great organic structure which we denominate the universe. The earth is the environ of the universe, or rather, it is the physical body of the universe; and it is so related to all kingdoms of life as to directly supply the substances necessary to support life. Such a relation could not obtain in any other arrangement of the universe than the cellular form, in which alone it is possible to *incubate* man as the highest product of universal progress—and that product is God himself in his perfect manhood!

A professor of astronomy has made the discovery for himself by experience, that the masses are very ignorant on all scientific subjects. After teaching astronomy for many years, he concluded to give a number of public exhibitions by means of a large ten-inch equatorial telescope and other apparatus, accompanied with lectures on his favorite science. He considered that we are living in an enlightened age, and that the people were at least sufficiently educated to readily comprehend his explanations of the various astronomical phenomena, and to appreciate the rare opportunity to view the moon, planets, stars, and nebulae through a powerful telescope; but to his surprise he found himself, even "in the most intelligent parts of the land," surrounded by profane and vulgar crowds, ridiculing any exalted thing that he might say. From questions asked and remarks made he has reason to conclude that many well-meaning people have as little idea of the sublimity of the universe as the South Sea Islanders. Of course it must be very provoking to one who has long been engaged in scientific study and observation—one who, through the reading of books, has been led to believe that the world is full of light, to suddenly come in contact with people who have not sufficient mental capacity to grasp even the principles upon which the telescope is constructed, and who cannot appreciate the many magnificent views of the orbs above us. But the classes he came in contact with were mostly the *uneducated classes* who, to a great extent, are excusable on account of lack of opportunity due to the prevalence of an unscientific economic system which has made slaves of the masses. As teachers of Koreshanity, a genuinely scientific System embracing the various scientific branches, including astronomy, we have yet a worse complaint to make than the professor—and in this complaint we do not indict the uneducated masses, but the *educated people* of the scientific world! We declare that the unwillingness of "scientists" to investigate sublime truths of existence, constitute a greater bar to progress than the simple prejudices of those who have never seen a giant telescope, or a chemical laboratory, or a geodetic apparatus. There are men occupying the highest positions in the scientific world who have no more appreciation of the facts which absolutely demonstrate the Koreshan Cosmogony—men who have no more desire to investigate the facts and consider the evidences we present

to them, than the uneducated on scientific subjects. If after three hundred years of advocacy of the Copernican system of astronomy the people are yet unacquainted with the principles of the hypothesis and are unable to appreciate scientific subjects; and if the teachers of modern science themselves are unable to grasp the fundamentals of the more complex science of Koreshan Universology, it should not be surprising that in thirty years the Koreshan System has not gained a larger following. Let him who can grasp the fundamentals of the Koreshan System consider himself indeed fortunate!

Bible critics generally display a vast amount of ignorance concerning the principles of life, when they endeavor to find fault with the inspired Writings on the ground of fancied contradictions and inconsistencies. Recently, Rev. Dr. Hutchins, of Massachusetts, has undertaken to point out numerous discrepancies in the first four books of the New Testament, and his main line of pursuit of the subject is the genealogy of Jesus. Three principal objections to the recorded genealogy are advanced: First, that the genealogy given by Luke extends back to Adam, and includes ten antediluvian patriarchs whose names are a Hebraized reproduction of the mythical story of the prediluvian dynasties of Babylon; second, that the genealogical line embraced four women of disreputable character; and third, that from David to Joseph the husband of Mary, there is no agreement between the genealogies as given by Matthew and Luke. Now, is it any evidence of inaccuracy or untruthfulness of the genealogical line from Adam, that a great civilization like that of Chaldea should have received from people of ages past the names of the antediluvian patriarchs? Rather, we take it as a confirmation of the line of descent as traced by the Hebrews. Need a seed be ashamed of the fact that the life it involves came forth from the corruption of the seed that was planted? We maintain that the story of the adultery of Judah and Tamar is illustrative of the great law of adultery of God and man through processes of church declension. The letter Tau in Tamar's name is the sign of the cross; and an analysis of the name shows that it involves some wonderful truths concerning the present dispensation, the dispensation of the cross. Tamar was a type of the Christian church in its Gentile garb—and it is not denied that the church fell into adultery during the dark ages. The divergence between the genealogies given by Matthew and Luke, which the reverend doctor declares to be "utterly irreconcilable," involves a simple problem: Matthew gives the natural lineage from David to Joseph, while Luke records the line of spiritual descent. Thought is generated and propagated as well as the natural life, and specific lines of thought are just as definite as lines of natural genealogy.

An Indiana astronomer claims to have made one of the most important discoveries of the age, revealing some of the hitherto unknown relations between the sun and the earth—that the sun is nothing more than a great planet, and that as such it is habitable. With his imaginative eye he has observed mountains, plains, and valleys on the solar surface, on which exist exalted beings who enjoy perpetual

light and a high degree of life. The theory is that the sun is not a hot body, but generates electricity which flows out to the planets, and that the substance of electricity, upon entering the planetary atmosphere, produces light and heat. A striking conclusion of this new theory is that we do not actually see the center of the solar system, but only an image of it electrographed on the upper surface of our atmosphere. In the Koreshan System the visible sun is a projection from the central and invisible solar sphere. From the concave surface, in an atmosphere about nine hundred miles in depth, it is easy enough to see how the projected sun is seen at proper altitudes from widely distant points on the earth; but from the *convex* basis it would be difficult to illumine one half the earth's surface at any given moment from the sun projected upon the surface of the upper atmospheric stratum! Modern astronomers are exceedingly unfortunate in the making of numerous discoveries of things which do not exist, and in revealing relations which are not real.

Modern inventors under the impulse of the spirits of genius are like prophets of old—they cannot understand many of their own productions. This does not at all reflect upon the works of either; but the fact that scientists so called are unable to understand the energies utilized in many of their inventions conclusively demonstrates that there has not yet obtained a sufficient degree of mental illumination to admit of modern scientific theories being rightfully termed scientific. Professor Crookes, the noted physicist and experimentalist, declares that he cannot understand the principles upon which the telephone reproduces the human voice. That a few wires and metallic discs should actually speak words is beyond his power of explanation—yet he can *speculate* largely, even in the fields of psychic research, just as the astronomer speculates concerning the solar system and other works of creation.

It is advocated that imagination is a spiritual sense; but the statement does not prove that the people of the scientific world who imagine vain things concerning the universe entertain spiritual truths. Imagination is the exercise of that faculty of the mind which gives form to thought, that produces mental images. A true conception is a true mental image. In the minds of people ignorant of the truth, whether they be scientists, clergymen, or the credulous masses, all mysteries are usually attributed to the operation of spiritual or divine power.

"Judaism affirms that man has not fallen, but that, on the contrary, he is steadily rising." Judaism is founded upon the teachings of Moses, the great Hebrew leader, who declared in his text-books on creation that in the beginning God made man in his own image and likeness—that he made man perfect and immortal. Is man steadily rising above the state of perfection?

Koreshanity boldly sets truth for authority in all things; but the world accepts "authority" as a guaranty for the truth of every fallacy under the sun.

Words without works always result in failure.

# The Open Court of Inquiry.

THE EDITOR.

## The Koreshan Interpretation of the Bible.

EDITOR FLAMING SWORD:—I find it as difficult to accept the Koreshan exposition of Genesis as I do the common theological interpretation, which I never considered true. I know that you say the Bible must be explained on the basis of symbolism, and that KORESH does this; but the words and deeds on record in Scripture bear so little resemblance to the interpretation as given by him, that it is often difficult to see the relation between the two. Like other religious teachers, he seems to twist the Bible around to fit his way of thinking, though I admit that he is quite original in his method and style of exposition. Bible literature may be interpreted in so many different ways, all seemingly correct, that it is small wonder that there are different opinions concerning it.

The claims of KORESH to divine enlightenment do not constitute an absolute proof of the correctness of his view on all subjects treated by him. Others have made like claims, and their views have been shown to be not true. The fact that a theory finds adherents is not proof of its truth. If one's reasoning powers are not strong enough to clearly comprehend and analyze a system, he must either reject the portions which are beyond his mental powers, or accept them upon the *ipsi dixit* of those who claim full knowledge. Koreshanity is so complex that minds of ordinary capacity cannot grasp it. I admit that the System, if it proves true, is wonderful and grand enough to be worthy of the divine source; but some of the claims of KORESH are so startling and look so improbable, that I cannot help thinking sometimes that he is honestly mistaken on some points. I do not doubt the honesty and sincerity of his aims, nor yet that he is a man of wonderful mental power; but simply think that he is susceptible to making mistakes just as other teachers before him have done.—W. B., Orange, Tex.

It is a desirable thing to be able to perceive that the common interpretation of the Bible is not true; it is a great step to be able to recognize that the conceptions of Koreshanity are wonderful, but it is a still greater achievement of the mind to perceive its truth. We make the emphatic declaration from the basis of scientific demonstration that the Bible is true; that it contains the principles and truths of life and being. If it is true, there must be a true interpretation of it; or rather, there must be a definite number of correct interpretations applicable to the celestial, spiritual, and natural degrees of mind and life.

It is not strange that minds which

have been subjected to the various fallacious conceptions of modern times, which are the result of the declension of the age, should not at once be able to reach the proper view-point of a correct interpretation of divine symbolism, though many of the fundamentals of symbolism may be clearly explained. If one proceeds with the study of the Bible on the basis that it is a series of narratives of events in the physical cosmos and in the external affairs of men—narratives told as simply as one might describe a street scene, with no hidden purpose or truth involved—then it is impossible to correctly interpret any portion of the Bible or to understand a scientific exposition of it. There has been no detailed exposition of the book of Genesis published; brief references to it only have been made in Koreshan literature, and our readers have not had opportunity to study a consecutive explanation of its contents.

If the mind of the Almighty inspired the Bible, and expressed in it his own conceptions of things and subjects of which the Bible treats, it is obvious that no one who does not possess the divine mind is able to correctly interpret what is written; and it is equally obvious that in order to understand a correct interpretation of the Bible, one must at least come to a realization of the truth of some premise or basis on which the interpretation is made. Nineteen hundred years ago, only those who had spiritual "eyes" developed could comprehend the spiritual philosophy of Jesus; the masses could not comprehend, because they did not possess the essentials of spiritual perception. We are living in a scientific age, and another and a more external basis of interpretation is necessary.

If the Almighty has expressed himself in the Bible, and if he is the Creator of the universe, then both the Bible and Nature must agree in their testimony concerning him. If all the forms of the physical world and of the various kingdoms of life express degrees or qualities of the divine mind, it should not seem unreasonable that

in a co-ordinate written expression of the mind of Deity, natural symbols should be employed—universal symbols which naturally express divine principles. If, therefore, the Bible and Nature agree, and we find it possible to interpret Nature scientifically, then the science of the universe at once becomes the *key* to the interpretation of the Bible. Koreshanity proceeds upon this basis; it is not a matter of the mere *ipsi dixit* of the Founder of Koreshanity, but of direct demonstration of the truth of his science. If his premise be not true, the System is worthless; but if it is true, then every logical conclusion from the proven premise must be as true as the premise.

If the book of Genesis is true to its name or title, it should be expected that it deals with the *genesis* of all things—that is, the highest point of origin of all things. Genesis does not begin with a mere narrative or exposition of the processes of creation in the lowermost, outermost, or ultimate forms of divine expression, but of the *highest*, the divine plane. If humanity exactly corresponds to the physical cosmos, then the names of things in the physical world may be most consistently employed to describe things in humanity, and even states or qualities on the interior of the human world; for the superior is certainly just as real as the inferior. If it is possible for humanity to involve its seed of life, as a plant involves itself in its fruit, then all of the qualities in the human world may make their impression upon and in the central involution, the perfect Man—and the character of that perfect Man may be accurately described in terms applicable to the cosmos itself.

If the spiritual world corresponds to the natural—if spirit is the identical substance which was visible in the external, then that same substance may be known by the same name by which it was designated in the natural; and conditions in the spiritual world may be described in terms applicable to external things. If, then, the Bible uses the terms earth, sea, sun, stars,

mountains, valleys, trees, cities, as referring to these real things in the domain of human life, it is no inconsistency; and we maintain that it is perfectly rational and logical to present a scientific interpretation of the Bible on the basis of comprehension of these natural symbols.

In interpreting the book of Genesis, let the mind get away from the usual absurd conceptions and methods of interpretation—mistaking the natural symbols for the things described—and go in conception with the writer of the book, to the very origin of all life, and then read what is written in description of the principles and processes of creation as it obtained in the realm of divine activity; and then throughout the Bible, follow the divine experience in the progress of the divine mind in the *world of man*. But in order to comprehend what is written, the language of symbolism must be understood—that is, one must understand the character of the symbols.

#### John the Baptist and the Messiah.

EDITOR FLAMING SWORD:—John the Baptist was the messenger nineteen hundred years ago. He was Elijah, but he was only the forerunner of the Messiah. The Messenger of this age, the Elijah, claims to be the Messiah himself. Please explain this.—INTERESTED READER.

There is no necessity for supposing that the character and order of the Messianic manifestation and function are intended to duplicate those of nineteen hundred years ago. John the Baptist performed a typical work when he preached his gospel of repentance and prepared the people to receive the Messiah when he should enter upon the work of his mission. John was the "voice of one crying in the wilderness;" he was the last of a line of descent of the prophetic spirit; he was not the Messenger in any full sense of the term. John was specifically Elijah in his function of transmission of the divine Spirit to Jesus; and John's mission terminated when he baptized Jesus. He said of the Christ, "He must increase, but I must decrease." In a few months afterward—after he had parted with the prophetic spirit which he contained previous to the baptism of Jesus, he had no power of recognition of the Messianic personality.

After Jesus was baptized he was interiorly Elijah. When Jesus was transfigured both Moses and Elijah appeared as materializations from Jesus' interior mentality. Elijah the Tishbite was a Messianic character—he was both Elijah and the Messiah; Jesus the Messiah contained the spirit of Elijah; so it should not seem unreasonable at all that the Messiah of this age should be both Elijah the Prophet and the Messianic character in one. John's mission was paradoxical, for the reason that the divine Spirit did not reach its final fruition in him—another came after him and took away what he had. John was great because the spirit of the Almighty was in him. "None greater than John was ever born of woman"—and yet "the least in the kingdom of heaven is greater than John." Why? Because John was but a vessel, a channel of transmission of the divine Spirit, and he passed away like a comet before the time of the vitalization of the church—he did not partake of the germs of regeneration and was not destined to come into the kingdom.

Through Scriptural declarations we are able to identify the Elijah of this age as a Messianic character. Elijah comes as the Restorer. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." What is it to "turn the heart of the fathers to the children, and the heart of the children to their fathers"? It is to effect the final conjunction of the age, to conjoin the spirits of the Gods and the children of the kingdom.

The aggregation necessary to the conjunction is the work of the Shepherd. This identifies Elijah the Prophet with the Messenger of the Covenant or conjunction—the Messenger who prepares the way for the Lord in his multiplied form of manifestation. Jesus was the Lord God—he was Jehovah-Eloah; externally he was Jehovah, interiorly he was Eloah. At the end of the dispensation, when he manifests in mortal flesh, he is Elijah—that is, Eloah-Jehovah, meaning God-the-Lord, and the manifestation is Messianic.

The work performed by the Elijah of this age is the fulness of that work typified in the mission of John the Baptist. John was the forerunner of the Son of God; and Elijah is the Precursor of the Sons of God; through the Messianic baptism he awakens the sleeping heirs of the kingdom, and imparts the essential elements of maturity of the great harvest, the resurrection.

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#### Were the Disciples Sons of God?

EDITOR FLAMING SWORD:—Will you kindly answer in your question and answer department, the following questions: (1) What is meant in 1 John iii: 2, "Now are we the sons of God"? (2) Also, why so little stress is laid upon everyday life in Koreshanity? Or rather, I think the questioner would ask, Why are not more definite instructions given in that line? A friend who feels this need has asked me to do her this favor through you.—Mrs. N. C. C., San Francisco, Cal.

(1) It is not to be expected that the men employed by King James to translate the Bible should be able to make accurate renderings in all cases, for their minds were full of fallacious theological conceptions. They recognized but one kind of divine birth, and this they supposed takes place at the time of one's conversion to Christianity; therefore, they failed to make the proper distinctions which certainly were clear in the minds of the Apostles. The text referred to is not properly translated. The Greek word for son is *whios*; in this instance the word is *tekna*, meaning children—a proper term applicable to those who had begun the long line of experiences necessary to the attainment of full stature or mature manhood in Christ Jesus, the attainment of the Arch-natural life which Jesus possessed.

There are two kinds of birth necessary to the attainment of the immortal state—birth of the spirit and birth of water—or the birth of the immortal flesh through the application of scientific truth to the external man. Jesus himself emphatically declared that that which is born of the spirit is spirit, and that which is born of the flesh is flesh. Now, the birth of the spirit took place nineteen hundred years ago when Jesus baptized the early church. Those who were born of the Spirit were children of God after the spirit, not after the flesh, for their

bodies were yet mortal. The salvation enjoyed by the Disciples was a spiritual salvation. As to the spirit they experienced the new birth; but as related to the harvest of the age, the resurrection into the Arch-natural state, they were only *begotten*, for they received the germs of divine life, and the church was the matrix of development.

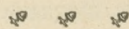
The new birth into the Arch-natural state is yet to be experienced. The distinction between the two births was clear in the minds of the Apostles. They looked forward to a future glory to be revealed in them, and declared that the world awaited the revelation of that future glory—the manifestation of the Sons of God. Now, what is divine Sonship in the fullest sense? This question is plainly answered in Rom. viii: 22, 23, which we quote according to the literal rendering from the Greek: "For we know that the whole creation groans and travails in pain together till the present time; and not only it, but ourselves also, possessing the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the sonship—the redemption of the body." This unmistakably defines what the Sonship is, and shows conclusively that the Disciples were not the Sons of God in the fullest sense, but only children after the spirit; and with this the Apostle John agreed: "Now are we the children of God, and it has not yet been seen what we shall be [because they had not attained to it]. We know, however, that if He should appear, we shall be like him, because we shall see him as he is."

(2) It is a common thing among mental and christian scientists to lay down certain rules of conduct and to devise formulas of affirmation and denial, in which the followers are drilled. In modern schools children are trained in routine; children of every character are put through the same mill; they repeat words like parrots, and in lines of conduct the faculty of imitateness is largely drawn upon. The result is an artificial polish. Now, we believe this is all wrong and leads to false education.

Character is a matter of individual development; all minds have not reached the same status, and hence, the proper discipline of one individual may not be the same required by another. The endeavor at the present time in the promulgation of Koreshanity is to instil into the mind certain principles of truth and laws of human relations which, when understood, will enlighten the mind and regulate one's conduct and general deportment in everyday life. We are endeavoring to institute a new order of life, to establish communistic relations. In such relations there is that variety of discipline which results from individual experiences,

and precepts of truth; and a kind of education is gained which could not be acquired through either written or oral instruction. Thus in the *practical* Koreshan life, a great deal of stress is laid upon everyday life.

Rest assured that all that is needful in the proper time and place will be inaugurated in the Koreshan System; the time will come when more definite instructions along these lines will be given, because as we progress in the Koreshan life and become prepared to enter the higher orders, such instructions will be required, not only by those in the Homes of Koreshanity, but by members in the different branches of the Koreshan orders throughout the world.



### "The Immortal Manhood."

Words of Appreciation of the First Number of the Guiding Star Series.

The book has arrived, and I am very happy over it; it exceeds my wildest expectations. My hands trembled with eagerness and joy when I first opened and fingered its beautiful leaves. The entire work from cover to cover is artistic, but I believe I revel most in those section leaves on which appears that indescribable tint one sometimes catches in the sky in the early dawn; I saw it this morning in the East—the exact tint—but nowhere else. Then there are the dainty little "panels," I call them, all through the book—delicate as a primrose leaf; one feels that a breath may blow them off.

But I must draw the line somewhere, or I shall be going over each beauty and wonder in the whole book—and every page has one or more. The turning of each leaf opens up a sweet surprise. I am already longing for the next volume. I must have them all.

Please convey to the Shepherd how I am enjoying the contents of THE IMMORTAL MANHOOD, and studying each line carefully, word for word, with an eager thirst for whatever comes from his pen. It is, of all his work, the most wonderful, I think—so clear, so simple, so direct, yet so deep and marvelous withal, that I find myself putting it away sometimes for very joy of its truth and beauty and wonders.—AGNES VIRGINIA GARDNER, Pa.

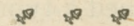
I write to say that I have just finished reading THE IMMORTAL MANHOOD. Permit me to offer congratulations, not only as to its style of print and binding, but more especially on account of the precious gems of truth it contains. It opens up a wonderful field of thought to the mind of the earnest seeker of truth, and carries with it the conviction that it comes from the mind of the greatest personality of the age. I am glad that in the midst of so much fallacy now being promulgated by false teachers, KORESH is shedding the great light of truth for the benefit of a benighted world. A few weeks ago a friend handed me Helen Wilman's "Conquest of Death." I must say that according to my conception of truth, her book is a mass of errors from start to

finish; and when compared with The Immortal Manhood, it is as night compared with day, as darkness with light. What a contrast indeed!—N. C. MURRAY, Texas.

According to my judgment, the book is a fountain of knowledge, containing the essence of wisdom in a few pages, that other books do not express in volumes. It is an inspiration! A book that is written on such a well-worked plan, with so much time and expense, should make every one who has the welfare of humanity and the betterment of the race at heart, do his best to help this noble cause along and give it the support it deserves. Of course, the book may be perplexing to some at first; but if one studies and reflects, not merely reads it over once, but commits it to memory like the matter of a text-book, he will find that it teaches the great scientific truths of being in a manner most logical and convincing. In fact, it teaches the practical religion or retying to God. That your untiring efforts may be crowned with every possible success, is the real, earnest wish of your friend.—MRS. ANNA WALDER, S. Dak.

I must tell you how delighted I am with this charming book and with its exceptional beauty. No one but KORESH could place so much wisdom in so unique and compact form. This book is unusually pleasant to handle, and the artistic effects are a continuous pleasure as one turns leaf after leaf. The thousands of beginners in Koreshanity will welcome the Glossary. Wisdom and elegance are united in this production.—MRS. PLUMA RUSSELL, Massachusetts.

I have received the new book, THE IMMORTAL MANHOOD. I have read it through carefully, preparatory to a comprehensive study of it. The book in general embraces new features in the art of book-making. The book completes itself within itself, and is exact in the principles of immortal conception; its pages abound in the most wonderful conceptions of the science of being that language can express.—C. D. SHELLABARGER, Ohio.



### Summary of the World's News.

AMANDA T. POTTER.

Feb. 25.—Colima volcano in eruption; most severe in many years.—Alleged plot of New York bell boys to rob hotels astounds police, who say accused had correspondents in leading cities and were compiling list of wealthy persons.—Quay gives up statehood fight.—New York banks send \$1,500,000 to Chicago, causing bad impression in Gotham's business circles.—Feb. 26.—Three hundred miners in West Virginia have fierce fight with federal deputies seeking to make arrests for violation of injunction; four killed, dozens injured.—King Edward will send the late Queen Victoria's priceless collection of jubilee presents to the St. Louis exposition.—Report that secret convention aimed at crowned heads will meet in Paris.—Earthquake in South Dakota.—Feb. 27.—Rock Island's purchase of Frisco system is forerunner of vast railroad merger.—Congress of the Daughters of the American Revolution at Washington unanimously re-elects Mrs. Charles Fairbanks president general.—William E. Curtis tells