

# 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."*

Vol. xvii. No. 32.

CHICAGO, ILL., JUNE 26, 1903. A. K. 63

Whole No. 541

## Universal Form and Function.

Part II.

The Character of Matter Organic and Inorganic; the Eternal Correlation of Form and Function; the Universe as an Undivided Organism.

KORESH.

**M**ASSES OF MATTER are observed to exist in a state of structured form, and related to structure are the conditions of mass not structured. No scientist ever saw "inorganic" matter that was not the result of disintegration and waste. Every particle of terrestrial encumberment subject to reorganization in the various forms of organic life, is the debris of activities of organic relation somewhere operative. We can see all of the operations in constant progress, whereby there are appropriations and assimilations of the wastes of Nature, with their coördinate wastes and eliminations. Every particle of inorganic matter is related to the organic whole called the universe. In Koreshan Universology it is positively asserted that the organic whole has been and will eternally be correlated with the so called inorganic mass with which it is associated.

Superficial earth mass, beginning with what might be denominated sterile soil, will develop a limited quantity of vegetable growth which disintegrates upon the surface of the soil. The succeeding growth is more profuse, and after a succession of years the soil becomes abundantly fertile. In many places the encumberments are so rich in fertility that many feet of alluvium are the product of this oft-repeated vitalization and decay. No one will pretend to say that the resource of the fertilization of the soil is the sterile soil itself. Everybody knows that the encumberment is a deposit, and that this deposition is necessarily a precipitate through and from the atmosphere. Much of it is derived from the rain which falls upon the soil, and some is derived from the atmosphere through the function of respira-

tion in vegetable life. Without the energies of the sun, moon, and stars vegetation could not obtain.

### *Mass Correlated With Organic Form.*

Organic mass and what is denominated inorganic matter are associated in the constant interchange of activity; and no man ever saw either in any other relation. We can show millions of instances of relative states of the two, while the so called scientists cannot show one instance of inorganic matter not correlated with its inevitable concomitant—organic mass. When the "scientist" can put one instance against our millions, we are willing to yield the point that matter has existed in mass not correlated with organic form.

Professor Alfred Daniel, in the "Text Book of the Principles of Physics," says: "To us the question, What is matter? What is (assuming it to have a real existence outside ourselves) the essential basis of the phenomena with which we as physicists may make ourselves acquainted? appears absolutely insoluble. Even if we became perfectly and certainly acquainted with the intimate structure of what we call matter, we would but have made a further step in the study of its properties; and as physicists we are forced to say that while somewhat has been learned as to the properties of matter, its essential nature is quite unknown to us." And Professor Daniel proceeds to add: "As little can we give any full satisfactory answer to the question, What is energy?"

Here, then, are two things or conditions of which the great physicist confesses he is ignorant; and he gratuitously attributes the same degree of ignorance to all his compeers in the science of physics. Any mere

## *The Flaming Sword.*

tyro in the field of investigation should know that while the question of the character of the atom is in dispute, the possibility of its destructibility as against its perpetuity as an eternal and unchangeable thing, "its essential nature, is quite unknown to us." The fourth dimension of matter is also a question with the physicist; yet the possibility of the existence of a fourth dimension approaches a conviction with many thinking minds, though the "scientific" world, thus far, has offered no solution to the problem. The creation and destruction of the least divisible particle of matter hold the secret of the equation of matter in what has been hinted at as the fourth dimension. All matter, from the least to the greatest quantity, has definite proportions. The assumption that the extension of matter is interminable and illimitable, has clothed the subject with such an "infinity" of incomprehensibility as to preclude even the right to enter upon a field of investigation for the purpose of reaching a satisfactory solution to the question, "What is matter?"

### *Matter in Relation to Time and Space.*

Matter belongs exclusively to Nature; it is in the field and domain of the natural sphere of existence. It has relation to time, as belonging to the same field. The three known dimensions of matter are length, breadth, and thickness. The fourth dimension must of necessity belong to the same sphere; namely, to Nature. The limitations of the three dimensions are the terminal points of the three diameters. What are the terminal points of the fourth dimension? In answering this question we determine the character of the atom. The fourth dimension belongs to a distinct quality of mensuration from that of space. The three dimensions belong to space, the fourth dimension belongs to time, and merely measures the period of its existence as an atom of matter. It marks the mensuration from the time of its creation as a particle of matter, to the time of its destruction as a particle of matter. If the atom can be created and destroyed, its limitation as to the time of its existence can definitely be determined. This gives to us the principle of the solution of its geometrical equation.

There is no equation in geometry without the function of the square, hence there can be no application of geometry to practical mensuration only as the thing measured has the properties of the square. If it be assumed that there is no limitation to the universe, which must embrace all the mass there is in existence, then it must be acknowledged that mass cannot be measured, and therefore does not possess the property of mensuration. Upon the basis of this assumption, it is an utter absurdity for the man who has predicated the assumption to question further this secret of Nature. The assumption unclassifies the man for the field of study. The dimensions of the universe are

within the field of geometry; that is, the field of geometrical boundaries. The unit, the number two, and the number three are the primary and fundamental roots of geometry. Of the square numbers there is nothing less than two, and of the circular numbers there is nothing less than three. The raising of the fundamental roots to their limitations, or to their greatest powers, is the limitation of abstract geometry. The application of this to that thing to which geometry applies, is the limit of geometrical use. Geometry means earth measurement; the measurement of the earth is the mensuration of the universe, for the earth and the universe are one and the same.

### *The Essential Basis of all Phenomena.*

"What is the essential basis of the phenomena with which we, as physicists, may make ourselves acquainted?—appears absolutely insoluble." This is a conclusion of Professor Daniel, predicated upon the basis of assumptions which leave out of the question certain properties belonging to matter, which are not brought within the scope of the problem. Once admit the possibility of the dissolution of the atom and its expansion into an ethereal solution without its divisibility into particles, a condition just the opposite of divisibility into atoms or particles smaller than the atom, and we have the quality of contrast without which it is impossible to reason upon anything in existence. Contrast and comparison are functions of the human mind; but when the mind is denied (through the application of the principle of arbitrary assumption) the right of comparison and contrast, it has no alternative but to become agnostic.

The nature of matter cannot be known without the application of the law of comparison. To know matter, to understand its nature, we must have the knowledge of something which is not matter with which to define its limitations. Matter is destructible, not as a substance, but as a particle of matter. Some of the forward thinkers of the age cannot reconcile the character of matter with the simple idea of atomic destructibility. Now, to obviate the difficulties into which this conception leads the physicist, they have conceived the idea of shivering the atom—the smallest conceivable particle of matter, to smaller conceivable particles of matter. This does not relieve the situation. Why will not the pretended physicist boldly proclaim the fact that the atom of matter is convertible to a quality which is not matter, but the essence of matter? Then Professor Daniel and other physicists would know something of the essential "basis" (rather, superstructure) of the material universe.

### *Illimitability Not a Property of Anything.*

Illimitability as a property of existence does not belong either to creation or to the Creator. We may say rather, that illimitability is not a property of any-

thing; it is a fiction of the limited mentality of the man who denies the existence of the relative factors of form and function as eternal coördinates of being. We behold a vital mass teeming with all of the activities of a coördinating force, which can belong only to a universally operative living whole. We ask the question, How came it here? Can we assume that it made itself? If we did, and there remained any particle of sense left, with that remaining particle we would write ourselves down an idiot. Whether it is easier to believe that it was here because existence is more conceivable than non-existence, or to believe that nebulous mass shaped itself into organic life, is the great question that confronts the blind searcher after truth. If we contend that it bears the evidences of design and therefore must have had a designer, then we confront an equally difficult problem, for the reason that we run right up against the existence of the creative Cause, and are compelled to ask the same question, Who made God? If we be answered, "He always had an existence," then we say that it is as easy to believe that that which wesees has always existed, as to believe that that of which we confess ourselves totally ignorant, has always existed.

Which is easier, to say that being, existing with its coördinate form and function, has been and always will be, or that form and function were created by some act without form and function, in order that this something might have an organism in which to perform its functions, because without form and function the creative force could not act? Which is the more comprehensible, that the universe is an eternal thing, or that it made itself from a nebulous state of mass which the so called scientists have for generations declared to be inert? Is it not as difficult to believe that nebulous mass existed without creation, as to believe that organic life has eternally existed? The difference is, that the existence of organic life is not an hypothesis, it is a

reality. Which is the more reasonable; that organic life constantly recreates itself from its inherent powers of reproduction, or that nebulous, inert mass aroused itself to the performance of a creative effort, and substituted for its inertia a living, moving, organic whole?

The universe is; this is not an assumption. The universe is organic and endowed with organic life; this is not an assumption. Every phase of distinct organic life has within itself—as related to the universal whole—the power of reproduction. Is it not reasonable that the universe as an undivided organism has the same power that it imparts to any of its parts? Then why has not the universe, as an entire organic whole, the power to reproduce itself within itself, and thus perpetuate its existence according to the process of perpetuity operative in and imparted to its parts? Which is easier, to build our conceptions of being on what we know to be and to exist, or to assume an impossible thing and build upon an hypothesis, which is naught but a guess, and thus to construct a fabrication for succeeding hypothetists to destroy?

In the least forms of organic development science has reduced the proposition to the factor of cellular incubation. Let the "scientist" seek for universal life in the universal organic cell, as he has come to ascribe the resource of specific life to the infinitesimal but organic cell. The cellular form of life has its two greatest extremes of being, the one in the universal macrocosmic egg, the other in the ultra microcosmic egg. A compilation of modern scientific thought is an incongruous medley of inconsonant blunderings; and that which is called science will continue to be thus uncertain so long as there is no established premise upon which to predicate its processes of reasoning. As a substitute, we offer to the world the certainties of Koreshan Universology.

## The Creation of the Biologic Earth.

The Earth of Biblical Terminology is the Earth of Humanity; Analysis of the Dust from Which Man was Created; the Character of the Adamic Manhood.

KORESH.

THE "HUMAN RACE" as it exists at the present time is *formless* and *void*. In its externals it is inorganic earth-mass. We might denominate it biologic earth "without form, and void;" being formless it must be functionless. This special state is the condition referred to in the Scriptures as the first stage of creation, wherein reference is made as the beginning whence the Gods (Elohim) *he* created (*bara*) the heavens and the earth. The earth, the animal humanity, had not yet taken shape. If the student of Koreshanity

can arise to the conception that the uncreate humanity is earth, soil, or clay to be moulded into form and function, he has a good start toward the ultimate imbibition of the living truth. This is not figure of speech. The physical earth is the correspondent of the biological earth. The biological earth is the earth of the Scriptures. The earth which is "without form and void" is the humanity; from this earth God made the first man. This first man was exactly and absolutely reproduced nineteen hundred years ago.

The first man Adam was a living soul; the Lord Jesus was this living soul. He was the soul because He could attain the condition of alchemical dissolution in which he became breath; namely, the Holy Spirit. Becoming this breath, he was inbreathed by his Discipleship and became the second Adam, the *living* ("quickening) *spirit*." The Lord Jesus was the first pair, two-in-one, male and female, biune, not dual. In His descent, by the spiration of the Holy Spirit, he became dual. This duality was a descent into human conditions which existed as already in the dual state,—the duality being the common condition of the mortal race, the status of man outside of the Garden. The Lord was in the Garden until the fall of the church.

It was from the dust of the ground that the first man was made. Now, who was the first man? "He is the image of the invisible God, the first-born of every creature." Who? The Lord Jesus. Then the Lord was the first Man created. From what was He created? He was created from the dust ("dust thou art") of the ground. What is this dust? It is star-dust, the Star being the Lord himself, pulverized through the dissolution of his organic form. Let the student of Koreshanity sit down with the writer in his analysis of the word dust. The initial character is *ain* (*ayin*), the eye; the second character, *pe* (*pa*), the mouth; the final character is *resh*, the front head. The word is *aphar*. The word calf, heifer, gazelle, oplrah (the fawn of the gazelle), as in Beth-Ophrah, house of the fawn, ashes, because the dust of fire,—all these are from the word *aphar*, rendered dust. Let us study the character and function of the Lord (*Yavah*, *Jehovah*) from the basis of this analysis. The Lord is the initial character of

the word, as to his light. He is the Light of the body, and as "the light of the body is the eye," he is the Eye as to truth. He is the *Word*, that is, speech, because the visible, central, and complete expression of Deity, hence the mouth; he is the *resh*, forehead, because the projected apex of personal Deific manifestation. In His alchemical dissolution he is burned in the fire of transmutation, the fire of his theocrasis, therefore the precipitate (throwing down) of the Holy Spirit is the dust, *aphar*, of his theocrasis.

As the Lord was the product of the aggregation of the focal energy of the humanity whence he was generated (taken), he was made of the *aphar* ("dust") of the ground; that is, of the humanity whence he was raised up. It is just the smallest kind of a dried up human consciousness and intellect that could for one moment imagine that God created man directly from the common dust of the physical ground or earth. God made man, the supreme, Arch-natural man, from the *ayin* (eye), the *pe* (mouth), the *resh* (front head—the intellect and affection, or love and wisdom, these constituting the front head) literally from the Word. When we consider that whensoever the Son of God comes into the earth as the central Son of God, the Savior of the world, he is the final product of the Son of God, having come into the world at the beginning of the preceding cycle, that in the preceding cycle the same or a corresponding theocrasis obtained, and thus, from the corresponding baptism of a like precipitate or ash overshadowing the race, we may have something of a conception of the process by which the Elohim performed the operation of bringing into being the central Arch-natural Man—the Son of God, the first Man Adam, from the dust (*aphar*) of the ground.

## The Foundation of the World's Hope.

The Significance of Dying in the Lord; How the Dead in Christ are Raised First; the Ingathering of the New Jerusalem; the Day of Salvation.

BERTHALDINE, MATRONA.

"**B**LESSED ARE THE DEAD who die in the Lord." The Rev. James M. Gray is the author of a little booklet recently presented to us, called "The Holy Dead." By this title the author means "those who pass hence in the faith of Christ." The so called orthodox Christians delight in a belief in the immortality of the souls of mortal men. They make elaborate efforts to comfort the survivors of those who have passed out through corruptible dissolution, by declarations concerning paradise, heaven, the throne of God, and the angels, which declarations entirely lack scientific evidence of their veracity, and are but private fallacious interpretations of Scriptures inspired by the greatest

of scientific minds, the All-Knowing. When mortal men have been baptized by the spirit of obedience to the law of life and immortality, which spirit possesses the science of these laws, they will obey and live, put on immortality and incorruptibility, and thus become at-one with the Christ of God who only hath immortality. When men "die in the Lord" they do not see corruptible dissolution at all, for in dying in the Lord they die to all that is mortal—mortal loves, relationships, propensities, everything; they even forget the things that are behind, and live by polarity in Christ, the one center of all their joys and hopes for the future. God's time is the eternal now. "Now is the day of salvation."

God is eternally saved because eternally saving by the continual sacrifice of himself in the reproduction of the life of the world.

Mortal man, if saved at all as to his identity, must be saved in "the day of the Lord" by dying in the Lord—when the Lord comes. The Lord's coming is indicated by the Messianic presence, which is his name among men to be made holy by the dead in trespasses and sins—by those who die in him through the surrender of their wills to him that his will may be done in them. The weary and heavy laden because of sin, sickness, and death, the Lord bids come to him that they may find rest unto their souls. When soul rest is finally found by coming into at-one-ment with the Lord, conflict of soul and spirit ends, and their embodiment ceases to be disintegrated by disease—or the unrest occasioned by conflict; and the man—spirit, soul, and body in holy unity—is absorbed into the Lord his righteousness, the fruit of his aspiration, the reward of his faith and works meet for repentance. He who dies in the Lord is blessed in that he is made alive in the presence of his power and great glory.

During the interval of grace, which is limited by seed-time and harvest, men have been saved in "solution," as it were, "by faith without the works of the law." They have come down through the stream of time, dead in trespasses and sins and ignorant of the *knowledge* of the Lord essential to the salvation of the body—without which there is no essential salvation for the soul and spirit whose embodied conjunctive unity constitutes a man's identity. Men are pardonable for having, in the darkness of the ages, found such comfort as was available from the private interpretation of Writings sacred to God's humanity in the day of the Lord, whose science reveals their occulted truths to men according as their need shall be.

When men have reached their extremity in a cycle of their development, their supreme need is of the knowledge of the Lord, who must constitute their Passover, their Door of salvation. The way of the Lord is always straight and narrow, and perceived but by a single eye. This is the Eye of the "way, the truth, and the life;" and the camel, "the water-carrier," must stoop to enter by the way, which is obedience to the law, of which he has and of which he is the science. Without this single Eye men must be left in outer darkness where is eternally "weeping and wailing and gnashing of teeth," and need of the consolations of hopes for the dead and the dying. With this single Eye is the possibility of faith being lost in sight and hope in fruition. It is the Eye of all *rational faith*, which is knowledge.

Jehovah was the fulness of the Godhead bodily. The spirit and soul, called divine wisdom and love, were embodied in the Lord Jesus, Jehovah's name among men. He poured out his soul unto death, to impart to men yet unbegotten and unborn of God the power to behold his Eye, single to the glory of his Godhead, that with him they might become joint heirs in its inheritance through obedience to that law of divine

humanity of which he as Jehovah is the immortal incorporation. Thousands now live who will die now only in the Lord—that is, they die to all the trespasses and sins which have kept them for ages in processes of corruptible dissolution of bodies, souls, and spirits. Jehovah, who poured out his soul unto death in giving his flesh as Holy Spirit for the life of the world, begat in the thousands who are to die in the Lord, a living hope which has spiritually expressed itself in groanings for the redemption of the Lord's body—the soul of which has slept the sleep of death in a dead and dying church, to be made alive to die no more when the Lord of the harvest, to whom the Holy Ghost was yielded up by the holy dead in Christ, shall appear as the Sign of the Son of man in heaven.

To the Lord of the harvest must we look if we would see the dead in Christ, gathered into one, rise first. In Him we may behold the good children of the kingdom who were "cast into outer darkness," re-gathered to do the work of the Lord their God, who has borne their sorrows and carried their griefs through all the hells down which they have passed. They know him today as their High Priest, sin-bearer, and Savior; and they would bring all men who seek salvation and hunger and thirst for the righteousness which gives it, into joint-heirship of their knowledge of their Lord and the universe his rightful inheritance. All "who are alive and remain" in the field of divine-natural operations with souls responsive to the quickening spirit of the Father who begat in them a living hope that they should become the Sons of God, may find in the Sign of the Son of man a very present help and Savior, for "he stands in the Sun"—stands justified, though a "man of sin," in the illumination of the science of the law which identifies him with Israel as its Shepherd and Stone, who is to perform all the divine pleasure, even saying to the New Jerusalem ingathered, "Thou shalt be built;" and to the city, the expositors of its doctrines, "Thy foundations shall be laid."

The foundation of the world's present hope of salvation, of immortality and eternal life, is the foundation chosen by Jehovah as the revelator of his Fatherhood and the infoldment of his Motherhood—the dead in Christ, the Church Triumphant, the New Jerusalem. Other foundation can no man lay than that which is laid. If thine eye be single, thy whole body shall be full of light. The Lord Jesus chose to identify himself with Peter as the head of the house of lost Israel, whom he came to seek and to save. Peter, dead in Christ, has chosen to identify himself with the Lord God of Israel. The twain have eaten together. The marriage of the Lamb is come and his Wife hath made herself ready.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. \* \* Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## PHASES OF EUROPEAN POLITICS.

### *The Powers Kept in Equilibrium because Each Feels to Play the Aggressor.*

IF A REVIEW were made today of the status of modern Europe, it would be found that the territory acquired by the different nations during the past fifty years has not disturbed the relative importance which each holds to all the rest on the European chess-board. Russia has been casting longing eyes at Turkey, and is already in possession of the key to the Orient through her undisputed ownership of the great trans-Siberian railway. But even Russia is obliged to act cautiously, and despite the hold she has upon Manchuria, disclaims the wish to make it a province of the Czar's empire. She does not think that the time is ripe to play the aggressor against the united powers. Cadmus sowed the dragon's teeth and there sprang up armed men who began to destroy each other. The Chinese empire, were it to be divided, might well represent a cause of discord as potent, and Russia hesitates to play the part of Cadmus by taking the first province.

Germany is trying, for the same transparent reasons, to bolster up the effigy of a man who occupies the Sultan's throne. If the Ottoman empire were to fall there would ensue great political changes and, like Hamlet, the rulers of Europe prefer to suffer evils which are known than fly to others which they know not of; so the constant sacrifice of human life to gratify the caprices of a despot still continues. The Turkish soldiery still pillages and burns; fresh massacres still send a thrill of horror through the sluggish veins of many a potentate too weak to protest.

The European nations all maintain an attitude of armed neutrality. Each is supported more by its inherent weakness than its power. Were there one that felt itself in a position to disturb the peace of Europe, it would make itself the object of attack from a most formidable coalition. The peace temple which has been proposed to stand at The Hague would be appropriately represented were it encircled by a guard of armed men. Let each man represent a different nation armed cap-a-pie, and there is the European situation forcefully portrayed. The European outlook is not encouraging to a student of sociology who is trying to find the ideal state. In all the European countries there is great discontent,—sullen mutterings of a gathering storm. The tide of immigration is steadily setting in the direction of America. Here is the great amalgamating center where, out of the débris of every nation, the universal empire is to be created. Here the British empire and the German, the Austrian and the Muscovite, are sending their representatives to be fused. Out of weakness is to come strength.

It is said that the Lord is a man of war. It is also said that there was war in heaven. Michael and his angels fought. Now if there is war in heaven, it is not

surprising that there should be war in earth. War has been defined as the state of the animalcule in the water-drop. It is certain that there is war in a drop of water. Even the microscopic forms of life seem to follow the Lord's example. Now what is the rationale of the situation? War is a great evil, a terrible scourge, a source of great unhappiness. Why should the Lord make war? He does it in every case because it is the only means by which he can obtain what he wants. The Lord makes war because it is the only way to get peace; just as the only way to make Gods is to create devils.

### *A Baccalaureate Message.*

THIS IS THE season when large numbers of young persons all over the country are receiving good advice. They are just about to take a collegiate degree and prior to graduation they are made the recipients of as much wit and wisdom as can be crowded into a baccalaureate discourse. The orator is anxious to make an impression which shall be permanent. He therefore chooses from the sum of his experience those truths which seem to him of the deepest import.

There are people in the world today who stand in the same relation to universal life which these young persons sustain to the university life. They have been through all the grades and are about to pass into a different sphere of activity. Somewhere in the world there are two hundred and eighty-eight thousand men and women ready to graduate from the school of experience and be translated into the realm of the Gods. This sounds like a fairy tale, it is so wonderful, so strange, so far removed from ordinary thought—and yet it is the strictest truth.

The school of experience is not confined to one embodiment, nor are its grades passed wholly in the natural world. The developing mortal spends the intervals between his embodiments in the spirit world, but he never finds in that realm the ideal of his dreams. He is not freed from disciplinary experience when he leaves this world through the gates of death.

To those persons who are about to be graduated from the different grades of experience and to be invested with a higher consciousness. Koreshanity has a baccalaureate message. It concerns their most vital interests, for it shows them how to reach the summit of human attainment. This comprehends what all are striving for—the highest degree of happiness. It is customary among those who address the young at the Commencement season, to dilate upon the opportunities which are just opening before them in their new field of labor, that broad field lying outside the class-room and the campus. They are exhorted to live for their fellows and to work, so far as in them lies, for the upliftment of humanity. It is also customary to appeal to the religious feelings and to exhort the men and women

who have completed the course in chemistry, physics, and other branches not to neglect the church, not to permit the world and its cares to come between them and the Lord. There is not a Commencement orator in the world, however, who will tell these earnest and inquiring souls in what portion of the visible creation the Lord is to be found. Is He diffused among the Copernican worlds and worldkins as universal spirit, or is He located in the sun or some planet? If the supreme object be to please the Lord, and man's religious obligations be of paramount importance, then it is essential to understand what and where Deity is. This constitutes the message of Koreshanity.

\* \* \*

*A Study of Origins.*

**T**HE ADVANTAGE which the Koreshan has over other men lies in the fact that he knows for what he is striving. His supreme purpose is to culminate. He desires to escape from the evils of mortal existence, not for himself alone, but because he knows that every man who thus culminates becomes a door. It is supremely important that the universe should bring forth its fruit. The Sons of God are the Saviors of the race. They are the seat of origins, and Deity could not exist apart from the fruition of his own being. How essential, then, that this fruit should mature!

Evolutionists of the modern schools fluctuate between the ape and the bacterium in their study of origins. They claim descent now from the one, now from the other. The nobility and grandeur of Koreshan Science is apparent in its exaltation of man to the throne of the universe. It offers such an incentive to continuous activity as is afforded by no other school. What is the culmination of the unicellular life which it is said originates in dead matter and evolves until it has formed a man? Not one of the advocates of the evolutionary hypothesis can give an adequate response to this question. After reaching the maturity of his powers, or perchance at the very moment when his activity is greatest, the man dies. This closes his career according to the Agnostic school. He is seen no more and, therefore, nothing definite can be predicated of his future.

Is it not more beautiful as well as more reasonable to find in the historical character of the Lord Christ who lived nineteen hundred years ago, the unique specimen of another kind of life, the God-Man? His career was not closed by corruptible dissolution. He was translated, that is to say, he passed out alive. He was the Seed of the universe, the origin of life in all domains, the inceptive center and the germinal beginning. He did not create the universe out of nothing. That theory is absurd and untenable. He communicated to it the impulse of renewal. He fecundated the earth that in due season it might bring forth fruit of all kinds. This vibratory thrill corresponds to the breath of Bacchus which the ancients said made fecund every living thing.

The Koreshan in his study of origins finds the

source of life in the visible and tangible Lord Jesus. The Koreshan does not search far and wide for the missing link. He knows that his destiny is to be reunited to the source and center of spiritual activity. This is his supreme desire. The Lord Jesus was the germ which when planted in the race is destined to expand into a structured kingdom—not a spiritual kingdom, but a natural kingdom in the physical earth.

\* \* \*

*The New Concordat.*

**T**HE CONCORDAT was the treaty of peace made by Napoleon with the Roman Catholic church. It has subsisted until the present time, when the government of France has taken the first step toward rupturing its relations with the Vatican. The point at issue seems to be in regard to the election of bishops, but below this there is a desire on the part of the leading politicians representing the French nation to sever church and state. The civil bond and the religious bond are not in unison. Already the marriage ceremony is not legal in France without the contract made before civil functionaries. Of the two ceremonies, this is the only one that is binding.

The prospect of being free as a nation from any subserviency to the Catholic power, is most welcome to a land which has contributed annually more than eight millions to support the clergy. The Concordat was arranged by Napoleon in the hope of being himself the arbiter of the destinies of the civilized world. He wished to form an alliance between the civil and the temporal power, being astute enough to realize with his wonted sagacity that it is only possible to cement the people on the ground of a common basis of religious unanimity.

The Concordat was the contract by which France bound herself in 1801 to preserve the Catholic faith as the state religion. The time was not ripe for the furtherance of Napoleon's project of an imperial system that should cover the world, nor was he the man under whose guidance such a project could be executed. It was not an impossible dream. Ere long the world is to realize the possibility of concord. Such a religion as will embody the principles of organic unity is to be the foundation of the new imperialism. Satisfying the aspirations of the intellect and the will, it must appeal immediately to the reason as truth absolute. It must also satisfy the affections. No one wishes to oppose that which yields him happiness. The new Concordat seals the bond of union between God and man.

\* \* \*

**N**O TONGUE can express nor pen declare the watchful tenderness of the divine love. It is ever on the alert to keep its own, to ward off threatening danger, and to support the weak. It never tires in its patient task, and little by little it moves upon the world, bringing the Lord's people by degrees to realize their obligations toward God. It detaches them from the past and leads them to look forward in childlike confidence to the fulfilment of their hopes in the heavenly kingdom.



## In The Editorial Perspective.

THE EDITOR.



THE PHENOMENA OF RADIO-ACTIVITY are seriously disturbing the scientific world; they obviously militate against modern conclusions concerning the constitution of matter, and are placing the theories of chemistry and physics in a very bad way even among those who have been their staunchest advocates. If research continues to bring startling facts to light, as it has during the past few years, much to the surprise of the scientists, it will not be long until the old theories are utterly abandoned. Radio-activity is the term employed to designate those mysterious processes which generate radiations more subtle than light and heat; or those activities which take place in some instances apparently without combustion of any kind. The most striking phenomena in radio-activity are those manifest by radium, which not only generates light and heat, but other energies which penetrate solids. Radium is self-luminous, persistently emitting a peculiarly penetrating light. Recent experiments by MM. Curie and Laborde show that one gram of radium emits one hundred small calories per hour—as much heat as would be produced by burning one hundred grams of hydrogen! Yet there is no change in the substance of radium so far as can be detected by the most careful examination and spectroscopic tests. At the Berlin chemical congress, Professor Markwald exhibited fifteen hundredths of a grain of polonium, which intercepted a strong current of electricity and caused barium, platinum, and zinblende to glow with a peculiar greenish light. The assemblage of chemists were thrilled with astonishment. It has been discovered that photographic plates undergo in the dark a most noticeable blackening under the influence of certain metals and organic bodies, though not in direct contact with them. The explanation given, that the blackening is due to chemical action, has been exploded; the subtle substances radiated from the bodies which influence the sensitive plates are active even through shields interposed which would prevent the communication of vapors or gases; and experiments show that there are no traces of electrical currents. The surprise of the chemists upon becoming cognizant of the facts relative to radio-activity may be imagined. At first it was thought that these peculiarities were manifest by exceptional substances; but recently, American scientists have shown that many substances are radio-active—even water obtained from certain wells was found to emit a peculiar light. It was really not necessary, however, to go to the trouble of examining water from wells in different parts of the country; we have seen sea-water at the mouth of fresh-water streams so radio-active as to become almost brilliant under agitation; in it fish moving rapidly leave long trails of light resembling meteoric trails or comet tails. Concerning radio-active substances, Dr. Bolton, in a recent number of the *Popular Science Monthly*, asks, "Do the other rare bodies, polonium, actinium, and thorium, that behave in many respects like radium, also share its most recently discovered power of emitting heat? Will not the scientists be compelled to revise some of the theories of physics that they regard at present as

cardinal? What are the conditions in the earth beneath our feet, when inert matter manifests energy to such an amazing extent without a known cause? The future opened to students and to philosophers is fraught with mysteries, the solution of which will be eagerly awaited by the rest of the world." From the basis of the law of transmutation, the law of the interconvertibility of matter and spirit, the solution of the problem of radio-activity is easy. The scientists are mistaken in thinking that no combustion is present in radium; knowing nothing of the inflow of substantial energy as a supply for combustion without apparent loss of matter, of course the emission of light and heat from radium is enveloped in profound mystery. All these recent "discoveries" have had place in the Koreshan System during the past *thirty-three years*; they are nothing new to us; using a different terminology, we have referred to these activities many times in our literature. A so called scientist, thirty years behind the times on these questions, may startle his fellows; but Koreshanity is destined to shortly startle the world by the most marvelous demonstrations of its truth and manifestations of its power.

A scientific analysis of the idioms and anomalies of the original text of the Bible in both Hebrew and Greek, reveals the fact that some great truth is designed to be expressed in the forms of expression which have puzzled the philologists and theologians. The language of inspiration is exact, and the forms of expression were chosen by that Mind which understands not only the language used, but also the things described. The reason that there has been so much discussion about the language of the Bible, or rather about the original text from which the Bible is translated, is because the unenlightened mind fails to comprehend the laws and principles of divine existence and expression. One of the greatest puzzles to translators, commentators, and critics of the Bible, is the use of the past tense when referring to things and conditions future. In the book of Revelation the past tense is almost invariably used, though it is generally agreed that the Apocalypse is prophetic. In numerous instances a thing is declared already done when the future doing of the thing is obvious. Were it not for the fact that there is such a thing as repetition in the universe, and were it not for the fact that conditions or states may obtain and events occur in the interior spheres of humanity, no motive, nor purpose, nor reason for the use of such anomalies could be discoverable. The idioms of Hebrew involve all the parts of speech, notably nouns, pronouns, verbs, and adverbs of time and place. In numerous instances, plural nouns are used in connection with singular verbs, involving not only the names of Deity, but also many other things which apply to the sphere of human activity. Such words as blindnesses, salvations, wisdoms, understandings, mercies, healths, deaths, godlinesses, etc., are used in the original, seemingly applicable to single conditions, qualities, or events, in grammatical relation to singular verbs. Commentators and



translators of the Bible have reached many erroneous conclusions from the basis of assumptions regarding the actual meaning of the words used. "Higher critics" attribute the idioms and anomalies of the Bible to the conceptions of the ignorant; while Koreshanity declares that every apparent anomaly of the Bible expresses a truth which may be illustrated and demonstrated by the facts of Nature.

The editor of *Last Days*, a monthly publication devoted to a phase of modern Adventism, following the example of the author of "Millennial Dawn," places himself on record as unqualifiedly opposed to communistic relations, and declares that "Christ never intended his followers to subject their wills and their property to any poor mortal man, though he claims to be Christ, or some lesser personage. \* \* Do not make a mistake, then, and cast it all into one bag over which you have no control." Now, what a pity, if communism be such an infringement upon the principles of righteousness, that the above advice was not given to all those who were baptized by the Holy Spirit nineteen hundred years ago! What a mistake the Apostles and Disciples must have made when associated with Jesus in his ministry, in putting all their funds in one common treasury; and how foolish the people must have been after the day of Pentecost, to sell all their possessions and to bring the price of the things sold and lay it at the Apostles' feet, subjecting themselves and their properties to the mortal representatives of the Messiah! There is not a more definite statement in the entire Bible than that the very earliest Christians lived together in communistic style, having all things common. Were they mistaken, were they misguided? They were led by the divine Spirit, they were taught by the Apostles, who made ample provisions for the new communistic order. The institution of communism was one of the first marked manifestations of the results of the operation of the Holy Spirit imparted to the primitive Christians. We declare that the germs of divine communism were planted in the church nineteen hundred years ago, and that in the harvest of the dispensation, divine communism must characterize the economics of those who awake to a realization of the genuine science of the Lord's coming. He who denies the principles of communism as it obtained in the early church in obedience to the law of love to the neighbor, cannot consistently lay claim to acceptance of the Apostolic doctrines and practices.

In an address at the Commencement exercises at the Iowa State University, Senator Hoar declared that "the final purpose of all scholarship, as of all life, is character. If the university be the handmaid of science, science herself is but the handmaid of the soul." Koreshanity declares that the end of all learning, of all progress in the fields of investigation and experience, is *life*. Genuine science is that knowledge of universal laws and relations which if applied will enable a man not only to develop character of the highest or divine type, but also to attain to the highest degree of life, which is the life divine. The world's ideal of character is not very high; it is merely approximate good in mortal conditions. The Koreshan ideal is that of the perfect manhood. Science should not contribute merely to the salvation of the soul, but also to the

salvation of the body, the attainment of immortal life in the flesh through the reconciliation of human desire and expectation, and through the conjunction of God and man. The purpose of the revelation and promulgation of genuine science at the end of this dispensation is not merely to develop character in the sense in which individuals understand the term, but to inaugurate a new system of life, society, and government, to usher in the Golden Age in which the Gods will dwell among men in the natural world. The uses of the new University will be to educate the world along the lines of divine righteousness, that the kingdom of heaven may be realized in the external relations of men.

The principles of perspective are decidedly against the common conceptions concerning the character of the surface upon which we live. The astronomer affirms that the horizon line is made up of an infinite number of points at which lines of sight are tangent to the water's convex arc. The artist affirms that the horizon line is the *vanishing-line*, and he proceeds to draw a waterscape in accordance with the most exact geometrical principles, making the horizon line appear on a level with the eye, and all objects on the water diminishing in apparent size according to their distance, and the geoliner surface foreshortening according to the height of observation. Reconciliation of the conclusions of the astronomer and the demonstrations of the artist is impossible. The principles of perspective and geoliner foreshortening demonstrate the earth's concavity.

Dr. Wallace says that "Compared with our astounding progress in physical science and its application, our administrative justice, our national education, and our entire social and state organization remain in a state of barbarism." It follows, however, that modern science, when subjected to a critical analysis, appears on a par with the social conditions of the world. There must be something wrong with a system of conceptions which, when universally accepted, does not produce results consistent with its claims to enlightenment. If modern astronomy were true, it would long ago have given to the world the true form of organic society, and defined and applied the true principles of economics. It fails to do this because it does not set forth the true principles of universal economy.

In the present discussion of the Cellular Cosmogony in England, we note among the items said to be "quite sufficient to show that the earth is not a cell": "I should advise those who believe that a telescope will bring into view the hull of any ship when half-mast down over the sharp horizon line, to ask a coast-guard if he has ever seen anything like it. I guarantee he will look at them and smile"—and thus the whole question of the earth's shape may be settled upon the basis of a smile! It is much better to see a coast-guard smile than to observe the facts themselves; smiles are so convincing—the only argument available in many cases!

The men who are instrumental in maintaining even a semblance of order in a nation of 80,000,000 of people are entitled to great credit and respect.

The spoils system spoils citizens and nations and leads to numerous political scandals.

# The Open Court of Inquiry.

THE EDITOR.

## Baptism and the Holy Spirit.

Your replies to my last inquiries were very interesting and instructive; but I am still thirsting for more definite knowledge on some points. I shall confine my inquiries this time to one subject; namely, the Holy Spirit. I accept the Koreshan teaching that the Holy Spirit was the product of the transmutation of the body of Jesus Christ. Now for my questions:

(1) Where was the Spirit during the entombment of Jesus? I was thinking, perhaps it was in the "beloved Disciple." Am I right? (2) Where was the Spirit during the forty days? (3) If the Spirit could enter the Disciples previous to the ascension of Jesus, why was the transmutation necessary? (4) Was the power of transmitting the Spirit to others confined to the twelve Apostles? (5) What was the connection between baptism and the gift of the Spirit? The order seems to be, first, baptism by any preacher; then the gift of the Spirit through imposition of the Apostles' hands only—though in one instance (Acts x: 44-48) this order was reversed. (6) How was baptism administered, and what was its significance? Does Koreshanity throw any light on the baptism controversy? (7) Did the Apostles transmit to their successors the power of bestowing on others the gift of the Spirit? (8) If the Spirit is not given today, what is the power that through the preaching of say, the Salvation Army, enables a man to give up a sinful life and to lead a godly, righteous, and sober one? (9) What is the power that sustains the Christian on his death-bed, and brings consolation and hope to the bereaved? What does Koreshanity offer in such circumstances?—E. B. S., Rose Hill, Manitoba.

Koreshanity scientifically interprets all of the phenomena, ordinances, and ceremonies connected with the establishment of the primitive Christian church. It is the science of the true Christian religion which was put forth by Jesus the Christ in the philosophic degree. Acceptance of the Koreshan doctrine that the Holy Spirit was the product of the divine theocrasis nineteen hundred years ago, is an important step in the direction of comprehension of the mysteries of the performance of the Messianic functions. He is fortunate indeed, who is able to perceive the source of all divine authority and power that were bestowed upon the Disciples; for then one can recognize the fact that God Almighty in his own personality was manifest in the world at the beginning of the Christian dispensation.

(1, 2) During the personal ministry

of Jesus, he prepared a place for the temporary abode of the spirit of Eloah in conjunction with his own personal spirit. Out of Mary Magdalene He cast seven specific devils, and made her a fit receptacle of his spirit during the three days in which he was in the tomb. Mary was the last to leave the cross and the first to visit the tomb. She imparted to Jesus through the force of intense love and desire of herself and the other Disciples, that power which raised Jesus from the dead. It was the power of the Almighty operating through chosen vessels. After that, until the time of the theocrasis, Jesus was in the flesh, and contained his own spirit and the spirit of the Father.

(3) We must bear in mind that the Holy Spirit was the spirit of the *entire personality* of Jesus, and embraced all of the vital, intellectual, affectional, and spiritual energies of his being; whereas, the spirit of Jesus prior to his theocrasis was but a *part* of himself. The living man is comprised of spirit, soul, and body; the Holy Spirit was the substance of the entire man reduced to spiritual energy. The reception of the spirit of Jesus by Mary Magdalene was not a baptism. We thus distinguish between the spirit of Jesus and that power which resulted from the incorruptible dissolution of his body.

The transmutation of Jesus was necessary to the impartation of all of the substance of himself. The Holy Spirit was received in its entirety by John at the time of the theocrasis; he retained in himself the most interior degree, and imparted the middle degree to James, and the most external degree to Peter—and thus the Holy Spirit was in these three Disciples during the ten days that elapsed between Ascension and Pentecost; then divine entities were imparted to the hundred and twenty, then to the 3,000, afterward the 5,000, and so on during the period of the Spirit's dissemination.

(4, 5, 7) The Disciples under the Apostles received different degrees or qualities of the spirit of baptism. The power to transmit authority, and with it essential degrees of the Holy Spirit,

belonged to the Apostles and to those whom they specially delegated or appointed; but the power to transmit the substance of the Spirit to the laity was not confined to the most central group; other Disciples performed such function. The spiritual gifts were bestowed by the Apostles through forms of ordination and imposition of hands. There is no evidence that that the 3,000 on the day of Pentecost received the Spirit through "laying on of hands." The laity received what they were prepared to receive; those fit to perform special functions received their authority and gift from the Apostles. The facts relative to the different methods employed as regards the Apostles, their immediate associates, other subordinate Disciples, and the general laity of the church appear discordant unless we recognize the distinction between the different classes, groups, and orders of the early workers and believers in Christianity. Lack of this distinction has led to almost interminable discussion in the sects of Christendom. These remarks will perhaps clearly cover question No. 5 of the above series.

(6) Water baptism signified exactly what Jesus designed to teach the Apostles when he washed their feet. The whole body of the church is to be saved or cleansed at the end or foot of the dispensation; the true church unfolded in the Messenger of the Covenant constitutes the "feet of Christ;" so when the feet are cleansed through the application of scientific truth, typified by water, the body is every whit whole.

Water baptism was administered by *immersion of the feet*. The preacher and the candidate waded into the stream or pool, or placed their feet in vessels of water; then water was applied to the head to signify anointing, and the preacher imparted the Holy Spirit; the real baptism was the baptism of the Spirit. This is in accord with the simple facts of the Record, and thus Koreshanity throws definite light on the baptism controversy. There is no evidence whatever that the body of any person in the days of the

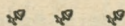
Apostles was plunged under the water. "They both went down into the water, and he baptized him [with the Holy Spirit]; and they came *straightway* [immediately] out of the water." Nothing is said about dipping of the body. In the Syriac the word for baptism indicates that baptism was administered *standing* in the water. Burial with Christ in the baptism of death took place during the dispensation in what we term the cross of Christ with mortality; and such burial has no reference whatever to water baptism either in form or signification.

(8,9) The power that leads to modern conversions to any sect of Christendom, obtains through impartation of substance from the spiritual spheres of the organization to which conversions are made. The spirit imparted is not divine, but its operation is as mysterious to the modern mind as the operation of the divine Spirit at the beginning of the age. The drunkard comes under the influence of the psychological battery of the Salvation Army, and receives help to overcome his bad habit; but he merely rises to the moral and spiritual status of those from whom he receives influence. He may afterward lead a sober life, but not a godly and righteous life according to the divine standard.

The power that sustains such modern Christians as enter corruptible dissolution resignedly is the *power of hope*; that hope may be delusive. One passes out peacefully if the conscience does not condemn—but conscience is a matter of education. Many feel that they have led useful lives, and they apprehend no danger in entering the spiritual sphere to which they are attracted. In cases where consciousness lasts until the end, there is usually an ecstatic feeling experienced in passing out. Thousands of people who are not Christians feel the same delights in passing from the natural; the feeling is as old as mortality, and is experienced by heathens of all beliefs. Christianity has not the monopoly of so called happy deaths. Such constitute no evidence that the vidual has gone to heaven, but that they feel satisfied with relinquishing their hold upon natural life.

Koreshanity dissipates all delusions and superstitions, and offers in their stead the comforting message of defi-

nite knowledge. Confidence in the truth, confidence in universal law, from the basis of comprehension of the principles of divine salvation, is more buoyant than the mysteries which surround the death of mortals. Koreshanity rationally removes the sting of fear and doubt.



#### The Basis of True Mental Science.

I have been hoping that some of your writers would give a definite outline of true mental science, showing the distinction between the mind, soul, and spirit; also the distinction between the conscious and subconscious minds; also the relation between the "new man," the Christ within, and the "old man," the devil. If there is a Christ within, or a kingdom of heaven within, it must be in something or somebody, and there must be a definite relation existing between the within and the without. Is it so that there is both a good and evil man, and that both of these have interiors and exteriors to their minds? The literature of mental science so called is absolutely worthless, from the fact that the writers have no given point or premise from which to start. In the development of his system of geometry, Euclid started from a *point*; and the Koreshan Cosmogony starts in just the same way from a given point. There must be a corresponding point or pivot in true mental science as a starting point; and what I want to see is a mental science developed or constructed on principles as definite as those of mathematics. Now, if you can give us a treatise on mental science that will clear up some of these points instead of obscuring them under a multitude of words, you will greatly oblige—AN INVESTIGATOR.

The basis of modern so called mental science is Scripture terminology misapplied; a system of fallacy results from perversions of statements of truth. The basis of true mental science, as put forth in Koreshanity, is the law of transmutation. A knowledge of this law involves the conception that matter and energy are correlates, and that form and function are so definitely related as to make it impossible for any function to be performed independently of form. We may start, therefore, with the *atom*. The atom is destructible, and the result of its destruction is the spirit of the atom. The dissolution and union of two parts of hydrogen and one part of oxygen produce water; in the transformation of hydrogen and oxygen activities take place which, in that domain, correspond to mental action in man. In the destruction of the atoms, light and heat, electricity and magnetism, and other more

interior qualities of energy or spirit are generated. Light and electricity correspond to the substances of the human intellect; heat and magnetism correspond to human affection.

Now, just as there are exterior and interior degrees and qualities of energy generated in the destruction of any kind of matter in the domain of physics, there are also exterior and interior degrees of mentality generated through the exercise of the functions of the human brain. In the destruction of atoms of matter there is a dissolution of the atomic forms; and through the dissolution a vortex is created into which energies from the atmosphere flow. There are two general sources of substances which enter into the vortex of mental action in man—the food we appropriate, and the substances of the spiritual spheres in humanity at large, which spiritual substances we unconsciously breathe through the cells of the brain.

Directly, mental action is due to the combustion and union in the brain cells of the serum of the blood and fluid of the nerves in conjunction with spiritual entities breathed from within. This combustion results in the voluntary and involuntary forces of the mind—the voluntary belonging to the external mind (intellect and will), and the involuntary presiding over the various functions of the organism. The voluntary and involuntary forces of the mind are usually designated as the objective and subjective departments of the mind of man. Mind consists of all those activities of the brain through which mental substance is generated. The spirit of man is the spirit of the nerves; it is the intellect. The soul of man is, generally speaking, the man or the life of man; more specifically, it is the spirit of the blood, manifest in and through the affections.

Now this leads us to consideration of the fundamental law that form is absolutely essential to all function; and acceptance of this truth in comprehension of what it means, forever dissipates the vagaries of modern mental science, in which it is held that mind or intelligence exists, operates, and performs its functions in infinite space independently of forms of matter. There is no such thing as any kind of human or divine consciousness

existing apart from the basis of mental activity—that is, the living organism; consequently, there is no such thing as breathing spiritual entities from the space of the physical cosmos. The man who knows so little as to claim that divine intelligence pervades the atmospheres and space of the physical world, cannot in reason lay claim to comprehension of a single principle of true mental science.

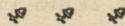
A knowledge of genuine mental science involves comprehension of the Messianic law. Modern mental scientists would never have known that there could be such a thing as the Christ within had not the Christ as a *personality* lived and taught in the world nineteen hundred years ago. There was no Christ within when he was without—in the natural sphere of existence; when in the flesh, he was *objective* to his Disciples, but when he entered his Disciples he was in them because he was attracted to them through their spirit of obedience to his truth; but he was not then, nor has he since been in the millions who know nothing of him, nor in those who pervert his truth. It is obvious that He could not be in those who persecuted his following.

The declension of the church made it impossible for the interior mentality of the church—that is, the spiritual spheres of Christendom, to remain pure as it was in the beginning of the dispensation. The divine seed was sown in a limited field; during the age the devil sowed the seeds of fallacy in the same field, and thus the wheat and the tares have grown together in the same field of activity; so that the elements of good and evil are in those who are destined to attain to life in the harvest.

But let us observe that the divine elements are not in the multitudes of Christendom, nor even in those who are just awaking to a realization of the truth; because the processes of involution necessitate the regathering or refocalization of the divine entities in a Messianic personality; so that now the Christ is not within, but without, in the external or natural world as a natural man. The Christ within is not the ultimate of divine existence; in the spirito-natural humanity, the Immortal Manhood, the natural mind and the spiritual mind are one.

In the higher sense, Koreshan mental science has its foundation in the personality, character, and work of Jesus the Christ, for he was the starting-point of the *true philosophy* of mind and life; and that philosophy has, through progress in the experiences of the dispensation, culminated in the *true science* of form and function. A few of the fundamental principles of this Science we have briefly set forth in this article.

We have given the starting-point of Koreshan mental science, which should enable the investigator to study the subject more comprehensively. Koreshanity is the mathematics of life; it is the logic of truth, and the geometry of the forms of the God-Men.



### The Origin of Life.

Comments on Modern Speculations, by the  
Editor of the New York Sun.

The columns of the London *Times* have lately afforded an arena for a controversy provoked by Lord Kelvin's assertion that, so far is science from denying creative power that she positively affirms its existence. At the same time, Lord Kelvin admitted that his own department of research presents less evidence of creative and designing processes than does biology. This division of natural laws is pronounced unwarranted by Professor Ray Lankester, and Sir W. T. Thiselton-Dyer suggests that Lord Kelvin wants to keep a free hand for himself, though he hampers biologists with his theological dogma. It seems to be generally admitted that Lord Kelvin's dichotomy is illogical, and that it is unreasonable to assume the intervention of a creative power in the biological sciences but not in the physical. So far his opponents have the best of the controversy.

On the other hand, the biologists cannot deny Lord Kelvin's assertion that something takes place in their department, to wit, the *origin of life, which cannot be explained by physical and chemical laws*. Neither have scientists provided a substitute for teleology. Professor Ray Lankester admits that "no sane man has ever pretended, since science became a definite body of doctrine, that we can hope to know, or conceive of the possibility of knowing, whence the mechanism [of the universe] has come, why it is there, whither it is going, and what there may or may not be beyond and beside it which our senses are incapable of appreciating. *These things are not 'explained' by [modern] science, and never can be.*"

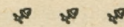
Professor Huxley also acknowledged that, while Darwinism had abolished the notion that every species of animal or plant was the outcome of a special act of creation, "there is a wider teleology which is not touched by the doctrine of evolution. This proposition is that the whole world, living and not living, is the result of the mutual interaction, according to definite laws, of the forces possessed by the molecules, of which the primitive nebulosity of the universe was composed. That acute champion of teleology, Paley, saw no difficulty in admitting that the 'production of things' may be the result of mechanical dispositions, fixed beforehand by intelligent appointment, and kept in action by a power at the center." It is, in fine, a mistake to say that Lord Kelvin's opinion sweeps away Darwinism. Darwinism is not swept away unless it is arbitrarily joined with a speculative doctrine of materialism.

Of course, Lord Kelvin's opponents have failed to meet his challenge to account for the origin of life on this planet. None of the solutions of this problem put

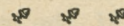
forward has been accepted by scientists. Lord Kelvin himself was responsible many years ago for the suggestion that the first living matter might have been brought to our planet by a meteorite or comet which had borne it from another world. This, of course, was no solution at all, for it merely transferred the site of the problem to Mars, or Jupiter, or some other planetary body belonging to our own or to another solar system.

Another attempt at explanation which has been universally discarded by scientists was the carbon theory propounded by Haeckel. According to this hypothesis, carbon has life potentially within it, and long ago took unto itself, under conditions not now reproducible, the other elements needful for life, and thus produced the first living thing, or "protist," as Haeckel called it. This hypothesis, like all the other efforts to explain the origin of life by spontaneous generation, has been relegated to the limbo of exploded theories. Every living thing on the earth, whether a microbe or an oak, an oyster or a horse, is composed of units called cells, and all biologists concur with Virchow in averring that *omnis cellula e cellula*; that is, every living cell is derived from a pre existing living cell.

We know from astronomy and geology that the surface of the earth was once fluid and covered with rolling tides of molten lava. It is clear that no life could then exist. *How, then, did life begin upon the earth?* Lord Kelvin, speaking from the view-point of a physicist, refers the beginning to creative power. The biologist denies his right to make such an assertion, but they offer no substitute for it. *The controversy leaves us where we were.*—New York Sun, June 7, 1903.



ERRATUM:—In the second paragraph on page 4 of THE SWORD for June 19-03, the sentence, "The above doctrines have been approved," should read, "The above doctrines have been opposed."



### Summary of the World's News.

AMANDA T. POTTER.

June 17.—Centennial anniversary of Lisbon, Ohio; birthplace of famous families, including McKinleys, Hannas, Vallandighams, and McCooks.—Steam power Council strives to end hotel strike; strikers reject proposition.—Bridge at Eau Claire, Wis., collapses; 200 carnival sight-seers drop into river; scores hurt.—Anthracite miners and operators reach understanding; no strike.—Adlai Stevenson talked of for democratic presidential nominee.—Per Illinois Supreme Court decision, clubs and picnics require license for liquor selling; street car companies must lower river tunnels; purchase of Government bonds by banks to evade taxation, illegal; no law for election of additional judges.—June 18.—Striking hotel and restaurant employes capitulate; will accept arbitration.—Chauncey Dewey, W. J. McBride and Al Wilson are committed to jail at St. Francis, Kan.; charge, murder in first degree for killing Berry family.—Cossacks and police at Lodz, Russian Poland, attack Jewish workingmen's procession; ten Jews killed, hundreds wounded. Licenses revoked and fines imposed upon Chicago saloon keepers for keeping open after midnight.—