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The Great World-Power of the Twentieth Century.

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A Gigantic System of Slavery of Mankind to Perpetuate the Money Power.

Prof. U. G. Morrow.

In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.

Prof. U. G. Morrow.

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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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Whole No. 333

Swedenborg's Vision of the Concave Universe.

An English Clergyman's Questions Answered; the Only Universe in Existence; There Are no Other Cells on the Outside; Internal Expansion and Contraction.

WE ANSWER with pleasure, some of the points contained in the communication of the Rev. G. H. Lock, which appears in another department of THE SWORD. He says: "When the laminae are contracted, there must be outside room to allow of expansion."

1. The encephalic mass of the vidual brain constantly expands and contracts. This expansion is not toward the circumference, but rather toward the center and cavities of the brain. In the universal cell, contraction and expansion are correspondentially governed by a rigid environment, the very nothingness of its limitation.

2. "Is it not rather an extreme position to take, that this cosmic cell is all—that there is nothing outside of it?" It certainly is an extreme position, and that is precisely what the occasion and the truth demand.

Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things [the Lord Jesus, the Christ of God]; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, be dry, and I will dry up thy rivers: That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid. Isaiah xlv: 24-28.

There are no other cosmic cells. There may seem to be, from a misapprehension of the specific law of corre-

spondential analogy. The human brain and body are constituted of thousands of cells which lie contiguous to one another, and, from a superficial view of the analogical law, it might be inferred that the universe was comprised of an illimitable number of contiguous cosmogonic structures like the one we inhabit.

The cosmos we occupy is characterized by possessing within its circumference millions of stellar points, each one corresponding to a corpuscle or cell; and on the circumference of the cosmic structure, there are millions of human beings which correspond to the stellar nuclei. This is before the egg is incubated. When the great egg develops the kingdom of human righteousness, the new kingdom assumes the form of the man, after which the cells are aggregated into the form of the human, instead of occupying a position around on the circumference of the shell. The universal humanity—when perfected as the Grand Man, or the kingdom of righteousness—is the analogue of the alchemico-organic world (physical universe), but is no longer in the shape of the egg or cell, but takes the incubated form.

3. "Christ is the express image of the divine substance, as the sun is the focalized expression of the stellar nucleus; but although the Father is involved in Christ, the term conveys a larger idea than can be limited to any one form or manifestation." This is the great mistake made by all of the so called wise men of the world. We concede that the power of any great man extends far beyond what appears to be his per-

sonal individuality; but we will not concede that his power is not projected directly from that personality. We may take the central stellar nucleus as an example; it is a point from which radiate all the energies of the cosmos. There is nothing above or more central. It is the cause point of activity, the nucleus of all. Upon its individuality depend all the activities of the sun, moon, planets, stars, and earth. Back of it, or supporting it, are the stars, planets, sun, moon, and earth. Their energies all flow into it, precisely as the energies of all minds—directed from the whole human family—flowed into the Son of God as the stellar center and glory of human mentality. He was the Father by virtue of the fact that he could plant the seeds of regeneration from himself, into that humanity receptive of the Holy Spirit, the seminal essence of Deity, he being the source of that regenerative (reproductive) essence. He is the Father from no other cause than that, being the “promised seed,” he could plant himself in the race, and thus regenerate (reproduce) the sons of God.

4. “The Father is that which is behind all cyclic avatars, and is, so to speak, a more universal principle which unifies the avatars.” If I plant a seed, it dissolves, loses its identity as a germ, and its life passes into the blade; but the identical spirit which was in the seed planted, reappears in the product at the top of the stalk. The father comes in the offspring, for the seed produced becomes, in turn, the progenitor of the succeeding germ.

Our reverend friend cannot see the necessity for reincarnation, and says the Bible does not help him any. The Bible unmistakably teaches the doctrine of the resurrection of the dead. “If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain.” It matters not what may be found in the spiritual “sense” of the Word. “The Word is in its fullness, in its holiness, and in its power in its literal sense.” Take this for granted. No interpretation of the spiritual “sense” of the Scriptures can agree, except by correspondence, with its literal “sense.” According to the literal “sense” of the Word, there will be a resurrection of the dead, not of some other dead, but of the same dead; hence the people, including the Lord, who lived nineteen hundred years ago will stand in the flesh at the end of the age. The doctrine of the resurrection, taught by the Lord and his disciples at the beginning of the dispensation, will reach its fulfilment in the regeneration of the sons of God in humanity, and the production of the firstfruits of the resurrection. This will be the resurrection, the reincarnation. Its purpose is to perfect what cannot be perfected without the progressive experiences of the material contacts of existence.

5. “If Swedenborg makes anything clear, it is that the perfecting of man can be and is carried on in the

spiritual world, in which case reincarnation becomes unnecessary.” When it is understood that the spiritual world is nowhere but in man, then it will be seen that the progressive states of the spirit keep pace with the progressive states of the form in the flesh, which must environ the spirit.

6. There is a constant irregularity about the progress of the planets through the heavens; that is, an apparent irregularity associated with a regularity. The biological planetary appearances correspond. We would recommend the pamphlet on the “Mission of Swedenborg,” to our correspondent. It embodies a better presentation of the mission of the great Seer than can be found in any publication of the so called Swedenborgian church.

7. “There are some points in the System which at present seem arbitrary. (a) That the external metallic shell is gold. If this is a result of the law of correspondence, one can understand it. If the law is, that the heaviest substance gravitates to the ultimate, why should not, say platinum, constitute the external of the firmament?” Outside of the gold stratum there are bands of other metallic substances. They are not in the form of the cell or shell, but are narrow ribbons or tires. These with the metallic strata are arranged according to the laws of correspondence; but this fact does not militate against the associate fact, that there are certain gravic and levic principles in operation, which determine their emplacement.

8. (b) “That the next atmosphere is of pure hydrogen.” Nothing can produce water but the union of hydrogen and oxygen. There is no free hydrogen in our atmosphere. The atmosphere is composed of oxygen and nitrogen, but not enough moisture to produce the rainfall to which it is constantly subject. The higher the altitude the less moisture. The clouds from which proceeds the rain, must be either the result of hydrogen mixed with oxygen, or the result of energies that meet where the cloud is formed, which embrace hydrogen and oxygen in ethereal solution. It cannot be the former, for the very composition of the atmosphere at the altitude where the cloud is formed precludes it. What then? There must be hydrogen somewhere in combustion, which produces hydrogen energy that enters into the composition of the cloud. The fact that hydrogen when confined in a balloon immediately ascends, indicates the hydrogen condition above our atmosphere. According to the law of correspondence, there must be three atmospheres between the environing shell of the cosmos and its nucleus. This Swedenborg observed and described in his “True Christian Religion,” paragraph 76.

“Then, also, there was fixed in our minds [this is the language of the inhabitants of the spiritual world] another idea, which was, that all things were created by God out of nothing; and yet we now perceive, that nothing is made out of nothing; and our minds have not yet been able to extricate themselves from

these two ideas, and to see creation in any light, how it was effected; wherefore, we have called you out from the place where you were, that you may disclose your meditation concerning this subject."

On hearing these words I replied, "I will do so." And I said, "I meditated on this subject for a long time, but to no purpose; but afterwards, when I was admitted by the Lord into your world [the world of spirits], I perceived that it would be vain to conclude anything concerning the creation of the universe, unless it be first known that there are two worlds, one in which angels are, and another in which men are; and that men at death pass out of their world into the other; then also I saw that there were two suns, one from which all spiritual things proceed, and the other from which all natural things proceed; and that the sun, from which all spiritual things proceed, is pure love from Jehovah God, who is in the midst of it; and that the sun, from which all natural things proceed, is pure fire. Knowing these things, on a certain time, when I was in illustration, I was enabled to perceive that the universe was created by Jehovah God, by means of the sun in the midst of which he is; and because love cannot exist except together with wisdom, that the universe was created by Jehovah God, from his love by his wisdom. That it is so, is evinced by all and everything that I have seen in the world where you are, and that I have seen in the world where I am, as to the body.

"But to explain how the progress of creation was made, from its beginning, would be too prolix; but, when I was in illustration [he was not always in illustration], I perceived that by means of the light and heat [wisdom and love] from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and a third for the angels who are in the lowest degree: but because this spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun, from which all natural things proceed, was created at the same time, and by this, in like manner, by means of light and heat, three atmospheres, encompassing the former, as the shell does the kernel, or the bark of the tree the wood; and at last, by means of these, the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earths, which consist of loam, stones, and minerals."

In the above, Swedenborg has described—while in a state of illustration—the inside theory, defining the three atmospheres of the natural cosmos, as corresponding to the three degrees of the spiritual world.

9. (c) "That there is an inner, as well as an outer, focalization of the stellar nucleus—two suns, in fact." Swedenborg also describes three spiritual centers or nuclei,—a sun of the celestial center, the inner, in the

midst of which is the Lord, the spiritual sun, in the midst of the middle degree, which is pure fire; namely, love and wisdom. If the spiritual world has an inner and an outer sun, why should not the natural or physical cosmos possess two suns also, in correspondence? We wish to say, however, that our discovery of a sun for every material atmosphere—of which there are three surrounding the central sun—was not made upon the basis of anything Swedenborg has written, for we never knew of Swedenborg until long after our discovery was made. The laws of refraction and reflection, as applied to the radiations of energy, determined this fact for us.

10. (d) "That the moon and planets have their origin in mercurial discs between the laminae. If their origin is practically the same, why should their correspondent effects be so entirely different, as they are known to be?" Our friend's doubt, as expressed in the foregoing, arises from a misapprehension entirely of our proposition. The laminae are seven layers of the seven distinct metallic substances. A mercurial amalgam disc floating between gold and silver, is quite different from a disc floating between two other metallic substances; and these discs vary according to the character of the amalgams. The moon is the product of the reflection from the under side of the five mineral layers, or a disc between the metallic and the mineral strata.

11. "The intelligence refuses to receive such matters on authority; and as yet, no body of reason has been supplied to substantiate the statements. One yearns for further light." Yet the reverend gentleman accepts Swedenborg on authority, and he certainly accepts the Copernican theory on authority, while at the same time the author of the system declared it to be an assumption in which he himself did not believe; and we further venture to state that our correspondent derives nine tenths of all he professes to know, on mere authority, without an application of his reasoning faculties, precisely as do the majority of men.

The Great World-Power of the Twentieth Century.

Significance of Present Tendency to American Imperialism; Destiny of America in the Establishment of the Divine Kingdom to Rule the World in Peace.

PROF. U. G. MORROW.

THE WORLD is about to enter a new era of experience, an age which transcends the conceptions of the modern mind. Humanity knocks at the door of the twentieth century; standing at its threshold we anticipate what lies beyond the veil that separates centuries and cycles. Destiny hinges on the golden gates of the new age; when the great doors swing ajar, the scenes will revive the hopes and cheer the hearts of millions! To the modern mind the world is an enigma; the very

approach of the new era brings both fear and joy; for it brings its condemnations and its blessings. The scroll of the old dispensation is rolling together, involving the fruits of progress; the departing age leaves the key which unlocks the treasures of life and destiny.

The attention of the world has turned anew to the western continent; America is assuming unexpected proportions in the scale of world-powers, having expanded to cover one half of the circumference of the

globe. Today it contains the manhood of the world, the vigor of humanity's maturity, the strength of the new man, the new age, the new world! In the colonization of America, the nations of Europe were sifted for the strong and the courageous for the pioneer work of transforming an entire continent; during a period of four hundred years, the stream of emigration from the East has flowed to the West, until every nation in the earth has contributed material for the construction of the new world-power.

Nothing in the history of the world has ever equaled this great movement. It has been a stupendous work; it is of stupendous import, involving the greatest possibilities that can be conceived by the human mind. Of all the nations of the world, the United States now possesses the greatest wealth, the greatest facilities, and the greatest resources. It represents ages of progress; it is the summing up of the world's aspirations. It is the field of the greatest activity, and its people are charged with the greatest responsibilities, and will achieve the greatest victories for human liberty in the attainment of the ideal system of righteousness. Already the United States is a world-power; it assumes responsibility for a score of nations on the American continent and adjacent islands.

But this is not the climax of American glory; taking advantage of the marvelous activities and possibilities of the western world, perverted commercial wisdom has created gigantic octopi which have fastened themselves upon the institutions of the new world. The nation as it is, is not a realization of human liberty; its people are now under the curse, the results of which have so thoroughly saturated the human heart and have so persistently clung to humanity, that the successful attempt to remove it must involve the extermination of the very root of all evil, the liberation of the human mind, and the purification of the fountain of life. Corruption prevails in the chaos of elements which have flowed promiscuously from all nations into the Columbian laboratory, in preparation for the great battle of Gog and Magog. The promiscuous ingredients, coarse and crude, are being placed in the great crucible of revolution; already the vulcan fires of humanity are smoldering. The final warring of elements is at hand; and from out the vortex of transmutation will arise the new world, the new humanity of the Golden Age!

The transformation will involve more than a change in economic affairs,—more than America, as a world-power, as now conceived to be the climax of national

supremacy; it will involve all that nations have desired, all that prophets have foretold, all that Jesus declared would be ultimately realized as the result of his mission to save the world. The forces of heaven and earth have conspired to produce and select the material for the new humanity, and for the discovery and development of the continent destined to contain the Paradise of the new age. Ages have yielded the fruits of progress and focalized them in a new field for expression in new forms of life and government. The great life of Deity is unalterably bound up with that of America; and the climax of his power must be reached on American soil, in American hearts!

The kingdom that Jesus taught his disciples to desire, is about to come; the kingdom that is to fill the whole earth, is at hand! America is about to be transformed into a stupendous system of imperialism; already it shows on the dial of destiny. The world will rejoice at the coming of that life and light for which Christians have waited for nearly two thousand years! The Almighty is overshadowing the world with the wings of Scientific Truth, to achieve the great victory over death, and the consequent natural resurrection and attainment of immortality in the tangible world. The great civilization of the Golden Age, the millennium of human hope, is dawning upon humanity through the marvelous truth proclaimed to the world by Koreshanity! The desire of all nations stands just beyond the veil of revolution. A new race or genus of men—the offspring of Deity—is about to be manifest in the natural humanity.

The throne of Deity is being founded in America; his government is a Theocracy, the unity of church and state, and will constitute the great Pan-American Empire, expanding more and more, until it reaches from pole to pole. The great world-power is at hand, the kingdom of righteousness, the Divine Imperialism. Humanity needs it, Koreshanity proclaims it; and the application of its Science will bring freedom and redemption in the restoration of humanity to its perfection, glory, life, and power. It will be the *true* world-power, the power of universal peace, the restoration of the dominion of the divine humanity over all peoples in the conduct of all human affairs; over the hells and the spiritual world, and over the forces of the great structured cell in which we live. The great world-power, the power of the universe, the power that creates and perpetuates universe and man, is coming to guide the world; its coming is inevitable, its truth invincible, and its force irresistible!



The world is upon the verge of a tremendous revolution. Empires and kingdoms will be dissipated as the chaff of the summer threshing floors, and the old dissolute church will go up in smoke,—the smoke of the torment of prostitution and wrath. Empires, kingdoms, and democracies will dissolve in the great conflagration, but from their *debris* will arise the glorious Theocracy.

The law of unitary and indissoluble conjunction through which the Son of God enters into the unity of the nucleus and center of consciousness, is the White Stone "which no man knoweth saving him that receiveth it." This law applies also to as many as are given power—through obedience to law—to become the sons of God—the firstfruits of the Tree of Life.

The World's Sacrifice to the Money Gods.

A Gigantic System of Slavery of Mankind; Ingenuity, Modern Science, Church, University, Society, and Government Forced to Perpetuate the Power of the Gods of Gold.

PROF. U. G. MORROW.

THE WHEELS of industry are turning more rapidly today than ever before in all the history of the world; both machine and man are active to an extent that was never dreamed of in past centuries. The world contains one great system of industry, involving the production of the necessities, comforts, and luxuries of human life, engaging the energy, muscle, and skill of millions and millions of human beings. The entire civilized world is the field of marvelous activity in hundreds and hundreds of lines of business and employment; on the hills and in the valleys; in the villages and in the cities; on the oceans and in the mines, millions labor year after year; and the results are all that contribute to the use and the abuse, the happiness and the misery, the hope and the disappointment, the luxury and the poverty of the human family!

In contrast with the vast amount of wealth produced yearly, is the *poverty* of the masses that produce it. The situation is anomalous in the extreme; the streams of industry all flow from the circumference of production to centers of accumulation of wealth,—and they do not return. The world has learned how to produce, but not to equitably distribute, the goods of life. Wealth represents human energy; it is human energy transformed into the goods of commerce. Wealth represents power; and the power of man over the modern world is proportioned to the value of his holdings. The millionaire possesses the supreme power in the external affairs of humanity; he stands at the head of a gigantic system which controls all of the products of human labor; and the spirit of his purpose, his supreme incentive, pervades the entire system. He is the natural and logical result, the inevitable reflex and focus of the immense volume of human selfishness; he is the product of human momentum, the incarnation of perverted commercial wisdom, the *money god*, therefore he attracts and controls the product of human activity.

Selfishness is the supreme motive of the modern world; to obtain that which will gratify self is the supreme incentive; the "love of money is the root of all evil." When we locate the principles of selfishness in the masses, and its central expression in the few who control the world, we describe the limitations of a gigantic system which involves every factor of modern civilization. It is our purpose to show what these factors are, and how they all contribute to the wealth of the gods of money, in the corporations, syndicates, and trusts of the nineteenth century!

The multicolored garment of the modern world is woven from the threads and lines of human relations. All of the departments of human society are indisputably related to the whole, and specifically related to the industrial system of the world. There is no question but that the governments of the world sustain particu-

lar and intimate relations to the men who control the money of the world. Every nation has its bonded indebtedness. To whom are the nations indebted? To the *viduals* who have the money. The world of nations owes the *few*, the men who have *stolen* the wealth which the nations are compelled to borrow! Real estate that secures a debt is mortgaged; bonds on the resources of the nations cover every square mile of territory and every dollar's worth of property in the civilized world! To begin with, the whole world is mortgaged, through its governments, to the power of money. The governments themselves are pledged to the use and control of the millionaires; legislative bodies make laws in their favor, and facilities for the more rapid accumulation of wealth are constantly being provided for by national, state, and municipal authorities. The governments are governed by this aggressive power behind the thrones!

The money power has monopolized every line of industry, and employs every factor of modern civilization to sustain the gigantic system which impoverishes the world. Inventive genius has rendered a greater service to the manufacturers and syndicates than any other one factor. The money power has seized upon every invention that has been put forth in the nineteenth century. It controls the thousands of printing presses; the great dailies and newspapers of the world exert a stupendous influence in behalf of the corporations and the institutions of the modern world. The steam-engine and the telegraph are companions in the great railway systems; the telephone and all electrical apparatus and appliances are being used extensively in the many lines of commerce. There is not an invention of modern times that has been introduced in any line of industry, that has not passed into exclusive control of the syndicates. Every invention has become a labor-saver, which saves to the millionaire the wages of human labor, and crowds out of employment thousands of laborers yearly. Millions are thus cursed by the ingenuity of their brothers, through the modern system of oppression!

Modern science yields its homage to the modern gods; astronomy guides the ships of a perverted commerce from port to port; and chemistry converts the human corpuscle into gold and fills the horns of plenty—of the bulls of the markets who have the horns! Every so called discovery of modern times is used to make smoother the roads to wealth, to increase the facilities for transporting products from the farm to the factory, and from the mine to the mint.

A prominent factor of modern civilization, under the influence of the men who control the world, is the great system of education. Thousands of great institutions are being built, furnished with the latest appli-

ances and apparatus, for the education of the rising generation. What is the purpose of this education? It infuses into the mind the spirit of the times, and prepares it for activity in the lines and on the planes which will contribute to the wealth of the wealthy. The modern university is not antagonistic to the interests of the millionaire; its influence on his behalf is *acknowledged* when he endows it with his millions! A little deeper in the heart of the millionaire than the superficial showing of a false philanthropy, lies the real purpose of his contributions to the various modern institutions,—factors of civilization, factors of concentration of wealth.

The millionaire supports the modern church; moral institutions in the great system of perverted industry and society, are necessary. Elements of contentment, elements which sanctify the love of money, are sought for and maintained. The institution baptizing the world with the idea that the Almighty prospers the rich and despises the poor, that infuses into the mind the spirit of the philanthropy and charity which the crimes of the millionaire make necessary, the institution which will cover up the evils of the world with the cloak

of religious hypocrisy, is the institution that is specially desirable, specially supported and remunerated! The priests of the church are the priests of the power which fills it! They are priests of the money gods!

The world renders homage and worship to strange gods! The mind cannot measure the vast volume of human energy expended to enrich the sanctuaries and the courts of the devil. It cannot estimate the extent of the great sacrifice of the modern world to the gods of gold. The forces of the physical world are made to contribute to their glory and power. The sun moves, day and night, and the seasons come and go,—the universe itself contributes to the existence of the powers of hell; it is compelled to yield the sceptre and crown of prosperity to the false authorities and perverted heads of humanity. The end of the reign of gold is at hand; a revolution is impending; the old world is being dissolved, and the new world,—the new age, is forming. The Koreshan System is unfolding its departments in the world, imbued with the love of humanity; to end the reign of competition which demands the sacrifice of the world to the money gods, and to introduce the Equitable Commerce of the Golden Age!

In the Editorial Perspective.

THE EDITOR.

THE POPE of Rome, in a recent letter defining his attitude toward Americanism in the Catholic church, affirms the infallibility of Catholicism and his purpose to perpetuate its doctrines without change or modification, declaring that they are doctrines delivered and committed to the church at the beginning of the age and faithfully preserved in their purity. Dr. Lyman Abbott, in reviewing these declarations, takes issue with the pope; he admits the self-consistency of the Roman church in holding to an unchangeable dogma, but takes the ground that truth is adaptable and must be suited to the genius of the times. He holds that the kingdom of God is like a seed planted in the ground, forming the plant which grows until, ceasing to grow, it ceases to be the kingdom of God; and that there is no middle ground between his position and that of the pope. He asserts that Protestantism will never be self-consistent until it stands with equal courage for the opposite doctrine—adaptability of religious institutions to changing circumstances, and with continual change of dogmatic definitions of doctrines and practices. The question arises, Who is to adapt the truth of primitive Christianity to the genius of modern times? Who is to place the truth on equal footing of authority and potency with that originally obtaining in the personality of Jesus? The clergymen of a corrupt church, without self-consistency and courage to assume the authority of truth, can never do it! Protestantism has evolved from the Roman church; and in its state of disintegration it has never been able, and will never be able, to unite its fragments into the symmetry of truth. Moses formulated a system of truth,—adapted truth of authority and purity to a chosen people of the Jewish dispensation; he transformed the Egyptian religion because he involved its life. The system founded by him served its purpose during the age, through various stages of evolution, until only the form was left of the Jewish church at the time of the coming of Jesus. Jesus was the fruitage of the old dispensation; he was the door of the

new dispensation, the head of a new church, the founder of a system of truth adapted to the genius of the people to whom he came. The church has become old again; truth and life must be renewed; and in the light of the science of progress of truth in the past, we affirm that the transposition and adaptation of the elements of truth and life to the people of the twentieth century, which inhered in the early church, can only be accomplished through the *Messianic function* which Koreshanity proclaims,—which Dr. Abbott and the entire modern church ignore. The Science of Christianity is announced to the world through the true Messianic and Apostolic Succession.

The daring of the present administration of the American government has accomplished what political intrepidity would have shunned. It was a bold venture to seize upon the colonial possessions of Spain and to enter upon a campaign of conquest and territorial expansion. The venture has offended the out-of-date sentiments of Jefferson and Jackson, as well as created a mighty impulse in the direction of imperialism. Near the close of the eighteenth century, the nation considered its authority sufficient to declare independence, and obtained it by war; at the close of the nineteenth century, it has exercised the prerogatives of national progress in the declaration of war, a new declaration of independence among the nations, and even supremacy. In startling contrast with the proclamation of independence and the proclamation of emancipation, seems now the proclamation of conquest, the declaration of the power of empire! Why may not America expand, even by conquest? The landing of Columbus was the beginning of the work of conquest. The republic came into existence through persistent aggression against the natives of the American continent—it was the path of destiny; and in the accomplishment of a grand purpose in the development of a powerful factor in the impending revolution and preparation of the world for the great era of peace and

civilization, it may conquer the Filipinos, who may live or die as they may regard or disregard America's proclamation of conquest. The prophetic declarations of the Bible may offend the republican sentiment of the millions who accept the Book; but we believe that they foresee the political subjugation of all nations by the great Pan-American Theocracy, and that the principles of the divine kingdom in the tangible world will be declared in a world-wide proclamation of conquest, with the power behind it to demand and obtain recognition and submission!

Herronism, in its declaration of the democracy of power, has developed into a phase of religious, political, and social anarchy. His idea of vidual liberty is absolute and unrestricted license for every man to believe and do as he pleases. He mistakes the manifest disintegration of the age for progress of humanity along the line of truth, and is working enthusiastically to patch up its defects. Though he advocates democracy and clamors for a distribution of power whereby the vidual will be made subject to the will of the majority, he declares that "there cannot, by any possibility, ever exist a stable order in the world, when that order subjects men in any form to each other. There never lived a man who had the right to rule any other man; there never lived a man who could be trusted to rule any other man; there never lived a man into whose hands the welfare, religious, political, or economic, of another man could be committed." This is a rebellion against the demonstrated laws of organic unity. Moses instituted a system of government of which he was the head; the Christian world acknowledges that he was divinely authorized to rule over other viduals and oversee all their affairs, as the supreme autocrat. His system was a Theocracy; he was the man into whose hands the welfare of thousands was committed. This was imperialism, instituted by the Almighty through Moses, through whom he gave the law, and through whom it was enforced. David was a king; Solomon was a king; and the divine government of the twentieth century will be, not a democracy nor a republic, but a kingdom in which the Christ will rule the world with a rod of iron!

An author, in an exchange, writes about the "spiritual egotist," and assumes that no man should possess any of the following characteristics which he enumerates, and which we make applicable to a majestic personality. Jesus was the spiritual egotist. It was impossible for Jesus to grant to the multitudes whom he taught, the same rights and privileges which he demanded for himself. To him the truth was as clear as sunshine, because he was the truth, and understood himself. He was scathing in his rebukes, and all received a share of his condemnation for not conforming to his measuring line; he was ever trying to run other peoples' affairs, and his wisdom consisted in his conceit and extraordinary claims, and he had a much higher estimation of himself than others had of him. The only method by which he could recognize in others what he had in himself, was the way which the laws of being compelled him to adopt,—giving to all who believed in his name the power to become like himself, at the end of the dispensation, in the resurrection. Jesus stood supremely above the mortal world, as far above it in quality of thought and life as the central star of the universe is above the earth; and those who become sons of God will stand as high in the divine order, constituting the solar realm of the natural, immortal humanity. They will be the supreme egotists.

There is a great lifting of church anchors and the spreading of new sails to suit the modern wind, in progress; a great breaking loose from old creeds and joining in the rapidly accelerating movement toward church federation and entire abandonment of

any prescribed faith necessary to salvation. In a recent Methodist conference, it was declared that the church, as an organization, is not profiting by the spread of Christian sentiment; that the clergy need conversion; that the members are dropping out and taking up with fads; that the church has become a weak factor in the world, and that "there is no need to go far for proof of the evident failure of Evangelical Protestantism to take advantage of its opportunities. Doctrinal tests for admission must be abandoned. Christianity must regain its hold on men, or society will go to pieces." The modern church is at low tide; it is on the down grade, with wrecked hope and power!

A movement is on foot to convert the Mormons through undenominational and interdenominational missionary effort, and the confidential plans have been laid before a number of prominent religious journals of America. The noble *Baptist Flag* is disgusted with such clandestine work, reveals the secret, and remarks that it is but an effort to convert the Mormons "to an irresponsible, liberal, broad-gauged, mother-Hubbard sort of a goody-goodiness, that is really no better than the Mormonism it is seeking to undermine." It has the boldness to refuse to join in with other Baptist journals, and says that "if every paper on this green earth should go into such a namby-pamby combine except the *Flag*, it would still wave in the glory of its isolation. The *Flag* would rather be right than popular, and will never betray itself and the truth in such an alliance." The great FLAMING SWORD guns salute the *Flag* of courage!

The Rev. Moody has been preaching in Salt Lake City and investigating the Mormons. The reports of his experiences and discoveries while there, prove rather more favorable to the Mormon people than otherwise. The Mormons and the Gentiles are getting nearer together; the people of the church treated Moody kindly, and opened the doors of the great tabernacle for his meetings. If there is any difference in the moral and social conditions of the Mormon and the modern Christian, it is in favor of the Mormon. The civilization of Utah at least equals, if it does not excel, that of any other part of America. The social system of Mormonism excels that of modern Christendom; it provides for its people. The Mormon fraternity is a brotherhood; their interests are one, and they have no poor!

Chicago is said to be the great medical hub. We should thus be able to locate the point of the greatest medical skill, robust health, lowest rate of mortality, and greatest longevity. We find none of these; it is simply the point where the greatest number of allopathic diplomas are issued, licensing their possessors to afflict the masses. Chicago is the point of the great medical trust, which lobbies in the legislative halls for the purpose of helping to make decrees ranking all other practitioners as criminals. If Jesus were to come to Chicago and begin the work of healing the thousands as he did nineteen hundred years ago, he would be arrested and convicted for committing the crime of curing the sick without having learned to do so in the modern colleges of medicine!

Dr. Fiske has undertaken to solve the problem of evil by means of the hypothesis of modern evolution. He holds that evil is necessary and that all knowledge is by contrast, which is true; but he denies that there is a personal devil, and believes in a "personal God." If we take his declarations and place them in logical form, we force his admission that it is impossible to know God because all knowledge is by contrast; and according to his view there is no antithetical character with which to contrast the divine! If he had discovered the laws of antithesis he would have applied them to the problem of evil; but they were discovered by the Founder of Koreshanity, and of course Dr. Fiske is content to do without them!

The modern church is being honeycombed with skepticism and infidelity. There is nothing in the perverted doctrines of Christianity that can be pointed to any longer by the leaders as being absolute truth, and hence the tendency to independent thought and conclusions. There is no unity of thought in the church; no oneness of mind and purpose, no harmony of action in the religious organizations. The church has resolved itself into a form of republicanism; brotherhood no longer exists. Between the denominations there is nothing but competition, and the same spirit descends to families and individuals!

If vegetarians should become as merciful to living organisms in the vegetable and mineral kingdoms as they feign to be to those in the animal kingdom, they would be compelled to starve to death. Every higher kingdom in the universe appropriates the life of the lower, destroys its forms, and lifts the substances to its own plane.

The greatest field of universal activity is viewed from the highest mental altitude; the view is broadened or narrowed according as one ascends or descends in the scale of comprehension of truth. Koreshanity is the center of circumspection, and therefore views the entire circumference of the divine perspective; it is a Universology.

The difference between *THE FLAMING SWORD* and the common journals of reform is, that instead of filling its pages with news of the world's shortcomings as a proof that the present systems of the world are wrong, we demonstrate what system and what conditions are right. Logic is the Koreshan road to conclusion!

When government surveyors admit that the phenomenon of the disappearance of ships' hulls is due to optical illusion, a mere "trick of the eye," it is time for astronomers to cease using it as a proof of the earth's convexity.

The efforts of fragmentary reform to usher in the new day by grumbling and going on a strike, are on a par with the efforts of the mule to bring daylight by braying and kicking at the sun!

The spiritual world is beyond the bounds of space and time; not beyond the external, but the internal bounds of the anthropic universe.

The Science of Koreshanity is not buried beneath the rubbish of the age, nor hidden in mysticism.

Dewey discharged his duty through the big guns in his fleet of warships on Manila bay.

The people pay the premiums on national policies, and the capitalists get the insurance.

Republicanism casts the cloak of equality over the people to hide a multitude of fools.

What the agnostic condemns about the Bible is his own misconception of it.

The goal of human destiny is reached only by those who can locate it.

The fall of man was in the autumn of the human world.

The greatest age to be attained is courage.

We advertise to advert eyes to the truth.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Coming of the Lord and the Resurrection.

(1) Did not Jesus the Messiah predict that he would come again visibly, as the lightning; that every eye should see him, and they also that pierced him? Has KORESH come in this way? Has every eye seen him, and was he pierced nineteen hundred years ago? Did not the disciples see the Christ ascend to heaven bodily, and did not the angel say, "This same Jesus shall so come again"? If the body of Jesus was dissipated, as taught in *THE FLAMING SWORD*, was not the angel mistaken and his testimony misleading? May it not rather be that KORESH is mistaken and his testimony misleading?

(2) Did not Jesus teach a bodily resurrection from the dead? Did he not rise bodily from the tomb? Is not the Israelitish hope of a bodily resurrection very different from the reincarnation as taught in *THE FLAMING SWORD*? If different, which is the truth, and on what authority does the answer depend?—LADY BLOUNT, England.

The above questions indicate that our friend does not understand the claims of the Founder of Koreshanity, nor his doctrines concerning the coming of the Lord and the resurrection. Jesus was the true seed, sown in humanity nineteen hundred years ago, and as the seed, he died in the

human soil in which he was sown for the purpose of reproducing himself into "much fruit,"—multiplying himself into 144,000 Christs, or Saviors, who shall come up on Mt. Zion,—immortal beings just like himself. These immortal men, constituting the return of Jesus the Christ, the coming of the Lord in his saints, have not yet appeared. The Messenger of Truth now proclaiming the science of immortal life, the laws of the resurrection, is not the personality of Jesus, and his coming is not the return of the Lord Jesus, but the Sign of his coming, a man in heaven, in a state of intellectual illumination. Every clergyman claims to be illuminated; and if we do not misjudge the writings of Lady Blount, she also claims to be a Christian, illuminated by divine light, and in a measure able to comprehend and proclaim divine truth.

Men who have no faculties of intellectual perception of truth have no "eyes;" there were many such in the days of Jesus. We could not expect minds whose sense of perception of truth is deficient or absent, to see either the Sign or his Truth; to such the lightning, or intellec-

tual light from the rising of the new Garden of Eden, would not be visible. The coming of the Lord in its various stages, from the appearance of Elijah the Prophet, the forerunner of the Lord's appearing in glory, to the culmination of his work, will be seen by every "eye" that is able to recognize the Messenger; to all others his coming will be as a "thief in the night." His "lightning" will be visible only to those whose senses respond to its vibrations.

The disciples did not see Jesus ascend into the physical heavens, but into the spiritual heavens. They saw him go into the spiritual world by looking on the interior, where only it was possible for him to go, as the bread of life, to vitalize and nourish the church. Neither the testimony of the angel nor that of KORESH is misleading; for their testimonies are one and the same. Jesus went into the spiritual world, and will come from it in like manner as he went away, observed, not by the world at large, that cannot "see," but by those who have followed him in the regeneration. It seems astounding that the human mind

should conceive so great an absurdity as the idea that Jesus went physically and bodily into the physical heavens, through the atmospheres; that he has maintained his existence in open space, or in a material heaven above the earth on some star or sun, for nineteen hundred years, and that he will descend through the physical clouds to the earth again! Lady Blount is a rank materialist, having no conception of the spiritual world nor of the qualities of life and energies, the sublimation of the Lord's body, which was poured out on the primitive church. Jesus promised to come again in their day, not as a personality, but as Holy Spirit; therefore the substances of the Holy Spirit were the substances of the immortal structure of Jesus. The Holy Spirit was God Almighty sublimated by the divine fire.

(2) Jesus taught a bodily resurrection—the only kind of a resurrection that has ever, or can ever, take place. He taught a "resurrection from the dead," a resurrection out from the dead and mortal humanity. Jesus himself was resurrected, not simply in the marvelous victory over death at the hands of the Jews; but he was *born* resurrected, the first born from the mortal world, the first *born* from the dead. He came down from heaven; he was made flesh, which is incarnation; and when he appears again as a result of his planting in humanity, he will be made immortal flesh again, and that will be *re-incarnation*. David spoke of himself when he declared that his soul would not be left in hell; God promised to make of David his first born, and Jesus appeared as "the first born," therefore David was resurrected in Jesus, together with millions of spirits who had lived during the Jewish dispensation.

Jesus was the great resurrection of the past. He was born immortal, resurrected from humanity by a process of human generation through an age. Jesus came from heaven; mortal men came from hell; if it is possible for Jesus to come from heaven through a process of generation, is it not clear that the heaven from which he came was in humanity? If mortal men come from hell, and if they are born from the human mortal world by a process known to the world at large, does it not prove that the hell from which they come is in humanity? And if the father of the mortal world is the devil, is not the life of the devil constantly embodied in the mortal world, and is not the propagation of the devil a constant embodiment and re-embodiment, generation after generation? Jesus did not teach that mortal bodies of men, having died and rotted in

the physical earth, would ever constitute the forms of immortal life. There is no process of human or divine activities that has ever, or can ever, give birth to human forms from physical elements. There never has been, nor ever will be, a manifestation or resurrection of human life on any plane without the function of motherhood!

If the Jews had an adequate conception of the resurrection, why did they not accept the fact of the resurrection of Jesus? The Israelitish hope was true so far as it was revealed in the Jewish dispensation. The gospel of Jesus added a new phase of the resurrection; and the Christian gospel differed in concept from the gospel of Moses, only as a clearer and fuller view differs from a less clear vision. The apostles saw as through a glass darkly; the resurrection as taught in Koreshanity differs from the apostles' view, as the specific comprehension of the laws of the resurrection differs from faith and hope that the resurrection is to come. Koreshanity reveals how the resurrection is to take place, and possesses the power to accomplish it. "The light shines more and more unto the perfect day;" even the prophets foretold many things that they could not comprehend.

The authority on which answers to questions were given by Jesus and the apostles, was the authority of truth—the authority of Jesus. To the Jews, the teachings of Jesus appeared to differ radically from the teachings of Moses; they were one and the same; Jesus differed from the fallacies of the Jews, the vitiation of the truth of Moses. The gospel of Jesus was the Mosaic law infolded and expressed in another degree; it was truth progressed another dispensation. The authority of the answers given by KORESH and his disciples, is the authority of truth itself; Koreshanity is the truth of Jesus reinvolved and expressed in the scientific degree; it is the truth progressed through an experience of nineteen hundred years. It is the metamorphosis of philosophy to science. Koreshanity is the truth expressed by the authority of the man who is able to express it and demonstrate it; it is the authority of KORESH.

The Days of Creation.

(1) The Bible says that God created the earth and everything therein in six days and rested on the seventh, which he called the Sabbath. Now does the Bible refer to 24-hour days, and to the Sabbath that people are accustomed to keeping?

(2) From what or where do people receive evidence of a change of heart in so called conversion in the modern church?

(3) What kind of people inhabited the earth before Adam, and of what class were they?—E. C. D., Cedar Lane, Pa.

(1) The Bible account of creation has no

direct reference to the physical earth, but to humanity; and the days of creation were not 24-hour days, resulting from diurnal revolution of the sun. Generally speaking, the days of creation are the seven periods of divine progress in humanity during a cycle of 24,000 years.

The seven days are the seven illuminations of the human world in a given cycle. The light of humanity is intellectual light, and proceeds from the anthropotic sun. Jesus was the light of the world; he was the sun of the human world, and in that domain was as real a sun as the central solar sphere is to the physical earth. The seven illuminations are from seven divine manifestations or Messiahs in humanity. In the supreme sense, the days of creation are the seven divine manifestations. The Latin *dies* is day, and *Deus* is God. Jesus was the sixth day, or the day of the world in its sixth degree, because he was the sixth manifestation of the light; but the seventh day brings the promised rest to humanity, the great Sabbath, earth jubilee. "For if Jesus had given them rest, he would not afterward have spoken of another day," manifestation, or Messiah.

The sabbath is the seventh principle of being; the seventh principle in man is the seed. The conservation of sex potency is the keeping of the sabbath. In the restoration of humanity from death, the seventh day or divine manifestation, Elijah the Prophet, has specifically to do with the seventh principle of man; he teaches man how and what to overcome. The Messenger of the Covenant is the seventh day, of which the 24-hour Sabbath of the Mosaic dispensation was a type. Creation is continuous; and the processes are in progress just as much to-day as they ever were.

(2) Conversion in the modern church is the mere result of psychological influence. Man becomes negative to the influence of the church, and receives substance directly from the people with whom he religiously associates and experiences a superficial change of mind, not a change of heart. He becomes baptized with the spirit of the church; if it is a Methodist church he is a Methodist because he receives Methodist spirits; if a Baptist church, he is a Baptist. The Holy Spirit baptized the early church into one mind; the unholy spirit received from the corrupt modern church, baptizes the people into as many minds, or divisions of religious sentiment and fallacy, as there are denominations.

(3) There were just as many different kinds of people living in the earth before Adam, as there are in the world today.

Every 24,000-year cycle brings similar results in humanity; the present world is practically the same as it was at the close of the last great cycle, thousands of years ago, just before the Golden Age.

Sky and Horizon Viewed from the Convex Earth.

EDITOR FLAMING SWORD:—Would the appearance of the sky and horizon be different if we lived on the convex instead of the concave surface? If so, what would be the difference in appearance?—A Subscriber, Ohio.

Application of the principles of optics demonstrates that the earth is concave—that the phenomena observed in relation to the earth's surface are the natural appearances of a surface curvating upward at the ratio of 8 inches to the mile; also that the phenomena of the sphere of the heavens, convex as it is to the surface on which we live, appearing like a dome arch overhead, are the natural phenomena obtaining within the great cell of the universe.

In the concave earth the horizon is the vanishing point of lateral vision, the vanishing point of space between the eye and the concave surface. We see out and beyond the apparent horizon, higher than the eye; but every foot of space in the actual limit of lateral vision, every foot in the great circle of the horizon, has foreshortened, and the size of the circle is correspondingly reduced in size and drawn down toward the eye in the direction of the curve, and apparently depressed below the horizontal extending from the eye.

Beyond the vanishing point there is no more surface visible to be subject to foreshortening; therefore the foreshortening must apply to the space above and beyond the vanishing point, and the ratio of increase of foreshortening beyond the vanishing point is as to the square of the distance. And a succession of vanishing points in this ratio, apart from consideration of any curvation of "lines" of vision, would extend to the limit of vision on the sides of the convex sphere of the heavens above us, vanishing the space between earth and sky; hence the apparent meeting point in the horizon. We see about 180° of the heavens in any one horizon in the earth.

The organ of sight is the *eye*; the pictures are implanted on the concave surface of the eye, and the impressions are received in the mind. The foreshortening, in fact, has not taken place in space, nor on the surface of the earth and sky; the foreshortening has taken place within the eye!

Now, what kind of an impression would a convex earth and concave sky

make upon the retina of the eye? Suppose with the same kind of an eye we now possess, we look out over a convex earth. There is no concave surface in this view to be foreshortened and drawn down; the circle of the offing or bulge of the earth would, nevertheless, be reduced apparently in size, and drawn toward the eye, not downward, but upward. The convex surface becomes the ground-line for foreshortening. We begin the view with its curve or offing visible before the vanishing point is reached. We have a different kind of a horizon to deal with; and as the vanishing point is not reached, the perspective apparently raising the offing, would lack something of being reduced to the vanishing point, and hence would appear to be *above* the horizontal extending from the eye—as much above as the horizon in the concave earth appears to be below it.

The line of successive vanishing points from the offing, as applied to the rapidly vanishing space above the earth, would extend upward and outward at an accelerated ratio until, no matter how far away the celestial sphere or boundary of stars may be supposed to be, it would reach the arc at an altitude or angle of about 45° from the horizon of the observer; so that in reality we could see only about 90° of the circumference of the heavens in any one horizon, and the period of daylight caused by the sun passing over that 90° would be just one half that which obtains in the concave earth.

How any one can suppose that he can look out over the sea horizon and see a star just rising above the offing or bulge of water, with the star trillions of miles away, and claim it to be a fact that it is in a direct and straight line with the horizon, without consideration of the principles of foreshortening as applied to the space above the horizon, is more than we can conceive to be possible for the rational mind!

If, as physicists claim, the light of the sun is generated in the atmosphere after the rays enter it, the sun must appear to be at the upper stratum of our atmosphere, or not be visible at all as a sun. If visible only at an altitude of 50 miles, we would have a period of daylight of about a couple of hours, and the arc of the heavens would be limited to about 30°, and we would miss the grand stellar display in the scope of 180° of the arc in all directions. If the sun is not visible at the upper stratum of our air, neither the sun, moon, planets, nor stars would be visible as points of light, and the sky would be perfectly blank. Quite a difference, you see!

First Impressions of Investigators of Koreshan Universology.

An English Clergyman's Experience in Investigating Koreshan Universology.

DR. CYRUS R. TEED,

MY DEAR SIR:—Please accept hearty thanks for remitting the Koreshan literature, which I have greedily devoured. Although only a few days have elapsed since the book and papers arrived, perhaps one's thoughts may be sufficiently formed to permit of a letter upon the subject. You invite first impressions to be expressed, and the following may possibly interest you:

Some 12 years ago I read "Parallax," who satisfied me that, whether the earth was flat or not, it certainly could not be—on *our* side of it—a convexity. Without sufficient evidence in any definite direction, I therefore fell back upon the opinion that the earth must be much more "maya" than is usually supposed, in correspondence with the "real appearances" of Swedenborg's spiritual world, in which things appear, and are, according to the states of affection and thought of the inhabitants. Later, I caught a glimpse of a pamphlet entitled "Gravitation a Pushing, not a Pulling, Force." This idea left a strong impression, but without intellectual form. Now comes your book, which is convincing so far as anything can be, to one whose information comes without ocular proof.

The first feeling was one of intense relief. In the case of one always interested in universal themes, the extremes between mental contraction and expansion have been most painful. On the one hand, the mind has sought to expand to grasp the infinities involved in the Copernican system; and on the other, to painfully return from infinite remoteness and vagueness to meet the intellectual requirements of the common life, which have no correspondence with the former. You will perceive that in such case the limitation (for us) of the universe is most refreshing. It becomes possible to summarize the universe, on both physical and psychical sides, with one sweep of the imagination. Under the old system such a process was impossible.

I say "limitation *for us*," advisedly, for while it is readily conceded that this cellular cosmos is quite large enough to satisfy our mental and spiritual ambitions, the stated limitations seem too great for *all* purposes. Let me explain: You speak of the expansion and contraction of the metallic laminae; this change of condition must be considerable in a body of 8,000 miles diameter. There is then a margin of room (space) represented by the difference between the two states. In other words, when the laminae are contracted, there must be *outside* room to allow of expansion. If this room or space exists, then there is conceded a something which may be extended indefinitely. In fact, there may be other cosmic cells varying in nature from our own, yet related to it

in some magnetic and psychic manner. This, at present, seems to me a perfectly legitimate hypothesis. Is it not rather an extreme position to take, that this cosmic cell is *all*—that there is nothing outside of it?

Christ is the express image of the divine substance, as the sun is the focalized expression of the stellar nucleus; but although the Father is involved in Christ, the term conveys a larger idea than can be limited to any one form or manifestation. The Father is that which is behind all cyclic avatars, and is, so to speak, a more universal principle which unifies the avatars. If this be so upon the divine plane, may it not be true—is it not most probable, that there are *other* stellar nuclei, suns, and universes—cosmic manifestations which are all unified by one general divine Being? At the same time, it is willingly admitted that *our* universe is quite sufficient for our own purposes. But the margin of difference between contraction and expansion *may* involve even more on the cosmical scale, than the geodetic survey has involved on *our* universal scale.

The cellular principle appeals at once to me, and most vividly, because of its harmony with the laws of correspondence, which I have sought in vain to apply, except in the most general sense, to the old system of astronomy. It may interest you to know that I have recently issued a little work, "Maximus Homo," proving that divine man, humanity, and universe exist in correspondence, and that the three constitute the complete universal man. The divine man is inmost; humanity is to Him as soul; and the universe is as body; so that divine man becomes complete man on all planes; thus, that all being is a unit.

The doctrine of reincarnation has always been a pill that I could not swallow. It is not clear to my, perhaps dull, apprehension that the cyclical reincarnation of the Lord is parallelized by the reincarnation of common men; in other words, that the latter does not necessarily follow upon the former. The Bible does not help me. In relation to the man born blind, the Lord said he had *not* sinned (as in a possible previous life) that he should be born blind; it was for the glory of God—i. e., a temporal and temporary event. If Swedenborg makes anything clear, it is that the perfecting of man can be, and is, carried on in the spiritual world; in which case reincarnation becomes unnecessary. The Bible appears to refer reincarnation solely to reappearances of the Divine Man.

The sun entered Aries by precession, about the time of the deliverance of Israel from Egypt. The Lord came when the sun had passed through about three fourths of the sign. The spiritual sense of the Word came via Swedenborg, when the sun was nearly two thirds through Pisces. Something is said about a present Koreshan Messiahship, about 150 years after the Swede. There is thus an irregularity (apparent at any rate) about these manifestations, which, if cyclic, I do not comprehend.

Pardon a most respectful and tentative reference to the personal affair. Many have said: "Lo! here" or "Lo! there." There have been many claims to Messiahship; and the world has been often deceived. This fact has given birth to a rooted suspicion in regard to such a subject. Harris claims to be the "pivotal man," and has written some amazing books full of (supposititious?) revelations. Schlatter was a won-

derful phenomenon, reminding one most forcibly of Jesus Christ, both in physical type and in function. What is one at a distance, and without personal evidence to think? I will be utterly honest with you; my thoughts are these: Schlatter I could love; something in Harris always repels me; there is a sensuousness about his writings which gives rise to a subtle feeling of abhorrence, or which at least prevents any spiritual grip.

Now, here is CYRUS R. TEED. He has a good, calm, clear, strong, rational face, with eyes which speak of affection. That is all the personal element one has as a guide. Then follows the question, Is the revelation of this new and apparently true System (true upon the whole, or maybe altogether) sufficiently great to guarantee the reappearance of the Messiah? That question will not resolve itself in a hurry. For Swedenborg brought a divine message, yet called himself the "servant" of the Lord Jesus Christ; wherein lies the difference between the two men? I do not know. Is this the *time* for a reappearance of the Messiah? I do not know, although he is sadly needed to set things right. There are some points in the System which at present seem arbitrary:—

(1) That the external metallic shell is gold. If this is a result of the law of correspondence, one can understand it. If the law is that the heaviest substance gravitates to the ultimate, why should not, say platinum, constitute the external of the firmament?

(2) That the next atmosphere is of pure hydrogen.

(3) That there is an inner, as well as outer, focalization of the stellar nucleus—two suns, in fact.

(4) That the moon and planets have their origin in mercurial discs between the laminae. If their origin is practically the same, why should their correspondent effects be so entirely different, as they are known to be?

The intelligence refuses to receive such matters on authority; and as yet no body of reason has been supplied to substantiate the statements. One yearns for further light. With the altruistic side of Koreshanism, I am most heartily and completely in accord. Trusting that this expression of an individual view has not wearied you, I am yours in the cause of Truth,—G. H. Lock, England.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, April 20.

With enterprise that would do credit to a metropolitan daily, *Leslie's Weekly* has had Admiral Dewey interviewed at Manila in reference to his nomination for presidency; the interview covers a page, and is interesting to those prospecting the future political field. The war in the Philippines is profusely illustrated by photographs taken on the battlefield, including one of the most remarkable pictures ever taken—a trench full of dead Filipinos, an awful view, disclosing the horrors of war. Also the U. S. soldiers are shown on the battlefield, in the trenches, and the rice-fields near Manila. Other features are the culmination of the Samoan difficulties; seizure of a Spanish filibuster, a page of illustrated personals; also double page picture, "The Gay Panorama of Life in Havana." The April 20 number is of rare interest. In the issue of the 13th, we counted not less than 40 fine photographs of the Filipino war. The publishers are endeavoring to keep ahead of competitors

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The Open Court.

The April number contains an excellent article on the Science of Education; Prof. Levy-Bruhl, of the University of Paris, has an article on Rousseau, the founder of modern pedagogy; while Dr. Carus writes on the Education of Parents by the Children. A celebrated psychologist discusses the Origin of Speech. The articles on Americanism and Expansion and Americanism in the Roman church, we are specially interested in: and the Cross in Central America, with illustrations of bas-relief work by aboriginal Americans, is valuable to those peering into the past by means of relics. Open Court Publishing Co., Chicago, Ill.

The American Electrician.

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* * *

The World's News.

Wednesday, April 5.—Philippine commissioners confirm Gen. Otis' advices concerning waning of Filipino forces.—U. S. forces under Gen. McArthur advancing north of Malolos.—Gen. Alger visits Jamaica.—Pope is omitted from invitation to be represented in peace conference because he has not an army.—Newspapers still running the Spanish revolution.—Cuban assembly decides to disband Cuban army.—Strike of 20,000 workmen in Sweden threatening.

Thursday.—U. S. cruiser Charleston bombards town of Dagupan, Philippines.—Reports current that Germany will crown Prince Henry as king of Chinese province Shantung.—England favors holding Chinese empire intact.—German newspapers assume a defiant attitude toward England over Samoan affairs.—Serious labor troubles and strikes in Russia.

Friday.—\$50,000,000 combine of paper mills under way.—German, English, and American commissioners appointed to settle trouble in Samoa.—Archbishop Ireland visits the Pope, and reports "his holiness" in good health.—Monument to Empress Elizabeth of Austria unveiled at Cap

Martin.—Chamberlain of England wants to suppress Oom Paul Krueger, president of Transvaal.—Empress of China issues proclamation that Christianity is permitted in China; forbids murder of missionaries.

Saturday.—Proposed plan to unite all Presbyterian churches in one church of 35,000,000 communicants; convention to meet in Washington.—Gen. Montenegro, influential leader of Filipinos, slain in battle.—Race riot in Hawaii; Chinese and Japanese laborers engage in serious combat.—Rockefeller proposes to build a great bank, rivaling bank of England.—Excitement in Wall street; stocks take a tumble, and a crash follows.—Chamberlain burned in effigy in Jamaica; inhabitants discontented with English rule.—Professor of international law at Munich declares the Czar's peace plan a swindle.

Sunday.—Gen. Billot of France admits that Dreyfus was condemned by secret and false evidence.—Gov. Roosevelt visits Chicago.—London starts two great Sunday papers, the *Telegraph* and *Mail*.—Turks and Zaidis fighting at Sana, Arabia.—Private advices from Rome say Pope can't live long!—Wall street men patching up fall in stocks.

Monday.—World's diplomats at Washington endeavor to snub and freeze out ambassador from Mexico.—Little labor riot in Chicago.—Justice Stephen J. Field dies at his home on Capitol Hill, Washington.—Yacht Alsmuth sinks in Irish waters with 25 persons.—Gold standard league advocates currency expansion to provide for future growth of America.—Chinese burning Catholic and Protestant chapels and torturing missionaries at Hangkow, China.

Tuesday.—Gen. Lawton captures Santa Cruz, Philippines; 100 insurgents killed.—Alger may resign secretaryship, and become an ambassador.—Riot between white and negro miners at Pana, Ill.; about 15 killed and wounded; troops ordered to restore peace.—German-English war cloud seen by diplomats.—Baron Hirsch monuments to be erected in several cities of Austria.—Railway employes in Cuba on a strike.

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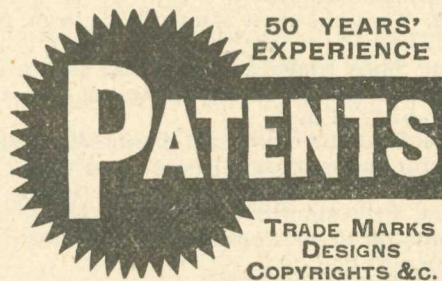
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