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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes—God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., NOVEMBER 15, 1901. A. K. 62.

Whole No. 467

The Opening of the Lamb's Book of Life.

Mysteries of the Bible must Be Scientifically Interpreted; the Sealing and the Unsealing of the Book; the Divine Seed and its Reproduction in Humanity.

THERE IS A GREAT DEAL of refuse matter being iterated at the present time, and especially by many would-be prophets of the times, on Biblical mysteries. Revelation, which has puzzled the theologians and doctors of divinity for so long, comes in for its share of special interpretation. In this day and age of the world, there can be but one basis of interpretation to the Scriptures, and that basis is scientific. Inspiration belonged to the Christian dispensation; we mean inspiration from the Lord, because the Lord was present in the personality of holiness. He was the natural center of perfection, the visible Son of God. It was for this reason that there could be a true source of philosophic influx to as many as believed in the Messianic presence. Jesus was the real Philosopher, and the beginning of his dispensation was the true source of inspiration, because all inspiration was from him as its center.

A new age is dawning, and it is of a distinctive character from the age now terminating. It is the scientific age. It began especially in 1870, when the new Light came to the world in the revolutionary character of thought, the foundation of which is the Cellular Cos-

mogony. This fundamental fact, associated with which is an entirely new system of physics, constitutes the sure and only basis for the correct comprehension of Biblical mysteries. Truth in this age cannot come from inspiration. We will proceed to give the scientific reason for this fact. Science belongs to the external, and comes from an external or exoteric application of the mind. The truly scientific mind knows the laws of the form and function of the physical cosmos; therefore the light of the world is scientific. It belongs to the outward intellect, for that is its seat, and it must from necessity be promulgated from that source to the natural mind as its discipleship. Because the center of mental activity is the center of knowledge as distinct from wisdom, the source of knowledge is exoteric, and is therefore illumination, not inspiration. Its reflex is darkness, which is the source of the false inspiration of the age.

It has been demonstrated that the earth in which we dwell is concave and that we inhabit the earth. We live *in* it, not *on* it. It is the only astronomical discovery of this dispensation—the Christian dispensation

now closing. It is the fundamental scientific discovery of the nineteenth and twentieth centuries, because upon this rest all of the other sciences, even the sciences of religion and theology.

The Character of the Lamb Defined.

The reflex of light is darkness; if the light of the world is scientific, its philosophic reflex is the inspiration of error, resulting in evil. From this comprehension of the laws of interpretation, we will proceed to define the laws upon which depends the opening of the Lamb's Book of Life. A true knowledge of the opening of this Book must involve a specific knowledge of the character of the Lamb of God, and this necessarily includes a knowledge of the significance of lamb or ram from the standpoint of symbolic language, from its purely scientific aspect. Scientific symbology is radically distinct from philosophic symbology. The Lamb of God signifies the begetting power and possibility of the Almighty. God creates from his function of reproducing from himself. Deity in the supreme significance of the term, is the nucleus of the universe. God, as that nucleus, attains to the power of reproduction when he has become the material nucleus of the universe, which is the perfect individual human structure. The universe in its natural form became enucleated at the beginning of the dispensation, as the Son of God. In Him, the Deity attained the power of recreation; that is, the power of regeneration. From this form, which is the form of the universe in its least aspect, God begins to recreate. The power to plant Himself and thus to beget the Sons of God is denominated, in the language of symbolism, the Lamb or Ram of God.

The Lamb of God signifies the begetting possibility of Deity. We must know the nature of the Lamb, the character of this Seed, before we can know anything of the character of the opening of the Book. The opening of the Book of Life is the evolution of the Sons of God. A knowledge of the character of the fruits of life, depends upon a knowledge of the nature of the seed. If the seed is spirit, then the fruit will be spirit; if the seed is the natural man, we mean the divine natural, the fruit will be divine natural men. We are prepared to define the character of the fruit of the age, because we know the nature of the seed of the age, and the science of its dissemination. The Lamb of God was the natural divine man. He came into the world as the promised Seed. Everyone knows that seed is for the purpose of planting. The Son of God was the first begotten, because for twenty-four thousand years he was in process of being produced as the perfect firstfruits of the dispensations. He was the only begotten, because God produces one Son before he can reproduce many Sons from the only and first begotten. The firstfruits was a Man, natural and perfect. The science of His begetting resides

in the knowledge of the process of his planting, or of the method of imparting his seed to the world.

The Divine Seed Planted in the Race.

The Holy Spirit was the seminal essence of Deity. By the operation of the Holy Ghost, as it is called, the Lord planted himself in the race which he came to save. When the Holy Spirit entered the Disciples of the Lord, the Lord himself was planted in the people of his choice. The Ram of God performed the function for which he came into the world. He came as the Seed, he was planted as the seed; and from this planting he will beget the Sons of God. His body was dissolved in the presence of his Disciples, and they ate (appropriated) his flesh and drank his blood according to his own declaration. The Son of God as the material man "was not, for God took him." He was the involved product of the generations of men. His involution was the production of the Son of God, the material and natural Son. The unfoldment of this Son is the opening of the Book of Life. When the Son was planted, the Lord God was planted in the church for the purpose of reproducing many Sons of God.

"For behold the Lion of the tribe of Judah has prevailed to open the book, and to loose the seals thereof." The Lion of the tribe of Judah is the prophet of this age, and his supreme function is to open the Book of Life. This means to instruct in the means of attaining the fruit of immortality. As the Lord Jesus was placed in the tomb of Joseph of Arimathæa—meaning, a lion dead of the Lord, as a type, so after the resurrection of the Lord from that tomb he was planted in the posterity of the ancient Joseph, whence he will attain his fruition in the Sons of God.

The Seed was planted in the beginning of the age, the fruit will come at the end of the age. When the Seed was planted, it died according to the universal law of planting. The Holy Spirit was the result of the dissolution of the Seed. When it was planted, it died that it might regenerate. The Seed was planted in the beginning of the dispensation, the fruit will mature at the end of the age. This law is definite and absolute. The personal Son of God died in the dissemination of himself as the Holy Spirit; his ascending Spirit went into the invisible throne of God, where he now sits as the Eternal Godhood. His Spirit which descended into the hells of regeneration, will return first as the Messenger of the Covenant, then as the regenerated Sons of God.

The culmination of the processes of regeneration belongs to the natural intellect, and one of the supreme functions of the intellect is to determine, intellectually, the fruition of the age. We mean by this that the ripening of the Sons of God is a part of the voluntary function of the human mind. The mind must be directed

voluntarily to shape the life, so as to bring into form the life of immortality. This will be done only through the office of the Messenger of the Covenant. He teaches the science of life and the principles of its application.

The Great Book Infolded.

Let us illustrate what is signified by a book, "The book of the generation of Jesus Christ." What is this Book? It began with Abraham, and continued until the production of the Lord. This was the infolding of the Book. It was rolled up and sealed. "Him hath God the Father sealed." The evolution of this Book requires as long a time as was included in its involution. The unsealing of the Book is the evolution of the Sons of God from this one Son. Let it be understood that the Seed was Jesus, the natural man. The fruit will be natural (arch-natural) men; their manifestation will be the open Book. Each Son of God will constitute a name. All of the Sons of God will comprise the names written, for writing means committed to posterity; and as the Lord committed himself to his posterity in the planting of himself in the race, he will arise in that posterity as the multiplied Sons. The Lord writes by the transmission of his Seed, which is himself; therefore the names written are the personalities who come forth in the resurrection of the dead. They who come forth in the resurrection are the ones who received the Spirit at the beginning of the age. These are the names written in the Lamb's Book of Life.

The wisest spirits in the invisible world, and the most active, are those who have come into a knowledge of the fact that they, at the time the Holy Ghost was planted, rejected the Holy Spirit, and now know that because they rejected it they cannot come into life. They are directing all their energies to overthrow the power of truth, and to make it impossible for the fruition of immortal life. This spiritual force acts by inspiration, and is deceptive even to those who are subject to its influence. The natural minds in which it operates are

even themselves deceived. It is the power of the false prophet; behind it is the antichrist.

The manifestation of the Sons of God will be through the descent of the New Jerusalem. Jerusalem is the truth, and Zion is the life. As every truth is a spiritual entity, and the aggregation of the New Jerusalem is the aggregation of the entities of the spiritual world who are found worthy to be gathered into the Holy City, therefore the truths of the new life are the entities of the New Jerusalem ready to descend into the natural Sonship.

The Evolution of the Sons of God.

The twelve tribes are gathered. They are in the Messenger, because he is the one who overcomes, and "upon him that overcometh will be written 'my new name, and the name of my God, the name of the New Jerusalem, the city of my God.'" It is from the Messenger that the holy City will descend, and this will be through the dissemination of the truths of immortality. The prophet will build the new Zion, but it will not be known by that name, for "Behold I make all things new." The new things will be called by new names. The name Christianity will become obsolete, as will all the names belonging to the old age and old conditions.

There can be no dispute regarding what is meant by the opening of the Lamb's Book of Life. It is the coming forth of the arch-natural Sons of God. The time is at hand for such a culmination. Cyrus, the Shepherd, performs the office, because it is declared: "That saith of Cyrus, he is my Shepherd and shall perform all my pleasure; even saying to Jerusalem [the New Jerusalem], thou shalt be built; and to the temple, thy foundation shall be laid."

When the prophet of this age declares to the world the mission which he has come to fulfil, he will declare it upon the basis of a scientific revolution. It is the incubation of the chick from the egg. Life is from the egg. The new life will be from the new science, and the foundation of that science is the new Cosmogony. The opening of the seven seals with which the Book was sealed, will be the manifestation of the seven distinct orders of the new immortal life. This is the unfoldment—evolution of the Sons of God, the arch-natural men who will inhabit the new earth—the Cellular Cosmogony.



The subject of the coming of the Lord in the end of the Christian age, now consummated and marked by the passover of the sign Aries from the constellation Pisces or fishes into the constellation Aquarius or water-carrier, constituted a part of the gospel of Christ the Lord. When the Disciples of the Lord were commissioned to preach the gospel, this feature of it was as unquestionably an important factor as any other. If in any sense the modern clergy are commissioned to preach the glad tidings by virtue of the authority vested in the Apostles, then by virtue of that same authority they are bound to declare, not a part, but the whole of the Gospel of Jesus the Christ. When the commission was given the injunction was issued: "Go ye into all the world, and preach the gospel to every

creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." If one part of this commission is binding, the other is equally so. If the time is past for the operation of miracles, then the time is past for any part of the commission to possess binding force. The clergyman who lays claim to divine authority to preach the Gospel of Christ under the old commission, and cannot demonstrate his authority by the signs which the Lord Christ said should follow, can give no evidence of his authority or call to preach.

Coming Age of Rest and Recreation.

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

THE GREAT CONTROVERSY of life and death hangs upon the solution of this problem of rest. Everything is restful which involves the factor of pure and useful delight. The drudge of labor is a curse, and forever will be. The original curse pronounced upon the man was: "In the sweat of thy face shalt thou eat bread." The equitable adjustment of wealth and the mitigation of labor, through its modification, to a state of pleasurable use in which the prime factor, love to the neighbor, enters as the incentive to exercise, will insure those conditions implied and understood in the origination of the term rest.

The Sabbath or rest condition established in one domain, will be followed by equilibrium in every other. Rest is the key-note of life. "Remember the Sabbath day to keep it holy," is the pivot of the covenant of God, and has the same significance as the statement of

John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." When man reaches that period in the progress of human affairs wherein he is enabled to husband the potencies of his being, he begins to rest upon the seventh principle and element of that which comprises the essence of being; he begins to appropriate the hidden manna. In a word, he begins to live.

It is not so difficult to theorize upon the question of a remedy for the moral and social evils of the age, as to apply the remedy. The great superstructure of righteousness and kingdom of equation to be inaugurated, cannot be built upon a foundation of iron and clay. It cannot be established upon any other basis than that of the solid Rock of Truth, the ten foundation principles which the world received through the great Lawgiver.

Kor-shan-ity goes back to first principles, evolving from the ten categories of the original covenant all the sciences of morals and religion as they pertain to, and will eventually control human affairs and relations.

Light of Science on Man's Restoration.

Truth Against the World of Modern Christendom; the Mission of Jesus the Messiah; the Great Harvest of the Age; the Man of Divine Destiny.

AMANDA T. POTTER.

TRUE TEACHING and true practice regarding the restoration of the race, have no companionship with existing lines in the modern Christian church. They are as apart as that sinless Son who quitted natural life alive, and those spurious sons who make final witness to their iniquities by succumbing to sin's concluding penalty—death. The church asserts that faith in the spilled blood of the Savior fulfils all the needs of salvation. Truth proclaims the transmuted flesh and blood of the Savior to be the seed which, planted in the will (soil) of humanity, raises the people to its own kind in the harvest. The spirit of the person becomes, by conjunctive unity, one with this God seed just as the essence of the earth which the husbandman tills, becomes one with the vegetable seed in its multiplication. "I am the resurrection and the life," said our Lord. Man is in death until, through the processes of resurrection, he is raised into life; when, like Him who "was raised up from the dead [humanity], now no more to return to corruption," he becomes one with the Resurrection and the Life; *he comes up in the Resurrection*. King David, a natural sinful man, gloried in this knowledge when he sang the prophecy of himself: "My heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." To become the Holy One was David's supreme aspiration,

which aspiration was not realized until he was born a "Holy Thing"—the Lord Jesus Christ, the fulfilment of prophecy concerning the line of Judah.

The modern church rests its hope of salvation upon the fact that the Christ kept the law. Truth proclaims: "If thou would enter into life, keep the commandments." And here, in a sentence, we are instructed concerning the character of the living and of the dead. We find no hope in the Lord Jesus having kept the law, except that through his implantation in us we shall grow into the ability to be like him—to come into perfect obedience to the will of Deity. Will this change accrue as a death-bed experience? Will it illumine the shadow of the gallows, or beatify the closing moments of the battle-sacrificed hero? The test is simple: Have any of these abandoned flesh which was not conditioned to immediate corruption? "For this corruptible [this body] must *put on* incorruption, and this mortal [dying] must *put on* immortality." When man has *put on* incorruption he has become like our "King of kings, and Lord of lords; who only hath immortality." "Though He were a Son, yet learned he obedience by the things which he suffered; and being made perfect [*made* implies development], he became the author of eternal salvation unto all of them that obey him." And here it should be remembered that the Lord condensed the ten commands into the two—love to God

and the neighbor; and unequivocally tested the love of his followers by their power to obey the law: "If ye love me, keep my commandments."

The Lord Jesus was the fulfilment of promise to the house of Judah. He finished his mission by planting himself in a church founded upon the law as enunciated from Sinai. Through the person of John the Revelator, He made promises to one who was to overcome. Of the sum of evils in man, death is the last to be met: "The last enemy that shall be destroyed is death." The Christ had overcome death, and to this personage who shall also so overcome, is made this all-embracing promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The power and possessions of this Being of prophecy is also heralded in these words: "He that overcometh shall inherit all things." And who is he that so inheriteth? David prevailed with a stone; so by "stone" shall we trace to His more tangible beginning this man of divine destiny, and through him—the Stone—consummate our own uplifting. Him that overcometh has the promise of "a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. ii: xvii). "For behold the stone that I have laid before Joshua [Savior]; upon one stone [*the person is the stone*] shall be seven eyes" (Zech. iii. 9). These seven eyes are the seven spirits of God in epochal manifestation. The Lord Jesus was the sixth, while the seventh manifest exegete is through the Stone himself.

And now we will turn to that wonderful summing upon his sons, given by the aged and death-stricken Jacob. His prophecy upon Judah stands fulfilled in the Shepherd born in Bethlehem; but it is upon Joseph that the fuller and choicer blessings rest—upon Joseph, for,

"from thence is the Shepherd, the Stone of Israel." The sixth manifestation, the Lord Jesus, enfolded the five previous manifestations; the seventh manifestation embraces all that had gone before, and the sixth as well, making it a yet more glorious manifestation. The Shepherd from Joseph was not born a "Holy Thing." He was "born in sin and shapen in iniquity;" but since these three Stones named are undeniably *one*, his promise of cleansing is as undeniable; for of this stone Zechariah continues to say: "I will remove the iniquity of that land [Stone, person] in one day."

A people comparatively small in number but mighty in aspiration, watch the progress of events which precede the time wherein the world will recognize him of whom it is written: "He is my shepherd, and shall perform all my pleasure." God's pleasure lies in the full exercise of his voluntary power, and this is essentially man's obedience to universal law, which embraces the exact fulfilment of the Decalogue. The annals of universal procedure, written or unwritten, bestow the needed man upon the needed time; and what is more essential now to human preservation, than the presence of the personality who could say: "My yoke is easy, and my burden is light?" But oh, these base-born proclaiming themselves sons! The jangle of their wrangles reverberates Christendom. The earth is polluted with the blood of their fierce combat. As nations, as municipalities, and as individuals they are the antithesis of Him who commanded the sword to its sheath and healed its infliction. Complaisant in their religious, moral, and mental darkness, they are being swept forward to their heritage, in that great and dreadful day of the Lord, whose doom can only be stayed by the truthful exposition of the law—that sole lever to the elevation of man to his dominion of the universe.

The Joys of Sacrifice: a Word-Picture.

ISABEL HOYT.

ON THE BANKS of a noted river, there once grew a rare and beautiful Lily; so sweet was its fragrance, so very white and pure its petals, it was noticed by all who passed along the dusty street which ran beside the river bank. Now, the one who had in charge the small plot of ground where the Lily grew, was much worried and often annoyed by the attention attracted and, growing more and more so, thought of a plan to remove the favorite plant and place it beyond reach of any who might intend to pluck and destroy the treasured pet of the garden.

Living quite near, high up on the hill-side, was a grand gentleman with whom the gardener had some acquaintance; so he was consulted, and request was made to bring the Lily and plant it in the great man's garden. The request being granted, the Lily was brought and placed in a sheltered spot. Tended with care each day, as were all flowers and shrubs there en-

closed, the Lily grew more wondrously beautiful until its fragrance filled the air and so attracted the great man, Master of the garden, that he asked that it be brought into his own house, where it would no more feel the chilling winds of autumn nor the scorching heat of summer days, but where the atmosphere was fitted for its preservation and full completion.

When the gardener heard about the great man calling in the pet flower of his choice and most vigilant attentions (because of it having been transplanted from his small garden on the river bank, he had ever kept in mind its rare qualities, its consoling sweetness), his heart grew very sad indeed, and he was very nearly ready to rebel against the fate that would remove such a comfort from him; but when the great man learned of it, and walked down to meet him and console his heavy heart, he looked up in the Master's face and saw a smile that turned his grief to joy, and a light shining from his eyes, the radiance of which burned up the sacrifice.

The Voice of Labor.

REV. WM. C. SHEPPARD.

MY NAME is Labor! And tho' some despise
Me, I am proud of what I am, of what
I have achieved. 'Twas God who raised me up
And gave me my mighty part upon
The stage of life—the same eternal God
Who, not ashamed to work, was occupied,
Age after age, in fashioning the earth,
The universe, and all that therein is!

Behold the cities of the world—'twas I
Who laid their strong foundation and who reared
Their massive walls. You gaze with wond'ring awe
Upon the pyramids, and quite forget
That I cut those huge stones and lifted them.
Seest that august cathedral where, forsooth,
A Carpenter is worshiped? My own hand
Its arches, buttresses, and soaring spires
Produced—yes, and the organ whose rich tones
Do make the place indeed the gate of heaven.
“There go the ships.” My handiwork they are;

I laid their keel and formed their ribs and sent
Them forth upon the deep; and who but me
Constructed those fleet trains which glide across
The land upon those tracks of steel which I
Have placed? And who but me hath wrought and strung
The wires 'long which electric currents fly
With varied messages, from man to man?
You speak of poets, painters, sculptors; yet
I make the pens, the brushes, and the blades
With which they do their work, e'en as I make
The swords which warriors wield, the telescopes
Which wrest long cherished secrets from the stars,
And all the instruments of surgery.

I cannot tell it all, nor is there need.
This is enough, perchance, to make you think.
Despise me if you will! I proudly stand
Before the world and point to what I am,
To what I have achieved from age to age,
And find a keen amusement in your sneers.

Spiritual Regeneration of the World.

Knowledge of Messianic Law Essential to World-Reformation; Begetting and Birth of the Sons of God; the Spirit of Communism and the Consummation.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

The problem of the age for the sociologist, the statesman, the jurist, as well as the preacher, is the problem of spiritual regeneration of the nation.—REV. R. A. WHITE.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing [Greek, soul-ing-up—getting an addition of soul power] shall come from the presence of the Lord.—Acts iii: 19.

THE COSTLY FURNISHING of the preacher has so lumbered up his mind with useless rubbish, as to leave no place for the actual teaching of the Bible. Without a knowledge of Messianic law; that the perfect man is the perfect God; that at stated times, determined by the revolution of the heavens, as the perfect fruit of the human tree of lives, he assumes his own human nature and appears among men, as he did in the case of Jesus; and that when he finally leaves the earth, he does so by converting his own body, soul, and spirit to spirit—the Holy Ghost, thus baptizing the men and women who receive that spirit, into a new spiritual life;—without a knowledge of all this there can be no real knowledge of God, of the Bible, or of human destiny. There must also be knowledge of the further fact that, when seed has been sown, the first thing it does, if it is to produce a harvest, is to die, as both Jesus and Paul taught, and as Nature everywhere affirms. “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” When the harvest comes, not alone does the seed reappear, but the seed greatly multiplied in an abundant crop, which is just like the seed.

To help on the ignorance of the preacher, the professedly wise man who undertakes to translate the Scriptures for him, sometimes gives, not what he knows to be the unmistakable meaning of the words, but what agrees with the perverted ideas of the theologians—the doctors. Take a single example: The same Greek word which in I Pet. i: 3 is correctly translated “begotten again,” is, in verse 23, falsely rendered “born again.” It needs no argument to prove that begetting and birth are not the same; they are separated by a period of gestation, long or short in proportion to the importance of the being. Of the Seed that Jesus was, and which he sowed, he plainly declared that the harvest, the birth, would be in the end of the age—the Christian dispensation.

The regeneration of the many Sons of God from the divine Seed, the one Son of God who was generated in the Jewish people during the Jewish age, has required an age—the Christian dispensation. Their birth, now at hand, will be the harvest, the resurrection of the dead, the establishment of the kingdom of God in earth, which the prophets of all ages and countries have so long foretold, and for the coming of which Jesus commanded us to pray. Then, and not before, will “the problem of spiritual regeneration of the nations” be finally and permanently solved. No patchwork of the preachers can solve it; nay, themselves are the product of the apostasy which Paul saw arising even in his time, and will have to be, as were the Jewish doctors, swept

away to make room for the incoming of the "new heavens and new earth wherein dwelleth righteousness," not in some imaginary future spiritual heaven, but here in the natural world.

"But," says the preacher, "have we not the Holy Ghost, which makes new creatures of those who receive it?" The fact that men get new spirits in them is no evidence that they get the Holy Ghost, unless under the guidance of that new spirit they do as did the people who received the Holy Ghost nineteen hundred years ago, when it was first poured out. The record is very plain as to how that was. Every one who received that spirit went and sold his possessions and brought the proceeds and laid them at the Apostles' feet, and distribution was made to every man who had need, and they had all things common. Such are not the results of receiving what men call the Holy Ghost today. Therefore, unmistakably men do not, as they are taught and suppose, receive the Holy Ghost now.

It is just as true now, and for the same reason, as it was at the time spoken of in John vii: 39—that there is no Holy Ghost, for Jesus (Savior) is not yet glorified.

His glorification is his translation, his change from the form of his material body to the form of Spirit—the Holy Ghost. When this takes place there will come a new spirit in humanity, and it will affect men in the same way that the actual Holy Ghost did the early Christians, causing them to sell their possessions and to have all things common. When this consummation so devoutly to be wished comes, neither the sociologist nor the so called statesman, jurist, or preacher, unless baptized by that spirit, will have any part or lot in it; but it will come, despite them all.

Note the fact, that these "times of refreshing" never come, as the preachers teach, from the results of revival efforts of professed Christians, but from the "presence of the Lord." When the Lord has been present in his humanity, as in the case of Jesus, having before existed in the form of Spirit—the Logos, the Word, and had been "made flesh and dwelt among us," and again gone away to Spirit, and so entering humanity as the divine Seed, he brings a time of refreshing or souling-up from the "presence of the Lord." All other refreshings are not from the Lord, and can work no regeneration of either spirit or body.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THERE ARE SEVEN great astronomical events falling within the next thirty days, which combine to render the present month of November replete with scientific interest. These events constitute seven specific reasons urging immediate study and investigation of the latest and most original system of astronomy—the only one which is founded upon mechanical proofs. This is a time when no one can afford to neglect the Cellular Cosmogony. The lights in the firmament of heaven are for signs and for seasons, for days and for years. The wise man reads their meaning, and his thought embraces the corresponding signs in the human heavens. Two of these events concern the planet Mercury. From inferior conjunction on the fourth, it passes in seventeen days to the western limit of its orbit on the twenty-first, being visible about this time in the early dawn just above the eastern horizon. The annual meteoric display due upon the thirteenth may furnish a pleasant surprise, although nothing unusual is promised for 1901. Upon the fifteenth occurs a phenomenon which has not been witnessed for hundreds of years. The remarkable passage of the moon in close proximity to three great planets, Venus, Jupiter, and Saturn, in the order named, cannot fail to stimulate curiosity in regard to a system which denies that the planets are habitable worlds, and traces their origin to the moon—not the visible crescent, but the real moon which is the earth,—the circumference of the cell; nor do the real planets appear in this wonderful meeting of celestial ships which pass each other in the night. Upon the eighteenth, Venus and Jupiter come into conjunctive aspect, while on the following date Venus moves on to

pass Saturn toward the east. Thanksgiving day brings the conjunction between Jupiter and Saturn, an event without parallel for eighteen years to come. The convex theory places these two planets at the respective distances of 480,000,000 and 881,000,000 miles from the sun. Upon what basis of reason the Koreshan Astronomy boldly asserts that the visible orbs are within the cosmic cell less than a thousand miles distant from the telescopes directed to watch their movements, is a question for progressive readers to answer. Koreshan Astronomy not only explains the origin and evolutions of the physical planets, but it defines the movements of the seven corresponding lights in the world of human progress and development. The Sign of the Lord's coming is now visible to the eyes of understanding, and physical portents are not lacking to attest the wonder. The appearance of a new star in the constellation Perseus has had no parallel since the Star of Bethlehem appeared to guide the wise men to the spot where the young child lay. Like this, it heralded the dawn of a new era. The birth of Christ, momentous as it was, did not compare with the gravity of the present situation, when he arises from the tomb (humanity) where he has lain for centuries to be born again—not as the one Son of God and heir to the universe, but in the glorious majesty of his resurrection and unfoldment in thousands of living offspring, children of the Eternal, the bright and Morning Stars of a new creation.

The life of the past in both progressive and retrogressive lines is gathered into personalities who become in a peculiar sense the representatives of a whole nation.

Such a man was Li Hung Chang, who has just died at the age of seventy-nine. The press recalls the fact that General Grant, who was usually conservative in his estimates, said that Li was worthy to rank as a statesman with Bismarck, Gambetta, and Beaconsfield. His career in all capacities was extraordinary. Born in perfect obscurity, though of pure Chinese lineage, he figured as prime minister, foreign minister, and grand chancellor. He showed all the qualities of a great general when he took the field in the Tai-Ping rebellion. For twenty-five years he served as viceroy of the Empire. Although stripped of his honors and held responsible for national defeat in a war with Japan, which he had strongly opposed, he was restored to signal favor and loaded with distinctions. The emblem of China is the dragon, and Li was decorated with the *Double Dragon*, an honor said to be almost unparalleled in its bestowal upon a subject. There is no doubt that the death of this man marks a special epoch, not only in the affairs of his own nation, but in the history of the world, where each race stands for some specific quality as related to the whole. The time has come for the passing of the draconic power in its descending or perverted aspect, and the dominance of wisdom as applied to the higher form of generation which it symbolizes in the ascending degree. It has been noted that Li Hung Chang's purpose in all his travels was to gather up the best results of western civilization and make them Chinese. As a people, the Chinese are notoriously opposite in all their notions and methods to the customs of the Occident. The Chinaman's compass points south; his left hand is the seat of honor; his mourning color is white; he laughs on receiving bad news, and he puts on his hat and shakes his own hand in salutation. Trifles, these, but indicative of inner characteristics. The passing of the inverted life of the Orient and its transformation and resurrection in a perfected national and religious life whose seat is the Occident, are clearly indicated by the passing of this powerful racial type. More than this, there is an actual liberation and adjustment of spiritual entities involved, which may go far toward hastening events.

The great enemy of mankind is death. Those who profess a belief in the declarations of Scripture, must acknowledge that the Bible says plainly that this enemy will one day be overcome. Granted the possibility and the necessity for the emancipation of any portion of humanity from a curse so potent and so universal, it is evident that the greatest and most practical work of the age lies in this direction. Koreshanity claims to be the only religion which expounds the laws relative to such attainment, and promises to supply a basis of scientific proof for the affirmations of Scripture. Since the parliament of Religions attracted representatives of modern Orientalism to this country, the propaganda of the cult has been vigorously pushed. A little book has been recently published called "My Master." It shows that this phase of Orientalism gives nothing of practical value on the greatest of all subjects. The man whom Vivekananda and Mozoomdar revere under this title is dead. A brief incident shows the character of his message. The first part of the "Master's" life was spent

in acquiring spirituality, the remaining years in distributing it. "Crowds came to hear him, and he broke down under the strain of talking twenty hours a day. When asked why such a great yogi as he did not put his mind a little upon his body and cure himself, he replied: 'This mind has been given to the Lord; do you mean to say I should take it back and put it upon the body, which is a mere cage of the soul?'" So all his spirituality could not save him from the corruption of the tomb. His mind had not amplified to embrace and exemplify the thought of the attainment of immortality in the physical body.

The interpretations of Scripture furnished by Koreshanity are broader and more comprehensive in their bearings than any of the theologic misconceptions which pass current under the name of liberal Christianity. The statement that the True Light is vouchsafed to every man that cometh into the world, does not authorize the inference that every man's understanding of the Bible is true. The most popular form of religious teaching in which many different schools concur, avers that Christ is in every man's soul. If men will only cultivate spirituality and look into themselves, they will find Christ there and enjoy illumination. How is it then, that the same Christ sanctions opposite and conflicting doctrines derived from interior sources? The true Light being Christ, a point concerning which there should be no controversy, how can He authorize contradictions? It is, alas! fatally true that the human heart is deceitful above all things and desperately wicked. The voice of desire speaks within, not the voice of Christ. How then do all enjoy the divine Light? Every man that cometh into the world (Gr. kosmos) will eventually culminate from the awful hells of human existence into a nobler, purer stage of being. This involves a total change which no one in this kosmos (age) has experienced. Then and not till then, men will be illumined by the clear shining of the inner Light, for they will be one with Christ and with the Father.

The utilization of streams and waterfalls in the production of electricity forms a new departure in the history of invention. It opens the way for the immediate substitution of electricity for steam, whereby a higher rate of speed may be secured on all railway systems. It marks a general acceleration in the line of industrial progress, and its effects extend into a higher domain. The Pan-American Exposition has furnished an example of the wonderful results obtained through the union of these two forces. In Sweden, the Supreme Court has decided that most of the waterfalls belong to the crown, and plans are on foot to change the state railways to electrical roads. "Water yoked to electricity will move the world." These words appeared lately upon the editorial page of a great Chicago daily. They are prophetic—far more deeply so than may be at first apparent. In the language of correspondences, water means applied science. This is truth in its application to life. The transformation of the world is to be wrought through scientific knowledge applied to the generation of electro-magnetic energy by means of a biologic battery.

What a commentary upon education as it obtains to-

ay, and the current notions of what constitutes true manliness, is afforded by the proposal to graft German university customs upon our American institutions! Drinking bouts and smoking seem to be inseparable from the Teuton's idea of good fellowship. Unless he is maligned by the press, a prominent educator, President of a famous Boston institution, has said publicly that there ought to be more beer drinking, more smoking, and more singing in the colleges in order that the students may learn to know men as well as books, and develop manhood as well as intellect. Can there be a more pitiable specimen of manhood than one whose whole system is tainted with nicotine poison? It destroys the nerve fiber, undermines the intellect, and lays the foundation for premature disease and death. Under the caption, "This will Stir up the Old Women," a leading eastern daily endorses the honorable President's plea for more beer and tobacco in the colleges. If this is the attitude of man, then it is time for women, old and young, to intervene for his salvation; *Das Ewigweibliche* must furnish him with better ideals.

The stage of being prior to metamorphosis is one of peculiar weakness. The grub that is about to leave the watery element where it was born, having its origin in the mud and slime of the creek, ceases active efforts to maintain its present life in the old haunts. It seems inert and feeble. It has no wings to soar into the brighter day above. But Nature is lenient to its weakness, and shields it while it

waits the change. Those who are hoping for the new birth into the divine Kingdom are tossed and buffeted by spiritual foes that try their weakness, but the Lord deals very gently with his own and forgives their follies.

"The fear of the Lord is the beginning of wisdom." How awful is the dread that comes upon the soul lest, being called into the outer courts of immortality, it fall back even from those sacred precincts, into the yawning gulfs of sensuality that lie all about the temple of holiness.

Every organism is produced from the egg. It has its being in an environing sphere that serves to protect and to foster its normal growth and development. So the divine love goes out to encompass its offspring even in embryo, with a spiritual sphere of protection.

The desire of the world is to see the Lord in his second advent. The desire of the Lord is to meet his people. Where the nexus of desire is located, there the Lord will reappear.

The planets belong to the moon, the stars to the sun, while Venus owes its brightness to the fact that it is half a planet, half a star, partaking of both stellar and lunar energies.

Affairs with Turkey usually end in a decisive blow about Thanksgiving time. Indications are that President Roosevelt will be strenuous in his observance of the season.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Significance of the Great Pyramid.

EDITOR FLAMING SWORD:—Why is there nothing published in THE SWORD about the Pyramid of Ghizeh in Egypt? It is claimed by Copernican astronomers that its builders believed the sun was 2,000,000 miles from the earth, and that some star in the Pleiades, supposed to be Alcyone, was the center of the universe. Some think that Melchizedek was its builder. What do Koreshans think about it?—J. W. E., Cactus, Kansas.

The Great Pyramid signifies in symbol the division into ten. It is an expression of the life of righteousness grounded in obedience to the ten principles contained in the Decalogue. The word pyramid in the Greek is cognate in origin with the Greek *πιρ*, meaning fire, whence also our English term purity is derived. The whole idea is marvelously wrought out with a complexity of design that renders its construction a veritable miracle in the eyes of this generation. Its builders were an offshoot, through the action of higher propagative laws, of the order of Melchizedek. They were instructed

in the science of correspondencies as related to Mathematics; hence their work surpasses, both in plan and execution, any architectural product of later date. The usual interpretation of the Great Pyramid—that it was intended merely for an astronomical observatory built in conformity to the Copernican theory of convexity, is wholly unfounded. With its square base and triangular sides meeting in an apex, it evidently portrays the culmination of the perfect life in an aspiring flame. Every part of this wonderful structure in stone has its own significance with reference to the Microcosm, the Righteous Man, represented by the Stones of Fire which the Hebrew prophet saw in vision. The anointed cherub who has every precious stone for his covering, is Christ in his garment of righteousness; and by incorporating the ten principles of life, (the ten precious stones) he comprehends them all as the living Stone. The perimeter of the base of the pyramid bears the same proportion

to its height, that the circumference of a circle does to its diameter. The relation of the straight line to the curve typifies that of Christ to his humanity.

Koreshan Explanation of the Tides.

EDITOR FLAMING SWORD:—How is it that the attraction of the moon causes the daily tides, two at the same time, on opposite sides of the earth? How does your System differ from the Copernican astronomy on this subject?—INQUIRER.

The cause of the tides is discovered by the laws of analogy, which disclose the relations existing between man, the microcosm, and the physical universe, which is the macrocosm. All motion may be divided into two classes, pulsation and respiration. When the lungs inspire, the walls of the chest expand and the diaphragm is pressed down. When the earth, the mother, breathes, a corresponding process takes place. The real moon, which is the shell of the Cellular earth, expands as it inspires specific energies generated in the central sun.

and subjected to various degrees of metamorphosis in their passage through the atmospheres and strata. A diaphragm of force running north and south divides the cell into hemispheres, corresponding to the two lungs of the human system. Once in twenty-four hours the diaphragm of force revolves, forming a zone of respiration. As the two lungs expand and contract simultaneously, so the waters of the two hemispheres swell out and contract together. When it is high tide at one point, it is also high tide 180° East from that place. The Copernican system attributes tidal motion to the attraction between the visible moon and the convex earth. In the Koreshan System the visible moon, which is only an X-ray projection, is not the immediate cause of the tides. This subject has been fully treated in previous issues of *THE SWORD*.

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Industrial Glory and Shame.

Progress in Lines of Transportation is Attended by Alarming Loss of Life.

The last yearly report of the Interstate Commerce Commission touching railway statistics, contains many facts that are deeply suggestive, some of which are highly gratifying, while others are equally disquieting or discreditable.

There are at present over one million persons employed in the railway systems of the United States. This vast industrial army operates a railway service whose single tracts extend over 190,000 miles, while the aggregate length of all tracks is over 250,000 miles. Upward of 37,000 engines, more than 34,000 passenger cars, and freight cars exceeding 1,365,000 are necessary to meet the requirements of this vast business.

There has been a steady and healthful growth in the railroads of the country, both in the extent of the new lines and in the volume of business. More than 4,000 miles of new roads have been built, while the passenger fares issued reach the enormous total of 576,865,230. There were over 50,000 more fares than were called for the previous year. The freight handled amounted to 1,101,680,238 tons, an increase of more than 40,000,000 tons over the preceding year. The amount paid in salaries and wages aggregated \$577,756,580. These figures are well calculated to stagger the imagination, and impress the mind with the stupendous character of the railway service of the United States. But unfortunately, the

whole showing is not so favorable. Thus, for instance, the amount of capital stock paying no dividend was \$3,176,609,698, or over 50 per cent of the total amount outstanding; while the capitalization of \$61,490 per mile suggests "water" enough to satisfy the demands of the greatest monsters of the briny deep. It is probable that the enormous salaries paid to railroad presidents and other influential officials have much to do with the lack of dividends.

There is, however, a still more gloomy side to this picture, and that is where it touches the waste of human life. The fact that 7,865 persons were killed in a year, and over 50,000 were injured by the railways of this country, ought to call forth an indignant and persistent protest from millions of Americans—a protest so determined and pronounced that the government would come to the rescue of the public, and especially of the employes on the railroads, and compel the management to provide ways and means for the material diminution of this frightful slaughter. Of the number slain or injured by the railways, 750 were killed and 1,350 were injured at the deadly railway crossings. With proper legislation, very few of these 2,000 casualties would have occurred. How perilous are the railway tracks to pedestrians, is shown by the fact that more than 4,000 persons designated as trespassers were killed during the year. Of the employes of the road, 2,550 were killed and 39,643 injured. Thus more than one out of every four hundred employes were killed, and one in every twenty-six injured. This showing is highly discreditable to the railway management of our country. There is no good reason why an army of over 42,000 should be slain or wounded during a year in the performance of duty. No such disgraceful showing would be made if the roads were compelled to pay \$25,000 to the family of every one who met a violent death at his post of duty on the road.

And this suggests the most ominous feature of present-day civilization—the placing of the dollar above human life. Manhood must be exalted, and money brought down to its proper place as a servant of man if humanity is to advance. In order to do this, it is necessary that educators, writers, ministers, and all men and women who would further the highest interests of the race, make a direct appeal to the conscience of the people. Agitation for nobler ideals, education on the moral side of life,—these are the things most urgently demanded today; and the above illustration is but one of tens of thousands that raise a warning finger before a heedless, money-worshipping civilization.—*The Arena*, for November, 1901.

Medical Despotism.

Vaccination Endangers Life and Infringes Upon the Personal Rights of the People.

It appears strange that so called scientific men should hold on to one of the greatest humbugs and frauds that can be imposed on man, yet such is the case with that arch fraud, "vaccination." Nearly every doctor knows that vaccination is not a preventive of smallpox, yet they will not give up. Here in Pennsylvania, we have about as strict laws as can be found, and the law says all children must be vaccinated if they wish to go to school; and another law says all children must go to school. Can these inhuman butchers do anything more? How long will the American citizen take the ruling of such fanatics? How long must we take the interference of these medical despots? Is it not time that man should stand up and ask for the rights that the Constitution grants to us all? It is time for each and every one to demand his rights.

The way the medical laws read now, a man dare not have the physician of his choice if he does not happen to have a license from the so called state boards, but must bow down and do homage to a class of men not fit to hold any public or private office. He must stand still and have his body poured full of poisonous drugs that may cause lockjaw or consumption, and if they do he cannot get damages—because it was scientific treatment. Must we worship at such fanaticism much longer? If the people of this country would only demand their legal rights, stand as one man and demand that such infamous laws should be wiped out, then they would get them.

In this state (Pennsylvania), on May 29, at Lebanon, a boy, Frank Uhler, age 15 years, was scientifically (?) vaccinated on the arm and now has lockjaw, without any hope of recovery. He must suffer more now than if he had smallpox. If he dies, it will be said, "well, it was God's will"—and scientific (?) medicine. It is not a nice state of affairs when a free people must yield to such infamous legal butchery, not daring to say a word in their own defense, but just standing still and suffering and paying for it. Truly, fanaticism reigns supreme!

Every human being should have the right to say whom he wishes to have as his physician, and to refuse to take anything that he does not wish to take; and all of us have such rights if we only dare to demand them. Let us hope that all true Americans will soon form and stand together and demand that right that belongs to us all. The time is here when

work is needed to crush the fanaticism which passes as scientific medicine. Legal butchery it should be called. The physician of today is the only man that obtains a license to kill. It is a fact, no matter how shocking. A doctor has the legal right to inject poisonous pus into a child, and if the child dies from the effect of it, he does not get any blame—was a legal death, the state gives him license to do it.—DR. R. S. CLYMER, in *Hygeio Therapy*.

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Dispensation Ends in War.

Occultists' Outline of His View of Future Events and Fall of the Latins.

Just after election last November, *Occult Truths*, on page 231, said: "McKinley will die in the midst of his term, and Roosevelt will finish out the term." A great future for Roosevelt was described. Today, while the general is going on, the orators wonder the mysterious dispensation so called, while we see no mystery in it at all.

Tragedy moves the masses. McKinley had to die as the crowning item in the greatest desire he cherished—complete unification of North, South, East, and West. He told the mayor of Richmond that was his highest hope. We reveal a necessity for that unity unparalleled in history. As the massacre of John Brown stirred every sluggish heart into life, and the North unified itself for action, so the nation is now clasp hands over this, a divine tragedy, first to put down anarchy, socialism, disloyalty, and the carping writer speaker who would inflame weak minds over imaginary states of society, prejudice the poor against the rich and against our rulers. Through sorrow, thus are we cemented, but for an astounding purpose. McKinley's Southern trips, his fairness with Army and Navy appointments for the South, the modification of his protective policy, and other events show how intuitively he realized his mission. Death will complete what life could not. The deed therefor will soon appear.

We shall, this winter, decide to build the Nicaragua canal without consent of the Latin nations. We forbid their collecting the Spanish bonds in Cuba. Their protective tariff excludes their goods. In competition we outwit them. Any bloody war, we must defend ourselves against their immense armaments. Among them, every male citizen is a trained soldier. Victoria, on her death bed, pledged King Edward and Emperor William never to fight with the Anglo Saxons. They never will. It

is the five Latin peoples who, while Roosevelt is still President, will land 300,000 men on our Florida coast. Single-handed, with our army and navy increased to five million men, we must fight the world war which brings an end to all war—the era of peace foretold by Hebrew prophets. The to-be-greatest warrior of all history is now at our head.

All Latin socialists, anarchists, spies, enemies of wealth and free government must now be expelled. Only through national solidification and an intenser patriotism can we win. We do not realize our heritage or our destiny, but we must—out of McKinley's death. No more will a certain politician seek to array the classes against each other, and preach pessimism in order to exalt himself. The new President will know no classes but, not a candidate, will be re-elected by the unanimous electoral vote. This all sounds crazy, but listen.

Already, we have an army of 100,000 men on the flimsy pretext of fighting Aguinaldo. Our large navy is being augmented, and why? The ship subsidy bill will pass, and furnish men and ships required to defend our 6,000 miles of coast against five European navies. Military craze is in the heads of all our boys. Even religious schools are drilling companies. The religious world feels that the end of a dispensation is very nigh, and that it is time for Old Testament prophecies to be fulfilled, and they are. Party politics are superseded in New York City. For the first time a Vice-President retains cabinet, policy, and methods of his predecessor. Even the Nebraskan speaks kindly of him. The era of domestic inharmony, of caricaturing high officials, of slandering our great men, died in Milburn House. It had to sacrifice an innocent victim. Without the shedding of blood there is no driving back (remission) of sins.

Now, we approach rapidly the annihilation of Latin ideas, including Latin Christianity sunk in a debasing dualism as its only anchor. Out of its blind assumption of good and evil as eternal principles, have arisen all the war, crime, erroneous philosophy, and dogma of the dispensation now to close. What this means is too great for narrow minds now to see. In 1914, the idea of evil shall cease; Israel and Judah shall rebuild Jerusalem, and universal disarmament take place. An effete civilization ends. It is the Lord's will. McKinley's sacrifice, on its divine side, is a national blessing and a necessary event. Otherwise, God is not God.—*Occult Truths*, Washington, D. C.

Class and Society Meetings.

Koreshan Theology Taught and Discussed at Koreshan Unity Hall, Sundays, 3:00 p. m.

Instead of the usual Sunday afternoon services of the Koreshan Ecclesia, arrangements are made for the conduct of Class Instruction by Rev. Berthaldine, in the Koreshan Science of Theology, at the Koreshan Unity Hall, 315 Englewood Avenue, Chicago. Persons wishing to investigate the theologic phases of the Koreshan System are specially and cordially invited. At each meeting of the Class, after the lesson, opportunity will be given for general questions bearing on the subject discussed. These meetings promise to be very profitable, not only for investigators, but for all Koreshans as well. Everybody welcome. Sunday afternoons, 3 o'clock.

Society Arch-Triumphant.—The regular meetings of the Society Arch-Triumphant are held every Tuesday evening, at 8 o'clock. Program and Lecture evenings are very interesting and profitable. Science, Religion, and Sociology are discussed. These meetings are public and free, and we invite interested friends to meet with us.

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ERRATUM.

On page 9 of last week's issue of *SWORD*, in the first sentence at the top of the second column, the word *not* should be omitted. The statement would then read, as referring to the second coming of the Lord, "It does comprehend the destruction of iniquity in the chosen people."

* * *

Curiosity in Mathematics.

1 time 9, plus 2, equals 11.
12 times 9 plus 3, equals 111.
123 times 9, plus 4, equals 1111.
1234 times 9, plus 5, equals 11111.
12345 times 9, plus 6, equals 111111.
123456 times 9, plus 7, equals 1111111.
1234567 times 9, plus 8, equals 11111111.
12345678 times 9, plus 9, equals 111111111.
1 time 8, plus 1, equals 9.
12 times 8, plus 2, equals 98.
123 times 8, plus 3, equals 987.
1234 times 8, plus 4, equals 9876.
12345 times 8, plus 5, equals 98765.
123456 times 8, plus 6, equals 987654.
1234567 times 8, plus 7, equals 9876543.
12345678 times 8, plus 8, equals 98765432.
123456789 times 8 plus 9, equals 987654321.

—STAR OF THE MAGI.

Underfed School Children.

Every day in the public schools in all the great cities of this country, thousands of children sit with pinched faces and puny frames. Their teachers, themselves underpaid, will tell you that these miserable children, a certain percentage of every class, cannot possibly be taught; they cannot possibly absorb

knowledge, because they are not well enough fed. Barely enough nourishment is theirs to keep their thin bodies and their feeble souls together. There is nothing left to nourish the brain. All that the schools can do for them is to keep them out of mischief, to keep them locked up for a few hours in a bad atmosphere, while their mothers are at work.

In Paris and in London, cities poorer than New York, the poorest children are fed at noon in the schools. They get in winter hot chocolate, or hot bread and milk to strengthen them. The great city of New York, however, cannot afford one cent to fill, once a day, the empty stomachs of children in the public schools.—New York Journal.

* * *

NOTICE.

We call the attention of the members of the Society Arch-Triumph to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koreshanity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership.

Respectfully,
VIRGINIA H. ANDREWS,
Sec'y K. U.,
6310 Harvard Ave., Chicago, Ill.

* * *

The World's News.

Nov. 6.—Defeat for Tammany; Seth Low elected Mayor of Greater New York.—Woman stenographer acts in place of Governor Jenkins of Oklahoma.—Buffalo capitalists offer to pay \$30,000,000 for Chicago street railway property.—William Travers Jerome elected district attorney of New York.—French squadron lands on Island of Mitylene and seizes three Turkish ports; customs will be held until French claims are satisfied.—Hard times reduce wine drinking in Germany.—Filipino plot to kill garrison on Island of Luzon, exposed by wife of a conspirator: Commissioner Wright acting as Vice-Governor during convalescence of Governor Taft.—Nov. 7.—Death of Li Hung Chang at Peking.—Pan-American congress discusses Mexican arbitration treaty.—Thirteenth death from lockjaw caused by infected antitoxin in St. Louis.—Report that Panama is captured by Columbian insurgents.—Eloquent defense of Admiral Schley stirs emotion in court.—Musician Schmitz elected mayor of San Francisco.—Positive word that Miss Stone is alive and well.—Women voters decide against machine candidates for Omaha school board.—Nov. 8.—Escape of twenty-six convicts from prison at Fort Leavenworth, Kansas.—Adolph Kraus, the sculptor, dies in insane asylum at Danvers, Mass.—Dense fog spreads from London to Paris.—Munich Academy of fine arts honors Edwin A. Abbey, John S. Sargent, and Walter Crane.—Grover Cleveland guest at Carnegie Institute.—Death of Kate Greenaway.—Nov. 9.—The Sultan has yielded to all the demands of France.—Richard

Corker retires to the country to recruit after the rout of Tammany.—Great suffering in Germany from financial depression.—Duke of Cornwall and York assumes the title of Prince of Wales.—3 convicts killed and 9 retaken out of 26 who escaped from Leavenworth, Kansas.—Argument ends in case of Hearst's *Chicago American* charged with publishing matter calculated "to impede, obstruct, and embarrass the courts."—Yuan-Shi-Kai appointed viceroy of Chili, in succession to Li Hung Chang.—Evidence that Li's death was hastened by dispute with Russian Minister to China.—Nov. 10.—Russia leads in European cry that it is time to end death agony of the Ottoman empire.—Death of the grand vizier of Turkey probably due to poison administered by the Sultan's orders.—Resignation of the Minister of finance in Spain threatens to break up Sagasta cabinet.—Law in Illinois prevents marriage by telephone between contracting parties in Chicago and Wichita, Kansas.—President Roosevelt favors sending fleet to bring Turkey to terms.—Nov. 11.—Father Crowley, the excommunicated priest, again attends mass.—Bill against divorce presented in Georgia legislature.—Four brigands arrested in Bulgaria on charge of complicity in Stone case.—Chicago University offers to furnish site for French industrial school.—Nov. 12.—Philippine insurgents repulsed from another American garrison.—Movement on foot to remove duty from raw sugar.—Committee in Paris presents sword to Major McBride of Transvaal Irish brigade.—Prof. Richard Mayo-Smith, of Columbia University, killed by fall from fourth story window.—Girl of 13 dies of lockjaw caused by vaccination, at Atlantic City, N. J.—Mme. Sarah Grand arrives in Chicago.

* * *

The Flaming Sword's Exchanges.

The Cosmopolitan.—A fine cut of Theodore Roosevelt as assistant Secretary of the Navy forms the frontispiece of the *Cosmopolitan*, while the Editor, Mr. John Brisson Walker, contributes an introduction to the life of our national helmsman, which is announced as a serial for this magazine. Mr. Walker designates him as the most interesting man now holding high office either in Europe or America. The *Modern Aeronaut* is a resume of the results achieved in aerial navigation. The *Isolation of the Anglo-Saxon Mind*, is the theme of Mr. Edmond Gasse. He says that this tendency is likely to have an important effect upon the intellectual life of the twentieth century. Irvington, New York. 10 cents a copy. \$1.00 a year.

Review of Reviews.—The New York Municipal Campaign, with short sketches of Seth Low and Edward M. Shepard, stands at the head of the table of contents for November. Two articles discuss the Philippine war. Bishop Whipple, the friend of the Indian, and Dr. Pearsons, the friend of the American small college, are each the subject of an essay. A review of the fiction read and written in 1901 is followed by American History and Biography for the same year. All the departments maintain their usual excellence. Review of Reviews Co., 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

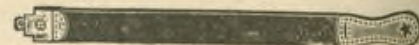
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